

faithfully and tenderly warned and entreated. To the relatives who had the privilege of attending on him during his illness he spoke many precious and memorable words. The promises of Scripture were his stay and his comfort; he dwelt on them with evident delight, repeating to the end such words as these: "Thou wilt keep him in perfect peace whose mind is stayed on Thee;" "Who shall separate us from the love of Christ? I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord;" or words older still, in which the fatherly pity of God is interwoven with the fact of human frailty, and the fleetingness of man's life is made to supply the ground on which all the more strikingly are brought out the never-failing righteousness and mercy of God. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame, He remembereth that we are dust. As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children."

The Church, it is not wrong to say, has sustained a great loss in the early removal of this promising student. To intellectual ability of a high order, cultivated as fully as his years and his tender frame would allow, he added a refined taste and most winning manners. His piety was at once intelligent and fervent. His disposition was bright, almost gay, and his face reflected easily and naturally the light which was within. His aims were noble, his conduct at once pure and transparent, and his conscience tender. Gentle, he was not facile. Courteous and obliging to a degree in matters of mere convenience, he was firm as a rock in matters of principle. Take him altogether, he seemed one fitted by nature and by grace to fill with honour and with usefulness one of the most important spheres in the Church. In the ministry he would have won the hearts of the children and the young by his affability and sprightliness; he would have drawn to himself the weak, the suffering, the bereaved, by the tenderness and delicacy of his sympathies; he would have commanded the appreciation of the mature and of the most cultivated by the boldness and moderation and fervour of his presentations of truth; while he would have won the respect of all by the integrity and the nobleness of his life.

Still, I am very far from saying that it is all loss; that the life has been lived either to no purpose or to small purpose. If the poet could cherish and express the trust,

"That nothing walks with aimless feet;
That not one life shall be destroyed
Or cast as rubbish to the void,
When God hath made the pile complete;"

then we may confidently believe that the life which has just closed will have many both near and far-off issues of good. It is true, the departed did not preach many sermons, but then his life was a sermon to all who witnessed it. It was more; it was in a manner a poem, a picture. Such a life awakens in us the same kind of emotions which we feel when we look upon a beautiful flower, a fine painting, or some quiet but lovely scene in nature; or when we listen to a psalm or hymn, or to some grave, sweet melody; the same kind of emotions, only far stronger and holier. We are touched and we are elevated by its blending beauty and pathos. Who can tell what a single psalm like the Twenty-third or the One Hundred and Third, or what a single hymn like "Rock of Ages," or "Sun of my Soul," or "Lead, Kindly Light," when it has been once given to the world, will do to guide, elevate and comfort mankind? As little can we estimate the gracious issues of a pure, manly, gentle Christian life, such as that which we have been contemplating. It has left not only to his relatives, but to his fellow-students, and to all of us who were privileged to witness it, a very precious memory—one which will blend easily and naturally with all our best thoughts, and which will greatly strengthen our noblest purposes—a memory which will be long cherished in the college of which he was so real if also so modest an ornament, and which in years yet distant, and in spheres remote from this, will live in the hearts of many of you who were his fellow-students, and be an inspira-

tion to the things pure, and gentle, and lovely, and of good report.

But I must close. I probably address some who are either not at all Christian, or not decidedly so. O that I could plead with you to give yourselves now to the service of God with the same earnestness and power with which, on his death-bed, the departed pleaded with some who were careless and wayward! When a soldier falls in the front ranks, another steps forward and takes his place. Is there not one here this evening, who has hitherto counted for nothing in the battle between truth and error, between sin and goodness, prepared to enrol himself under the banner of the Saviour? I beseech you, my hearer that art yet undecided, to be that one. Make choice here, and now, of the service which is once more seen to be so blessed. Take Him who ever liveth to be your leader; the Captain of your salvation, and then, faithful unto death, He will give thee the crown of life.

THE SUSTENTATION SCHEME.

MR. EDITOR,—The discussion in regard to the proposed Sustentation Scheme is doing much good in drawing the attention of the Church to the matter; and as the correspondence on the subject goes on, it is becoming more and more evident that of the two under consideration the Sustentation is the superior scheme. I have no doubt but that it will ultimately be adopted by the Church, because the whole genius and current of Presbyterianism tends in that direction. The Supplemental Scheme has done much good in its day; but it is fast getting behind the age—we have outgrown it as a Church, and it is high time we adopted some better plan to lift us out of the slough of practical congregationalism in which we are fast sinking, and fit us to compete with our great and main rival, Methodism, which has gained so much of our ground in the past, and will gain on us still more unless we, like that system, adopt and practise the Presbyterian principle that the minister is the servant of the whole Church rather than of the single congregation over which he is placed. Where is the Presbyterian equality of the ministry in making one minister dependent on his congregation alone for support, and another partly on his congregation and partly on the Church at large? The Supplemental Scheme ignores this equality; the other puts all on the same footing as to source of stipend.

