

donnell and Dr. Robertson, recently published in your paper, can hardly fail to correct misconceptions, and beget a more profound and practical interest in the Scheme.

The vast majority of our present self-sustaining charges in the Synod of Manitoba and the North West Territories have come through this phase of development, having received valuable and indispensable aid from the Augmentation Fund. The immense advantage of having a permanently settled pastor has been almost invariably illustrated in the more rapid growth of the field, the increased interest of the people, and the earlier attainment of financial independence. The exceptions to this rule are found only in those localities where circumstances preclude the possibility of rapid growth.

The appointment of Ordained Missionaries to our Home Mission fields is, at best, an expedient to meet pressing demands, and to secure that here and there, at least, there shall be men who can dispense the sealing ordinances of our Church. But it was never designed to delay unduly the settlement of a pastor. And though we can bear glad testimony to the excellent work done by many of our ordained missionaries, yet experience has conclusively proved that the feeling of uncertainty and instability inseparable from the method is unfavorable to the ripest fruits of the pastoral relation, and hinders any far-reaching scheme for either expansion or consolidation. Nor does the plan seem to meet with the approval of our theological graduates. Most of them decline to accept such an engagement, and others seem anxious to shorten the period for which it is supposed to last.

Hence the gap between the ordinary mission-fields and the self-supporting congregations must be filled, mainly, by settled pastors who derive a small portion of their support from the Augmentation Fund. It is not a financial question. The money is required and must be furnished in any case. For as Christians and Presbyterians we cannot prove disloyal to the Scripture principle that the strong should help the weak. Shall the weak be helped, then, only as mission stations, or may aid be granted when, with Presbyterian sanction, they have called a pastor? Shall we not be doing violence to the principle mentioned if we help our weak fields only in case they consent to remain without a settled pastor—that is, in a condition less favorable to calling forth their own best efforts?

To illustrate the valuable work the scheme has done, it may be stated that out of thirty-five self-supporting congregations in Manitoba Synod to-day, about thirty of them have received aid from this fund for a longer or shorter time. They were thus enabled, at an earlier period than had otherwise been possible, to enjoy the advantages of a settled minister and to become centres of influence and helpfulness. Some of these were in districts hundreds of miles away from the nearest Presbyterian minister. Surely only infatuation itself could have suggested the postponement of settlement until these fields had reached the self-sustaining point!

And to illustrate the important fact that congregations thus helped are not leaning on the fund to save their own pockets, it should be noted that their average annual contribution per member for ministerial support is fully *fifty per cent.* higher than the average over the whole Church.

Should this fund fail, the loss to the Church will, in my humble judgment, be simply incalculable and irreparable. Many of our augmented charges will be reduced to mission fields and their growth checked. And many mission-fields that are now looking hopefully forward to a speedy settlement will be doomed to trudge wearily along the old way, with no one to stimulate their zeal and unify their efforts by having linked his future prospects with their own. It need not surprise us if, under these circumstances, some of our people should get discouraged. They may well wonder what has become of that

bond of sympathy that is supposed to bind all our congregations together and that finds so sweet a voice and so tender a motive in the Heavenly injunction, "Bear ye one another's burdens and so fulfil the law of Christ."

The \$30,000, asked for Augmentation means only an average of twenty cents per annum for each member in the Western Section. It is simply incredible that our Christian people will allow this scheme to fail rather than make the small sacrifice those figures imply.

Portage la Prairie, Jan. 14, 1895.

BOOKS OF DEVOTION.

At the regular weekly prayer-meeting in the Central Presbyterian Church, Toronto, on Wednesday, the 16th inst., the pastor, Rev. Dr. McTavish, delivered a brief address on "Books of Devotion." The Doctor directed attention, first, to the "Confessions of Augustine," written in the third or fourth century of our era, probably during the period when Ossian wrote his poems, and at a time when Christ's name had not been heard of by that sweet singer. Reference was next made to the "Imitation of Christ," by Thomas à Kempis, written in the fifteenth century, a hundred years before the time of Luther. While fully doing justice to the beauty and devotional excellence of à Kempis' writings, the speaker also pointed out some grave errors to be found in them, notably his erroneous views of life, à Kempis having advocated seclusion from the world, as the only way of keeping free from worldly sin. He also believed in the efficacy as a means of salvation of imitating Christ, that is, trying to be like Him; a view taken by the Unitarians of recent times. Such teachings, of course, must fail, as the atonement of Christ is left out. Dr. McTavish also referred successively to the following books as being valuable helps to devotion, viz.: Jeremy Taylor's "Holy Living and Holy Dying"; Bunyan's "Pilgrim's Progress" and "Holy War"; Baxter's "Saint's Rest"; Wm. Law's "Serious Call" and "Prayer"; Samuel Rutherford's "Letters"; "Daily Meditation" by Rev. Leo. Bowers; "The Quiet Hour," by Austin Phelps; "Abide in Christ" and "The Children for Christ," by Andrew Murray, and Dr. Stalker's "Imago Christi." The Doctor dwelt at some length on the letters of Samuel Rutherford. This noted divine was born in 1600, and had charge of a parish in Kirkcubrightshire, Scotland; but being the victim of religious persecution, he was imprisoned in the castle of Aberdeen. His parishioners were heart broken; but out of what appeared to be a great evil, came good, for had not Rutherford been, like the apostle Paul, imprisoned, we would not have had his letters. Ultimately, Mr. Rutherford was released, and was elected Principal of St. Andrew's University, and Professor of Divinity in that venerable seat of learning. Dr. McTavish's lecture, which was listened to with great attention, showed him to be as capable a teacher as he is an earnest preacher.

