

reign over all the kingdoms of the earth. Life in a risen Saviour is the secret of missionary enterprise. Life gives activity, thought gives effort, sympathy gives emulation. Meeting, as we do to-day, face to face, heart to heart, do we not get warmed and strengthened to such a degree that we feel as if we could march onward shoulder to shoulder, not to fight, but to love and to win? Yes, we rejoice to know that women are enlisted in the great salvation army. Angelic messengers were needed and sent to tell the glad tidings of a Saviour come: the tidings of a "risen Saviour," were carried by the women to the disciples and by the disciples to the world. In this glorious truth is the whole theory of missions. "Glad tidings of great joy." We don't read of much preaching by angels, but hearts burning with zeal and love. The joy of the Lord gives strength for running the Lord's errands. The King's business requires haste, and when tidings are great and good and real and felt, the message-bearer runs very swiftly. "Send the gospel a little faster." The Woman's Foreign Missionary Society of the Presbyterian Church in Canada, was formed in April, 1876, so that it is in its infancy, but it is a child of promise, passing into youth, manhood and we trust, maturity. The missionary organizations form a new empire within our Dominion, they are proofs of progress, they are the outcome of a young, but living, flourishing Church, and the antepast of a coming harvest. Let the daughters of our Zion be joyful in their King. "The Lord hath done great things for us, whereof we are glad." Not unto us, not unto us, be the praise. Society formed April 4, 1876, Contributions for 1876-77, \$1,107.79, for 1877-78, \$2,702.95, for 1878-79, \$3,353.99, for 1879-80, \$3,818.81, since formation, \$10,883.54. Number of lady missionaries in the foreign field, four, number of auxiliaries, forty-six, number of mission funds, nine, Western Section. These statistics appear insignificant compared with your rich treasury, and number of labourers; but we must not forget that it is not very long ago, since Canada was only a mission field, the early pioneers were missionaries in the true sense of the word. Many of them bore the heat and burden of the day, their practiced hands were needed to plough up the fallow ground and their foot marks made an impress upon the virgin soil; younger men followed to scatter the seed for which such preparation had been made, it has taken root, and showers of blessing have not been withheld, the fields are now whitening to the harvest, and when Canada celebrates her jubilee year, shall there not be a shout of joy from east to west and from north to south?

A jubilee missionary meeting has been held in Calcutta, and you will excuse me quoting the concluding sentences of the Rev. Lal Behari Day and Professor K. C. Bannerjee, both the spiritual children of the apostolic Duff. The former said that although the founder of the mission was not present in flesh and blood, he could suppose that he was looking down from the golden battlements of heaven and sharing in the feelings of those who were celebrating the fiftieth anniversary of the commencement of his work, anticipating the arrival in the heavenly mansions of many souls who had been led to Christ by his instrumentality. A deep solemnity pervaded the whole assembly, which was only broken by the loud applause which followed. Professor Bannerjee called upon them to blow four jubilee trumpets in grateful commemoration of Duff's work. These were for religious education, female education, political education, and Jesus Christ. It was very touching to see how, when the speaker called upon his audience to blow a stronger and louder blast for the name of Jesus Christ, as the only Saviour, a thousand young men, few of whom were professed Christians, responded to the call by clapping their hands, yet one could not help feeling how much easier it is to clap the hands at the mention of the name of Jesus, than to yield up to Him the true homage of the heart and life. Missionary statistics are never dry, no map more interesting than that of our mission stations, no architecture so beautiful as that of our mission churches, no register more worthy of being illuminated than that of our baptized heathen. "Thank God," says Dr. Christlieb, "the present is a century of missions such as has never been. In it the age of world-wide missions has begun. More than all generations on whose dust we tread, can we to-day take up the psalm, 'All the ends of the earth have seen the salvation of our God.' Missions are, under the guidance of God, destined to solve many questions which have puzzled politicians.

What contributes most to the solution of the dark Indian question in America? The Gospel and missions. What will most completely clear up the oriental question and those relating to East India and China? The Gospel and missions, the spirit of Christ, that is, the spirit of serving, saving, and life-giving love."

One of the delegates last week gave a pretty illustration of our Presbyterian principles. They were so concise as to be contained in a nut-shell, yet expansive and capable of adaptation to the child in the nursery, the soldier in the camp, and the king in the palace. The little one becomes a thousand, the mustard seed becomes a great tree whose leaves are for the healing of all nations, and the mission tent lengthens her cords and strengthens her stakes, till as a vast pavilion it overspreads the wide, wide world. Heathendom will then be Christendom, and by the Church triumphant, the key-note will be struck "Now are the kingdoms of this world become the kingdom of our Lord and of His Christ."

At this memorable Council the standards of our respective countries have been gracefully blended, your "Stars and Stripes" have not refused to be entwined with our "British lion and our British crown," for over both floats aloft "the blue banner of the Covenant," our nation's boast, our Church's badge!

After the Canadian report, Miss Murray, who designated herself a Christian teacher from Cape Colony, South Africa, gave a deeply interesting address on the progress of missions in that once benighted land. She spoke chiefly on the subject of female schools, a new and fresh branch of the great work. There are at present thirty American ladies teaching in four native schools, conducted on Mount Holyoke system. These are truly Christian seminaries, pupils being trained for Christian work, and Africa begins to send forth her light to the world, and even her money to evangelize France. There are a hundred congregations, including three quarters of a million of native Christians.

