

Contributors and Correspondents

For the Presbyterian.]

OUR OWN CHURCH.

DEAR EDITOR,—In my last I referred to the salaries of ministers, which most people think are too small. I would now like to say a few words regarding the Probationers and Licentiates of our church, who I think are very much underpaid also. No person seems to take any interest in them—they are often used as a convenience in supplying vacant congregations, in most cases after the members have made up their minds to call some other party. I lately asked the fee usually paid them under such circumstances, and was told that \$3 was the usual thing, but that in some instances \$10 or \$15 or perhaps in very exceptional cases \$20 would be paid. Now Mr. Editor, I submit that \$8 is quite too small for a week's work! Such an amount as a second-rate apprentice would be paid for serving his time to a respectable trade. I was told a short time ago of a Probationer who travelled about eighty miles on a Saturday, and on the evening of that day attended a "Teacher's Meeting" for the study of the "lesson;" on the Sabbath he preached in the churches about seven miles apart, and addressed the Sabbath School, and on Monday he had handed to him the sum of eight dollars, of good lawful money, and this even not in a cordial manner. The railway fare from Toronto and back cost \$5.25, leaving the messenger of Christ \$2.75 for a week's work. This I think on the part of congregations, is carrying economy rather too far, and I think it is the duty of the Presbyteries to step in and see that justice is done to this class of worthy men. Young men leaving college require a stock of books so that they may keep themselves abreast of the times, and it is to their profession and calling that they are to look for means to supply these things, as they should not be a tax always on their families.

I once heard of a minister who had saved \$300 from the time at which he was licensed by his Presbytery until he was called to a congregation, but he has ever since been regarded as a model of economy, and at the present I think it would tax his energies to the utmost to accomplish the same feat.

I do not like to see ministers become mere clodhoppers, who are regarded as fit to raise a certain quantity of mangel, wurzel and turnips. Still I can and do respect the man who does so in order to keep his family; and for such work he can plead the highest scriptural authority; but it is a shame for the congregation that says to a minister, you preach to us on Sunday, you marry our sons and daughters, you baptize our children, you visit us when sick, you draw out our "wills," you administer the consolations of religion on a death bed, and then at last commit "dust to dust, ashes to ashes," and if that salary you receive is not sufficient to keep your family you can, if you wish, supplement it by farming, or teaching school, or canvassing for life insurance, or engaging in any other employment you please. Let us hear the Apostle Paul on this subject: "If we have sown unto you spiritual things is it a great matter if we reap your carnal things." "Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel," 1 Cor. ix. 11, 14.

The subject of pew rents is being freely discussed in Presbyterian circles at present, as to whether the envelope system or the old pew rent system is the better. My sympathies are with the former. Wherever the envelope system has been tried it has been successful, for it carries with it the authority of scripture: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, so that there be no gathering when I come," 1 Cor. xvi. 2.

The pew rent system smells too much of a commercial transaction, and it is difficult even among professed Christian people to suppress at all times the natural feeling to secure the most possible, for the least money. Besides the collecting of pew rents is a drain upon the funds of the congregation and in some cases probably costs one-fourth of what some ministers receive.

In some cases the list of contributors to the stipend and those who are in arrears is published, a practice which also is open to objections, as the treasurer, with the best intentions may make mistakes, (as has been the case), and return some member as being in arrears when nothing is owing. Or suppose a person to be in arrears and not have the wherewith to pay. A church member under such circumstances is just like any other member of the community: he cannot pay a dollar if he hasn't got it, and if he has it and won't pay, it is worse than useless to attempt to force him. I know congregations which comprises a number of wealthy men, and still have some difficulty in meeting their expenditure; but which if they only snapped asunder the "wills" that bind them, would probably double their contributions inside of a year. The Presbyterian Church has a noble history, she still continues to bear unflin-

ing testimony to eternal truth, let her members prove themselves worthy sons of worthy alms, and even in our own day we may rejoice at hearing the loud acclamation ascend from the millions of our people:

"Mount Zion stands most beautiful,  
The joy of all the land,  
The city of the Mighty King  
On her north side doth stand."  
"Walk about Zion, and go round  
The high towers thereof tell;  
Consider ye her palaces,  
And mark her bulwarks well."