OBITUARY.

Mr. James Crookery, elder at Beachburg, Ontario, died on the 25th Dec. in the sixty-seventh year of his age. Deceased was born near Perth, Ont., and moved about thirty-seven years ago to the township of Westmeath where he succeeded in making a comfortable home for himself and his family. For twenty-seven years he was an honored elder in St. Andrew's Church, Beachburg, and for many years a Sabbath school teacher. He was a man of sterling character, faithful and conscientious in the discharge of duty, and held in high esteem by the entire community. He leaves a widow and four sons.

Mrs. Alexander Ross. It falls to the lot of comparatively few to be so universally beloved by all classes as Mrs. Ross was. Of the gentlest and most sympathetic of dispositions—one who might well be said to have loved and sympathized with everybody—but especially the poor and afflicted, she followed in the footsteps of Him who went about doing good. She was the daughter of Rev. James Campbell, of Kildonan, Scotland. Losing her mother at an early age she was from that time, until her first marriage, the constant companion and help of her beloved father, whom she very strongly resembled. A man who could never see

want or distress of any kind without doing all he could to relieve it, Mr. Campbell was thus a constant example and stimulus to his daughter. Her work in her father's parish and in the town of Inverness, to which they afterwards removed, is still held in sweet remembrance. Coming to this country, in 1853, as the bride of Rev. M. Sutherland, of Pictou, Nova Scotia, she was speedily the dearly loved minister's wife, and hand in hand with her husband in her work. Mr. Sutherland dying after their brief and happy married life of a few years, his widow married in 1862 his successor in Knox Church, Rev. A. Ross. Her surviving children are respectively, the wives of Rev. S. C. Gunn, of the Scotch Presbyterian Church, Boston, Mass.; Wm. Gunn, M.D., of Clinton; D. H. Porter, of London and Rev. Alex. MacMillan, of Mimico. Her children were all around her on the day she died. There was nothing gloomy about her death, nothing bitter about her memory; it was the peaceful end of a beautiful life. She was brightly conscious almost to the last and especially characteristic was the constant thought—even in that time—for everyone, excepting herself. Her remains were taken, accompanied by her husband and son-in-law, Rev. A. MacMillan, to Pictou, Nova Scotia, to be laid beside her father and three children.

"Sleep on, beloved, sleep and take thy rest,
Lay down thy head upon thy Saviour's breast;
We loved thee well, but Jesus loves thee best.
Good night; Good night."

Rev. Wm. King, whose death took place at his residence in Chatham on Saturday evening, 5th inst., was born November 11th, 1812, near Newton-Limavady, county of Londonderry, Ireland, and educated at Glasgow University. At the age of 21 he emigrated with his parents to America. He remained with them one year, then went south and settled in Jackson, Louisiana, where he obtained a situation as rector of Matthew's Academy. He married in 1840 Mary Phares, a daughter of John E. Phares, a planter, by whom he had two children. Mrs. King died at Edinburgh, Scotland, February, 1846, the Rev. Dr. Chalmers among other friends attending the funeral. In 1846 Mr. King was licensed in Edinburgh to preach, at the same time as Professor Gregg, D.D., and was sent by the Free Church of Scotland, as a missionary to Canada. In 1847 he went south to Louisiana, and sold a plantation which he owned there, and manumitted his slaves, fifteen in number, brought them to Canada and formed the Buxton settlement, for the social and moral improvement of the colored people in Canada. Here he labored until the close of the American War, when the affairs of the association were wound up and the young men and women who had been educated at the Buxton Mission went south and found useful employment there. In 1853 Mr. King married Jemima M. Baxter, daughter of the Rev. David Baxter, minister of Lilliesleaf, Scotland. Mrs. King died on the 7th of November, 1887, at Buxton, and Mr. King retired from public life in 1888, and moved into Chatham, to spend the evening of his days. During the past year his constant companion and guardian has been his niece, Mrs. Jamieson, who for a number of years labored as a missionary in the island of Formosa. The kindness and devotion exhibited by this lady for her venerable uncle has been that of no ordinary friend or even relative, and much of the vigor of body and intellect he exhibited, although past the allotted age, has been due to the constant and sagacious attention he has received at the hands of Mrs. Jamieson, who, in her noble work, has been ably assisted by her sister, Miss Strath. The funeral took place on Tuesday, the 5th inst. A short service was conducted at the family residence by Rev. Dr. Battistis, pastor of the deceased, after which the remains were conveyed to St. Andrew's Church, where the funeral services took place under the auspices of the Presbytery of Chatham. The remains were interred in Maple Leaf Cemetery. On the following Sabbath evening a memorial service was conducted by the pastor, Rev. Dr. Battistis, in St. Andrew's Church—of the session of which Mr. King was member for eighteen years. The Buxton settlement, to which reference has been made, of which the late Mr. King was the founder, and during its existence the moving spirit, was one which in its early days evoked great interest in the Church, and until its winding up was reported on in the General Assembly from year to year. It consisted of nine thousand acres of land in the County of Kent set apart for its use. On this reserve a large number of colored refugees settled the lots being of 50 acres and sold cheap and on easy terms. Churches and schools were established, saw mills and other industries were started, stores were opened, and the little colony grew and multiplied. For eleven years the Buxton settlement, as originally organized, existed. It educated many, and materially and morally improved all the colored people comprising it. For a time Hon. Arch. McKeellar was a leading coadjutor of Rev. William King in this noble enterprise. The two made a tour of the old country in 1860 and gathered funds to aid the colony. At the breaking out of the American war the freedmen in Canada began to flock to the States to join the Union forces. A large company was organized at Buxton. After the President's proclamation of freedom many went over the lines to the "old land." The original *raison d'être* of the settlement as a home for negro refugees ceased, and in the natural order of things the colony as a colony broke up. But while it existed it signally fulfilled its mission, and realized the expectations of its founder. Rev. William King was known as the original of "Clayton" in Harriet Beecher Stowe's novel, "Dred."

