

MEETING OF H. M. COMMITTEE.

At Toronto, and within the Deacons' Court Room of Knox Church there, on Tuesday, the 7th day of October, 1879, at two o'clock in the afternoon, the Home Mission Committee (Western Section) of the Presbyterian Church in Canada, met and was constituted with prayer. Rev. W. Cochrane, D.D., Convener, in the chair. Every member of the Committee was present.

The minutes of the meeting of the Committee held in Ottawa on 19th June last were read and sustained.

CLAIMS FOR THE PAST HALF-YEAR.

The claims of the respective Presbyteries in Quebec and Ontario, for services rendered in supplemented congregations and mission stations during the past six months were considered, and the following sums ordered to be paid as soon as funds are forthcoming to enable the Treasurer to do so:

Pres. of Quebec.....	\$610 00	Pres. of Saugeen.....	\$231 00
" Montreal.....	1073 00	" Guelph.....	47 85
" Glengarry.....	200 00	" Hamilton.....	622 00
" Ottawa.....	813 50	" Paris.....	128 00
" Lanark & Renfrew.....	814 00	" London.....	1095 00
" Brockville.....	367 00	" Chatham.....	324 00
" Kingston.....	1433 60	" Stratford.....	25 00
" Peterborough.....	399 30	" Huron.....	204 84
" Whitby.....	75 00	" Maitland.....	139 50
" Lindsay.....	389 00	" Bruce.....	757 00
" Toronto.....	640 00		
" Barrie.....	1528 55	Total.....	\$12239 39
" Owen Sound.....	313 25		

It appearing that several of the supplemented congregations and mission stations have neglected to contribute to the Schemes of the Church, the Committee resolved that none of the claims made for the past six months for supplemented congregations that are not contributing to the Schemes be paid until the Treasurer receives from such congregations a contribution to the Home Mission Fund. The Committee further resolved, that the attention of Presbyteries be directed to the injunction of the Assembly requiring mission stations to contribute to the Home Mission Fund.

MANITOBA.

A letter was read from Rev. D. Ross, dated Selkirk, Manitoba, 27th September, stating that he and his family had reached that point on their way to Prince Albert, but, that owing to ill-health and other causes he had been unable to proceed farther, and forwarding medical certificates from Doctors Young, Agnew and Henderson.

The Committee resolved to express their deep sympathy with Mr. Ross in the painful circumstances in which, in the Providence of God, he is placed, and in relieving him from his appointment as missionary to Prince Albert, do so in the hope that ere long his health may be fully restored, and that another sphere of usefulness may be opened up for him in the Master's vineyard.

The following were appointed a Committee to arrange the financial matters connected with Mr. Ross' mission: Hon. A. Morris, Convener; Rev. G. Bruce and Mr. T. W. Taylor.

REPORT OF PRESBYTERY AND RECOMMENDATION.

Mr. D. C. Johnston, lately of Prince Albert, and Mr. A. Bell of Portage la Prairie, being present, addressed the Committee as to the present condition and future prospects of the work in Manitoba.

There was laid on the table and read a report from the Home Mission Committee, of the Presbytery of Manitoba, containing a number of recommendations adopted by that Presbytery. These were considered *seriatim* by the Committee with the following result:

1. It was agreed to empower the Presbytery of Manitoba to re-engage Messrs. J. S. Stewart, J. Scott, H. J. Borthwick, S. Donaldson, S. Polson, and J. Duncan for six months from 1st October, 1879.
2. Owing to the state of the Fund the Committee regret their inability at present to entertain the application to appoint Mr. Johnston to Nelsonville.
3. For the same reason the Committee are unable to appoint missionaries for Beautiful Plains and Upper Little Saskatchewan districts.
4. It was agreed to sanction the temporary appointment of Mr. Duncan to Prince Albert, and to pay him while labouring in this field at the rate of \$600 per annum from the funds of the Committee, the balance of his salary to be made up by the people in the field.
5. The Committee agreed to grant Little Britain and Selkirk \$300 per annum for a settled minister, provided the balance of his salary is contributed by the people.
6. The Committee express their gratification that the Presbytery have been able to secure the services of Rev. G. Roddick at Great Valley, Assiniboine; Rev. D. McRae at West Pembina Mountains, and Mr. Copeland, Catechist, at Shoal Lake, N.W.T., without expense to the Home Mission Fund.
7. That in regard to the claim made for a balance due Mr. Straith, the Committee delay action as the amount of the claim is not specified nor any particulars given in regard thereto.
8. It was agreed to refund Messrs. Robertson, Hart, and Bryce the sum of \$123, advanced by them to Mr. J. S. Stewart, for mission services rendered about three years ago.
9. The Committee decline to sanction the payment by the Presbytery of \$250 out of the money collected by Rev. D. Ross, to Mr. Duncan for repairs on the school-house at Prince Albert, the money not being collected for this purpose.
10. The application for a second missionary, unmarried, for the Canada Pacific Railway Line, whose entire salary (\$1,000) is to be paid by the people was referred to the sub-committee.
11. The Committee declined to entertain the claim of the Presbytery for \$100, arrears due Mr. J. Scott of Emerson, etc.
12. The Presbytery in their last draft having included sums for mission services rendered by Messrs. McGregor and Grant, it was agreed to decline payment of these claims on the ground that the Committee has never sanctioned the

appointment of these labourers and assumed no responsibility in connection therewith. It was further agreed to instruct the Treasurer to deduct the amounts asked for these gentlemen from the claims of the Manitoba Presbytery.

