

ion from a stand-point not identical with that occupied by your former correspondent. I shall not weary your readers either with long letters or with many of these; and this week shall be content with simply introducing the subject and disposing of one or two preliminaries.

The occasion of Mr. Tassie's assault was the action of our General Assembly last June in carrying with a creditable enthusiasm the recommendations in the Report on Temperance; and more especially the pithy address of Principal MacVicar in seconding the adoption of the report. Many are the choice phrases by which Mr. Tassie makes known his estimate of those four hundred ministers and select laymen sent to Montreal to transact the business of the Church. They are "political divines" who "uphold a blasphemous dogma." They are a "puritanical set," given to "blasphemous assertions" against the Giver of all good. They are "a babbling brood of clerics," a set of "scheming sentimentalists," who, to carry out their "nefarious schemes," hesitate not to sacrifice truth, honour and religion. This list of lustrous gems might be augmented *ad libitum*; but let these suffice as specimens of the offensive weapons with which Mr. Tassie fights the battle of the liquor interests. But perhaps your readers should be told without further delay that the gentleman that coins and supplies those beautiful epithets is *not* the Dr. Tassie, late of Galt, now of Peterborough, so long and honourably known as one of our most distinguished educationists, and whose life-work has been of a vastly higher order than bolstering up a traffic that has ever and only cursed and desolated the land.

But he is not satisfied with this senseless abuse of the Assembly in general. He selects a victim for special treatment. He speaks of Principal MacVicar as a "modern Alva," who is "unworthy of his country," and who, "prating about ecclesiastical ancestry," only "exhibits his pitiable ignorance." Yet some have wondered why Dr. MacVicar has not replied to these coarse personalities. I should have wondered if he had replied. A gentleman who has received from his Church the abundant confidence that Dr. MacVicar has can afford to be silent. He has been Moderator of Assembly; he has been a delegate to three councils; he is Principal of one of our Theological Colleges—a college which he has developed from a tender infancy into a strong and stalwart manhood. To his influence and ability are largely due the magnificent building and goodly endowment that are a credit to his city and an honour to his Church. He has been a member of the Supreme Court of our Church steadily for twenty-five years, and his utterances there have always been considered the reverse of "prating." And as to being "unworthy of his country," it may be noted that two of the noblest and most conservative institutions in the land, McGill University and Knox College, have conferred on him the highest honours in their gift. In short, if Mr. Tassie can show that he has accomplished the fiftieth part of the work that Dr. MacVicar has done, in developing the missions and institutions of the Church, I, for one, shall regard him as no disgrace to his country. Such insolent lecturing of the General Assembly when conscientiously discharging a great public duty, and such personal abuse of one of its most prominent members, could never be employed in the furtherance of a worthy cause. But it has been ever thus. They who, whether conscientiously or unconscientiously, are engaged in an evil work, instinctively strike at those who represent the greatest measure of truth and who are most dangerous to the interests of the kingdom of darkness. P. WRIGHT.

Stratford, Nov. 1, 1885.

THE NEW PROFESSOR FOR KNOX COLLEGE.

MR. EDITOR.—An editorial appeared in a recent number of one of your contemporaries on the "New Professor for Knox College." The editor calls the "additional chair," the "chair of Church History," and indicates that Homiletics and Pastoral Theology are added by the Senate to that chair only through the force of circumstances. This is altogether gratuitous on the part of the editor, for the Senate of Knox College designated it the "chair of Church History, Homiletics and Pastoral Theology," and while they admit that the three departments are too many for one professor to do them all justice, they do not place Church History in the front and Homiletics and P

astoral Theology in the background. They evidently attach at least as much importance to Homiletics and Pastoral Theology as they do to Church History, and the chair may be designated that of Homiletics and Pastoral Theology as fairly as it can that of Church History. It is neither one nor the other, but of the three combined. The editor apparently fears that "capacity in the branches of Homiletics and Pastoral Theology may be urged as sufficient qualification for the chair." If it is not possible to procure a man who is proficient in the three branches, is it not as reasonable "to be swayed" by "capacity" in Homiletics and Pastoral Theology in the selecting of a candidate as by "capacity" in Church History? The Rev. J. J. A. Proudfoot, D.D., has been lecturer in Homiletics and Pastoral Theology in Knox College for nineteen years and indeed to all intents and purposes has occupied that "chair," and although he has been burdened by the pastoral oversight of a large congregation, his lectures have always been fresh, thorough, vigorous, practical and highly appreciated by the students. Should the Doctor be now appointed professor, so that he could devote his whole time to college work, it is not too much to say that there are few men in our Canadian Colleges who reflect more credit on their position than Dr. Proudfoot would on the new chair of the Theological Hall of Knox. It would be very unseemly, if not ungrateful, for the Church to pass by a man of Dr. Proudfoot's scholarship, talents, energy and success as a lecturer—a man who has done so much faithful work for the College—and appoint another to the position he has so long, ably and honourably filled. Whether the paper referred to is endeavouring to place the "new chair" and the "qualifications" for it before the Presbyteries in such a light that they may, in nominating candidates, quietly pass by the present lecturer in Homiletics and Pastoral Theology, or is endeavouring to open the eyes of the Church that she may turn over a new leaf as to the style of men she may in the future place in her Theological Hall in Toronto, is not very clear. This, however, is well known, that the present professors have done, and that too under no ordinary disadvantages, excellent work—work which could not easily be excelled on either side of the Atlantic, and none of them when appointed had the experience which Dr. Proudfoot now has. And all of them like him were pastors of congregations, and somewhat past the bloom of youth, and it was never known that any of them ever pretended to be able "to assimilate the vast stores of knowledge in the libraries in Germany and France." Although Dr. Proudfoot cannot be called a young man, he would be an admirable acquisition to the professorial staff of any theological school, and the Presbyterian Church in Canada would be only honouring herself by honouring Dr. Proudfoot in offering him the position now at her disposal.

