

rally because they are divided and disorganized that they have not settled pastors, and have been put on the list of mission fields.

By a rule of General Assembly, a Presbyterian deputation is expected to visit those fields annually. As some of those mission fields extend over a district of country more than ninety miles in length, and comprise eight or ten preaching stations, it is impossible for the deputations to visit all those stations. A meeting is generally called at one of the most important stations, and before the few who can be got together on week day—rarely comprising more than from one-seventh to one-tenth of the whole number of hearers, or paying more than one-seventh part of the salary—the investigation is held. The meeting is expected to be as unanimous as a jury. If two or three threaten to discontinue their support, the missionary must be removed. No one is expected to give any cause for his likes or dislikes—facts are altogether eliminated from the case. It is decided on mere money considerations. Presbyteries know that if a few individuals withdraw their support for any cause, or for no cause at all, they must pay the deficiency; and to drop the missionary, if it should be on the road, is a very simple way to dispose of the matter, as the Church is under no obligation to find employment for its ministers. We will not discuss the question at present from the minister's standpoint, though cases of hardship must frequently occur; but is it for the good of the cause that a power should be placed in the hands of the people, on those mission fields, which is not enjoyed by large, wealthy congregations in the cities? Should those who are supported largely from the funds of the Church have a power placed in their hands which is not enjoyed by those who pay the greatest part of the money into those funds?

The Congregational Church in the United States has proved a failure in carrying on work in the new States and Territories.

The Presbyterian Church of the United States has modified its system, so that it is quite as Episcopalian as the English Church in this country. The district missionary does precisely the same work, and does it in the same way, as an Anglican Bishop. This is not from any love to prelacy, but because it has been found from experience to be necessary. In Manitoba the same system is being introduced.

If the Presbyterian Church in Canada does not become sufficiently Presbyterian to control both the missionaries and the mission funds placed at its disposal, instead of placing both at the disposal of a few individuals, too frequently destitute of both grace and judgment to be controlled by them according to their whims and caprices, without being expected to give any reason for their conduct, failure must be the result. As the missionary money, and a large proportion of the money expended in educating the missionaries, is contributed by the whole Church, the whole Church should, through district missionaries, or agents appointed by the whole Church, have a voice in the expenditure of the money. To allow the people on those mission fields to control men and money belonging to the whole Church, according to their whims and fancies, is an injustice to every individual who contributes to the Home Mission Fund.

#### MANITOBA AND NORTH-WEST CHURCH EXTENSION SCHEME.

The following additional subscriptions have been received for the Church and Manse Building Fund for Manitoba and the North-West:—

##### HAMILTON.

James Turner, \$400; Sawyer, Ames & Co., \$550; John Harvey, \$150; Mrs. John Garrett, \$150; Mrs. Wm. Garrett, \$150; J. M. Gibson, \$50; J. H. Park, \$50; A. Davidson, \$50; John Campbell, \$25; J. M. Williams, \$25; A. K. Kerr & Co., \$50; Jno M. Murton, \$50; Mrs. Mills, \$50; Robt. H. Park, \$50; Young & Bro., \$50; T. H. Macpherson, \$50; A. Laidlaw, \$25; G. H. Gillespie, \$25; James McArthur, \$25.

##### TORONTO.

Gordon, McKay & Co., \$600; Robert Hay, \$500; John Leys, \$300; W. Alexander, \$200; James McLennan, \$150; J. K. McDonald, \$150; William Thomson, \$150; W. B. Scarth, \$150; John J. Davidson, \$150; J. S. Playfair, \$150; Hon. John McMurrich, \$100; George Craig, \$100; A. M. Smith, \$100; W. B. McMurrich, \$100; W. Wilson, \$100; John Kerr,

\$100; Vice-Chancellor Proudfoot, \$100; Alex. F. Fulton, \$100; A. A. Allan, \$100; J. L. Brodie, \$100; John Burns, 1882, \$100; L. D. Henderson, \$75; J. C. Hamilton, \$75; J. McGaw, \$75; Swan Bros., \$75; James Reid, \$50; David McGee, \$50; J. S. Rennie, \$50; John Y. Reid, \$25; Thos. Kinneer, \$30; Ogilvy & Co., \$25.

##### GODERICH.

M. C. Cameron, \$100.

#### GOSPEL WORK.

##### GLASGOW.

#### WHAT IS TO BE DONE FOR THE CHILDREN

who have been converted? This subject was considered at the noon meeting on Wednesday. Mr. Moody said that their new life must be nurtured. Many of these children had godly parents, and would be cared for by devoted ministers, but many had careless parents, and were in no way connected with the churches. He spoke strongly about the possibility of infant conversion, and urged the importance of ministers giving the children a few words in each service. Mr. McKeith, who addressed some 3,000 poor children every Sabbath in the Evangelistic Hall, said that anyone attending the meetings must have been struck with the great numbers of children asking to be spoken with. He had got as clear answers to questions from them as he had from older persons. Last night a child said to him, "I have found Jesus." "When?" "To-night. He is in my heart." A boy near at the same time said, "I have not found Him. I wish I had." He spoke to this lad for half-an-hour. He urged that they should be regarded as Christians, but as Christian children, and that it should be remembered that Christ required of a child only a child's faith and love. They should be recognized as Christian workers. In many instances—and he referred to some—children had brought their careless parents to the meetings, and God had put His blessing on their child-like but Christian efforts.