PRESBYTERIAN.

Toronto, 3rd March.

For the Presbyterian.]

PRINCE ALBERT MISSIONS.

As many of the readers of the "PRESBYTERIAN" will be glad to hear of encouraging reports from our Saskatchewan Mission of Prince Albert, I have no doubt, you will allow me a small space of your valuable paper, to refer to one or two points, which require the immediate and earnest attention of our ministers and people, respecting that important and rapidly growing mission field.

Messrs. Stewart and Johnston are doing good work there this winter. Mr. Stewart writes, under date of January 2nd as follows: "Mission Work is going on smoothly, services are kept up regularly at all the stations, and a good deal of interest is manifested by the people. The Mission Church is full at every service." Mr. Stewart remarks however, that the attendance is larger than usual, owing to Bishop McLean's absence—who is expected to return soon. There were seven persons baptized this winter, six of them were children, the seventh was an Indian woman. There were four couples married this winter. Mr. Stewart says: The school is a great success. Shortly after Mr. Johnston's arrival, a meeting was held, at which the old subscription list was reaffirmed and extended."

Mr. Stewart refers to a difficulty which has been gradually increasing for some time past, viz., that of carrying on the work in its present mixed way. The services in the old Mission Church are conducted in both English and Cree. The English speaking portion of the congregation constituting by far the majority, find the mixed method very tedious, as also does the missionary. So much so Mr. Stewart says, "that some leave the church just as soon as the English sermon is over." It is highly necessary for the success of our cause in that growing settlement, that our church set to work without delay to organize it into a Home Mission; unless this be done we shall be losing ground, and allow others to come in and reap the fruits of the labours already expended there by our Church, through her missionaries—especially those of the much beloved and self-sacrificing missionary, the late Rev. James Nisbet, the founder of the mission, whose life work in a pre-eminent degree was one of faith and patience. From the very first he labored under great discouragements on every hand. He was emphatically a sower—but the reaping time is coming.

The Indian Mission work in the far west cannot be carried on successfully in the present mixed way. The Indians require a mission for themselves in some suitable locality, where the missionary could devote his whole time to this work. Reserves are to be located for the Crees at an early day, according to the terms of the treaty made with them last summer, by the Dominion government, which will no doubt afford a favorable opportunity to begin a new mission among the Crees. There is a district about twenty miles north of Prince Albert, which will in all probability be selected for a reserve, by one of the bands treated with last summer, in which case the old mission of Prince Albert could render much assistance and encouragement to the newly established mission. There is another matter which should commend itself strongly to the friends of our Home Heathen Mission Work, viz., the training of promising Indian youth, for the work of teaching and preaching among their own people. There are two interesting Cree boys at present under the care of our mission at Prince Albert; they were adopted by Mr. Nisbet. The eldest boy—Donald McVicar—named, as I understand, after the Principal of Montreal College, is about thirteen years of age, naturally a talented boy, of a kind and obliging disposition, speaks good English, reads well, writes a good hand, and is willing to learn. He has now reached the critical period in a boy's life—the turning point. Shall we let him go back to the Indian ways, or retain him? Mr. Stewart refers in his letter to the mission children as follows: "The children—Donald, John, and Henrietta—are all well, and attend school regularly. I hope you will succeed to having Donald at least removed to Manitoba or Canada as soon as possible. It is now a very critical period in his life—we find him quite obedient, but very easily led into mischief by bad boys around, and I fear that if he is left here another year he may be beyond the missionary's control." This clearly

shows how necessary it is to have the boy removed to some other school soon, where under proper direction, he might be trained for future usefulness. The other little boy is called John Black, after Rev. Dr. Black, of Kildonan. He is about nine years of age. If our College in Manitoba could be so utilized as to train Indian students for such a work it would be fulfilling a noble end. It is to be hoped that this matter will not be lost sight of when the question of Indian mission work is brought up for consideration.

