

or whose training keeps them in darkness. How many thousands in these Provinces sit in darkness and in the shadow of death! Many, very many, along our coasts, and in our new settlements far inland, rarely hear the sound of the Gospel. In trouble, in sickness, at the hour of death, there is no one near who is skilled as a physician of souls, and they are too ignorant and blind to appeal to the Great Physician. Our sympathy for such must take a practical form, even if personally we can do little or nothing to help them. We can send them the Bible in their own tongue. We can send religious tracts and books by the hands of the Colporteur. We can send the Catechist, the Missionary, to tell of the life and death of our Redeemer.

Again we say, sympathize with all. Be kind, courteous, forgiving one another and forbearing with one another. As Christ forgave you so also do ye. He that loveth is like God, for God is love. Forget injuries. Bury the disagreeable past. Look forward to the great and bright Future full of God's love provided for all who believe in the Lord Jesus; and help every brother man to be more like the Saviour in heart and word and deed. Beautiful as the anthems of angels are feelings of christian love translated into, embodied in, fit deeds. Herein is Christ glorified that we should bring forth much fruit. To sympathize, to feel, as Jesus did, as He does now, and to act accordingly is the highest attainment to which the Christian can aspire.

### UNITED PRESBYTERIAN MANSES.

Five years ago the United Presbyterian Church commenced a scheme for providing with a comfortable Manse every Congregation connected with the Synod. It was expected that \$225,000 would be sufficient in connection with local effort. The Scottish correspondent of the Philadelphia Presbyterian gives the following statement regarding the working of the scheme:—

One hundred and sixty thousand of this sum had come in half a year ago. A hundred and twenty or more have been laid out, and nearly forty remain, a balance for future application, while promises and sub-

scriptions for more continue to be made. A singular curiosity in the working of the committee that have charge of this fund, is that they do not always have their proffered aid accepted, and, in fact, are as good as obliged to coax a little even with the neediest. Is this an effect of sturdy independence, and this again an effect of longer estrangement from Cæsar's stall? It may be so; because three or four generations may naturally work a change in family character, and such is the length of time this Church, in its component parts, has been separate from the Establishment. Another reason, however, begins to be surmised, and one that suggests some change in the mode of application. A sort of *pro rata* aid has been the plan. But it now appears that some can do nothing at all for themselves, or next to nothing, and so have not even strength enough to take help in that way. A more liberal way is therefore now devised. The Board is not to wait for applicants, but is "to take the initiative in providing suitable manse accommodation where it is most urgently needed."

"The advantages already derived from this valuable enterprise," are thus stated in a report made to last Synod: "It has tended to enlarge the views of many as to the proper scale of giving to Christian objects, as it has given occasion to a larger assemblage of liberal subscriptions than had been previously known in the history of this Church. It has tended to allay the fear lest a new outlet for needed contributions would drain the ordinary sources of supply for other funds; for it is demonstrable that the other undertakings of the Church, including its Home and Foreign Missions, have not suffered, but rather have steadily advanced with the income of the manse fund. It has largely promoted the sentiment of fellowship between the strong and the weak among the churches of the Synod. It has awaked a sense of previous neglect on the part of many givers, and the aided congregations gratefully feel the benefit of the concert and unity of the denomination. The scheme has even tended to widen the sphere of this common interest between the strong and the weak; for it has fixed attention, not only on the residences, but the resources of those who minister to the smaller churches, so that the augmentation scheme has become a natural corollary to the enterprise by which it was preceded."

... It has reared in many a locality, including some where our feebleness had been much more conspicuous than our strength, a visible monument of the fraternity that binds our Church into one; since, even worldly men who fail to appreciate a minister's principles, or even to understand them, may have the kind of discernment that highly esteems a minister's comfortable and