

handsome annuity for the balance of years of the aged annuitant.

Or take a congregation whose minister receives \$2,000, and whose rate would be \$10 and the congregation's \$20, and we have \$7,493—(i. e., improved at ten per cent.) which improved at six and a-half per cent. would yield \$486 of an income every year.

Were a rate imposed on congregations—double that of the ministerial rate as a *minimum*, with the privilege of doubling, tripling, and so on,—the institution would be deprived of its eleemosynary character, and placed on the ground of right; and were it lifted above the contingency of being continually tampered with at our meetings of General Assembly and worked on and on steadily and securely as all monetary institutions should, it would at once command the confidence of the Church and all the clergy, high and low,—the one thousand man and the five thousand man: but so long as its basis is likely to be disturbed every year and administered only in view of poorly paid ministers, its progress will be halting and hesitating, and to a great extent ignored by wealthy and strong congregations. The proposed change of dealing with retired ministers whose income from all sources is \$600 and over, at the rate of \$75 for the first ten years' service and \$250 for every additional year up to forty years, i. e. \$150 for forty years' service—is one that is not likely to meet with favour with such congregations—we should say with 600 of our congregations. The proposal practically says to all congregations who mean to give \$600 and over as a retiring allowance: "What is the use of your mending the Aged and Infirm Ministers' Fund? Even if you should contribute \$20 a year for forty years your minister could only reap a benefit to the extent of a possible sum of \$150 a year, during his few remaining days?" In such a case, better to give the man \$500 of an allowance and then he might come in for a possible \$400 from the fund. Better still let the congregation and members take the money \$20 + \$10 and improve it in the way indicated, and in the end purchase an annuity for their retired servant.

June 20, 1884.

AMICUS.

### THE FETE-DIEU IN MONTREAL.

MR. EDITOR,—When I was in Montreal, on Sabbath the 15th inst., I availed myself of the opportunity of seeing the Host carried that day in public procession. In no other part of North America, is this done with so much "pomp and pride and circumstance." In the streets along which the procession went, were several arches of evergreens decked with flags, pictures, and mottoes. Many of the houses were decked in the same manner. In different parts webs of cloth, diversally of different colours, were stretched across the street. Along St. James street the sides were planted with young maples, spruces, and other trees. This day and St. Jean Baptiste's must cause a very great destruction of young trees in the Province of Quebec. Arbour Day can do little to repair it. The sun was very hot. It must have been trying to those who were bareheaded, especially to those very much so. No doubt, they thought that such suffering was meritorious. Several boys, however, at last had to put handkerchiefs on their heads. Vast numbers were assembled on the sidewalks to see the great sight. I had a very good view from the front steps of a house. The procession was made up of several societies of men and boys, women and girls. The latter were dressed, some in black, some in white, some in blue, and some in grey. Some societies wore long white veils. The members of one society also wore on their heads wreaths of white flowers. Sometimes the brass bands in the procession played, and at others, the processionists sang. While I was waiting for the main part, I entered into conversation with a French Canadian lady beside me. I began by remarking that there was a large number of people in the street, to which she assented. I next said that the object of the procession was professedly to honour Christ. She said the same. I further said that we cannot honour Him too much. There we were again on common ground. I then went on, and at considerable length "preached to her Jesus," but refrained from anything controversial. She listened most respectfully, though, no doubt, she could have truly said: "Thou bringest strange things to mine ears." At length came the chief part of the procession. At the head, was a tall man wearing a cocked hat dressed in blue with yellow trimmings. A long line of priests

followed. Then came a canopy of cloth of gold, with several bunches of ostrich feathers. It was a cross between a four-posted bedstead and a hearse. Several of the faithful were the bearers. Underneath walked Bishop Fabre, carrying the Host in a gorgeous vessel. He was, of course, in full canonicals. His immediate attendants were also arrayed in robes of glory and beauty. At each side was a military guard of honour. A number of lawyers in their gowns, and a few other societies followed. Wherever the procession passed, most of the unlookers knelt. I did not even take off my hat. One reason for not doing so—not, however, the only one—was because I had no proof that the wafer had been duly consecrated. Had it not been—a thing not at all unlikely—it would, according to the Church of Rome, have been only a flour-and-water leaven. I wished, therefore, to guard against committing an act of idolatry. Looking at the great procession, how useless to human view appeared the idea of even trying to evangelize the French Canadians. But, "who art thou, O great mountain? before Zerubbabel thou shalt become a plain."

In the evening, I heard Mr. Chiniquy preach in the old Russell Hall. The church was very well filled. The preacher was "the old man eloquent." Some of his remarks caused among many of his hearers smiles which were heard as well as seen. He gave very striking descriptions of the divine honours he once saw two Persians pay the rising sun; and similar honours paid to a sacred elephant by the King of Siam and his attendants.

Melis, Quebec.

T. F.

### JAMES MONTGOMERY, THE MORAVIAN POET.

MR. EDITOR,—In the year 1843 the funds of the Moravian missions were exhausted, and the "amiable poet," James Montgomery, of Sheffield, set out on a collecting tour for the society. A public meeting was called in Belfast, at which Mr. Montgomery made a speech which was heard with much interest, and a handsome collection was taken up. A public breakfast was given, in honour of the poet, in the hotel of the Commercial Buildings. Wm. McComb, author of "The School of the Sabbath," had prepared a practical address to the distinguished visitor, and Mr. Montgomery responded by repeating the following lines, which he said were the last he had then written. The Hon. Judge Patterson, then quite a young man, took down the verses in shorthand as they fell from the poet's lips.