The settlement of Prince Albert is the most important, and I believe the most promising part of Manitoba. It possesses peculiar advantages. There is abundance of timber near it. Quality of soil good. Good water. Hay can be had conveniently. But the greatest advantage of all, is that no grasshoppers come there. Summer frosts occasionally injure the crops. But this drawback will likely disappear as the country becomes settled and improved. Stock raising may be carried on successfully. Climate healthy; winter cold but steady, and by no means unpleasant. The summer season beautiful and pleasant. Already Prince Albert can boast of a first-class steam saw and grist mill, recently erected by Captain Moore, a young gentleman from Ireland, who deserves the hearty thanks of all friends of real progress for his praiseworthy enterprise. The machinery is all new—purchased in Galt, Ont., I believe. There is a grist water mill in the settlement. There is also a general store going up. There is a Hudson Bay commission store there, as well as several merchant free traders. There are three mission churches erected; two belonging to us, and one to the Episcopal Church. Two schools—our own and Bishop McLean's. The prohibitory liquor law is strictly enforced there, which is a great blessing to the whole community. The cost of living is high there yet, as prices of produce and goods are very dear; but no doubt as the country becomes settled the prices will be gradually coming down. No one should be advised to go out and settle there yet, without sufficient means to start with, say a good yoke of oxen, a plough, a pair of harrows, and such like articles necessary for farming purposes. Also a year's or sixteen months' provisions. In course of three or four years he would be in a position to raise sufficient produce for his own use. Prices of produce are as follows:—Wheat, \$2 per bushel; barley, \$1.50; oats, \$1.50; potatoes, \$1.25; butter, 87 1/2 cts. per lb; flour, from \$9 to \$10 per 100 lbs. From this it will be obvious that farmers who are in a position to raise a considerable quantity of produce have a good prospect before them. There is ready market for all produce.

My principal reason for mentioning these particulars here, Mr. Editor, is to show how necessary it is for our Church to take immediate steps to organize and establish a Home Mission among our people settled there, which they would be encouraged to look upon as their mission, and the missionary in charge as their missionary. It is also to be hoped that Mr. McKay, our present efficient interpreter, may be directed to see his way clear to go and labour among the Indians as an itinerating missionary. Mr. McKay understands the Indian character and ways thoroughly. He has perfect knowledge of their language, and moreover, as interpreter, he has been the medium through whom a knowledge of God's Word has been conveyed to the Indians connected with our mission. It is therefore to be hoped that Mr. McKay may be able to see his way clear to devote himself wholly to this good work.—Yours very truly,  
Moore, March 3rd, 1877.

Oil Yourself a Little.

Once upon a time there lived an old gentleman in a large house. He had servants and everything he wanted, yet he was not happy, and when things did not go as he wished, he was very cross. At last his servants left him. Quite out of temper, he went to a neighbor with a story of his distresses.

"It seems to me," said the neighbor, sagaciously, "would be well for you to oil yourself a little."  
"To oil myself?"  
"Yes; and I will explain. Some time ago one of the doors in my house creaked. Nobody, therefore, liked to go in or out by it. One day I oiled it hinges, and it has been constantly used by everybody ever since."  
"Then you think I am like the creaking door," cried the old gentleman. "How do you want me to oil myself?"  
"That's an easy matter," said the neighbor. "Go home and engage a servant, and when he does right, praise him. If, on the contrary, he does something amiss, do not be cross; oil your voice and words with the oil of love."

The old gentleman went home, and no harsh or ugly words were ever heard in the house afterwards. Every family should have a bottle of this precious oil, for every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault-finding spirit.—Selected.

GERMANY twelve years ago had no Sunday-schools. Now it has over 1,200, containing more than 80,000 scholars.

"Unto Him."

BY WM. MARVIN DURTÉE, D.D.

The seaman on the pathless main  
Traces along the chart his way.  
And to the port he longs to gain  
His course prepares each day.

O life of Jesus, be to me  
A chart engraven on the soul.  
That, sailing through earth's mystery,  
I still may face the goal.

And every wind the seaman hails,  
Which carries swifter on that course,  
The helm he moves, he bends the sails,  
To catch its utmost force.

O Love of Jesus, on the fall,  
That answering love, within my breast,  
May duty, sorrow, pleasure, call  
To bear me towards Thy rest.

Everyday Godliness.

If Christianity is good for anything, it is good for everything. If the principles of life laid down in the Gospel are good for Sundays, they are also good for weekdays.

