

as brethren, in one General Assembly. They did so, with great rejoicing and great unanimity, on the third Thursday in May, 1870. Both parties were improved by the separation. The Old School became more zealous and aggressive. The New School became more orderly and careful in the government of the Church. They are now happily united and nobly consecrated to the great work of the Church, its *unity*, its peace, and its extension. Long may they go on together, a united, a zealous, and a prosperous Church!

Not less eventful has been the history of the Presbyterian Church in Scotland and in Canada, during the past fifty years. The causes that led to the Disruption in the Church of Scotland, and the formation of the Free Church in 1843, and to the consequent withdrawal of twenty-two ministers from the Synod of the Church of Scotland in Canada, and their organization into a separate Synod in June, 1844, I shall not attempt to explain to you—they are better known to you than they can be to me. These causes were solemn and painful *realities* to the noble men who electrified Christendom by the unprecedented sacrifice of all their temporal interests for the *maintenance of principle*. To see upwards of five hundred ministers *voluntarily* abdicating their status as ministers of the Church of Scotland, and going out from their churches and manse, that they might maintain what they believed to be the crown rights of King Jesus, the Great Head of the Church, and the inalienable rights of the Christian people, was a sight the world had never seen, and which the world, even the *great mass* of what might be called the *Christian world* of that day, never believed that they *would* or *could* see. When it took place it electrified Christendom; after it had taken place, it was said, such a sight could be seen in no other country than *Scotland*, and in no other than the *Presbyterian Church*.

The withdrawal of the twenty-two ministers at Kingston, in June, 1844, was not so striking, because it was a sacrifice not so great, nor was the cause or occasion of it so marked or important. The prospect of sharing in the proceeds of the Clergy Reserve Fund was then near at hand, so that the ministers who came out, and formed the Presbyterian Church of Canada, and are *still* living, made a sacrifice amounting now to upwards of \$12,000. I have lived to see a reunion of the separated Churches in Canada as in the United States. The Great Head of the Church, who can make even the wrath of man to praise Him, overruled the disruption in Scotland, and the division here as he did the separation of the New and Old School men in the United States, for the promotion of His own glory and the extension of His kingdom. It was *manifestly so* in the United States. Perhaps the glory of Christ was more signally displayed in the disruption of 1843 than in any other act of the Church, during the whole period of its history. The establishment, which was prostrated, and seemed fatally injured, soon rose from the dust, refilled her vacant parishes, and now proclaims from her pulpits as pure a Gospel, and her ministers labour as much and as efficiently in the vineyard of her Lord as she ever did while the nine hundred Free Church ministers and the congregations under their care, are so much additional ministerial force put forth by the Church in Scotland, for the evangelization of her people. The results of the division of the Church in Canada in 1844, was somewhat similar, though on a smaller scale. The great want of the Church in Canada for many years was, the *want of ministers*. Many congregations were lost to the Presbyterian Church in consequence of this. Losing all hope of ever seeing a Presbyterian minister settled amongst them, they fell away to the denomination furnishing them with the ordinances of religion; but at the disruption in Scotland and the separation here, the cry was raised loud and long, *Ministers wanted here*. I and many others heard the cry, and the Church rapidly grew, and prospered much more than it would have done had no division or separation taken place. The disruption in Scotland and the division here, regarded by many as a great calamity, has been overruled for good. And now that the separate branches of the Canadian Church has been so happily united, we have reason to hope that a glorious future awaits her united prayers and efforts to win this great and growing Dominion for her Lord. May her bow long abide in its strength, and the arms of her hands be made strong by the hands of the Mighty God of Jacob—ministers and people coming up unitedly and cheerfully to the help of the Lord, to the help of the Lord against the mighty.

My *personal* history during these fifty years has not been varied by anything very remarkable. The Lord has made goodness and mercy to follow me all the days of my life. He has favoured me with such a measure of health as to enable me to deliver the message which he gave me, *every Sabbath*, with the exception of six or eight, during the long period of forty-three years. He so arranged it in His Providence, that from the day of my ordination till the day of my retirement, I was not one Sabbath out of charge, or without a people that called me pastor. He gave me tokens from time to time of His presence, by His Spirit giving demonstration to the power of the truth, and seals were given to me of my ministry, who I hope will be crowns of rejoicing in the day of the Lord Jesus. While I have great reason to feel humbled under a sense of the imperfections that attach to my ministry, my lack of zeal and devotedness to the great work to which I was called, I have great reason to bless and praise the Lord, that He still upheld me in the work, and gave me a good measure of favour with the people. And now that my life of active work is done, I have leisure to review the past, to survey the present, and fondly anticipate the glory of the Church in this land and throughout the world. I take courage from the past to anticipate the glorious future, and that future not distant. The babe of to day, if he is spared to see as many years as I have, shall be living in the year 1961, and may be permitted to see this Dominion a mighty nation, of from forty to fifty millions of population, *predominantly Protestant*, and largely *Presbyterian*; the United States divided into several distinct nations, each equal to this Dominion in power and population, living in close and harmonious alliance, all Christian, and predominantly Protestant; these, in unison with the British Churches, rejoicing over the victories they shall have achieved for Christ in the evangelization of India, China, Japan, and the islands of the sea, together with Australasia, in all her provinces, containing a population of upwards of one *hundred millions*, all speaking the English language, having Christianized the heathen tribes on their borders, and rejoicing over the completion of the work assigned by Christ to His Church, to disciple all nations. Methinks I see Ireland politically regenerated, emancipated from the despotism of popery and her priesthood, and rejoicing in the liberty and blessedness of the people whose God is the Lord; France, having cast off the papal yoke, and her Jesuitical and priestly tyranny, become a great Christian nation; Germany, reformed, brought back from her wanderings and reveries to the glorious simplicity of the Gospel of Christ; yea, all the nations of Europe, with dusky Africa and the deluded followers of the false prophet, bowing their allegiance to the Great Prophet, Priest and King of Zion. I see the world evangelized, and all brought into sweet subjection to the Prince of Peace, and with one great shout of triumph of Christian truth over every form of error and superstition, exclaiming, Hallelujah! Hallelujah! the Lord God omnipotent reigneth; His kingdom extends from sea to sea, and from the river to the ends of the earth. All kings bow down before Him. All nations serve him.