The present congregational scheme is necessarily disintegrating, because when people get offended at their minister or Session, they are apt to take revenge by withdrawing, and taking their subscriptions with them. This is one of the greatest as well as most common evils of the present system.

Under the Sustentation Scheme the people are taught that they are giving to Christ, and for the interest of the Church at large; and thus a man will not be so apt to withdraw from Church attendance for every slight offence—real or fancied—unless in so doing he can see a good prospect at the same time of becoming an ecclesiastical Samson by pulling down the whole Church, and destroying at one sweep all the offending Philistines therein. As he will find it harder to destroy the Presbyterian Church in Canada—begging the Anti-Unionists' pardon for using an illegal title—than to break up a single congregation, on second reflections—generally the best—he may pocket his grievance, keep his place, grow humble by feeling what little power for mischief he really has, and finally become a useful member and helper in the congregation.

The Sustentation Scheme not only puts ministers on a footing of equality as to source of stipend, but it brings out practically the unity of the Church, and helps to preserve that unity. All Government officials and Members of Parliament look to the people as a whole through Government, which is only a Committee of the people, for their salaries, and not to the particular section of the community or constituency with which they are identified, or in whose interests they are labouring. This is exactly the same principle as the Sustentation Scheme. The congregational plan here would be disastrous, if not fatal. Truly "the children of this world are in their generation wiser than the children of light." Our Church must get on to the scriptural and Presbyterian ground it has vacated; we must free ourselves of a good many old notions which are retained only because they are old; we must adapt our principles of Church government to the age and to the needs of our time; and if

we do so, we will get rid of a scheme which is not thoroughly Presbyterian for one that is; we will not be content to retain the mere shell and let other denominations, man-made as to Church government, have the kernel; but adopting any and every legitimate plan which will unite the Church as a whole, which will educate the people in the doctrines and principles of our Church, which will keep congregations united, which will provide workmen for every part of the field, which will keep hold of all our people wherever they go, we shall thus—if we cannot regain what we have lost by our supineness in the past, at least hold our own in the future; if not come to be what we ought to be now, the first Church in point of numbers in the Dominion, as we are in point of possession of the truth. Would that we were always first both in practice and propagation of that truth! Perhaps, after all, we are; at any rate we ought to be.

Chesley, March 22nd, 1882. JNO. FERGUSON.

KINGSTON WOMAN'S FOREIGN MISSIONARY SOCIETY.

The annual meeting of the Woman's Foreign Missionary Society was held on the evening of Wednesday, March 22nd, during the sittings of the Kingston Presbytery.

The chair was occupied by the Rev. Mr. Cumberland, of Amherst Island, the Moderator of the Presbytery. Prayer was offered by the Rev. A. Wilson.

The Rev. Mr. Maclean, of Belleville, gave a very earnest and suggestive address. He spoke of the tendency to form organizations for many objects, and of the special need of organizations for that which was the most benevolent of all objects, because it touched the heart, purified the mind, and ennobled the life. He referred to the special missions of the Presbyterian Church, particularly of the Western section, and concluded by warmly urging the duty of all, according to their ability, to aid in giving the light of Christian truth to those who otherwise must sit in darkness and the shadow of death.

Rev. D. Mitchell, of Belleville, after the singing of a hymn, addressed the meeting in an eloquent plea for the special need and importance of woman's work in regard to Foreign Missions. He spoke of the recent rise of the missionary spirit in the Church, and the still more recent rise of organizations which enabled women to take a personal share in conveying the Gospel to the heathen. He appealed to parents to be willing to devote their sons and daughters to this work, assuring them that they would yet find a rich reward in so doing. He closed with the hope that many female missionaries might yet go out from Canada to the Foreign Mission field, sustained by their Christian sisters at home.

Rev. T. S. Chambers, of Sunbury, read the report of the society for the past year. It referred to the success attending the meeting of representatives from the various Woman's Foreign Missionary Societies of our Church, which took place by its invitation and under its auspices during the sitting of the Assembly last June, and which, besides being a happy and stimulating reunion of Christian workers, brought the work of our Church before the Church as a whole, and made each society better acquainted with the work, the difficulties and the encouragements of sister societies. The members of the Kingston Society rejoiced to welcome among them the honoured representatives of the Woman's Foreign Missionary Society, Western section, the Montreal Board of Missions, the Ladies' French Evangelization Society, and other societies working for missions at home and abroad; and to receive from them in return warm assurances of the pleasure which it gave them to be present. Their affectionate and helpful words of sympathy and counsel will, it is hoped, not soon be forgotten, but bear practical fruit in an increased zeal and diligence in our Master's work. And the stirring addresses to which, on that occasion, we were privileged to listen from our apostolic missionary, Dr. McKay, given at a farewell before his final return to his distant home, will linger long in all our memories, and should suggest many prayers that the blessing which has so signally rested on his labours may rest on them still more abundantly in the future.

The reports also stated that the society has at present no special labourer in the field, but this year divides its contributions between the Formosa Mission and Mrs. J. Fraser Campbell's work at Mhow.