

Several years ago, a priest named Timlin struck with a horse-whip the late Dr. Dill, a very distinguished minister of the Presbyterian Church in Ireland. The lawyer whom the Dr. engaged, was a very honest man, though a Romanist, (honest lawyers are *occasionally* met with). On the morning of the day of the trial, he said to his client, "As soon as I see who are the jury, I will know what will be the issue. Immediately after this part of the business was finished, he said, "The case will go against us. Of that I am sure." The trial went on. Several witnesses declared on oath that they distinctly saw Father Timlin strike Dr. Dill with a horse-whip. The jury, however, brought in a verdict of "not guilty." No doubt, they reasoned in this manner—which, of course, Bishop Langevin would have most highly commended had they told him of it.

1. "An oath which is opposed to the interests of our Church is an unrighteous one. This is true of our oath in this case, therefore it is an unrighteous one."

2. "An unrighteous oath should not be kept. Our oath, in this case, is an unrighteous one, therefore it should not be kept." Yet, the Romish Church which teaches her people to perjure themselves, has the brazen-facedness to call herself the "Holy, etc., Church!"

In a future paper I shall give instances of Romish bishops and archbishops in Ireland being guilty of downright lying, yea, also of downright perjury.

*Metis, Que.*

T. F.

#### AN APPEAL FROM A MISSIONARY.

MR. EDITOR,—Before the "Thanksgiving Day" collections are all voted away to one or the other of the Schemes of the Church, I would, if you allow me a short space in THE PRESBYTERIAN, inform the friends of "French Evangelization" that the missionaries in that important work, have been lately notified by the Secretary-Treasurer that it will be impossible to meet their claims for salaries at the usual time—cause, want of funds. This means in some cases, serious hardship, in all disappointment.

Now, as the disposal of "thanksgiving collections" is purely voluntary, I would appeal to the friends of our French work, among our ministers and Sessions, to help where help seems most needed, and not allow the energies of faithful and hard working missionaries to be damped by the answer of "no funds" to their just claims, and that too at a time when the year's expenses are heaviest, owing to the advent of winter.

I think I need say no more to ensure a generous return, and trust that I shall be absolved from the charge of selfishness although I sign myself,

A FRENCH MISSIONARY.

*Montreal, Nov. 3, 1877.*

#### ANOTHER SUGGESTION.

MR. EDITOR,—I see that some of your correspondents have been giving expression to their views regarding the disposal of the congregational collections at the Thanksgiving services on the 22nd inst.

Dr. Cochrane calls attention to the debt resting on the Home Mission Committee, and asks that *Thank-offerings* be given to pay that debt. Other correspondents plead in behalf of the French, or Foreign Mission Boards.

Now, Mr. Editor, it is certainly right and proper that the Church should be asked to pay any and every debt contracted by any of the committees in doing the work entrusted to it by the General Assembly, but it does appear to me that *giving a thank-offering* is a very strange way of *paying a just debt*. "If ye lend to them of whom ye hope to receive what thank have ye?" and if the Church pays its debts, legally contracted, *why call that a thank-offering?* That is something like a congregation reading a flattering address to their minister and presenting him with \$50, when at the same time, they are \$100 in arrears with his stipend. A debt is a debt and let us pay it honestly and manfully, and then let us offer *Thank-offerings* unto the Lord.

There are two of the schemes which in my opinion have a moral claim on the *Thanksgiving* collections of the Church:—The Aged and Infirm Ministers' Fund, and the Ministers' Widows' and Orphan Fund, for it is to the self-denying labours of the ministers, and in many cases, the still more self-denying labours of their wives, of forty or fifty years ago, that the Church is indebted for a very large measure of her present prosperity. Some of these ministers are still

with us. Their lives have been spent in the service of the Church, and when their infirmities unfitted them for the pastoral oversight of a congregation they have been allowed to retire on one, two, three, or, at least, four hundred dollars a year. Then, the widows of others who have gone to their rewards are struggling to keep themselves—it may be a family—on an annuity of one hundred or one hundred and fifty dollars—these have borne the burden and heat of the day, and it is surely right that we should remember them in our *Thanksgivings* to God, for they, as well as the harvest were sent by the giver of all good.

The earth has brought forth more abundantly than usual, and the prospects for business are much brighter than at this time last year, so that while we offer unto God the thanks of the heart, for the preservation of our lives, let us also offer unto Him the *thanks of the pocket*, for the very large measure of material prosperity with which He has crowned the past season.

*Nov. 2nd, 1877.*

A YOUNG MINISTER.

#### A DIFFERENCE.

MR. EDITOR,—There is a certain Protestant settlement in the Dominion, in the midst of a large Roman Catholic population. The whole of the inhabitants would form only one fair-sized pastoral charge. At first, they were all Presbyterians. However, some time ago, one of the elders—whose practice was grossly inconsistent with his religious profession—managed by trickery to break up our little church there. Another evangelical body seized the opportunity to get a footing. The opposition congregation has only eight (8) communicants, and the membership of these is only a farce. However, the church to which they profess to belong, pays *three hundred dollars* (\$300) a year for the support of a minister among them. Till but a short time ago, it paid *four hundred dollars* (\$400). The people give no more according to their ability than we do.