This seems very evident, and yet, not unfrequently, men separate their religious life from their everyday life, and calmly put asunder what God has joined together. They attend church on Christian principles, and they say their prayers, and give their alms on Christian principles, and that is their religious life. But they make their bargains, and hire their servants, and transact their business on worldly principles, and that is their everyday life. They draw a line and say: I will give so much time, and so much money, and so much energy to religion, and the rest to the world." And while engaged in religion they try to forget business, and while engaged in business they forget religion without trying.

Now Christianity is neither church-going, nor praying, nor psalm-singing, nor almsgiving, nor all these put together. Christianity is manhood-perfected character, the restored image of God, which was lost, at the fall; and these exercises of devotion, which we are too apt to call religion, are simply the means by which we are to achieve true religion, and the partial expression of our religion.

Christianity then has to do with every act, because, of course, character has to do with every act. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." And unless we recognize this, and honestly try to apply, practically, the precepts of Christ, and all the teachings of revelation, to all sorts of activity, our prayers and hymns and devotional exercises generally will amount to just about as much as the rites and ceremonies of fetish worshippers.

The duties and relations of life, then, through all the seven days of the week, constitute the sphere in which Christian character is to manifest itself, and we have no more right to eliminate religion from business, than from the church itself.

If this principle be true, there is certainly demanded of us something more than mere obedience to the law of the land in our transactions. These must be conducted with as careful reference to the law of Christ as our church duties. We must remember that when we are making bargains, we are just as much children of God as when we are on our knees—and as much bound by the great Christian law of perfectness, "Thou shalt love thy neighbor as thyself." It will not do to say business is business. If we are Christians, then for us business is Christianity, and this demands something more than bare justice. It demands generosity and kindness in all our dealings. Nor will liberality in giving make up for selfishness in dealing.

The professing Christian who skins his employees, and screws out of them all the work he can, at the very lowest possible wages; who takes advantage of hard times, though his own business may be unusually prosperous, to cut down their pay; who always makes close bargains, and is intent upon getting the better of a man with whom he deals; who, when he is a "buyer, saith, 'It is naught, it is naught,' and when he is gone his way, boasteth;"—the professing Christian who transacts his business in that sort of a way, however large his gifts may be, is a sham—his Christianity is a farce. Religion, Christ's religion, is not like a nice coat, to be put on for high days and holidays, and special occasions, and taken off when we have dirty work to do. Having once put on the Lord Jesus, we must give up doing dirty work.

The great difficulty is, that the moral sense of many Christians is so obfuscated by the current ideas of what constitutes success, that they do a good deal of dirty work without knowing that it is dirty. If a perfect character were taken as the best thing to be gained in life, and not money or social position, or political influence, our Christian business men, and leaders of society, and statesmen, would not so often be found with soiled hands.

The one test of a man's true success is this: "Is he rich toward God?" If not, then though all the world applaud, infinite wisdom says to him, "Thou fool."—Rev. Arthur Crosby, in N. Y. Christian Weekly.

THE London Times prints the following extract from a private letter from Colonel Gordon, dated Cairo, Feb. 17th: His Highness (the Khedive) has given me absolute authority over the Soudan, in addition to the provinces of the Equator and the Red Sea coast. It will be my fault if slavery does not cease, and if these vast countries are not open to the world. The whole secret of the matter is in the government of the Soudan, and if the man who holds that is against slavery it must cease.

LATE advices received from Hong Kong state that the Chinese government has at last decided to allow no more coolies to be shipped from China to Cuba. The importance of this injunction can be better understood when it is said that for the past twenty-five years there have been annual shipments of some eight or nine thousand of these laborers from Canton, Amoy, and other seaports of Southern China, and that the demand has been of late rather on the increase.

Beautiful Social Customs.

Quite recently I visited a German widow living in a delightful country seat, with a little son of eight and a daughter of five. As we sat down to a well-spread table, the little boy, folding his arms and closing his eyes, thanked our Father in heaven for the food before us, and asked Him to bless it. Then the little girl, in childish accents, repeated, "Lord Jesus, be our guest. Come, and this table bless, and do us good." The little ones were taught by their pious mother to think whom they were addressing.

