

congregations were heard and the resignation accepted. The Rev. A. N. Campbell was appointed to declare the charge vacant on the 30th inst., and act as Moderator of Session. The next regular meeting of Lindsay Presbytery was appointed to be held at Beaverton on the last Tuesday of February at half-past ten. The Presbyterian Association of Woman's Foreign Missions is to be held in the same place on the same date, the Rev. W. Galloway and Rev. C. J. Cameron, M.A., to address the meeting.—JAMES R. SCOTT, Pres. Clerk.

MISSION CONFERENCE.

The Toronto Presbytery last week held a conference on the work of Home and Foreign Missions of the Presbyterian Church in the Central Presbyterian Church, Toronto. The object of the conference was to discuss the question of missions, and, if possible, arouse a deeper and more general interest in that cause. Rev. William Frizzell presided, and among those present, other than the members of the Toronto Presbytery, were: Rev. Dr. Cochran, Brantford; Revs. Dr. R. Beattie, J. Chisholm, Dumbarton; Dr. Laidlaw, Hamilton; R. H. Abraham, Burlington; R. N. Grant, Orillia; S. H. Eastman, Oshawa.

After the opening proceedings the question of the continuous supply of home mission stations was opened by Rev. D. J. Macdonnell. He spoke of its importance. It must ever be, he said, a matter of great regret that, in spite of the increased energy in the direction of home missions, many people in this country could not be supplied with Christian ministrations, and he suggested immediate action in the way of still greater efforts. It was said that one of the means by which this could be accomplished was by theological students taking a probationary term of service.

Rev. Dr. Cochran, speaking on this subject, favoured sending young men to mission fields for one year after graduating, but urged a very careful consideration of the outlay of money in order that it might be in all cases well applied.

Mr. John Chisholm, of Dumbarton, formerly a missionary in British Columbia, expressed the opinion that young students would be better trained for further work by being first employed under the direction of ministers.

The Hon. and Rev. R. Moreton favoured an extra theological course. Rev. Dr. Reid, Principal Caven and others continued the discussion. Rev. Dr. Laing outlined, in a letter to the conference, a plan of holding summer sessions for teaching theology to mission workers who could not find employment.

On motion of Rev. D. J. Macdonnell, it was resolved: That in the opinion of this meeting one year's service in the mission fields should be required of the theological students after completing their graduating course, before their settlement in a pastoral charge; and that a similar term of service be required from ministers coming from other churches.

At the evening session the meeting discussed the question, "How best to develop missionary interests in our congregations so as to reach a higher standard?"

Many of the ministers spoke of the different methods followed for developing interest in missions, and the plans for raising means.

Rev. J. McP. Scott introduced the section of the subject, "Illustration from the experiences of Churches which have been emphatically missionary." He spoke of the act of giving as a means of grace; as a positive duty; and to be gauged not according to the size of the gift but the willing spirit in which the gift was made.

Rev. Alfred Gandier, of Brampton, introduced the subject, "How the higher standard of interest in missions can be attained in our congregations." He said it was very necessary that the members of the congregations should be seized with the conviction that missions were an integral part of the Church's work. Frequent collections and more generous support of Church papers were an admirable incentive to the people to take a warmer interest in missions.

Rev. James A. Macdonald, Rev. R. P. McKay, Rev. John Chisholm, Rev. Mr. Shearer, of Caledonia; Rev. George Burnfield, Rev. Dr. McTavish and others discussed the question, and the hour being up the meeting adjourned.

On Wednesday morning after devotional exercises the subject of Foreign Missions was taken up. The subject of "Our Responsibilities as to our Foreign Missions" was introduced by Rev. R. Haddow, of Milton. Much stress was laid on the necessity of spiritual as well as material support to those in the foreign fields. Too often the members of the Church thought they had done their duty when they had subscribed to the mission fund. But they should be zealous in prayer as in works, and the labours of the workers in the mission fields should be brought prominently before the youth of the Sunday schools. The following gentlemen spoke on the subject: Revs. Dr. McTavish, Dr. Laidlaw, J. McP. Scott, John Neil, R. P. McKay, George Burnside and Mr. Pattison.

In response to the question by Rev. Dr. McTavish, "What is the responsibility of the Church to the maintenance of foreign missionaries?" Rev. D. J. Macdonnell thought only a general principle could be laid down. Missionaries in foreign fields should at least be assured of a decent living, suitable to the countries in which they were stationed. A number of speakers followed, all of whom agreed that missionaries ought not to be allowed to exercise the spirit of self-denial to excess in the matter of physical comforts. The work was injured, not aided, in this manner. It would be better, in the opinion of those present, to maintain ten missionaries properly than one hundred at a sacrifice.

Methods of Foreign Mission work constituted the second part of the morning's programme. Rev. James Stuart introduced the subject, and thought that for foreign mission work a shorter college course might be established. Rev. R. P. McKay made a forcible appeal to have the Church colleges establish a separate course for the training of men

for the foreign fields. Revs. G. M. Milligan, R. Wallace, Dr. Parsons, Rev. John Neil, and D. J. Macdonnell also contributed to the discussion.

At the afternoon session Rev. Father Chiniquy made a few remarks on Roman Catholic missions. In his opinion there was more paganism in the Roman Catholic Church than in China. Under the head of methods of Foreign Mission work, the college curriculum was dealt with.

