

in order to make this necessary provision for His servants with whom He identifies Himself. (Deut. viii. 18; Matt. xxv. 40.) The divine blessing need not be expected by professing Christians who fail to do their duty to the servants of Christ. He has promised His special blessing to those who honour Him by properly sustaining His servants. (Isa. xxi. 8; Proverbs iii. 9, 10; Proverbs xi. 24, 25; 1 Corinthians viii. 9.) If then we are to look for the blessing of the King of Zion on our Church and people, and for the success we desire, let means be taken to put this fund in a proper position. This capital of \$200,000 would only yield about \$10,000 a year, whereas we now need \$14,000 a year to pay even the paltry sum of \$200 a year to about sixty ministers (more being added every year), but we should pay \$10 per year of service as was agreed on nearly forty years ago, and this would require over \$20,000 per annum.

As to the necessity for this, let any one read the article in THE CANADA PRESBYTERIAN of May 23, 1888. Some say, do not press this matter just now. For many years this fund has been kept in the background by endowment for several colleges, while great injustice has been done to the aged servants of Christ who have had their old age embittered by privation and sorrow, after having spent their lives in the service of the Church. No; this fund should have been provided many years ago. No fund has such a claim in justice on the liberality of our people if we judge by the mind of God, plainly set forth in His Word (Pro. xxix. 10; Mal. iii. 8-12). Now that so much has been done for colleges, let no time be lost in doing this tardy justice to the aged servants of Christ, who have laid the foundation of our Church prosperity, and made it possible for our young men to live in comfort without the excessive toil and privations of the past.

A MEMBER OF COMMITTEE.

HOME MISSION FUND.

The following circular is addressed to ministers: As the time is near at hand when congregations and missionary associations make their appropriations to the various Schemes of the Church, permit me to remind you of the increasing demands made upon the Home Mission Fund. The report presented to last General Assembly, contains the names of 247 mission fields, or 744 preaching stations under the care of and assisted by the committee, with a Sabbath attendance of 27,369, and a communion roll of 9,714. The stations themselves gave last year for the support of Gospel ordinances the sum of \$48,636, showing most conclusively that despite their average poverty, they were giving with praiseworthy liberality for the maintenance of ordinances. In Manitoba and the North-West the work done and the prospects for the future are exceedingly encouraging. The appeals made by Dr. Robertson through the press, for both men and means, indicate the vast fields that are opening up for settlement and for ministerial supply. In British Columbia the mission stations are exceedingly prosperous, and in many cases will soon be self supporting. A much larger expenditure of money will, however, soon be required to meet the calls that are made from this comparatively new field. The expenditure of the committee for the year ending March 31, 1889, will be nearly \$50,000 (exclusive of the \$28,000 required for Augmentation). This amount can easily be reached, if the necessities of the fund are conscientiously placed before congregations by ministers and office-bearers, and opportunity taken to state in detail the work that is being done by our self-denying missionaries in the nearer and more remote mission fields. Relying on your individual efforts in your own congregation and Presbytery to enable the committee to meet its indebtedness next March. Believe me, yours very truly, WILLIAM COCHRANE.

P. S.—Will you kindly see to having all contributions from your congregation for Home Missions and Augmentation, sent to Dr. Reid, not later than 1st March, 1889.

The following circular to Presbyteries is issued. At the meeting of the Executive of the Home Mission Committee held on the 10th of last month, I was directed to issue circulars to Presbyteries specifying the amount assigned to each, to meet the estimates for the year, and to urge very earnestly the claims of the fund upon the liberality of the Church. After a very careful estimate of the membership and ability of all the Presbyteries in the Western Section of the Church, the sum of \$..... was apportioned to the Presbytery of..... for Home Missions. I trust that your Presbytery will without loss of time take steps to inform the different congregations and mission stations within the bounds of what is expected of them, in order that at least the amount specified may be raised. The total amount placed in the estimates for the current year for Home Missions was \$46,000, but in view of several new grants made to the North-West and elsewhere, at the meeting in October, this amount will be exceeded. At the present date the fund is not simply exhausted, but \$20,000 have been borrowed to pay the salaries due missionaries 30th September last. It is therefore earnestly urged that the contributions of congregations be sent in to Dr. Reid, at the earliest possible date, and that Presbyteries make every effort to call forth the liberality of congregations, so as to meet the increasing demands made upon the funds. All contributions should be forwarded not later than 1st March, 1889. Yours very truly, WILLIAM COCHRANE, Convener Home Mission Committee.

AUGMENTATION FUND.

