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TORONTO, FRIDAY, DECEMBER 6, 1878.

CHURCH EXTENSION.

A PRACTICAL illustration of the objects of the Church Extension Association is to be found in Leslieville, where stands a new and beautiful church, which was opened during the summer. A promising Sabbath School has been gathered into this place of worship, and the young congregation is growing to lusty strength. This church is allied with another new congregation on the Town Line, and the two will soon be in a position to call a pastor. Whenever this desirable point is reached, we may be sure that the church at Leslieville will be greatly prospered. Another illustration of the practical work of the Association may be seen in the handsome Presbyterian Church at Brockton, which will in time prove itself a powerful centre of congregational and Sabbath School activity. Work of an interesting kind has also been commenced in the north-eastern section of the city, which will doubtless in time develop into a new congregation. There are other parts of the city which the Society would like soon to occupy. The people of Davisville are anxious to obtain help in the matter of the erection of a new building. In the north-west there is a great and growing population where it would be a wise thing to acquire a lot in the meantime. But the Association must have funds. Its work is at a stand-still unless it is liberally aided. It does not ask large contributions, though, of course, such would be gratefully received. It only requires the members of our Churches to become its members by paying the annual fee of a dollar each. If this were done to even half the extent of the membership of the Presbyterian Church in Toronto, it would put a large amount at the disposal of the Association, and this would be expended on the important work it has at heart. The dull times have undoubtedly had a depressing influence upon the enterprise of the Association, but it is to be hoped that these will yield to brighter and more promising prospects, and then we may look for a more liberal response to its call for increased funds. On the evening of Friday, the 29th ult., a

social meeting of the ministers and office-bearers of the various Presbyterian Churches in the city was held on invitation of Mr. and Mrs. Blaikie for the purpose of awakening more interest in the work of the Association, of which Mr. Blaikie is president. The company being much too large to be accommodated in a private dwelling, the meeting was held in the school-room of the new church in St. James' Square. Addresses were delivered by Revs. Professor McLaren, Dr. Topp, Mr. King, Principal Caven, and Messrs. Robert McLean and R. J. Hunter. It was a most pleasant meeting. The speeches were hearty and stirring. Much enthusiasm was manifested. And upwards of four hundred dollars were added to the Church Extension Fund on the spot. The vote of thanks to Mr. and Mrs. Blaikie moved by Mr. W. R. Orr, was well deserved. The amount subscribed on the spot is but a tithe of the good done to the Association and to its object by this meeting, and we have no doubt that other meetings of a similar kind would be found beneficial.

HOME MISSION FUND.

THE circular recently sent to the Presbyteries of the Church by Dr. Cochrane, regarding the large balance at present against the fund, was read by the clerk, at the meeting of the Guelph Presbytery on the 19th November, and the following resolution adopted:—

"After mature deliberation it was agreed to authorize the Clerk to have the Circular re-printed, and to furnish a copy to each member of the Missionary Deputations, and that said Deputations be instructed to pay special attention to the Home Mission Scheme, and bring it prominently before the Congregations on their visit. Missionary Deputations were directed to inquire in the congregations they were appointed to visit, if Missionary Associations existed, and to urge that they be formed, if not already in operation."

It is to be hoped that other Presbyteries will take similar prompt action, and increase the contributions, so that no reduction may be necessary, of the amounts promised to our missionaries and supplemented congregations.

The resolution passed by the Home Mission Committee at its meeting in October is as follows:—

"Whereas, the indebtedness of the Fund at this date exceeds \$19,000—nearly \$6,000 above the debt at the same period last year; whereas the estimated expenditure of the current year is about \$43,000; and whereas, the Committee are satisfied that only by a strong and general effort the income of the year can be made equal to the expenditure; Resolved, that the Convener be instructed to request all the Presbyteries of the Church to use the utmost diligence to secure liberal contributions to the Home Mission Scheme from every congregation and Station within their bounds, and hereby intimate that in the event of sufficient funds not being forthcoming prior to the March meeting of the Committee, they will be under the necessity of deducting a percentage from the claims of all Presbyteries for Supplemented Congregations and Mission Stations for the half year ending 31st March next, so as to equalize the expenditure with the income of the year."

ST. ANDREW'S SOCIETIES.

THE proceedings this year of the various St. Andrew's Societies have attracted much attention. In Montreal, of course, Scotsmen have had everything their own way. The men of St. Andrew's felt they were under special obligations to treat hospitably the Marquis of Lorne and the Princess Louise. Their ball, while seeming rather out of place as a commemoration of a religious festival, was evidently got up with a view to please the Princess, and as such it passed off very well. The Princess, of course, was the centre

of attraction, and we are glad to know that her bearing and manners called forth the admiration of all. At the New York celebration the Marquis of Lorne was elected an honorary member, though, of course, his absence from the annual meeting could not be avoided. It is interesting to notice that there is hardly a town or city or even village in the United States, but what has had its anniversary of St. Andrew. San Francisco unites with New York in the enthusiasm which is begotten of the occasion. In all the leading cities a variety of pleasurable entertainments have been given; while throughout the Dominion of Canada ample justice has been done to the patron saint of Scotland. It is evidence surely of Scotsmen being found in every part of the globe, and of the deep impression they are everywhere making by their peculiar manners and customs. Indeed, it is a singular fact that while so much is made of St. Andrew in America, his name is not universally known in Scotland as that of Patron Saint, and throughout the country there is wanting the uniform celebration which we have here. If possible Scotsmen in America are more Scottish than they are at home.

It is a curious question, why is St. Andrew the patron-saint of Scotland? In a Protestant country like this the very idea of Saint is scouted as absurd. There is no such thing as appealing to a tutelary saint for protection and guidance. It would be regarded as sacrilegious to offer prayer to any saint in particular. Yet it cannot be denied that the name of St. Andrew has attached to it a peculiar veneration on the part of all true and loyal Scotsmen. The tradition connected with their patron-saint is an interesting one. It is said that after the persecution of the early Christians and their consequent dispersion, Andrew the Apostle chose Scythia, Greece, and Thrace as the sphere of his missionary labours. There he preached the gospel of Jesus Christ, and founded churches. But having by his faithfulness offended the proconsul, he was by him put to a martyr's death. He was crucified on a cross resembling the letter X at Patrae, in Achaia. The St. Andrew's cross is, therefore, distinguishable from all other crosses, and is worn as a badge by the Knights of the ancient order of St. Andrew as well as by the officers of the various societies. The remains of the apostle were said to have been carried to Constantinople, and were there preserved in a chest. In the fourth century a monk named Regulus was favored with a heavenly vision, in which he was instructed to take from the chest certain bones of Andrew's body and to repair to sea with his valuable treasure. Regulus was shipwrecked off the coast of Fife, in Scotland. But he succeeded in landing his treasure, and afterwards he gained the friendship of Hungus, the Pictish king, who was converted by his instrumentality. The king built a church in honor of St. Andrew. In an after age the Cathedral was built whose remains are objects of interest to every visitor of the ancient city. This Cathedral bore the name of the Apostle. Around it grew the city of St. Andrew's, one of the most ancient cities of Scotland, and which, in keeping with its supposed Apostolic origin, has been for centuries the seat of enlightened liberty and literary culture. To-day the city of St. Andrew's