Rev. Dr. McLaren thought little could be done to specially prepare men for mission work.

Under the second department of methods of mission work, the subject of lay agencies and colonization was taken up. Rev. James Stuart deprecated the idea of the Church acting as a colonization agency. He thought there should be no missionary efforts except under Church control. The work of the Young Men's Christian Associations was a rebuke to the Churches for their apathy in the mission field.

Rev. Dr. McTavish favoured the sending out of artisans to foreign fields. The cry for educated missionaries, notably from Japan, came from the aristocratic class. The fact was that to-day every great religious movement began, not with the upper, but with the lower classes. He thought the Churches should devise some means of utilizing to greater purpose Christian men and women of average ability for the foreign mission fields.

Rev. F. A. Stevens, missionary to China, delivered a few remarks of interest in reply to questions concerning the work in the Inland China Mission. He did not think the Church had any right to set up standards of education for men and women embarking in the foreign mission field. They sought to send out only those who had been trained by the Holy Ghost. This was their ground for receiving any who seemed fitted spiritually and had a moderate amount of education. In practical experience he believed the failures were not larger among those who were, comparatively speaking, uneducated than among those who were highly educated. Speaking of the Chinese mode of dress, the speaker said that though his views would possibly not be supported by many of those present, yet he preferred the Chinese to the European manner of dress. It was cooler in summer and warmer in winter. Speaking generally, those who were so habited could get much nearer the hearts and lives of the Chinese than those who wore the European dress. Furthermore, the Chinese dress could be had for about one-fifth or one-sixth of the European dress, which was a consideration. If the Europeans wished to dress in their national style they had to send to Hong Kong and take chances of getting a misfit.

The following resolutions were carried:— That we acknowledge the gracious presence of the Holy Spirit, making it delightful for the brethren to dwell together in unity; That one year's service in the mission field should be required of each student after his theological course before settlement in a pastoral charge, and that the same term of service be required of ministers received from other Churches; That in view of the present requirements of our home mission work, arrangements should be made whereby some theological students may prosecute their studies in the summer, so as to be free to occupy mission fields in the winter. That the college curriculum should be so arranged that whilst maintaining the main features of the present theological course, there should be such modifications as will furnish special training adapted to the requirements of different fields of missionary labour. That it is desirable that a committee of the Presbytery be appointed to endeavour, by visitation and otherwise, to stimulate deeper interest in missions in the different congregations, and to encourage the adoption of more systematic methods of giving. That it is desirable that a conference on the mission work of the Church should be an integral part of the work of the Synod.


The conference then adjourned.

OBITUARY.

MR. JOHN CAMPBELL.

Mr. John Campbell, Sr., of North Mariposa County Victoria, father of the well known stock-raiser, died at the homestead—Fair View Gold Medal Farm—on the 17th of January last, at the ripe age of eighty-six years. He was born in Isle of Skye, Scotland, in 1803, and emigrated to this country in 1830. He came to the farm in the fall of that year and resided in the same place until death. His father, two brothers and two sisters soon followed him to Canada and settled within a short distance of each other. Only one, a brother, survives him. His family comprised three sons and six daughters, of whom the three sons and four of the daughters are the survivors. In politics he was reform in principle, but never took an active part, as he did not favour the extremes to which partyism too often led people. In religion he was a staunch Presbyterian. In youth it was his great privilege to sit under the faithful and evangelical preaching of the late Rev. Roderick McLeod, D.D., Snizort, Isle of Skye, some of whose pulpit utterances he remembered to old age. When the memorable disruption of 1843 took place, his sympathies were with Free Church principles and in 1844 he cast in his lot with the Free Church in Canada. He was a member of the Woolville Presbyterian congregation from its organization and became an elder of its first Session, having been ordained with three others into that office by the late venerable Doctor Burns, of Toronto, in 1849. For the long period of forty years he adorned that sacred office by his Christian consistency. As a neighbour and friend he was ever ready to rejoice with them that rejoice and weep with them that weep. As a parent he was kind and sympathetic and he had the joy and comfort in his old age of seeing all his children respectable members of society and consistent members of the Church. During his nearly sixty years career in this country, by his quiet, prudent and unassuming life his influence always tended towards peace and harmony. With age and infirmity his patience and calm Christian resignation became more and more apparent, so that the closing years of his life were years of peaceful, happy contentment, a beautiful ending of a peaceful, well spent life.

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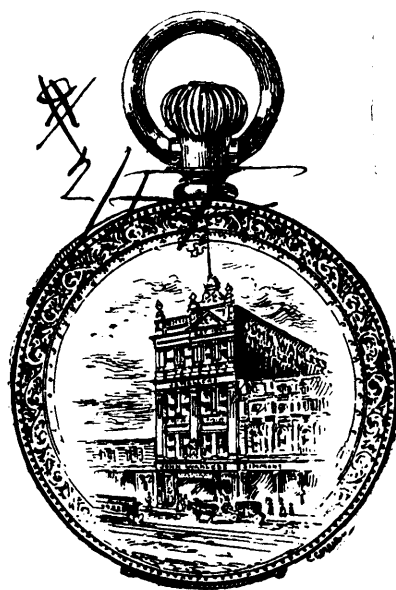
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