

on the other side of the Atlantic as an advertisement of intellectual feebleness and poverty on the part of our Church, and that, by our own public confession. It was a topic of very free comment among members of the Assembly at London, especially among the Irish ministers, but none of the latter could with any good grace, call the attention of the Assembly to the oversight. That it will mar the pleasure of those who go to Belfast next year is to be regretted.

July 7th, 1883.

AN IRISH MINISTER.

[As this subject has had space assigned it in these columns proportionate to its importance, as both sides have been accorded a fair hearing, and as further controversy would be unlikely to serve any good purpose, it is desirable that this discussion should now terminate.—ED C. P.]

WINTER SUPPLY FOR MANITOBA STATIONS.

MR. EDITOR,—Will you permit me to call the attention of our ministers and members, interested in our work in the North-West, to the fact, that on the return of our students, and other missionaries, at present giving supply during the summer months, there will be no less than *twenty six fields and 210 stations*, left destitute during the coming winter. In a letter just received from the superintendent of missions he says: "If possible a number of young men should be got to remain permanently, but if this cannot be done, let men be sent for six months till they can be replaced. There are thirty six Presbyteries in the Church, all, surely twenty-four could be spared out of these for that time. Students from college could assist in supplying their pulpits, and neighbouring ministers could look after congregational work. If congregations in a time of vacancy, can manage to get along, surely they might be able to contribute in this way towards the mission work of the Church. Unless action in this direction is taken at once, we must as a Church suffer heavy losses."

If any of our ministers and licentiates can respond to this urgent appeal, or if any of our Presbyteries can recommend good men who are willing to act as catechists for the coming winter season, I shall be glad to receive their names, or they can correspond direct with the Rev. James Robertson, of Winnipeg.

WM. COCHRANE,

Convener Home Mission Com.

Brantford, July 9, 1883.

OBITUARY.

MR. JOHN ROBB, ELDER.

During the present year the Church has sustained a great loss by the death of many of her prominent and devoted elders.

One more has been added to the list by the removal of Mr. John Robb of London township, who was for many years a faithful elder in the Proof Line congregation. Mr. Robb was a native of Aberdeenshire, Scotland, whence he emigrated to Canada in the year 1834.

He first settled in the Township of Nichol where he lived for two years. He then removed to Southwold where he lived for twelve years, and thence to London where he continued to reside till the day of his death.

Having an active mind and great zeal for the advancement of the Redeemer's kingdom, he had no sooner settled in his new home than he entered heartily into the work of the Sabbath school, and many of those now living to mourn his loss have the testimony of their own experience to the faithfulness of his labours.

At that time the late Rev. Mr. Skinner, his brother-in-law, was pastor of the Proof Line congregation, by whom the subject of this memoir together with Mr. John Carmichael (who still survives), was ordained to the eldership in 1854, from which time until death ended his labours he continued to be an active member of the session.

Few families can present such a record as that of our deceased brother. In 1842 he married Elizabeth Smith, daughter of one of the elders in the late Mr. Proudfoot's church, and she with fourteen of a family, six sons and eight daughters, survives to cherish his memory. Death for the first time entered the household when the husband and father was taken away, although for some time Mr. Robb had been suffering from feeble health and the infirmities of age, it was not till near the end of March that serious symptoms were developed. From that time he continued to

sink, suffering at times great agony, until the 18th of May when he quietly resigned his spirit to Him who gave it. His body was carried to its last resting place by his own sons.

Mr. Robb was a Christian of a very high type and of singular consistency of character. He was not only a punctual worshipper, in the House of God on the Lord's day, but in his daily walk and conversation the Gospel of Christ was preached and the precepts of His law enforced by the integrity with which he put into practice the profession which he made.

In the home the members of his family breathed the atmosphere of the sanctuary, and they all survive, not only as monuments of God's grace, but also of His willingness to bestow the richest of His blessings in answer to the prayer of pious parents. Of his death-bed it is unnecessary to speak. We know how he died from the way in which he lived. His life was a continual preparation for eternity, and to him death was only the passage through the gloomy portals that open into the realms of everlasting bliss. Blessed indeed are the dead that die in the Lord.

GOSPEL WORK.

FINDING LOS' SHEEP AN LEEDS

The meetings held in connection with the visit of Messrs. Moody and Sankey, and their helper, Mr. Scroggie, were most successful; the tide of blessing has been flowing into our churches, and not only there but amongst the working class all around. A drayman stopped me on Wednesday, to ask if we could speak to the men in the railway yard as he believes many of them are under deep impression. Already I can count upon eight new members for my class, and others have been roused to new life.

In going to my Bible class, on Wednesday, March 28, I found a man who had for three years abstained from strong drink, and been an earnest Christian, but during the severe weather this winter he had broken his pledge, and had been drinking sadly. He saw me first, and said:

"Are you seeking me?"

"Yes, I want you at the class to-night."

"Oh, I'm too bad to go there; I'm going to the public-house."

"No," I said, "you must not go there again, if I have to follow you all night."