At several places where we visited in Scotland, the youngest child at the table asked the blessing, and the memory of those sweet, low, reverential, childish voices haunts us yet, as the echo of some rich carol.

In some families there prevails the beautiful custom of joining in the Lord's Prayer at breakfast; and in one that we visited last Summer, this was sometimes omitted, and in its place the 23rd Psalm recited. For a Sunday morning, after a week of plenty and joy, what can be more suitable.

In other families the silent blessing is the custom; and very touching it is, too, for it seems to make us realize that God is indeed near, when we can give Him thanks though our lips move not.

Good Words.

It is a pleasure to record such sentiments as the following, expressed by the Archbishop of Canterbury, at a recent church consecration. They are appropriate to every branch of the Church of Christ:

"The Church of England will last and flourish, not because it charms the fancy or overpowers the imagination as the most powerful corporation in the land, but simply in proportion to its faithful fulfilment of that trust which the Lord Jesus Christ has committed to it, and its power to accomplish its great work of saving souls. It is a great work which the Church is appointed to do; and in this anxious age what Christ requires of us, is that we should be faithful to His Gospel, hold fast to its pure teaching and reflect the doctrines and precepts and examples of that pure Gospel in our lives as ministers and people, caring zealously and anxiously for the poor, and not afraid to rebuke the vices of the rich; not behind the generation in intellect, but striving to leaven the seething thought of a self-dependent age with a veneration for things unseen and a love for the Almighty Father."

Random Readings.

MEAN souls, like mean pictures, are often found in good-looking frames.

EVERYONE complains of his memory and no one complains of his judgment.

EVERY affection has its own enjoyment, and enjoyments tie minds together.

Do all the good you can in the world and make as little noise about it as possible.

EVERY human being is intended to have a character of his own, to be what no other is, and do what no other can do.

THE word no is one of the easiest words in the language to spell, but sometimes one of the most difficult to pronounce.

IT is the weakest saint is only leaning on the Lord, he is stronger than all the powers of Satan, because the Lord is with him.

HE who speaks an uncharitable word, no matter how wittily, will, if he have a spark of human nature in him, regret that he did so when the occasion is passed.

THE trouble with our praying is not so much that we do not pray enough or have not faith enough, as that we all want to be on God's Ways and Means Committee.

MY will, not thine, be done, turned Paradise into a desert. "Thy will, not mine, be done," turned the desert into paradise, and made Gehsemane the gate of heaven.—Perronne.

AS to sudden death, I never could pray to be delivered from it, but only to be ready for it. God alone, who knows our frame of and temperament, knows by what death we can best glorify him.

GOD did not at once give Elijah stoves full of provisions to last him through the famine, but just enough day by day for his wants; so he gives his people just the strength they need, and no more.

IN vain do they talk of happiness who never subdued an impulse in obedience to principle. He who never sacrificed a present to future good, or a personal to a general one, can speak of happiness only as the blind do of colors.—Horace Mann.

MR. MOODY says a Scotchman has been counting the promises in the Bible. There are thirty-one thousand! There is a promise for every want, and trial, and difficulty. God has no poor children; they are all rich. Any one of God's promises is a rich inheritance, and he gives us thirty-one thousand of them.

IF a man be visited with a providential reverse of circumstances; if he be under oppression; if he be arrested by disease; if the delight of his eyes be taken away; methinks I hear God saying, "Take this medicine; it is exactly suited to your case; weighed out by my own hand; take this medicine from Me."—Ocell.

MEN use religion just as they use buoys and life-preservers; they do not intend to navigate the vessel with them, but they keep just enough of them on hand to float into a safe harbor when the storm comes up, and the vessel is shipwrecked, and it is only then that they intend to use them. I tell you, you will find air-holes in all such life-preservers as that.—Porter.

WHAT dost thou mean by fortune? If mere chance, then to envy the lot of others, or murmur at thine own, is folly; if providence, then it is impety; for whatever goodness, guided by unerring wisdom, doth, must be so well done that it cannot be mended; and whatever is merely in the power of a blind, giddy and inconstant humor (which is the notion by which men choose to express fortune), can neither be prevented, fixed or regulated.—Rev. Richard Lucas, D.D.