

the Professor, with laughing face and eyes, "Paul was not a Yankee."

Dr. Hodge was intense and ardent in his Presbyterianism, and long will his memory be cherished in the Presbyterian Church as one of the most loyal and honoured of her sons. But though devoted to the interests of his own Church and intimately associated with many of the most important and stirring events in its history, he was yet a man of very large and generous sympathies, which could be restrained with no denominational barriers. He wrote numerous letters to his friends. Many of these are reproduced in the biography, and they give the reader a very high idea of his admirable qualities both of head and heart, particularly of the latter, for his intellectual power and penetrating sagacity found an abundant outlet in larger if not more congenial spheres than friendly correspondence. The letters interchanged between him and Bishop Johns, of Virginia, are singularly beautiful. They had been friends in youth, and each had the power of feeling and inspiring an affection which burned with the purest and clearest flame to extreme old age. To the last they addressed each other by their Christian names. During their last interview, the Bishop said to the Professor, "Charley, you have had more influence over my life than any other person I have ever known." In 1874, Dr. Hodge begins a letter to the Bishop thus: "Dear, blessed, old John, I did not know you were seventy-nine, though I might have known it, as, if I live to December 27th, I shall be seventy-seven, so you have not much to brag of." When they took their last farewell of each other the Bishop threw his arms over his aged friend's neck and said, "It is the last time. Let me have a good look at your face, Charley, for we shall never see each other again till we meet in heaven." That meeting was not long delayed. The Bishop died in less than a year. A little more than two years after, Dr. Hodge followed his dear friend. His death was like a summer sunset. The end became him as his life had done, and now we see, with joy and thankfulness, another star shining with bright and unclouded ray in the firmament of the Church's fame. W. D.

MANITOBA COLLEGE AND MISSION WORK IN THE NORTH-WEST.

MR. EDITOR,—The claims of Manitoba College, and its connection with our mission work in the North-West, have been brought before your readers of late by letters from Prof. Bryce and Rev. Mr. Seiveright. Every missionary will agree with Mr. Seiveright when he speaks of the difficulties and discouragements of missionary life, and the need of home and family, to give him that cheer and comfort necessary for successful work; but all will not be quite so ready to agree with what he says of student help in the mission field. Pioneer work has its difficulties for both ministers and people, which can only be understood by those who have experienced them. There is very little use in writing about them; people cannot realize how trying they are at times, and only give the writer credit for being in the blues. The necessity for manse for married missionaries, however, ought to be emphasized. Seven-eighths of our missionaries now in the field are married men. How many of these are provided with manse? Some three or four. The remaining sixteen or eighteen are compelled to rent, and suitable houses can scarcely be had, or they have been compelled to build, out of stipends barely sufficient to meet the necessities of life. Under the present circumstances no married missionary should come into the country with less than \$1,000 in money. His horse, buckboard and sleigh, cannot be bought for less than \$250 or \$300, and with all building material three times Ontario prices, the most modest and temporary house and stable he can build will cost \$600 or \$800 more. How many ministers in the east, however willing to give their services, are able to make a gift of \$1,000? for gift it is in the end. The horse (if it does not die sooner) and equipment will be worn out, and the house and stable of very little value, at the end of three years' service. If married men are to come they should in every case leave their families behind until they see the field for themselves, and are then able to make arrangements for them, and this may take a year or longer.

What then is to be done? We need more men, and the wants of the work are constantly increasing. It is not reasonable to expect married missionaries unless the Church is prepared to furnish them suitable ac-

commodation for their families; and our young men who have just finished College have not been offering themselves in sufficient numbers, nor is it to be expected that they will. It is a very general fact, and one at which we ought to feel pleased, that a large number of the students form attachments with congregations during their College course, which lead to early settlements soon after they get through, and the majority of these take place near the College centres. It is quite evident that if we are to overtake our work as a Church, in the North West, we must train young men in the country. Besides, the presence of a well-equipped College would give our Church a standing in the eyes of the country, and our own people confidence in the certainty of supply.

As a question of economy, it is the cheapest possible manner of supplying our stations during the summer, which is altogether the best time for getting the people together. In this new country travel is often very difficult in winter, the people have not horses to drive, and but few of our stations can number one-half in winter what they do in summer; in fact from June to December is the only time that can be counted with certainty for pastoral visitations and good congregations. As to the merits of the work done by young men, all know that their ardour and earnestness are appreciated by the people. Each student should labour under the orders and supervision of some settled missionary, who could regularly visit the stations, dispense ordinances, and direct the work. For economy to the funds of the Church, every missionary should have two or more students under him in this manner. The cost of sending students from the east for the summer is too great, and the travelling expenses alone would almost pay their cost of living at College here for the session, and, moreover, actual residences needed to bind the sympathies of the young men to the country, and make them feel this to be their home and the scene of their life and work. We need ten or twelve young men for the coming summer. If we had a properly equipped College I believe the Master would send them, and I trust the efforts to put Manitoba College in a proper position may be speedily realized, and hope to see the next General Assembly take such steps as will enable our Church here to do the Lord's work with vigour.