He looked astonished, but submitted, as many a drunkard will, and went to a cocoa-house, to have a cup of tea, and wait until my class was over; another man from my class stayed with him.

By nine o'clock he was sobered, and very wretched, quite sure he had sinned far more than "the man that ate husks," and he feared there was no hope for him—he was sorely burdened with his load of sin. Two men tried to take him home, but at every step he seemed more miserable.

"I can't go home with this burden on my conscience; will you pray with me?"

"Yes, I'll go to your lodgings, and ask God to forgive you."

"No," he said, "not there, my mates will laugh at me. I dare not do it."

Poor fellow! his distress increased so much, that at the top of New Briggate he again stopped, and said:

"If you will kneel down just here, I believe God will save me!" Remembering the Salvation Army's meeting-place close by, we guided him there. He went straight forward to be prayed for, and pointed to Jesus. He was truly penitent, and cried from his heart, "God be merciful to me a sinner." At once the Saviour met him with pardoning love. "He's done it again," he cried. "Does my face look different? When God forgave me before, a friend said that my face showed the change." And, indeed, it did: this time, too, the burden was gone, and the light of God's presence had come instead. He then signed the pledge, with a very trembling hand, but with a new trust in God to keep him firm to his promise, knowing well how weak human strength is against the strong temptation that has already caused him to fall.

"Will you give me two pledges, for my mates?" was his next request. In coming out of the room, a man asked my friend if he had given God his heart. "No," he said, "He's taken it," and was speedily on his way home, assuring me I need not watch him any more, he could go home now with his burden gone. He proposed to return to his class again the next night, but was hindered. He has been at the Mis-

sion services every night since, growing stronger day by day.

On the last Friday of Mr. Scroggie's services, I again found my friend in the after-meeting, wanting to see me. He had brought one of "his mates" with him, and the man was under deep conviction of sin, he was easily persuaded to join the other inquirers, and I trust he too is enjoying the blessing of pardon.

C. R. S.

THE MISSION FIELD.

THE Church Missionary Society (Anglican) in India numbers 100,000 communicants.

THE Grand Duchy of Luxembourg is the only state in Europe where the Bible is forbidden by law to be sold.

THE income of the London Missionary Societies of all denominations amounts to \$7,000,000. The Bible and Tract Societies add over \$2,000,000 more to this grand total.

JAPAN has now (according to the Rev. J. D. Davila) seventy-five ordained foreign missionaries and about fifty ordained native pastors, also about two hundred native evangelists and colporteurs.

THE China Inland Mission shows an increase of contributions of \$4,000. The venerable London Missionary Society reports an increase of \$35,000. The Baptist Missionary Society, an increase of \$10,000.

AN encouraging report comes from the Fiji Islands. In one district more than one hundred have been propounded for admission to the church, and one of the old chiefs has given \$750 toward a house of worship which is to be both fire and hurricane-proof.

ACCORDING to the "Missionary Review's" tables the foreign missionary societies of the world show a gain of 308,643 communicants in the past year. They spent a little less than \$8,500,000. The home churches could not show a corresponding increase for their outlay.

A NEW movement, in conjunction with the successful McAll mission in Paris, is the effort to secure a central hall as a restaurant and reading-room for the special benefit of the shop-girls of Paris, where they may be secured from the temptations which are inseparable from the usual Parisian *café*.

A COLPORTEUR in Hungary sought out a man who on his last visit had been loud in his praises of Renan, but who had undergone a blessed change. Producing his Bible, bearing every mark of constant perusal, he exclaimed, "This friend and I shall never more part, for I have found out that when the blind lead the blind both fall into the ditch."

COREA, the last nation under the sun nearly, has opened its doors to Christian nations—through the efforts, we believe, of an American Consul at the Korean Court. A Methodist and his wife offer \$1,000 to the Missionary Society of the Methodist Episcopal Church to enter that Hermit Nation at once. Corea's population is estimated at from two to sixteen millions.

THE London Missionary Society has five missionary ships. Two of these have gone to Guinea; two are cruising, and one is among the islands of the South Seas. The missionaries who are taken from place to place on these vessels, have pleasant times of leisure while at sea; but more than make up what looks like holiday by the hard work they have to do among the natives while on shore.

THINK of Robert Morrison's waiting seven years for his first convert in China; or Adams' ten years at Port Natal, or the London Mission Society's ten in Madagascar, and thirty in Madras Presidency without any, and fifteen in Tahiti for its first convert, or the Baptists' twenty-one years for twenty-one converts among the Telugus, as compared with the gains of the last ten years, counted by tens of thousands.

THE "Indian Witness" states that "evidences multiply every year that the Holy Spirit is moving upon the great deep of Hindu and Mohammedan thought in India. Many thoughtful men are found who are deeply impressed with what they know about Christ, and the spectacle of devout Hindu worshippers in Christian churches may be witnessed in Calcutta every Sunday. We have recently heard of a pandit being called to excommunicate a number of Christians, not one of whom had been baptized. In another place a Christian friend found a company of Hindus assembled together for the purpose of seeking the way of salvation. They seemed to be earnest and sincere, and were more than half-Christian in their faith."