Harrison, Nov. 3.

JOHN CAMPBELL.

BRITISH COLUMBIA.

A correspondent forwards the following, which will be interesting to our readers:

Langley, Sept. 28.

The new Presbyterian Church at Fort Langley was opened for divine worship yesterday forenoon. The weather was favourable. The early morning was cloudy and threatening; but, as the day advanced, it became clear, and at eleven o'clock, the hour the services commenced, the sun shone forth with brilliancy and gave a pleasant and cheering aspect to the surroundings. As the hour of opening approached, the people came pouring in from the surrounding districts, and by eleven o'clock the house was filled. The church, which occupies a beautiful situation about three-fourths of a mile from the landing and alongside the public cemetery, is built on ground donated by Mr. J. Mackie for that purpose. The church is 22 x 40, is hard finished, and will comfortably accommodate 150 people, and will thus in all probability meet the requirements of the district for many years to come. A tower and turret, not in the original plan, have been added, which greatly increase the beauty of the building, and give it a finished, church-like appearance. The expense of these additions, together with a bell, has been defrayed by Mr. Henry Wark, who took a great interest in the work as it advanced, and was always ready to help it forward in every way in his power. The Rev. A. Dunn offered up the dedicatory prayer, and the rest of the services were conducted by the Rev. Mr. Jamieson, who in the early

years of its history gave regular supply at Langley. Mr. Jamieson opened the old church at Fort Langley some thirteen and a-half years ago, and upon him, therefore, naturally and appropriately devolved the duty of opening the new one. His sermons, both forenoon and afternoon, were most impressive and appropriate, and were attentively listened to by the large congregations. The collections amounted to \$57. When all outstanding subscriptions have been paid it is believed there will be money enough to meet all liabilities. The total cost is about \$1,000.

Mud Bay, October 6.

The new Mud Bay Presbyterian Church was dedicated to the worship of God on the 4th inst. Mr. Dunn conducted the opening devotional exercises, and afterward made a few remarks of an introductory character relative to the successful completion of their church building undertaking, the indebtedness of the congregation to their brethren in Victoria and New Westminster for cordial and liberal aid, and to the changes and improvements which have taken place in the neighbourhood since the day he first conducted service there in the house of Mr. Alexander McDougall.

With the view of better accommodating all parties desirous of attending, the congregation afterward met for several years in the house of Mr. William Woodward, whose courteous and obliging manner made all that came feel as comfortable as it is possible to feel in a private house. Then the small congregation flourished and became gradually large as new settlers arrived. When a church-building scheme was proposed by Mr. Dunn in the beginning of the present year, it was heartily taken up, and some \$475 were at once subscribed in the immediate vicinity. A church-building committee, consisting of Messrs. Armstrong, John Stewart and D. Brown were appointed. They threw themselves into the work with great enthusiasm, and have spared no pains and begrudged no labour in the discharge of the numerous duties which have devolved upon them. It was therefore very gratifying to such a people to see their new church completed, and its doors, like the heaven to which it leads, thrown open to all that seek or value its blessings.

Here, as at Langley, the weather favoured us, and not a few travelled many miles to be present at the opening services. The Rev. J. S. Mackay, New Westminster, preached at both diets of worship. His discourses, of a high order of merit, were much appreciated and earnestly listened to throughout. To him the congregation feel much indebted for assistance in more ways than one. The Sabbath collections amounted to \$64.

The Mud Bay church is of the same dimensions as the Langley one, and similar to it also in all its leading features. The site was kindly offered by the Rev. J. Chantell, who owns property in this locality.

DON'T BE PHARISAIC.

A teacher of morals must do his work conscious of his own imperfections and failures if he is to do it with good effect and be helped by it himself. If he take up the idea that he is always right, and that, therefore, he must dictate to all others how they shall think and act, he will suffer from it to the extent of becoming a heartless pharisee. Beginning with his own heart every man has enough to do of that which is near him to keep him busily employed. It is easy to think so constantly and deeply of what is distant that that which should first engage his attention is left out of sight. There is many a reformer, who, if he would but take a right look at himself, would see an amount of good in other people of which he now has no conception.

I MUST confess to having ill-understood missionaries many and many a time, and no doubt there are many people in this great city of London who are in the same predicament. I had but a sort of legendary idea of missionaries until I saw Livingstone, and then I recognized what a type of noble manhood, both physical and spiritual, a fine missionary, a good man, could be.—H. M. Stanley.

QUEEN MAKEA, of Karatonga, South Seas, incensed at the police for permitting the increase of drunkenness, dismissed them all, and appointed women of mature age in their place, interested in the suppression of the evil. They have shown such ability and energy in discovering frauds and destroying smuggled brandy, that a decided reformation in the morals of her people has followed.—English Presbyterian Messenger.