The following were appointed a Committee to consider the whole subject of the working of the mission field in Manitoba, and the salaries of missionaries who may be hereafter appointed to that Presbytery, to report at the March meeting of the Committee: Messrs. King (Convener), Bruce, Taylor and McRae.

THE LATE DR. TOPP.

On motion of Mr. J. M. King, seconded Mr. D. J. Macdonnell, the following resolution was adopted: The Committee agrees to suspend its sitting from twelve to four o'clock on Wednesday afternoon, to enable its members to attend the funeral of the Rev. Dr. Topp, and in doing so it desires to record its deep sense of the great loss sustained by the Presbyterian Church in Canada by the removal of one so wise in council, so indefatigable in labour, so consistent in life; and to tender its sympathy to the bereaved family.

SUB-COMMITTEE.

The following is the sub-committee to attend to all matters requiring action prior to the next meeting of the Committee: Dr. Cochrane, Messrs. King, Macdonnell, Warden and Taylor.

STATE OF THE FUND.

The Convener reported the state of the fund at this date as follows:

Expenditure from 1st May to 1st October, 1879, including balance against the Fund at 1st May.....	\$16,000 00
Claims of Quebec and Ontario Presbyteries for past six months, passed at this meeting.....	12,240 00
Total expenditure and liabilities to 1st October, 1879.....	28,240 00
Receipts from 1st May to 7th October, 1879.....	5,310 00
Balance against the Fund 7th October, 1879.....	\$22,930 00

The Committee adjourned at half-past ten o'clock on the evening of Wednesday, 8th October, and the meeting was closed with the benediction.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLIII.

Oct. 26, } FAITH AND WORKS. { James ii. 14-26.
1879.

GOLDEN TEXT.—"For as the body without the spirit is dead, so faith without works is dead also."—James ii. 26.

HOME STUDIES.

- M. Gen. xv. 1-21.....The faith of Abraham.
T. Josh. ii. 1-24.....Rahab and the spies.
W. Rev. iv. 1-25.....Abraham justified.
Th. Gal. iii. 1-29.....Justification by faith.
F. Ps. xv. 1-5.....The citizen of Zion.
S. Jas. i. 16-26.....Pure religion.
S. Jas. ii. 14-26.....Faith and works.

HELPS TO STUDY.

It is not known with perfect certainty which James it was that wrote the epistle which contains our lesson.

James the brother of John has by some been regarded as the author, but it is now generally agreed that the fact of his early death, recorded in Acts xii. 2, renders it impossible that he could have written this epistle as it contains allusions to matters belonging to a later period in the history of the Church.

James the son of Alphaeus is by most critics considered to have been the writer. He was one of the apostles, was the leading man in the church at Jerusalem after the death of James the brother of John, and is supposed to have been identical with that James whom Paul (Gal. i. 19) calls "the Lord's brother."

The epistle was written to Jewish Christians scattered throughout the Roman Empire, and not to any particular church, and on that account it is headed "The General Epistle of James." Its chief object is to correct the error of those who were resting confidently in the fact of possessing the law without realizing the necessity of a holy life, and to insist on the doctrine that where living faith is there will also be good works; and it is this doctrine that is especially taught in our present lesson.

It may be taught under the following heads: (1) *The Uselessness of an Empty Profession*, (2) *The Proof of Faith*, (3) *Justification*.

I. THE USELESSNESS OF AN EMPTY PROFESSION.—vers. 14-17.

It is an emphatic negative that the inspired writer places before us in verse 14: *What doth it profit, my brethren, though a man say he hath faith and have not works?* It profits nothing—it is useless. We are not told here that true faith can exist without good works, neither are we taught that a person can do good works without having faith. The word "say" in this verse is an important one and should not be overlooked. If a person says that he has faith, and has nothing to shew for it, then the sort of faith which that person has is a useless faith. Further on in the lesson it is spoken of as a "dead" faith, that is no faith at all.

Can faith save him? Another strong negative. It is not real faith, however, that is condemned here, but the thing that the false professor calls by that name and claims to have. Such faith cannot save.