Major Ross, of Aberdeen, urged parents to speak personally and faithfully to their own children, and illustrated the importance of this by the way in which God's blessing had attended his earnest dealing with one of his own boys.

##### MR. SANKEY'S HYMNS.

We have been delighted by the reappearance among us of Mr. Sankey. We can never forget the deep impression made on the community by his singing of the Gospel eight years ago, and although there cannot be the same novelty in this method now, we still feel that if the singing of these songs and solos were suddenly discontinued, a right arm of service would be taken away. Some of the old hymns, like "Jesus paid it all," and "Jesus of Nazareth passeth by," are greatly owned of God still to the awakening of the careless and the bringing of peace to the anxious. Just as ministers often find that their simplest Gospel sermons are owned of God to the conversion of souls in a state of mind to receive blessing, so are these Gospel hymns signally blest. I may illustrate this point by reference to that simplest of all simple hymns, which, account for it how people will, is at present, especially among the poor at the East-end, the favourite most frequently called for when the evangelist asks, as he sometimes does, "What would you like to sing?"

##### "TAKE ME AS I AM."

Almost all our Christian workers can bring forward cases of positive blessing as the result of the message breathed through these songs. Only this day I was talking with the devoted brother who conducts the daily meeting at the Sailors' Institute, and he told me that on giving out this Hymn 327 he said: "This is a hymn for those of you who are so deeply sunk in sin that you feel there is no hope for you. Listen! Here you have the sinner's plea. At the close of the meeting,

##### A SAILOR

waited for conversion, and declared that the hymn had given him hope. This was three weeks ago. Since then he has had no desire to enter a whiskey-shop, although for twenty-five years previously he had been a constant frequenter of them.

Another sailor at the same service gave similar testimony, and said that for nearly thirty-five years he had given way to the drink, but that he had put up the simple prayer from his heart, "Take me as I am;" and he added, "You will think it strange what I tell

you, but it's true: what do you think I had in my pillow-slip when I came into port? Well, just two bottles of rum and two of whiskey! And what do you think I have got now? Well, blessed be God! I've got Jesus in my heart, and I've got 'Take me as I am' in my pillow-slip."

Talking with a minister to-day, who has regularly attended the Circus meetings, he told me that a few weeks since a man came into the Circus ring in a state of intoxication, too much dazed to understand a connected discourse; but the constant repetition of the lines, "Take me as I am," etc., made a deep impression on him; he turned to the minister and said while the hymn was being sung, "That just suits me." When he first entered he interrupted the meeting; later on he asked that this hymn might be repeated. The minister walked home with this man, and talked to him in his sober hours.

##### A UNIVERSITY MAN.

I have just returned from an extremely interesting meeting in one of the largest Free Churches, near the Circus, and there also I heard a testimony to the blessing which this same hymn had recently proved. The minister of the Church had asked a gentleman recently brought to Christ to tell the congregation of God's gracious dealings with his soul. This gentleman had passed through seven sessions at the University. He had at one time thought of entering the ministry. He had been much owned of God in mission and Sabbath school work, but for years now had been a terrible backslider and a drunkard. I need not describe his case further. His conversion—or restoration—is causing hundreds of us unspeakable joy, and he tells us that the first ray of hope for him, who had so utterly fallen, was kindled when, in the St. Andrew's Hall, he was enabled from the depths of a penitent heart to make that simple prayer his own—"And take me as I am," etc.

##### AN OLD SOLDIER.

At the testimony-meeting on Monday evening, when there were about 1,100 persons present, mostly men, an old soldier said: "I have served the Queen for twenty-one years and four months, and have taken part in twenty-three battles. I was a great drunkard. I wanted lately to hear Mr. Moody. A lady said, 'If you meet anyone who wants a ticket for the meeting, give him this. 'Thank you, ma'am,' I said, 'that will just do for me.' I entered the meeting, but could not hear a word; but a gentleman spoke to me. I hope he will say to many others what he did to me. I have taken Christ for my Saviour, and my wife and two big daughters also have got the blessing." "How old are you?" inquired Mr. Moody. The soldier answered, "Fifty-three years of age." "Then," said Mr. Moody, "you will have to work hard for the Master, to make up for some lost time."

Another testified that, having come to Christ himself, he had been compelled to separate from a companion who wanted to tempt him back to the drink. A backslider told how Mr. Moody's words about there being no order to prevent a bitten Israelite from looking a second time to the brazen serpent, had encouraged him to return to Christ.

A man said he believed God had brought him home at this time from a foreign country on purpose to save him at these meetings. Another had to leave his father's house through drunkenness, had been fond of the theatre, was at that place of amusement when his sister died, had recently been brought to the truth, and was rejoicing in the pleasures of his new life. A man who had given way to drink fourteen years was awakened in the Circus, and found peace at a meeting in Paisley.

THE Rev. R. C. Moffat, of Walkerton, has had the title of Doctor of Divinity conferred upon him by the University of Blackburn, U. S. A.

At a recent meeting of the Presbytery of Halifax, the Rev. Thomas Duncan, in view of the call addressed to him from Edinburgh, tendered his resignation of the charge of St. Andrew's Church, Halifax.

THE way to obtain peace with our friends and success against our enemies, is to make God our friend, and keep ourselves in His love.

HAS it never occurred to us, when surrounded by sorrows, that they must be sent to us only for our instruction—as we darken the cages of birds when we wish to teach them to sing.