Faith, Hope, and Charity, these three;  
Yet is the greatest Charity.  
Father of lights! these gifts impart  
To mine and every human heart:  
Faith! that in prayer can never fail;  
Hope that, o'er doubting, must prevail,  
And Charity, whose name above  
Is God's own name, for "God is love."  
The morning star is lost in light;  
Faith vanishes at perfect sight;  
The rainbow passes with the storm,  
And Hope with sorrow's fading form;  
But Charity, serene, sublime,  
Above the reach of death and time,  
Like the blue sky's all-bounding space,  
Holds heaven and earth in its embrace.

Mr. Montgomery was below the middle height and quite slender. His complexion was fair, and his hair yellow. His manners were modest and retiring. He possessed wit, and he could employ sarcasm, though he was chiefly distinguished for the sweetness of his humanity and religion. "The Wanderer of Switzerland," and "The Pelican Island" seem to be his most original and pleasing productions.

Toronto, June, 1884.

W. HAMILTON.

### RELIGIOUS EDUCATION IN PUBLIC SCHOOLS.

MR. EDITOR,—As I have given a great deal of attention to the subject of the use of God's Word in the Public Schools of the Dominion, and, as you invite "a better proposal of a practical kind" to that of the Hon. Edward Blake, I beg leave, as a Presbyterian, to accept your kind invitation. I fear, however, your reference to space, but I will try to condense. Let me say at the outset that a more extensive use of the Scripture is quite practical. Your readers will kindly refer to Dr. Guthrie's life, and they will at once see what I mean.

That great and good man, the leading promoter of ragged schools, laid down for the consideration of the

English Government of the day, a plain and comprehensive creed suitable to the adoption of all earnest Christians. The Government did adopt this creed, and the ragged schools became the favourite scheme of non-sectarian benevolence. Protestant and Roman Catholic children alike were rescued "from the streets," and an amount of good done which no man can estimate. Now, if this were accomplished by the Home Government, why not by the Dominion? Let each teacher be expected to know and have sympathy with such a creed. This is not too much to expect, as no system of education on a Christian basis can demand less. Even as regards our Roman Catholic fellow-citizens, we all know that their Douay Bible, which I have read with them in their homes, much to their own satisfaction, is substantially in accordance with Guthrie's creed.

Why, then, can we not agree upon it, and thus give reasonable respect to the divine Volume without reducing the Great Book to the slender capacity of a few selections? Not only so. The mere repetition of the sacred text, without any explanation, is enough to make the children, who, by the way, have a philosophy of their own, wonder why the same honour is not placed on the Word of Life as they see given every day to Morse's Geography or Sangster's Algebra.

The whole Bible must be admitted, though we can't have sectarian catechisms. I am quite willing to leave out the Shorter Catechism. But, just as a teacher in a Christian land is expected to have a certificate from the Board, so he ought to be spiritually prepared to give devout and forcible explanations on the Bible. If not, then, what is he?

All this reasoning, you will perceive, goes on the principle that man is a spiritual and immortal being, and heaven's own Text-Book ought to be chosen for the education of his higher nature. The question is not one of creeds and confessions, but simply religion, or the want of it. To the Roman Catholics we say: "This is the teaching of your own Douay Bible." There is no doubt that the Book ought to have this position at least, and anything short of it should not be regarded as satisfactory in a Christian land. I hope that the eminent statesman referred to, who has done so much for the righteous government of the Dominion, and whom Canada seems so justly willing to honour, will see "the true inwardness of my sentiments."

N. PATERSON.

Hanover, June 20th, 1884.

### ANOTHER EXPLANATION.

MR. EDITOR,—With your permission I desire to make a few remarks upon the communication signed by Dr. Moore, which appeared in your issue of the 4th inst., and which I did not see until I had returned from the meeting of the General Assembly; and, 1st: In that communication it is unqualifiedly asserted that "the figures given in the sermon of the Rev. F. W. Farries in your issue of last week, are calculated to create a false impression regarding the growth and progress of the Presbyterian congregations in this city," and yet it is not shown that the figures in the sermon are incorrect, nor in which way they "are calculated to create a false impression." 2nd. The communication is entitled "An Explanation." An explanation of what? The only answer is of the figures in the sermon, and a set of figures (in themselves, I believe, correct), is given with the implication that it explains or corrects the figures given in my sermon, and counteracts their alleged tendency to "create a false impression." The figures in the sermon are the number of families and communicants reported to the General Assembly by the congregations of the city in distinctly specified years, and their correctness can easily be verified by a reference to the statistical tables found in the Assembly's reports of those years. The figures in the communication referred to are the number of persons added to the four churches from 1875 to 1883. The two sets of figures are quite distinct, and refer to different things altogether. The set of figures in the sermon is, therefore, in no way changed or modified or corrected by those in the communication entitled "An Explanation." 3rd. The sermon is entitled "A Review of a Nine Years' Pastorate," and it seems impossible that any one should read the sermon and fail to see that the nine years reviewed, extended from the beginning of May, 1875, to the beginning of May, 1884, and while the number of additions to the communion roll of Knox Church from 1875 to 1883 is correctly given by your correspondent as 251, yet the number added during the nine years, from the beginning of May, 1875, to the beginning of May, 1884, is 293 as given in the sermon, and no one but a member of the session of Knox Church can possibly be in a position to challenge the correctness of this number.

F. W. FARRIES.

Ottawa, June 14th, 1884.