

For the sake of his countrymen he was ready at any time to sacrifice popularity, ease and influence, and what was true of him is true of the nation as a whole in this respect. It may be that much of this is due to the long persecution to which the race has been subjected; for it is strange what a power there is in suffering to unite in deepest intimacy those who nobly bear it together. "No bond of union," says Dr. Caerd, "so close as the bond of common sorrows, no brotherhood so deep and true as the brotherhood of calamity and misfortune. Whatever be the explanation, there seems to be a subtle influence in pain or sorrow to knit fellow-sufferers heart to heart and soul to soul as no participation in joy or pleasure could. The survivors of the wreck who can recall the weary days and nights of danger—of alternating hope and despair which they bore together; the remnant of the forlorn hope that stood side by side while shot and shell were raining death around them; or the few brave and true hearts that struggled through the terrible and long siege, and whose friendship is cemented by a thousand associations of sympathy and endurance—cannot choose but feel in each other a deeper than common interest."

At all events, it cannot be denied that, as a people, the Jews are distinguished for brotherly kindness perhaps above all the nations of the earth, and when the Jew becomes a Christian he does not lose anything in this regard; on the contrary, his Jewish feeling flares out in a greater flame and takes on a deeper hue of tenderness. No better illustration of this can be given than the case of St. Paul. In his missionary labours by land and sea he steadily kept his countrymen in his eye. He mourned over their fallen state, their ruined temple, and still more over their judicial blindness, their dispersed condition and Christless homes. Much as he longed for the salvation of Gentile nations, he longed still more for his countrymen. He had great heaviness and continual sorrow of heart because of their unbelief, their rejection of the Lord of Glory, and said: "Brethren, my heart's desire and prayer to God is that Israel may be saved." Then this very natural feeling was, doubtless, greatly intensified by the splendour of their history as a nation and the high destiny still before it. "To them," he says, "pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises." That is, theirs was the adoption as the chosen people of God—chosen from among all the nations; and theirs the glory of a high and heavenly relationship; and theirs those solemn covenants involving far-reaching blessings to which the Almighty Himself was a party; and theirs that temple worship which God had appointed with its white-robed priests and smoking incense and grand service of song; and theirs the sacred deposit of the law from heaven from that mountain which smoked at the touch of the Almighty. Many were the distinctions that adorned their name, and the apostle seems to dwell with delight upon them, and to call them up in long review, every one of which was fitted to make the eye sparkle and the spirit of the lowliest of the race swell with a strange sweet joy; and then having made mention of the Fathers, he ends the grand climax by referring once more to Him that is the glory of all, "of whom, as concerning the flesh, Christ came, God over all, blessed forever."

REV. D. H. FLETCHER IN THE EAST.

MY DEAR MRS. SMELLIE,—I promised before leaving home that I would send a short letter to the "Friends of India" (our Mission Band), and very possibly you all would prefer getting it from Jerusalem than from any other place I have visited or may visit.

Jerusalem, or rather [what remains of the once beautiful city of Solomon, is still a most pleasing spot. I have been fortunate to visit it at a time when it is made to appear to the best advantage. There are at present three Russian princes, an uncle and two brothers of the Emperor of Russia, on a visit to the city. The streets which are usually very dirty have, in anticipation of the coming of the three royal personages, been swept clean, and the whole city made to present a much more favourable appearance than it usually does. I have, under the guidance of an intelligent interpreter, visited every place of interest in the city and its vicinity. We spent several hours in the great Mosque of Omar, which is built on the foundation of Solomon's temple. Until recently no Christian was

allowed to enter this Mosque, the most sacred of all Moslem holy places, and even now Christians when visiting it have to be accompanied by Turkish officials, to protect them from being molested by fanatical followers of the false prophet. We were accompanied by two Turkish soldiers, and the Sheikh, or ruler of the Mosque. Through an interpreter we received ready and full answers to all the questions for information which we felt disposed to put. I have gathered a large amount of information, which is not only of great value to myself but which will be interesting and beneficial to my dear flock if brought back to them again in safety.

It would be useless, of course, in this short letter to attempt to describe Jerusalem as it presented itself to me, or the numerous other places in its vicinity and throughout the country which I visited; I must reserve that for the Bible class and prayer-meeting when we meet together. You and all the members of the Mission Band will be glad to know that I am well and filled with delight at what I see and learn. Of course one feels sad that this land, so rich in sacred associations, should be blighted as it is under the wicked, selfish and tyrannical Turkish power. A Freethinker said to me the other day, "Do you believe that this land of Palestine, in which you Christians and Jews take such a deep interest, is under a curse?" "Certainly," I replied, "and you must acknowledge when you think of the government that obtain here that it is." "I readily acknowledge," he replied, "that the Turkish rule is a great curse."

If the Christian women of Canada had any adequate conception of the low state of degradation into which their sisters in these Mohammedan lands are reduced, *gratitude to God* for their own superior condition would impel them to do infinitely more for the elevation of woman in other places than they are doing. Enclosed you will find a flower and olive leaves which I gathered in Gethsemane; the leaves are from the oldest olive tree I could find. Shew them to the members of the Band. That the Lord may bless you all, and lead you to work more and more for Christ, is the earnest prayer of your affectionate pastor,

D. H. FLETCHER.

Jerusalem, Palestine, June 3rd, 1881.

