

purposes, and providences; concerning God's law, its purity, its authority and majesty; concerning God's grace in the gift of Christ and salvation; concerning the Holy Spirit and His mission in the earth; concerning man's nature, condition, duties and dangers. By the truth knowledge is imparted on all important matters pertaining to this life and that which is to come. It is profitable for doctrine, for reproof, for correction, for INSTRUCTION, for righteousness, that the TEACHER may be complete, thoroughly furnished to every good word and work.

This instruction is to be imparted with the purpose of training. Paul's counsel to Timothy has this specific idea underlying it, as every student of God's word can verify. Instruction imparted without such purpose on the part of the teacher or the taught, has little, if any, educational value; it informs the mind, but has little influence in building up the character or enlarging the development of the nature. Hence the wise or unwise discharge of this duty in relation to the truth, entrusted in the care of the Church. We do not sufficiently distinguish between the giving of instruction, and directing it to this end in the training of mind and enlarging the power of the Church of Christ. This aim in imparting the knowledge of the word of God, leads us up to

#### RELIGIOUS EDUCATION.

This distinction between instruction and education is not one of terms, but is founded in a real difference between *knowledge imparted* and *knowledge applied* by the teacher, or the taught, or the Holy Spirit. Hence there may be instruction that has no educational power, from its own nature, or from the manner in which it is given; but this class of information is very small in the moral or religious sphere.

The truth as it is revealed in and by Jesus Christ has great educational power in the enlargement, unfolding, and upbuilding of all the possibilities of manhood, of Christian manhood. On such grounds we affirm the school system to be a department of the Church's mission in the earth.

The science of teaching has for its fundamental principle, "We must make our scholars men." That is, all the rich possibilities of the individual must be awakened, enlarged, drawn out and rounded off to constitute the highest possible style of citizen. This is the Prussian ideal in her unequalled system of education. Is not this cardinal principle in the science of teaching pre-eminently biblical, applied consistently and vigorously to the aspirations and aims of the State? The rich possibilities of the individual, notwithstanding his alienated condition, and in his redeemed relation, is a subject capable of instructive enlargement; but on this we do not enter. Has the Church been equally wise with the State in the application of this Biblical principle, to the divine nurture and instruction of the Lord? This is the religious education entrusted to the Church: seeking after manhood in Christ Jesus; and with the family, not for the family, nor instead of the family, but laborers together with God. Should not these aims be directed to the earliest period of life? All revelation, science of life and teaching, the experience of every generation, the enlarging temptations and privileges of modern life, answer in the affirmative. This is just what the Sabbath School system proposes. The entire range of human experience from infancy to old age, is not, as is often supposed, probation, but education in a good or bad sense—education that looks to regeneration; and this in turn by the truth reaches forth to the measure of the stature of Christ Jesus. For this result the Church is held responsible. The result is well expressed in the following extract: "First, more humanity, a deeper interest in and affection for man and all that relates to him, a keener and wider sympathy with him, an increased capacity for pitying, bearing with and making allowances for men.

"Then, secondly, more power over circumstances, to endure and utilize them, to resist their tyranny and subdue them to means of grace, to assimilate something beautiful from the harshest and ugliest of them.

"Thirdly, more openness of mind to instruction and correction, to the veins of truth that run through and mix with the false, and to the noble qualities that may characterize an opponent; more openness of mind to entertain liberally, and consider dispassionately, whatever new ideas or methods may apply for a hearing.

"Then, fourthly, more reverence and love for simple goodness, wherever it may be found; and, fifthly, more

filial trust in and rest upon Jesus Christ and the Father of our spirits."

These are results of education begun early, fostered prayerfully, and guided wisely; they are not reached by being the subject of life in an evangelistic movement, at a period of our life when the bent of our natures is all but settled, but by the home and the Church wisely co-operating in this delicate work. The Church is entrusted with this double treasure—the truth and the man—and the Sabbath School system has this for its aim. Shall we retrace our steps in this work, and give it up, or shall we struggle yet more and more to understand it better and become wiser, and through its influence get up higher in the likeness of Christ?

JOHN MCEWEN.

#### HOME MISSION AGENT.

In considering the Assembly's Remits in reference to the appointment of a Home Mission Agent, it would surely be most important to attempt to *define the duties* of such an agent, and then to take into account the *great expense* to which his appointment may ultimately lead.

The first question is, What is he to do? He is surely not to act as *treasurer* of the Home Mission Fund. The duties of treasurer are at present efficiently discharged, and without complaint, in the office of the Western Agent of the Church. The duties of *secretary* of the Home Mission Committee are at present discharged very satisfactorily by the Rev. R. H. Warden, who is also supposed to prepare the statistical and financial statements in reference to Home Missions. The duties of *chairman* of the Committee are equally well discharged. These consist mainly of presiding at the half-yearly meetings of the Committee, corresponding with the Presbytery of Manitoba, and with missionaries in the Lake Superior region, and corresponding with Mission Boards in Scotland and Ireland with the view of thanking them for donations, and of encouraging them to continue and increase such donations.

Any one can see at a glance that there would be no use in appointing an agent to devote his whole time to the work at present performed by the chairman of the Committee. It is not easy to discover what more requires to be done. If the agent is to be appointed to visit congregations, address missionary meetings, and canvass for subscriptions, he may come unpleasantly into collision with Presbyteries and ministers while thus undertaking to do their legitimate work. Besides were he to attempt to do all this, he would signally fail, as no man could do it in a Church as large as ours. To accomplish such a work efficiently, four agents, or one in each Synod would be required.