J. M. WELLWOOD.

Minnedosa, N.-W. Ter., Feb. 11th, 1881.

A SUSTENTATION SCHEME VERSUS A SUPPLEMENTING FUND.

MR. EDITOR,—In some respects a supplementing fund answers the same ends that a sustentation scheme would do. In the one way as in the other, the rich are called on to aid the poor, and the strong to help the weak. Each appeals to the sympathies of God's people for aid in the advancement of Christ's cause. Essentially their objects are one—the well-being of the Church.

A majority of our Presbyteries, if I mistake not, have voted, or are likely to vote, in favour of a supplemental fund in preference to a sustentation scheme. With some there seems to be a feeling in favour of a sustentation scheme, but at present, for some reasons, they think it better not to try one. The Church either wishes to let well enough alone or is afraid of changes. Some may think it impracticable, and it is well for us to weigh the consequences of any change.

That a sustentation scheme would do the work now done by the supplementing fund equally as well I think is not doubtful. I do not see one end gained by the one that would not be gained as well by the other. For fostering weak congregations—the only end to be desired—I do not see but that the one is equally as good as the other. But in my opinion there would be advantages gained of a different kind by a sustentation scheme that are not gained by a supplementing one. The effect on the Church as a whole would be beneficial. It might not directly affect the mission work now done by the supplementing fund, but acting on the whole Church in a way that the other does not, it would in the end, with the healthier life of the Church, do the work of the supplementing fund more effectively than it is now done. Our Home Missions would gain with the healthier life of the Church.

As regards the congregation, a sustentation scheme is more Presbyterian than a supplementing one, and would tend to the unification of the Church. The minister would be paid by the Church, and the con-

gregation feel its responsibility to the Church. If the congregation failed in its duty, the failure would be at once exposed. The minister would feel more strongly the ties that bind him to the Church, and the congregation that it belongs to the Church. There is a danger of us becoming Congregationalists. The paying to the Church, rather than directly to the minister, would bind the congregation to the Church.

The position of the minister would be improved. In the United States the minister is looked on as hired by the congregation. We have not sunk so low yet, but there are tendencies in that direction. Our pastorates are becoming short, and there is a spirit of unrest in our congregations. A minister enters on his charge, and for one or two years is paid according to engagement. There is harmony and kind feeling in the congregation. But the managers become less vigilant, the stipend is not punctually paid, and the minister becomes uncomfortable. In every congregation are some who are ready at any time for a change. Arrears increase, the minister becomes dissatisfied, and parties in the congregation indifferent. The minister does not like to complain, and quietly looks out for another field. The congregation now feel that they must pay, arrears are settled, the minister starts in a new field, and the congregation look out for a new minister.

It seems to me that a sustentation scheme would, to a considerable extent at least, be a remedy for such a state of things. The minister would not be so dependent on the congregation as he now is. The treasurer of the congregation would be compelled to send in to the Church, the money raised for the quarter, or as a matter of convenience, the minister's receipt for stipend paid, and thus arrears could not arise. It may be objected that the Presbytery has the power to right what is wrong in a congregation. The Presbytery, except in clamant cases, is not called on to interfere between a brother minister and his congregation, and neither minister nor congregation cares to go to the Presbytery till matters are too far gone to be easily righted. Paid by a sustentation scheme, arrears could not accumulate, and did a congregation fail in its duty, the Presbytery could be notified, and would at once take the necessary action in the case. There would be no injustice to the congregation, the position of the minister would be more independent, divisions would not arise so readily as now, and when they did arise the Presbytery would at once learn of the difficulty, and as far as possible a remedy would be applied.

As regards the Church, with a sustentation scheme properly organized and healthily working, it would have a more direct control over its labourers. We would be more thoroughly Presbyterians. Ministers and congregations alike would more strongly realize the ties that bind them to the Church, the body of which Christ is the Head. No minister would be unpaid. Troubles might arise from other than money difficulties, but even they would be more easily found out and remedied. The weak would not feel as weak and aided by charity, but rather they would feel their dignity as fellow-workers with the strong in our great work.

If these views are correct, a sustentation scheme, if practicable, has advantages over a supplementing fund. No ecclesiastical machinery, without healthy Christian life in the Church, will work without friction. The life is of infinitely more importance than the machinery. Yet we are not to despise the machinery. Motion generates heat, and well chosen ecclesiastical machinery kept actively in motion will generate heart warmth. As a Church let us go forward depending on Christ our Living Head and King, and before long I hope to see a healthy working sustentation scheme adopted by our Church, and by the blessing of God largely conducing to the unity and Christian life of the Church. L.Y.

A FRIEND in the county of Oxford has handed Rev. W. A. Mackay, pastor of Chalmers' Church, Woodstock, a cheque for \$180, to go towards the erection of Dr. Mackay's training school in Formosa.

THE following method of "driving dull care away" was recommended by Howard, the celebrated philanthropist: "Set about doing good to somebody. Put on your hat and go visit the sick and the poor, inquire into their wants, and minister to them. Seek out the desolate and oppressed; and tell them of the consolations of religion. I have often tried this medicine, and always find it the best antidote for a heavy heart."