IN THE NORTH-WEST.

MR. EDITOR,—This, for the present, concludes my hurried notes of my visit to the North-West. On Monday next I leave for Ontario, hoping to see some of the stations in Muskoka before returning to my work in Brantford.

My last letter was sent from Portage la Prairie. Returning to Winnipeg, I attended and took part with Mr. Bruce in the service connected with Mr. Robertson's entering upon the office of Superintendent of Missions. The attendance was good, and a deep interest was manifested in the proceedings. At the close a presentation of \$630 was made, along with a handsome gold chain, as a parting gift to the late pastor. A collection was also taken up to aid in paying the arrears due to our missionaries, amounting to \$140, which with \$400 formerly subscribed in Winnipeg, makes a total of \$540 for this object.

From Winnipeg I proceeded to Emerson, the "gateway city" of the Province, and spent several days with Mr. McGuire, the zealous pastor, and his neighbour across the Red River, Mr. Scott, of West Lynne. In company with these brethren we visited St. Vincent, Pembina, and the Fort of the United States located at that point; and afterwards, in company with Mr. Robertson, held a meeting with the Board of Management of West Lynne and adjacent stations with a view to increase their contributions to missions, and select a site for a church. On the Sabbath I preached to large congregations in Emerson, and lectured on the evening of Monday, while Mr. Robertson visited Dominion City and Morris in the prosecution of his work. On the Tuesday I returned to Winnipeg, attended a meeting of Knox Church congregation and also a meeting of Presbytery, and close my labours by preaching to-morrow morning in Knox Church, and in the afternoon at Kildonan. Dr. McGregor, of Edinburgh, who accompanies the Marquis of Lorne, preaches in the evening. I am hopeful that what the Doctor has already seen of this great land, and what he is yet to see as he goes farther west, and what we have said to him as to the obligations resting upon the Scottish Churches to help us in our mission work, will result in substantial aid in the future. Dr.

McGregor is thoroughly impressed with the vastness of the field and the claim we have upon British Churches for support in a work which is theirs as much as ours.

Several congregational meetings of Knox Church have been held in order to decide whether to sell the present building and erect two churches in different localities, or remain as at present, having a mission church organized in the north part of the city. No conclusion has as yet been arrived at. The interests to be served are conflicting, and it will need careful handling to please all parties and at the same time promote the cause of Presbyterianism in this important centre. Whether one or two ministers are called, there can be no difference of opinion as to the special qualifications demanded for such a field. The ministers of such a city need not only to be good pastors and able preachers, but must be possessed of missionary zeal, and willing from time to time to aid their brethren in remoter districts. There never was a better opportunity of making the Gospel tell with effect upon a community. The masses are at fever heat speculating and planning how to secure fortunes in the briefest space of time. Every train brings hundreds from the east, attracted by the fame of the North-West and eager to invest. The soil is not promising at first sight in which the good seed of the Word is to be cast, but for that very reason there is all the more need that men of more than ordinary abilities should be found willing to occupy such positions, and help to mould the religious sentiment of this young but wonderful land.

I have only to add that the corner stone of Manitoba College was laid on Monday last by the Governor-General with great *clat*, and that Mr. Robertson proceeds on Monday to visit all the stations north of the Assiniboine, prior to the meeting of the Home Mission Committee in October. Should my visit to Manitoba increase the interest of our people in our mission work, and call forth during the present year large and liberal donations and contributions to our fund, I shall regard my somewhat arduous labours here as more than successful and amply repaid.

Winnipeg, Aug. 6th, 1881.

W. C.

THE AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR,—A minister once said to me, "This is one of the most important schemes of the Church, for many of our ministers are depending on it for their support in old age." Yet no fund of the Church is in such a poor condition. We are thus in danger of losing the services of some of the ablest young men, who could not bear the thought of exposing others as well as themselves to humiliating suffering in old age.

Years ago it was resolved by the Committee to pay, as soon as possible, at the rate of \$10 per year of service, \$100 after ten years, and \$400 after forty years or more. Now, no competent person will say that such an allowance is too much. Nay, when we consider that in the case of the majority of our ministers it is utterly impossible to lay up anything worth naming from their salaries, which, owing to the expenses of their position, are barely sufficient, if sufficient at all, to live on, it will thus be seen that the maximum hoped for is quite inadequate to insure a comfortable support in old age. Even the \$400 would do little more than pay house-rent, fuel, and water rate in a city; and those that during the greater part of a lifetime have been accustomed to city or town would be compelled to reside in some backwoods place in order to live on that amount. But what shall we say of a minister's family having to depend on the highest amount now paid, namely, \$220? Let educated men who spend their thousands yearly imagine, if they can, the misery thus caused.

Would it not be cruel in the extreme to wound the tender, sensitive feelings of an educated Christian gentleman by compelling him to take the position of a pauper, who must seek contributions from the public after he has devoted his life to the building up of the Church in the land? We have lately had an instance of this, and we fear we will have many more ere long if this Fund be not put in a better state. Has the great Head of the Church laid the burden of carrying on His work chiefly on ministers? Nay; He expects all His people equally to bear their share of the burden, and that in proportion to their means. He declares that the labourer is worthy of his reward, and