

Morris Jones (Dyserth) and Rev. W. Owen (Henllan).

At the annual literary meeting held at Bala, on Christmas Day, a beautiful address was presented to Prof. Hugh Williams, M.A., on behalf of the Sabbath School Union of the district of Penllyn. For the last twenty years Prof. Williams filled the post of catechiser of the Union, and on his retirement from the office the Sunday schools availed themselves of the opportunity to show their appreciation of his faithful and noble services. Principal Edwards, who was present in the meeting, and Mr. T. E. Ellis, M.P., who occupied the chair, delivered interesting addresses, in which they referred to the extensive learning and thorough scholarship of Prof. Williams. It was suggested by Principal Edwards that Prof. Williams should, on his retirement from this office, undertake to write a history of the church in the Welsh language, for which he is the most competent man in Wales; and on being put to the meeting the suggestion was received by the large audience with the greatest cordiality in an enthusiastic show of hands.

Rev. James Dewar M.A., England, who has lately had charge of the mission station at Benwell, in connection with Westmoreland-road Church, (Rev. John Thompson's), Newcastle, has been appointed assistant to Rev. G. Manson, Slains Free Church, Aberdeenshire.

Rev. A. Jeffrey, of London, and Mr. W. S. Wilkinson, Morpeth, are the deputies appointed to visit congregations in the Presbytery of Darlington, in the interests of the Sustentation Fund from January 15th to January 25th.

ALTHOUGH the Synodical accounts for the year do not close till January 6th, it is believed that, in spite of the depressed condition of trade, they are likely to show a satisfactory increase. In many cases, however, the congregational revenue will show a falling off, and there will have to be special efforts made next Sunday to get the accounts to balance. Mr. R. T. Turnbull, as a conveyor of the Synod's Treasurership Committee, has issued a very interesting circular letter on the subject of the Church's finance, in which the claim, especially of the Sustentation Fund, and the new Church Extension enterprise, are clearly stated, and earnestly pressed upon the consideration of congregations during the coming year. The committee, as usual, ask for six collections during 1894, the first being for the Jewish Missions, on the principle of "beginning at Jerusalem."

CORRESPONDENCE

Story of the \$22.00.

THE story starts with a missionary quilt of elaborate pattern and beautiful close work, knitted by one whose eighty years' experience of life had deepened her sorrow for those who "have no hope, being without God in the world." It was started against counsel, for we knew no difficulty in getting a purchaser. But zeal could not be hindered. The quilt was started and finished. Then came the expected difficulty. Who would give an adequate price? In the end a purchaser was found who made his offer in this shape: "I will give \$20.00 for the quilt, but, if the money goes towards Mr. Wilkie's work, I will make it \$10.00."

A few days after the two old ladies called and handed me a ten dollar bill to be remitted to Mr. Wilkie with all speed.

This was about three o'clock, p.m.

Half an hour later another friend came and spent the afternoon. About six in the evening she left, but before going handed me a five dollar bill. "I have been trying the titling plan," she said, "and I have this I want you to sent to the missions."

When told of the ten dollars that had just come in for Mr. Wilkie's work she was quite pleased that hers should join company, so our ten had suddenly become fifteen.

It was raining heavily when the friend left, and by the time necessary out-door work had been attended to I was pretty well drenched. "Well," thought I, "I'm just about as wet as I can make me. A good thing is so much better passed on while it is hot. I'll run over and tell the friend that bought that quilt how the money has grown."

It was a short walk, just to the next lot, and to my surprise and delight the fifteen had become seventeen before I left.

While walking home through the warm autumn rain I was busy thinking. Could I not add the three dollars and make it twenty? But sometimes it is as wrong to give as other times it is wrong to withhold, and the matter was decided deliberately, though reluctantly, in the negative.

After driving my little children to school the next morning, I called as usual at the Post Office on the way home. To my surprise I was handed a registered letter. To my greater surprise it was found to contain a ten dollar bill, a love-token from a lady in England whom I have never seen.

I was touched deeply with the thought, "I was wishing three dollars for the Lord's house in India and God has sent me ten! Is it not very much like David over again?"