But sometimes, instead of indulging in such pleasant anticipations of the glorious results of the efforts of the Church to evangelize the world, and to usher in the glorious reign of righteousness and truth, I revert to the past, and especially to my own past history. In taking a retrospective view of my own past ministry, I feel deeply humbled. I mourn over mistakes, blunders, neglects of duty, and duties performed often in a formal and perfunctory manner, and then I hope and trust, that such blemishes and sins of my ministry are, in common with my innumerable transgressions, blotted out, washed away in the blood of the Lamb. I sometimes think that if I were permitted to live my life over again, it might be made much more effective and successful. I would be much more earnest and direct in my appeals from the pulpit and in my private personal dealings with the people, and especially with the young. I would be more importunate in urging upon parents the duty of maintaining family worship, of religiously training their children, teaching the Shorter Catechism and co-operating with the Sabbath-school teacher in his efforts to train them for God and for glory. I would be more abundant in my labours with the young, in the Bible class and in preparing youth for the communion. I can easily see the imperfections and blunders of my past ministry, but whether they would be removed, if I were granted a new trial, is very doubtful. To err is human, and all we can say is, that by the grace of God I would aim at an improvement, and would pray and hope for some measure of success; but vain is the hope of another trial. My ministry, with its results, are all on record,

and my hope and prayer is, that with all its imperfections and shortcomings, I may be received at last with these all blotted with the blood of atonement, and may possibly be received with a well-done from the Gracious Master.

#### SUSTENTATION.

MR. EDITOR,—Your readers will heartily endorse Mr. Dey's suggestion, respecting the desirability of sending men thoroughly acquainted with the working of Sustentation Funds to go round the Church for the purpose of educating the people on this subject.

Mr. Dey, however, has stated the points of agreement and disagreement between the proposed scheme and the present so far only as the Assembly's rules are laid down, but not according to the working of them. The rules are: "The amount of aid granted to any congregation receiving supplement shall in no case exceed the amount necessary to make the salary of the minister, from all sources, \$700. But the sub-committees are empowered to supplement beyond that amount, the salaries of ordained ministers engaged in mission work in towns and cities." Rules and Forms p. 70. The \$200 some receive from the Clergy Reserves are excluded. If the rule means \$700 and a free house, then the minister receiving this is about \$100 better off than he who has to pay a house rent out of the \$700. The law ought to have been \$600 and a free house, or \$700 without one. From the appendix of the last Assembly's Minutes it is seen that the Home Mission Committee grants no more than \$200 to any congregation in Ontario, no matter whether its minister gets a house or not. Any one who examines these grants, with care, will fail to find a law according to which these grants are made. In one Presbytery are three congregations about the same size and in the same neighbourhood. Each gives \$500 and a free house. One is supplemented by \$100, the others by \$200 each. In another, according to present grants, one congregation gives \$400 and no house, and receives \$100; another gives \$400 and no house, and receives \$200; and another gives \$600 and a free house, and receives \$100. The last is in neither a city nor town.

The present mode of giving grants as distinguished from the proposed, may be summed up thus:

By the present plan the only congregations obliged to contribute are aid-receiving ones, the others may or may not as they please; by the proposed plan all will be obliged to give.

By the present plan congregations give what they please; by the proposed plan they will give according to their wealth and numbers.

By the present plan the Home Mission Committee can but remotely guess at the amount to be contributed to the Fund; by the proposed plan they can form a somewhat accurate estimate of it.

By the present plan there is little uniformity in the distribution of the grants; by the proposed plan there will be greater if not complete uniformity.

By the present plan the amount asked by the Presbyteries for congregations depends on a variety of circumstances; by the proposed plan congregations know what to expect, Presbyteries what to ask, and the Committee what to grant.

By the present plan some congregations are supplemented to \$700 and a free house, others to \$700, \$600, \$500, etc., without a house; by the proposed plan there will be no such invidious distinctions.

Something needs to be done to provoke the Church to love, liberality, and good works. The people did well in contributing so liberally to wipe off former debts and meet current expenses. This liberal spirit has passed away. Out of \$35,000 needed to carry on the work of the mission for this year, only \$6,477 have been collected in eight months. When the missionaries in the North-West and Manitoba shall have been paid their full salaries, how much will be over to pay those in Ontario and Quebec? The former have their \$900 or \$700 a year paid from this Fund, although nothing be left to give the latter. Both are alike serving the Lord and the Church.

By the present plan the missionaries in the North-West can work and sleep with an easy mind, whilst those in Ontario and Quebec have to tremble at the prospect of being made to submit to a heavy reduction of their grants, by the proposed plan all the recipients will have to share alike any deficiency there may be in the contributions of the people.

I sincerely wish that God would speed those who are trying to get this Sustentation Fund established, and successfully wrought, as in other Presbyterian Churches.

S. L. C.