Another thing to be considered is the expense to which such an appointment would soon lead. The salary, travelling expenses, and office rent would exceed \$2,500 per annum. But the expense would not stop here. It is true, indeed, that the Assembly proposed for consideration "the matter of appointing an agent for the purpose of promoting the scheme of Home Missions in connection with the other general schemes of the Church;" but those who are moving in this matter, and the Committee of Assembly that recommend it, and the Presbyteries discussing it, seem to contemplate the appointment of a Home Mission secretary alone. If this were done, the Colleges and the Foreign Mission Committee would each require an agent to present and enforce their respective claims, lest their interests should be endangered in proportion to the zeal and success of the Home Mission agent. If these agents were employed, their joint-salaries would amount to \$7,500 per annum. Is the Church prepared needlessly to incur so great expense?

Besides our people are becoming more discriminating in their giving. If they ascertain that a large percentage of the funds which they contribute is spent in the administration or collection of them, their liberality will be diminished, and their confidence in the management of the Church schemes will be impaired.

I have heard it stated that about forty per cent. of the contributions to various benevolent societies in England is consumed in the management of these societies. On the other hand, the American Presbyterian Church spends comparatively little in this way, by using largely existing Presbyterian machinery, and by getting a great deal done by gratuitous, or almost gratuitous labor.

If the Home Mission business of the Church can no longer be conducted as heretofore, by all means

allow Synods to manage their own Home Mission business; and appoint a small Committee of Assembly to take oversight of, and provide for outlying mission fields.

"PRESBYTER."

#### OBITUARY.

Mr David Mullan, for over twenty-five years an elder of the charge of Chatham and Grenville, peacefully passed from his clay tenement, on Wednesday morning the 30th ult.

He had attained the ripe age of eighty-three, and during the many years he resided in Chatham has always, in his family life, in his larger relations with his fellow-men, and in his connection with the Church, both before and after his ordination to the eldership, borne out the character of a consistent Christian. He had the gratification of seeing four of his sons ordained by the Church to spiritual offices; two of them, Mr. Elias Mullan of North Augusta, and Mr. James B. Mullan of Fergus, to the ministry; and other two, to the eldership in the church of Chatham and Grenville.

In adverting on the following Sabbath to his life, the pastor of the charge spoke in the following strain. "He was connected with this congregation by the same tie which binds me to it—that of the eldership. Elected by your own choice to exercise over you the spiritual oversight, he was on the sixth of June, 1852, publicly ordained to the grave duties and responsibilities of his high office. Ever since, as you yourselves can testify, he manifested, in their use, the possession of the requisites for office as laid down by the Apostle Paul. He had that which gives value to the other qualifications—without which the other qualifications cannot qualify. He lived in the exercise of an humble and true faith in the Lord Jesus Christ, the Saviour. Then was he vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, not greedy of filthy lucre, but patient, not a brawler, not covetous, one that ruled well his own household, not a novice, grave, humble. His was true humility, not that cringing cowardice sometimes mistaken for humility. Brave to the heart's core, he possessed that moral courage which not only dares to do right itself in the face of opposition, but dares also to correct wrong doing in whomsoever manifested. Your interests were his interests; he longed after your spiritual welfare and in the session ever gave his influence to those measures which seemed to be for the furtherance of the life of the congregation." In speaking of his family life this characteristic was given prominent place, his belief in the word, "The promise is unto you and your children," and his striving by prayer and teaching for its realization in his own family. With regard to his bearing toward his fellowmen, it was mentioned that in his business relations and in his social intercourse he ever acted out his professions as the Christian should do. The influence of such a life as his dies not with the dying of the body. He being dead yet speaks, and will speak.

#### CONTRIBUTIONS FOR DEBT ON ORDINARY FUND OF KNOX COLLEGE.

PER REV. J. M. KING.

*Paris.*—Dr. John Penman, \$24; David Maxwell, \$10; T. Hall, \$10; Galloway & Muir, \$5; Mrs. Curtis, \$5; John Tennant, \$5; James Miller, \$5; David Turnbull, \$5; David Brown, \$5; Thomas McCosh, \$5; Robt. Thompson, \$5; John M. Dickson, \$4; Rev. John Anderson, \$4; Peter Wilson, \$5; John Carnegie, \$4; Smaller sums, \$8.50.

*Ayr.*—David Goldie, \$12; John Watson, \$10; James Lillico, \$5; William Baker, \$5; Alexander Lillico, \$5; William Richmond, \$4; Robert Euston, \$4; Rev. Walter Inglis, \$4; Robert Lillico, \$4; Robert Black, \$4; Smaller sums, \$11.

*Brantford.*—William Watt, \$20; A. Robertson, \$15; Rev. William Cochrane, \$10; William Watt, jr., \$10; William Nichol, M.D., \$10; A. Robertson of Bank of B.N.A., \$10; Thomas McLean \$12; John Tanish, \$10; J. K. Osborne, \$10; James Kerr, \$10; J. Sutherland, \$5; William Turnbull, \$5; Charles Duncan, \$5; William McIntosh, \$5; William Grant, \$4; E. Roy, \$5; Rev. A. F. Kemp, D.D., \$5; Smaller sums, \$19.50.

ACKNOWLEDGMENT.—Dr. Reid has received from a member of East King Church, five dollars, being balance of subscription for new College Buildings. Will the person remitting this, please send to Dr. Reid, his name, that the amount may be duly credited.