The apostle then proceeds to shew by a very apt illustration that saying will not do instead of doing—that however good words may be in their own place, they will never do in the place of deeds. The profession of those whose faith has not led to obedience is as hollow and vain as the words *depart in peace, be ye warmed and filled* would be if ad-

dressed to the destitute by way of supplying their wants. The one, as well as the other, is mockery.

II. THE PROOF OF FAITH.—vers. 18-20.

James does not teach in verse 18 that it is possible for one person to have faith without works and for another to have works without faith. What he teaches is that the person who says he has faith, but has no works whereby to shew that faith, is in reality destitute of faith; whereas he who has works—he who renders a willing obedience to God's commandments—does not need to proclaim his faith by words, for his deeds shew it. *Shew me thy faith without thy works*; you cannot do it; there is no other way of shewing it; you have not got any faith although you say you have.

The person who is represented as saying "I have works" must have had faith, for he is afterwards represented as saying "I will shew thee my faith by my works."

Saving faith is something more than mere belief in the existence of God and of Christ. Regarding verse 19 the "Westminster Teacher" says: "Thou, i.e., the man whose faith is without works. It is not now some supposed person who addresses this man, but the apostle himself. *Believest, i.e., theoretically, with the head. That there is one God.*—The apostle is addressing a professedly Jewish Christian, or convert from Judaism to Christianity, and Jews and Christians alike held to monotheism or belief in one God. *Thou doest well, i.e., so far.* This is good as far as it goes, for it is necessary. But how lamentably it falls short of true Christian faith, is terribly manifest by what follows. *The devils.*—Better and literally, "demons," evil spirits. There is but one Devil, the prince and leader of these demons. *Believe and tremble.*—Their belief does nothing for them. Yea, rather, it is their very belief that intensifies their misery. Their condition is the worse for the very faith they have without works. There is intense significance in the Greek word here rendered tremble. It means, literally, to be rough with bristling points, and is applied to a field with ears of grain, to an army with spears. When spoken of persons, it indicates a horror, with the hairs standing on end. Where true faith is it will produce love and service; a cheerful obedience to God's commands; a strict attention to all Christian duty; and earnest effort for the advancement of Christ's kingdom.

III. JUSTIFICATION.

There is an apparent difference—to some even a contradiction—between James' statement of justification and the Pauline doctrine of justification by faith; but there is no contradiction, and even the difference is only on the surface. James, throughout the passage which forms our lesson, admits faith as the only possible basis and root of good works; Paul insists on good works as the fruit and test of faith quite as firmly as James does. When everything is taken that both apostles wrote on the subject it will be found that they agree. The doctrine of justification by faith is not peculiar to Paul although it is called Pauline. It is taught throughout the scriptures; and James neither denies it nor teaches a different Gospel.

But James distinctly says that Abraham was justified by works. Well if he was he had whereof to glory, but not before God. It was before men that he was justified by works.

Our works—our character and conduct—are all that we have to prove to ourselves or to our fellow-men that we are justified. It is God alone that knoweth the heart. Faith is invisible to the human eye, and works are but the visible embodiment of it. There is nothing for it but to repeat James' triumphant question, "Shew me thy faith without thy works and I will shew thee my faith by my works."

THE Secretary of the Central Evangelical Society of Paris says that, if that Society had the means, it could establish a new Protestant church in France every week. It is a pity that more interest is not displayed in the work of evangelizing France. Everything is favourable to success in such an effort now; and the opportunity may be lost because of negligence.

MEETINGS OF PRESBYTERY.

WHITBY.—In St. Paul's, Bowmanville, on the third Tuesday of October, at 11 o'clock a.m.

OTTAWA.—On Tuesday, Nov. 4th, at three p.m.

LONDON.—In First Presbyterian Church, London, on Tuesday, November 18th, at two p.m.

BARRIE.—At Barrie, Tuesday, 25th November, at 11 o'clock a.m.

TORONTO.—On the first Tuesday of November, at 11 o'clock a.m.

SAUGEEN.—In St. Andrew's Church, Mount Forest, on the 16th December, at eleven a.m.

MAITLAND.—At Brussels, on Tuesday, Oct. 28th, at eleven a.m.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.

In Bowmanville, on Sabbath, Oct. 5th, the wife of Mr. M. A. James, publisher of "The Canadian Statesman," of a son.

MARRIED.

At the residence of the bride's father, Perth, Ont., on Oct. 1st, by the Rev. W. Burns, Thomas Irving of Montreal, to Alma Hall, eldest daughter of Mr. J. G. Campbell.

DIED.

At Pakenham, on Sabbath morning, 28th ult., Elizabeth, daughter of Mr. James Dunnet.

At Vaughan, Ont., Aug. 25th, in her 82nd year, Isabella Archer, widow of the late Wm. Scott, formerly of Ingersoll. "Fallen asleep in Christ."