Christian Endeavor.

BECOMING AS LITTLE CHILD. REN.

REV. W. S. MACTAVISH, B.D., ST. GEORGE.

(Union meeting with the Juniors suggested, to be led by the Junior Superintendent.)
Feb. 10—Luke xviii: 15-17; Matt. xli: 25-26

In Matt. xi. 25, the man is contrasted with the child. But when Christ presented that contrast He did not mean to imply that the man is sinful and the child sinless; that the man is impure and the child pure; that the man is guilty and the child innocent. The contrast is rather between the attitude or temper of the man, and that of the child. The fundamental thought is that it is the meek, teachable, humble spirit of childhood—and not the proud, self-reliant spirit of manhood that receives and welcomes the blessings of salvation. The child is tainted with original sin, but it is trustful, humble and willing to receive impressions, whereas proud man is sometimes quite unwilling to humble himself and receive instruction.

There is a difference between the man and the child. Paul says: "When I became a man I put away childish things." But sometimes the change produced by years, instead of being for the better, is for the worse, and the child, who was once so willing to be instructed, the child to whom God and Christ and heaven and hell were so very real, becomes the proud, self-satisfied, self-willed man, who is not willing to prostrate himself before God and sue for mercy at His hand. Many a man might confess with Thomas Hood, "I am farther off from heaven than when I was a boy."

Why is it that things which are hidden from the wise and prudent are revealed unto babes? It is because the child is docile, teachable. The child knows that his knowledge is very limited, but he has an instinctive desire for more. For this reason he asks a great many strange and perplexing questions and thus tries to increase his scanty stock of knowledge.

Again, it is because the child is very trustful. He accepts without dispute whatever he is told. Tell him about the greatest wonders of this, or any other age and he believes them implicitly. He does not look for inconsistencies or contradictions; he does not try to place truths in antagonism but receives them as one in nature and design.

Once more, it is because the child is humble. Christ recognized the humility of childhood, for when He wished to teach his disciples that they should be meek and lowly in heart, He set a little child among them as an object lesson.

Unless a man becomes like a child in teachableness, in trustfulness and in humility many things will be hidden from him. These three are the conditions of entrance into the kingdom of chemistry, mathematics and astronomy. Unless one is teachable, trustful and humble he cannot enter into these kingdoms. And for the same reason he cannot enter into the kingdom of heaven. A man must accept without question certain elementary truths in science before he can enter the wider field. So also there are certain fundamental truths in religion which must be accepted, and the one who declines to accept them bars himself out of the kingdom of heaven.

Christian workers should be greatly encouraged in their labors on behalf of children when they know that even very young children may become the subjects of saving grace. It is said that not one in ten of the members of the Moravian Brethren can recollect any time when he began to be religious. Rev. Moses Hoge, D.D., often said that he could not remember the time when he did not love the Lord Jesus Christ. Dr. Thomas Scott, the commentator, testified that his daughter was converted when she was but three years of age. Edward Payson was converted in early childhood. Dr. Jonathan Edwards affirmed that Phebe Bartlet was brought to a saving knowledge of the truth when she was but four years of age. Samuel ministered to the Lord when he was but a little child. Although these were mere babes there was revealed to them that which was hidden from many who considered themselves wise and prudent—many such great writers and thinkers as Gibbon, Paine, Voltaire, Renan, Hume and Strauss.