The following circular is addressed to Clerks of Presbyteries: At the meeting of the Home Mission Committee in March last, the amounts that had been suggested as desirable contributions from the several Presbyteries in the Western Section of the Church to the Augmentation Fund, were carefully revised in view of the probable needs of the fund for the current year. The whole sum required for this year is about \$28,000. Of this amount, the committee think

that \$..... is a fair share to suggest to the Presbytery of..... and it is earnestly hoped that the Presbytery will use all reasonable effort to secure the raising of this amount from the congregations within its bounds. Your Presbytery last year contributed to the fund \$..... and drew from it \$..... for the benefit of weak charges within your bounds. The sub-committee would respectfully urge upon Presbyteries in which there are charges requiring aid the importance of a thorough consideration of each case before application for a grant is made or renewed. I am yours faithfully, D. J. McDONNELL, Convener of Augmentation Sub-Committee.

MONTREAL NOTES.

Mr W M Rochester, B A., of the Presbyterian College, Montreal, has been appointed assistant to the Rev. L H. Jordan, B D., of Erskine Church. Mr Rochester is a student of great promise of the second theological year. The Erskine Church congregation purpose opening a mission in one of the schools of the city, and Mr Rochester is to work this mission, as well as render assistance to Mr. Jordan in his work.

A great stimulus has been given to the work of Foreign Missions here by the visit of Mr. Wilder, student of Union Seminary, New York, and a son of the Rev. Mr. Wilder, for thirty years a missionary in India. On Sabbath last Mr. Wilder addressed three meetings of the students of the different colleges here, besides preaching in Erskine Church in the evening. His addresses were simple and unpretentious, but most telling and effective. As a result of his visit several students have been added to the number of those who purpose offering themselves for the foreign field. Mr. Wilder expects to labour in India himself. He left on Monday for Kingston, and was to be present at the Inter-Collegiate missionary gathering held in Cobourg in the end of this week. To that meeting a number of students went on Thursday from the four theological colleges here.

A member of Erskine Church in this city, anxious to see the number of labourers in China multiplied, contemplates supporting a missionary there himself. Arrangements are being made with a view to secure the services of one of the students who complete their course at the Presbyterian College here next spring.

The Rev. A. B. Mackay, of Crescent Street Church, was recently waited upon and asked to conduct a class for Sabbath school teachers on Saturday afternoons during the winter. He consented on condition that at least sixty teachers should agree to attend. Upwards of one hundred and twenty have signified their intention of doing so, and the class meets this—Saturday—afternoon to organize. It is not confined to Presbyterians, but includes Sabbath school teachers of the other denominations in the city.

Mr. Reynolds, of Peoria, Illinois, President of the International Sabbath School Association, has been here this week in the interests of Sabbath school work in Quebec Province. He addressed a large meeting of Sabbath school workers on Thursday evening in the parlour of the American Presbyterian Church, and held a meeting in Richmond last night on his way to Sherbrooke, where he is to spend the Sabbath. At the meeting in the city on Thursday evening Mr. D. T. Fraser read a carefully-prepared statement regarding the Sabbath schools of the Province of Quebec, which would seem to indicate that a large number of the children of Protestants are not attending Sabbath school. The Protestant population of the Province is about 200,000. Mr. Fraser's statement is as follows:

DENOMINATION.	SCHOOLS.	TEACHERS.	SCHOLARS.
Methodists	201	1,530	11,308
Presbyterians	135	1,173	9,859
Episcopalians	172	834	8,739
Baptists	22	174	1,564
Congregational.	20	151	1,382
Reformed Episcopal	1	23	260
Lutheran	1	6	45
Union	84	355	2,677
Total	536	4,146	36,125

According to the Dominion census returns of 1881, the Methodists in the Province of Quebec numbered 39,221; Presbyterians, 50,237; Episcopalians, 68,797; Baptists, 8,853; Congregationalists, 5,244; Reformed Episcopal, 423; Lutherans, 1,003, and the Roman Catholics, 1,170,718.

The Presbyterian Sabbath School Association of Montreal is this season holding meetings of teachers periodically in several of the Churches away from the centre of the city, at which addresses are given showing how best to teach the Sabbath school lesson of the following Sabbath. On Thursday last this meeting was held in Taylor Church, the address being given by the Rev. W. R. Cruikshank. About one hundred were present and the meeting was one of great interest. To Mr. J. Murray Smith, the president, and Mr. D. T. Fraser, the secretary, the success of these meetings is largely due.

The growth of McGill College in the last twenty years, so far as the number of students in arts classes is concerned, is most encouraging. In 1869 the number was seventy-eight; in 1879 there were 149, and this year upwards of 300. In the Donald department for women there are at present forty nine matriculated students, and forty nine occasional, or a total of ninety eight. In the city papers this week the following list is given, obtained from the latest calendars, showing the number of women students at the end of last session in the Arts Faculties of the Universities named:

University College, Toronto	17
Victoria College, Cobourg	16
Queen's College, Kingston	15
Dalhousie College, Halifax	34
McGill College, Montreal	109

At the recent communion service in St. Matthew's Church, Rev. W. R. Cruikshank, pastor, the communicants numbered 292; the addition to the membership being twenty-two, viz.: nineteen by certificate and three on confession of faith. The present membership is 440.