Mrs. Brown Douglas of Edinburgh, took the subject of Jewish schools, to which, she has long and earnestly given her time and effort. Mrs. Douglas remarked that a spiritual blessing had come to her own large family indirectly in connection with her own personal interest in the Jews.

Mrs. Dr. Blaikie of Edinburgh, made the closing remarks, and took as her subject "Spiritual Joy." This is what gives strength for every Christian work. Mrs. Blaikie referred to the propriety of ladies speaking in the church, and said, "that the apostle had great wisdom and consideration in forbidding it, were it for no other reason than their weak voices."

Mrs. Murray Mitchell spoke again in the afternoon, and returned thanks to the ladies in very appropriate terms. The impression was very solemnizing, seeing we shall never all meet again in any assembly on earth. But

"Where a King in kingly glory,  
Such as earth has never known,  
Shall assume the righteous sceptre  
Claim and wear the holy crown,  
Sisters, we shall meet and rest  
Mid the holy and the blest."

Toronto, Oct. 20, 1880.

#### SUSTENTATION FUND.

MR. EDITOR. It may save much of your valuable space if I reply to Mr. Patterson at once, although you have given us little more than the introduction to his paper. I regret that he was prevented from publishing it in the "Record," especially for the reason personal to myself assigned by Mr. Croil. I have no wish to be protected from the criticisms of brethren in the discussion of this great question, and I trust I will never give any cause for personal attacks. There is, perhaps, in the tone of Mr. Patterson's paper a slightly acid flavour, but that may be constitutional, and shall not betray me into any unseemly retort. I have been so often accused of ignorance by those who differ from me that the remark has lost its sting, and I will leave your readers to judge whether it has been deserved in the present instance.

I am accused, first, of setting aside (*ex cathedra*) the conclusions of several committees which, before and since the union, have considered this subject. The fact is, I only referred to the committee appointed at Halifax, in 1877, and which gave in its report at Hamilton in 1878, a committee, by the way, in which Mr. Patterson's name does not appear, and the head and front of my offending with regard to it was that I

stated that no reasons were given for the conclusion arrived at, viz., that a Sustentation Fund could not be worked in this country.

Next Mr. Patterson enters upon the consideration of my statement "that a supplementary scheme would never command the liberality of the Church in a degree to make it a success," and here is where the charge of ignorance comes in. I am aware, strange as that may seem, that the United Presbyterian Church has attained, within the last few years, a higher minimum stipend than the Free Church of Scotland, but the question for us is how has that end been reached, and what is the relative position of the two Churches with regard to aid receiving charges. Up to 1874 the United Presbyterian Church had but one augmentation or supplemental fund providing at that date a minimum stipend of £157 10s. Very much through the exertions of a devoted elder a new fund was then organized under the title of the Surplus Fund, the object of which was "to deepen and extend the interest of the whole Church in the support of the Gospel ministry," and to secure the higher minimum stipend of £200 per annum, with manse or an allowance of house rent when no manse was provided. This surplus fund is under the care of a separate committee and distributes its aid under separate regulations. I would call the attention of Mr. Patterson to a statement made by Mr. Morton, the elder already referred to, as the founder of the surplus fund, at a public meeting last year. "In 1866," he said "there were 385 ministers in the denomination, of whom 302 did not receive £150, and 218 did not receive more than £120. Measures were then taken to raise the minimum salary to £150. A certain measure of success had followed those measures, but it was not so marked as one felt was desirable. The improvement carried out in 1874 was founded on the system of the Free Church and adapted to their own peculiarities as a Church, and this last year (1878) the minimum stipend of £200 was reached so far as the working of the system would allow." "Success had at first been largely due to applications made to the more wealthy individuals in some of the more wealthy churches." Here then is the state of the case as far as the United Presbyterian Church is concerned. The minimum stipend of £200 has only been reached within the last two years and that only in the case of those congregations able to reach to a certain standard of liberality, fixed by the committee of the surplus fund. Both the augmentation fund and the surplus fund have depended rather on the large donations of the few than the small and regular contributions of the many, and both committees find it necessary to appeal loudly to the Church against the apathy of members of the congregations towards their schemes. By means of these two funds, in 1878, 134 stipends were raised to £200 per annum, fourteen to £195, thirty-four to £190, twenty-eight to £180, six to £170, twelve to £160, and eleven were still under the sum of £160. That is, in all, 239 congregations, and the help given to these amounted to £15,500. Now, no one will deny the satisfactoriness of these figures, but when we, as a Church, are considering whether we should adopt the same plan, it is needful that we should understand how these results are obtained. First, then, I must call the attention of your readers to the fact that it has required two sets of machinery, two committees, carrying on their work on separate lines, though, of course, in harmony with each other. Second, that the surplus fund, from which the recent satisfactory results have been obtained, has depended very much on the perseverance and energy of its founder, Mr. Morton, and on the donations of a few wealthy men. Third, that the Church as a whole has taken comparatively little interest in the work, many congregations contributing little or nothing to these two funds. Now, as we cannot afford two sets of machinery and have no such wealthy men among us as are to be found in Scotland, or at least none who understand giving as these devoted United Presbyterians, and as any plan, to be successful, must command the hearty co-operation of all our people it seems to me we will need to look elsewhere for guidance.

But Mr. Patterson plumes himself on his information, and gives two quotations from Dr. Wilson's speeches in 1879 and 1880 as completely destroying my case. I wonder if he is aware of what the Free Church actually accomplished through her Sustentation Fund in 1879. She has some 900 or 1,000 congregations—I have not the exact figures before me—