

At the same time the merit or demerit of institutional work, as the term has come to be understood, would depend on the spirit in which it would be undertaken and on the point of view from which the results aimed at would be regarded. The spiritual element would have to predominate and the salvation of souls to be the purpose to the exclusion of social fads. The means used would have to be carefully chosen, and their propriety assured, in any possible experiment that may be attempted.

#### PROPOSED POSTAL CHANGES.

THE representatives of the religious weeklies who laid their case before Hon. Mr. Mulock on Monday presented an unanswerable argument. The pivot on which the case revolves is the zone system, under which certain papers secure exemption from the proposed postage rate, within a radius of ten miles from the office of publication. That means that a newspaper is protected within a circular area, of twenty miles diameter, against outside papers. It means the erection of protected districts within which outside papers cannot enter except upon payment of a post office tax. Apply the same rule to general commerce and you would have numerous segregated trade districts commercially antagonistic to each other, each self-contained, and bounded by a tariff wall against its neighbor. It is not free trade; it is in fact protection of the narrowest type ever introduced in Canada. Nor does the favor fall equally on every class and area. For instance, The city paper—daily, weekly or monthly, will have to pay the entire cost of delivery within the municipal boundaries as at present. For a belt of ten miles outside these boundaries the post office will deliver them free. Beyond that limit the proposed tariff will apply. This will suit the big dailies fairly well, their circulation being mainly local. But the country press, *i.e.*, town and village papers, get off practically scott free and are protected in their home territory against all comers, with one exception, *viz.* the United States papers, which will be delivered free by the Canadian Post office, a discrimination against home industry for which no good defence can be offered. The favored country press having secured free delivery within the twenty mile area gets all it practically wants, for the circulation beyond that distance is small and the rate will be no serious addition to current expenses. But the country press will in addition benefit directly to the extent which the city papers will be taxed, for to that extent the country publication will gain at the expense of the paper published in the city.

There are many classes of city papers with extensive circulations which will be affected, but no class more so than the religious press whose interests are co-extensive with the localities in which the members of the churches they work with reside. Taking up the work of the church in the various Presbyteries and congregations, they do local work just as real as that done by the purely local press, and they ought to be treated as fairly as the local papers. The fact of a religious paper being published in Toronto does not make it a Toronto paper; dealing as it does with the doings of the church throughout the whole of Canada. It contains the church news of the locality in which it circulates, the office of publication merely being placed conveniently to the church headquarters in which all the members of the church have an interest. Why then should a church member get his village paper free by mail and have his church paper taxed by postage? There is an unfairness here as yet

unexplained on any reasonable ground. Should it be said that payment is asked for services rendered, the statement is not sufficient, for the village paper does not pay for services rendered, while the religious paper is called upon to do so. Then distance is not a factor, because that principle does not hold with respect to letters; weight, not distance being the standard.

The discrimination in favor of American papers is most serious. These papers swarm over the country now; the disadvantage under which the Canadian publisher now labors will be the further enhanced by the proposed tax, and the result will be a wider dissemination of American and less Canadian sentiment and characteristic ideas, than heretofore.

It is a question whether the public realize the full effect of the changes proposed by the Post Master General.

#### THE LATE DR. JENKINS.

DR. John Jenkins pastor emeritus of St. Paul's church, Montreal, died at West Dulwich near London Eng., on the 12th inst., in his eighty fifth year.

Dr. Jenkins was born at Exeter, Devonshire, Eng., on Dec. 5th, 1813; was educated at Mount-Radford College, Exeter, and at the Wesleyan Theological Institution, Hoxton, London, (now Richmond College), a probationer in 1835; was ordained to the ministry on Aug. 6th, 1837, and appointed missionary to Mysore, India, whence he returned, invalided, in 1842; ministered to an English congregation in Malta from 1842 to 1844, and in

the western part of Cornwall, England, from 1844 to 1847; minister of St. James street Methodist Church, Montreal, from 1847 to 1853; that year he joined the Presbyterian Church of the United States, and was minister of Calvary Presbyterian Church, Philadelphia, from 1853 to 1863; minister of St. Paul's Church Montreal, from January, 1865, to October, 1881; Chairman of the Protestant Board of School Commissioners for the City of Montreal from 1866 to 1878, and in the year last named was elected Moderator of the Presbyterian Church in Canada; received the degree of D.D., from the University of New York in 1860, and that of LL.D., from McGill College, Montreal, in 1879, and the same year became a Governor's Fellow of McGill. He retired from the active duties of the ministry in 1881 and received a retiring allowance of \$2,000 per annum from the congregation.

Dr. Jenkins was widely known as an eloquent preacher and lecturer. During his incumbency of the old St. James St. Methodist church he drew immense crowds by a course of controversial sermons, afterwards published, on "A Protestant's Appeal to the Douay Bible." He was broad minded and statesman-like in his views on public questions. He took a prominent part in the negotiations which led up to the union of 1853 and heartily favored the movement. Though he had been so long absent from Canada he was by no means forgotten by his many admirers there. To the last he took a deep interest in the Canadian Church and rendered some service in connection with the issuing of the new Book of Praise having been one of the original Conveners of the Hymnal Committee.