Sabbath School Teacher

INTERNATIONAL LESSON.

Nov. 25. } THE COVENANT RENEWED. } Joshua 24.

GOLDEN TEXT.—The Lord our God will we serve, and His voice will we obey.—Joshua xxiv. 24.

SHORTER CATECHISM.

Question 103.—The will of God is the supreme law for human action. Being infinitely wise, just and holy, He knows what is best for His people, His will is therefore accordant with absolute righteousness and ought to prevail. Man's will by nature is not in harmony with God's will. It is by His grace that His people are made willing in the day of His power. It should be our daily prayer that we may know clearly what God's will is, according to which our heart and life should be governed. His will is made known to us by the promptings of conscience, by His manifestations in providence, and still more distinctly in the Bible. Our prayer is for clearer knowledge, but knowledge is not enough. The servant who knows His Master's will but does it not, shall be beaten with many stripes. We have to pray for ability and desire to obey the divine will by doing what it requires and declining to do what it forbids. When God's will imposes on us suffering and defeat, we require patience and humility to submit resignedly to His will. The prayer teaches us that obedience to God's will should be as complete on earth as it is in heaven.

I. Joshua's Solemn Appeal.—For eighteen years the people had dwelt peacefully in the land of their inheritance. Joshua had lived quietly at Timnath-Serah, near Shechem. He had now reached the advanced age of 110 years. The time of his departure was drawing near. He counsels the rulers of the people that they might be faithful and earnest in God's service. Now he assembles the congregation of Israel in the neighbourhood where twenty-five years before the blessings and cursings had been pronounced. The scene and the service were alike impressive. The aged warrior who had wisely ruled and led them to victory after victory, now earnestly and in impressive words, commends to them the service of God. The attention of the people would be at once aroused by the form of his address "Ye cannot serve the Lord." God and idols cannot be served at the same time. A decided choice must be made. The infinitely holy and righteous God cannot share His glory with idols.

II. The Covenant Renewed.—The solemn words of the venerable chief produced a deep and powerful impression on the minds of the people. They are ready at once to promise obedience and say, "Nay; but we will serve the Lord." Had they the same fear of failure that prompted the solemn warning that Joshua's words imply? They did not seem to be moved by any distrust. Joshua knew them well and the dangers to which they were exposed. He does not reply to their strong expressions of devotion to God's service with compliments and congratulations, but in tones of deep solemnity says, "Ye are witnesses against yourselves that ye have chosen you the Lord to serve Him." They accept this position by replying, "We are witnesses." This is a public promise that they recognized it as their duty to serve God, and that if they rebelled against Him, He would be just in punishing them for their disobedience. The exhortation which Joshua then addressed to them shows that he had good reason to be most emphatic in his appeals to them that they might serve the Lord. Even when they were giving expression of their readiness to serve the Lord, they had strange gods among them. The sin of idolatry was one to which the children of Israel were specially prone. Idolatry prevailed among all the nations of the East. They alone were the professed servants of the living and true God. The service of idols did not call for self-denial, and was very pleasing to human nature, and the power of bad example is always strong. They were therefore exposed to temptation. This is why Joshua at this time warns them so earnestly to "put away the strange gods which are among you, and incline your heart to the Lord God of Israel." It is heart worship that is always true worship; if the heart is inclined to God there will then be no room for idols there. The people do not hesitate to respond at once, "The Lord our God will we serve, and His voice will we obey." Thus thrice over had the people declared their willingness to serve God. The covenant was solemnly ratified.

III. The Covenant Recorded.—The solemn engagement entered into by the people was recorded by Joshua in "the book of the law of God." The people had acknowledged that they would be witnesses against themselves if they failed to keep their sacred promise. There in the handwriting of Joshua was the record of the entire transaction which could be appealed to. There was also another witness. Joshua took a great stone and set it up where the ark had stood to be a standing memorial of the renewed covenant. Every time the people saw this stone they would be reminded of their solemn engagement. The very words in which Joshua called their attention to it would make the occasion memorable for it hath heard all the words of the Lord which he spoke unto us; it shall be therefore a witness unto you lest ye deny your God." This is a strong figure of speech. Of course there was no encouragement of anything superstitious suggested by the words. The stone would be a mute witness to every Israelite who had been present in that solemn assembly that day that he had pledged himself to the service of God.

PRACTICAL SUGGESTIONS.

The service of God must be the heart's willing choice.

God's claims to our service demand immediate compliance. Whatever we give God's rightful place in our heart be comes an idol we are bound to put away.

Public profession of devotion to God's service is a duty binding upon us.