

warm friend of the Scheme. Its history is no great encouragement to its introduction here.

Mr. Ballantyne's fears of the Sustentation Committee are entirely imaginary. No rights either of congregations or Presbyteries can be set aside by it, any more than by the Home Mission Committee now. No doubt the Scheme submitted by the late Sustentation Committee is capable of amendment, but the Committee having been wisely put out of the way, are not able to suggest or receive amendments, as they no doubt gladly would have done had they been allowed to continue their work. It is well, however, that all possible aspects of the question should be discussed. Where this has been done, no Church that I know of has preferred the Supplemental Scheme. I am glad Mr. King has written at such length in his letter against the Sustentation Scheme, because fair students of the question will see how easily his objections could be answered, and are not likely to be misled. Only let us seek the best whatever it is. Our Church needs any Scheme that will elevate and unite its congregations, and afford its ministry a stable and honourable maintenance. D. D. McLEOD.

18th March, 1882.

TWISTED DOCTRINE AGAIN.

MR. EDITOR,—As there are one or two points in Mr. Nesbitt's letter, appearing in your issue of the 3rd inst., which call for notice, may I beg space for a brief reply?

Mr. Nesbitt's pleasantry notwithstanding, I must still insist that Heb. xii. 22, 23, is irrelevant. The Apostle is speaking of the blessed privileges of the children of God, "faith substantiating to them things promised and hoped for."

Mr. Nesbitt quotes the Lord's words to the disciples, "I go to prepare a place for you," and says that this "place" is in the "Father's house," by which, I presume, he means heaven. But is not the universe the "Father's house?" And may not the Lord have meant that, and not the place where is the "immediate and peculiar presence of God?" And may I remind Mr. Nesbitt of what the Lord further says, "If I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also?" The Lord has not yet come.

Mr. Nesbitt asks, "Did the death of Christ separate His soul and body from His Divine nature?"—to which I reply, that as the Word nowhere, so far as I can see, interposes the Divine nature between the true humanity of Jesus and what He did and suffered, I must be allowed to put aside any argument based upon the fact of Christ being God as well as man, as inadvisable, because it is a "being wise above what is written." The Lord's words to Nicodemus (John iii. 13) seem to be against me, but they are not really so. Let me quote Bishop Ryle on the passage, if Mr. Nesbitt will allow me to cite an Episcopalian as an authority. "It admits of a question," says he, "whether the Greek words which we translate 'which is,' do not, both here and in chap. i. 18, point to that peculiar name of Jehovah which was doubtless familiar to Nicodemus, 'the ever-existing one,' 'the living one.' It is the same phrase which forms part of Christ's name in Rev. (i. 4), 'Him which is.' This being so the passage may, I think, without impropriety, and to the clearer understanding of it, be paraphrased thus: 'No man hath ascended up to heaven (or doth ascend), but He who came down from heaven, even the Son of man, who is the 'living one' in heaven.' Not 'who is even now in heaven,' which would be an absurdity, seeing that the Lord had just said that He the 'living one' had come down 'from heaven.' 'Is Christ divided?' If believers, at death, do immediately pass into heaven, what are we to make of those words of the Lord, 'No man hath ascended up into heaven?' as also those words of Peter, 'David is not ascended into the heavens' (Acts ii. 34)?

Speaking of ascending into heaven reminds me that Mr. Nesbitt mistakes my meaning about the Lord's ascension, which I did not put off till His final visible ascension. I referred to His ascending to His Father immediately after His resurrection, which He doubtless did between the time of His showing Himself to Mary and His appearing to the disciples in the evening. Commentators notwithstanding, I must take the words of the Lord in a literal sense.

Mr. Nesbitt further asks, "Do not God's people enjoy a share of His glory even in this world?" and quotes John xvi. 22, "The glory which Thou hast

given me I have given them," and other passages, to show that they do. But that is quite away from the point in question, which is, "Do believers at death immediately enter into glory—the glory which is set before them in the Word as their great hope?" Let us hear Jesus further: "And now, O Father, glorify Thou Me with the glory which I had with Thee before the world was." "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold (participate in) My glory which Thou hast given Me." Now, when is this prayer to be fulfilled? John himself tells us: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is."

Mr. Nesbitt reminds me that Moses and Elias appeared "in glory;" but as the Lord's transfiguration glory was only a foreshowing of what was to come, so may the appearing in glory of Moses and Elias have been. May I also remind Mr. Nesbitt of how Samuel appeared?

I think that there is nothing else in Mr. Nesbitt's letter that I need refer to; and now letting the matter drop, may I hope that what has been said may lead some to think more about the grace that is to be brought to them at the revelation of Jesus Christ; and to look for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ.

Alite, March 8th, 1882.

G. T.

PRINCE ALBERT MISSION, N.-W. T.