Well, our minister there has laboured sixteen years, nominally as an ordained missionary, but really as the pastor. No amount of salary was even guaranteed him. Aid was given by the Home Mission Committee, first to the amount of \$100, then \$120, and lastly of \$170. Lately, however, the grant was entirely withdrawn. We have thus, in effect been cut off from our Church, and sent adrift, to float or sink. As our minister does not receive one cent now from the Church, she cannot reasonably exercise any control over him. He is neither a probationer, a pastor, nor an ordained missionary. He cannot, therefore, be said to have any position in our Church. His salary at present, is not much larger than the pay of a private soldier in the British army. An increased salary has been promised, beginning with next year, but, deducting what there is no likelihood will ever be paid, he will not receive more than fifty cents a day. He, however, feels it to be his duty to stand by the old blue flag there. Of course the action of the Home Mission Committee of our Church meets with the most hearty approval of what is, in reality, the Anti-Presbyterian Church there, for it expects that when our minister leaves, it will get sole possession of the place. We are much larger than the other congregation. Our Church is, however, quite willing to hand us over to it. In this case, the majority yields to the minority.

At another place in the Dominion, there are two or three Presbyterians. Some time ago, it was said that a station in connection with our Church had been established there, "with the most pleasing prospects." The people, however, could not raise a certain amount. Our Church, would not, therefore, send a man. The other body already referred to, though it had a much smaller foundation on which to build than we had, has sent a man without being at all uneasy about "ways and means" to pay him. Now, that field is one of its mission stations. Our Church there is only on paper. Yours respectfully,

PRESBYTERIAN.

#### BOARD OF FRENCH EVANGELIZATION.

At the close of the first six months of the current ecclesiastical year, the following brief statement of the finances of the Board is given for the information of the Church and of the friends of the Mission generally.

The total receipts from all sources for the beginning of the church year—1st May—have been \$9,500. This sum has enabled the Board to carry on the work

without being under the necessity of borrowing money up to the present date. The salaries of the missionaries with two or three exceptions are payable monthly. Of these there are now due about \$1,700, and the Board at a recent meeting felt constrained to pass a resolution instructing the secretary to notify the missionaries that unless funds were forthcoming they could not pay the salaries monthly as in the past. Dependent for support on the funds of the Board as most of the Missionaries entirely are, they will feel this as a very great hardship, the more so that many of them are at great expense at this season of the year in the payment of rent, and in laying in winter supplies of provisions.

The Board hope that the mere statement of this fact will suffice to draw out the liberality of the congregations of the Church and of the friends of the work. The annual collection for the scheme was appointed by the General Assembly to be made in the month of July last. Those congregations that from any cause have not yet taken up the collection are respectfully but earnestly requested to do so and to forward the amount to the treasurer without delay. Where missionary associations exist the office bearers of these will do the cause a service by making an appropriation to French Evangelization during the current month, and forwarding the same prior to the 30th instant.

The total amount required for the year for *ordinary expenditure* will be about \$26,000. For *building purposes* the liabilities of the Board are at present upwards of \$19,500, of which \$2,500 require to be paid before the end of the year. In addition to this amount a mortgage of \$5,000 expires in the spring of 1878, so that the total requirements of the Board for the current and ecclesiastical year exceed \$33,000, leaving still unpaid on buildings about \$12,000, which, however does not fall due till next year.

The Board continue to be greatly encouraged by the success of the work. Amid much opposition and many difficulties the cause of French Evangelization by God's blessing is making rapid strides. While money is urgently needed for the prosecution of the work, still more urgent is the need of earnest, believing prayer on the part of our Christian people that the seed being sown may yield an abundant harvest.

Contributions to be forwarded to the Treasurer at 210 St. James St., Montreal.

D. H. MACVICAR, *Chairman.*

ROBT. H. WARDEN, *Sec. Treas.*

*Montreal, 29th Oct., 1877.*

#### MINISTERS AND CHURCHES.

A MEETING of the Presbyterian congregation in Dresden was held on Tuesday, 30th ult. Rev. Wm. Walker, of Chatham, preached and afterwards presided at the Moderation in a call to a minister. The congregation unanimously called Rev. James A. McAlmon, formerly of Markdale. Stipend promised \$700 and Manse.

THE Rev. Thomas T. Johnson was inducted into the pastoral charge of Molesworth and Trowbridge on the 31st of last month. The sermon was preached by Rev. P. Scott, of Cromarty; the Rev. Mr. Renwick, of Newbury, addressed the pastor-elect, and the Rev. Mr. Bell, of Listowel, the people. At night a tea-meeting was held, and on the following night a social for the young people, both of which were very successful.

ANNIVERSARY services in connection with College street Presbyterian Church in this city will be held on Sabbath the 18th inst. Rev. B. B. Usher of the Reformed Episcopal Church will preach in the morning, Rev. D. J. Macdonnell, B.D., of St. Andrew's, at three o'clock, and Rev. Professor McLaren at seven o'clock in the evening. On the following Tuesday the congregation will hold their usual annual social meeting.

ON the evening of the 22nd ult., a deputation from the congregation of Pinkerton, County of Bruce, waited upon Mr. A. H. Scott, B.A., divinity student of Queen's College, who had laboured among them during the summer with great acceptance, and presented him with a copy of Smith's Dictionary of the Bible, in four volumes, accompanied by an address expressing their appreciation of his work. Mr. Scott replied to this address in an appropriate manner.

THE Rev. John Rennie, of Ailsa Craig, was pleasantly "surprised" one day last week by the people of