We did not give the whole ten to India. A family council was held over the matter, and it was agreed to divide it, and so the \$17.00 became \$22.00. There was some unavoidable and disappointing delay, but it reached its destination in the right time, just when it was needed, a fresh proof that our God is the God of special Providence still, who counts the hairs and has His hand even under the falling sparrow.

It was not my purpose at first to publish this story, because it is full of personalities, but I have been thinking perhaps it has a work to do for this College building. I know it spoke in clear tones to me, and it may be made to have a voice for others, too. This is my apology.

ANNA ROSS

Brucefield Ont., Jan. 19th.

Rev. D. D. MacLeod's Reply

Editor PRESBYTERIAN REVIEW.

SIR.—Would you allow me a few words in reference to the resolution of the Presbytery of Victoria which appeared in your issue of this week, and which had reference to two letters written by me and appearing in the *Globe* of October 11th and 16th. These letters which the Presbytery condemn so warmly, contained the views taken by me and others of the proceedings of that Presbytery in the case of the Rev. P. McF. McLeod. These proceedings as reported, and as known to me from accurate information, appeared not only unjust and oppressive, but calculated to prejudice the interests of Mr. McLeod before the church. Therefore, in his defence and in the defence of justice, I sent the letters complained of to the "secular press." Of course, I considered the statements in these letters "true" and "just" and do so still, notwithstanding the resolution of the Presbytery, and I consider that they were much more "charitable" in spirit, though they made no profession in that direction,

than the actions of the brethren referred to. I have not so learned Presbyterianism as to believe that a Presbytery, however unjust its procedure, is above criticism. A Presbytery may be made a very effective instrument of oppression under the protection of ecclesiastical forms. And if ever the whole proceedings in this case are laid before the church I do not think that I will be judged as having gone beyond the limits of legitimate criticism in the letters referred to. Indeed the action of the Presbytery would have warranted much stronger condemnation. When the actings of a Presbytery are honorable and dignified there will be no shield required for its "honor and dignity," and while there is no one more willing than I am to give "honor to whom honor is due," whether it be an individual or a court, I will not, from regard to what may be imagined to be the "honor and dignity" of a court, refrain from defending any brother whom I regard as having been grievously wronged, or from condemning as strongly as I can what appear to me irregular and unjust proceedings on the part of a Presbytery. The three or four gentlemen who have a court at their disposal to carry out their will, I think have used it in an oppressive manner, and they should bear in mind that our confession of faith teaches us that "all synods of councils" (which will include the Presbytery of Victoria) "since the Apostles' times, whether general or particular, may err, and many have erred." The Presbytery of Victoria, therefore, should not regard it as impossible that it should err, or as a serious misdemeanor to assert that it has done so.

I am, yours, D. D. McLEOD.

Editor PRESBYTERIAN REVIEW:

SIR.—The writer of the notes on the International Sabbath School Lessons for January 21st, published in your issue of January 11th, states: "It is only within a very few years, even since I entered the ministry, that the scientific proofs of the unity of God were completed." If, instead of such a very indefinite statement, he would kindly set forth in order these proofs, or that which to complete the chain has been furnished within the few years alluded to, he would doubtless confer a great favor upon many of your readers, and certainly upon

A SABBATH SCHOOL TEACHER.

THE most striking features of the business of the North American Life Assurance Company for 1893—its most successful year—are: (1) A handsome increase in new business, showing the efficiency of the agency staff. (2) A continuance of its favorable mortality, an evidence of the care and skill of the medical staff. (3) A substantial increase in interest receipts, which, coupled with prompt payment is a strong proof, especially in such a year as 1894, of the skill and sound judgment of its financial department.

The company had the unusual experience in life insurance of having interest receipts more than sufficient alone to meet all claims for 1893 under its policies, both life and endowment. (4) The unexpected addition to its assets (or the profit for the year) of over 55 per cent. of its income, after having met all expenses and payments to its policy-holders, thereby greatly increasing its ability to meet all obligations as they mature, an essential requisite of wise and provident management. (5) The largest addition yet made to its net surplus to policy-holders, now aggregating the relatively large sum of \$297,062, a fact which should be very gratifying to its policy-holders.