MR. EDITOR,—The seats and reading desk have now been put in the Prince Albert church, the interior of which presents a neat and attractive appearance. Collections at the opening services amounted to \$58.20. There has been a "boom" in the sale of town lots on the Mission property; 135 out of 180 have been sold with building conditions attached. A new survey of 300 is nearly complete. Nearly all the properties fronting the river for two miles east and west of the Mission have been divided into town lots. A Committee composed of representatives of all the denominations here has been appointed to secure suitable ground for a public cemetery. The Bishop of Saskatchewan, at a public meeting held lately, expressed a strong desire for a University for the N.-W. Territories, modelled after that of Manitoba. He has one College in operation. When will the Presbyterian Church begin another? And when will the Dominion Government give such legislation, or empower the North-West Council to do it, as will make the introduction of municipal law possible, and with it the benefit of a public school system? Prohibition is on the statute book of the N.-W. Territories. It is not, however, the practice. The "permit" system is the weak point. An express recently came in with 1,500 pounds of strong drink. The scenes that take place on the arrival of the express or the traders' carts are anything but creditable; even the sacred rest of the Sabbath is at times broken by the discordant shouts of bacchanalian revels. J. S.

Prince Albert, N.-W. T., February 20th, 1882.

AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR,—In your issue of March 10th appeared a letter from Rev. James Middlemiss, setting forth the objects the Committee on Aged and Infirm Ministers' Fund had in view while framing the scheme proposed in the remit sent down to Presbyteries, and at the same time seeking to stay consideration of any other scheme but that proposed in the remit.

The first object contemplated by the Committee is an important one—"to mitigate the severity of the penalty attached to non-payment of rate." This severe penalty is no less than "total forfeiture of interest in the Fund." All are agreed that this is too severe. Surely a minister who has laboured for the interest of the Church, and has faithfully sought to advance among his people interest in this Fund, should not be deprived of participation in the benefices of the people, when he is in need, simply because he has, for reasons sufficient to himself, not paid the ministerial rate.

This severity is not only mitigated but removed by the Presbytery's overture, by providing that all such ministers, irrespective of other payments, shall receive what the intelligent and hearty liberality of the people gives them.

The second object of the Committee was "to make the terms on which annuities are given to retired

ministers equally satisfactory to the brethren of both sections of the Church." In the Assembly "the brethren of both sections" will be represented. Is it not barely possible that another scheme besides the one proposed in the remit should meet with the approval of both sections? There is not the slightest attempt in the Presbytery's overture to make division, but, on the contrary, to remove all difficulties in the way of harmonious action.

We might ask, What is the object of the Aged and Infirm Ministers' Fund? Is it that fellow-ministers and people should combine to show their respect for the aged or infirm brother by bestowing upon him a certain pension, and that pension and respect to be made dependent on his contributing a portion of his salary into this fund, according to a certain rate, or, according to the terms of the remit, he shall receive all the respect but only half the pension if he does not pay the rate?

All along, by the mass of the people, the Fund has been regarded as an effort of the Church to relieve those ministers who, through the infirmities of old age or premature infirmities, have been laid aside from active duties, and at the same time have not sufficient provision made for such retirement. This is a reasonable thing for the Church to do, especially in view of the fact that so many of our ministers have had such small salaries that they were unable to make such provision.

It is strange that another principle should be united with this one—a principle which will, to some extent at least, destroy the one already referred to. It is strange that the principle of mutual insurance involved in the ministerial rate should be so united with that of benevolence on the part of the people as to vitiate the working of this latter, and that a minister's participation in the beneficence of the people should be made dependent on his acknowledgment of the insurance principle, and not on his necessity.

The scheme proposed in the overture of the Huron Presbytery separates the two principles, and gives to each one its place. It makes provision for the working of the benevolence of the people and secures that the fund contributed on this principle shall be administered on the basis of benevolence alone. It also recognises the mutual insurance principle, and excludes none from its operation who are willing to fulfil its conditions.

True, there may be improvements on the details of the scheme set forth in the overture, but not by the union of two principles incongruous with each other. Difficulties have arisen in the working of the old scheme, and dissatisfaction has obtained in certain quarters, though not perhaps known to Mr. Middlemiss; and the remit itself is a testimony to the desire for improvement in the principle and operation of the scheme.

Advantage is taken of the expression in the Clerk's report, that the overture was adopted "after a long discussion," to cast a slur on the overture by implying that it did not carry without a struggle. The truth is, that the more the overture was discussed, the more light was thrown upon it, and the more certainly was it carried.

A scheme was proposed in Canada not long ago with this attached to it. "Gentlemen, you must pass this scheme; no other one may be *put* against it, no other one will be allowed consideration." This would seem to be the attitude of the supporter of the remit. The framers and supporters of the overture invite discussion upon it, and if it be found worthy, its own merits will claim a place for it; if it prove unworthy, it must fall. A MEMBER OF PRESBYTERY.

REV. H. J. BORTHWICK, M.A., of Mountain City, Manitoba, has received leave of absence during the summer months in order to visit his native land. Mr. Borthwick provides the necessary supply for his charge during his absence.

THE Rev. Solomon Tunkansuicye, missionary to the Sioux Indians at Fort Ellice, attended the recent meeting of the Presbytery of Manitoba and reported the state of his field as follows: Number of communicants, 41; number in Sabbath school, 20; weekly prayer-meetings, 2, with an average attendance of 10; children baptized during the year, 4; marriages solemnized, 3. In reply to the question, how many children would probably attend school if one were opened, he stated that there would be about 40.