

licable answer to a difficult question, and under the conviction that the interests involved are of such a kind as not only to justify, but to demand, action which would be out of place, except in a case of supreme importance.

The suggestion is made also on the ground that it contemplates the full application of a principle already recognized and acted upon by the Church in Canada, in the appointment of agents to solicit aid from the churches in Great Britain, and by these churches, on the other hand, in the warm interest they have always manifested in the work in this country—a principle which is being acted upon at the present moment in the appointment of our esteemed agent, Rev. Dr. Patterson, at the late Assembly.

I would therefore respectfully submit the following proposal:

That, in view of the magnitude and importance of our Home Mission work, and of its certain and rapid extension; in view of our evident inability to meet the requirements of that work even with our best efforts and under the most favorable circumstances; also, in view of the fact that so large a proportion of the population of the mission field are attached to the Presbyterian Church, and that many of them have come directly from Great Britain and Ireland, thus being actually children of the churches there; and also in view of the fact that a full statement of the case could scarcely fail to awaken in these churches a deeper interest in the work—such a statement of the case be made and respectfully laid before the Assemblies of the churches at home, and that this statement be accompanied by an earnest appeal to them to take what action may seem best to them to secure for this work what assistance it may be in their power to give.

The grants which have been made from time to time by the Committees at home have given good proof of their interest in the work, but the time has come when these gifts might be held as the *exponents* of a quantity—which should not remain longer in any sense an *unknown* quantity—the liberality of the Church as a whole. The munificence of the most powerful committees, however generous they may be, cannot satisfy the present conditions.

Statistics of various kinds could be provided which would convey a concise but clear view of the facts, and a large map, which might be prepared at a comparatively small cost, would be of good service. Provided with these, our Church should formally approach the Assemblies at home with the prayer that a time be especially set apart—say a sabbath—during which this matter should be presented and discussed.

In this way it would be possible to present the case in such a light as could scarcely fail to make a deep impression, and prepare the way for a successful appeal for active co-operation.

It is evident that what is required is the opening of a channel through which a *steady stream* of Christian liberality shall flow, not only with sustained but with increasing volume year by year, until the Church in the newer parts of the Dominion shall have become virtually, or, at least, approximately, self-supporting. To attain this result some means will have to be adopted entirely out of the range of ordinary ecclesiastical procedure, but the result would surely be worthy of the effort.

Were the matter thus fully before the Assemblies, it would, with their consent, have to be presented in the presbyteries, so that the facts might reach the congregations and the individual membership of the Church. And thus the people would come to have an intelligent conception of the extent, the resources, and the great religious interests of this new land.

So far, then, the way seems practicable for the opening up of the connection between the *negative* and the *positive* poles, between the point of want and the point of fulness. It may be more difficult, however, to complete the circuit and to indicate a connection by which a current equally strong may be produced in the opposite direction. This will not be found so difficult, after all, if an intelligent sympathy has been awakened in the hearts of those to whom application has been made. An annual collection might be made, or this work might find a place of subordinate but appropriate importance among the schemes of the Church under such a head as "Colonial Evangelization Fund." Or still further, notwithstanding the great number of claims made on men of wealth, this might be presented to their notice as one in which money invested for the Lord would yield early and large returns.

At any rate, we as a Church should be able to feel that we had done what we could in thus presenting the needs of the Lord's vineyard, and we could leave the matter with Him who alone can turn men's hearts towards those things which He will accomplish by means of their liberality.

One of the best results of this would be the inevitable strengthening of the bonds of prayerful sympathy between the churches. An intelligent appreciation of the condition of the field would be created in the minds of the people, and along with the financial assistance an earnest prayer would go from the heart of the mother Church to God for her child, into whose young hands he has been pleased to put such a great and responsible trust.

Another feature appears in this place—an incidental one, indeed, but one too important to be overlooked. A large number—those who would become the very best settlers would have their attention turned towards Canada, especially the North-West, as a future home. We welcome the poor outcasts from the large cities, but surely the value to the country would be none the less of a means by which there would be conveyed directly to the church-going, Christian people of the older countries, a knowledge of the vast regions that lie, in all their wealth, ready to be occupied; and in no other way could the same class of people be made so well aware of the extent and fertility of the North-West, because the information would be specially directed towards Christian people, and the knowledge would reach them, on the other hand, through a channel which would gain their complete confidence.

Apart from the difficulties necessarily incident to anything of this kind, the great objection which might be taken to this proposal would probably be, that we should not press our work on the attention of any other Church, however closely they may be connected with us. I do not feel this objection as of any weight in this case. It is the Lord's work, and we have a right to ask them to assist us in this work, especially when they are in some way as closely interested in it as we are. I do not now allude to our close relationship nationally or ecclesiastically, but to another ground on which our claim is a strong one. A large number of those who are crowding into the North and North-West come directly from Britain, and are thus, as mentioned in the beginning, children of the churches there, many of them, no doubt, holding certificates of membership which they have never had an opportunity to present, and which they have carried with them as a pledge of attachment to the Church which they have left behind; and they can surely look to that Church for help to place themselves in such circumstances that these tokens of Christian life may not become the certificates to spiritual deadness and decay. For example: In the county of Westbourne, in Manitoba, is a population of 795 persons. 392 are Presbyterians, and of the 795, 109 came from Scotland and forty from Ireland, a large proportion of whom are of course Presbyterians. Under these circumstances we are only doing our duty to ask these churches to help us, out of their abundance, to provide the Bread of Life for those who have so lately come from them.

One thing more and I have done. If anything further is required to make the necessity of some special action manifest, it may be found in this, that almost all the schemes of the Church are behind, i.e., the demands are too heavy for the income, so that we cannot relieve our almost embarrassed Home Mission work by lessening the revenue of any other Fund. We need not go into details, but taking one illustration of very pressing importance, the French Evangelization work seems now to touch the only true solution of the troublesome question of creed and race in the Lower Provinces. Political ingenuity has failed to secure even a temporary peace. The Papal power, with its hand on the lever at Rome, moves it to the right or left according to the "Balance of Power," politically, but with an iron claw, to catch the ratchet wheel of ecclesiastical advantage. Whichever it moves, Reform or Conservative, Romanism gains. Recent events seem to indicate that a consciousness of power prompts to its exercise at the expense of civil rights. And this need be matter of no surprise. The individual priest and layman may profess and feel all liberality of sentiment; he is but a cog in the wheel. The wheel turns obedient to the motive power and the cog must turn along with it, no matter whether to crush a hand or a heart. The Hierarchy of Rome knows no resting-place but the Inquisition. Every-

thing on this side of that is but the girding environment of adverse circumstances, against which she presses, like the water on a Holland dyke, a silent, placid, ceaseless destruction. The real hope of the province lies in the diffusion of the knowledge of the Word of God, by which the consciences of the people will be set free. And thus shall that huge system of iniquity fall before the presence of Him who shall destroy the embodiment of sin by the brightness of His coming. Yours very truly,

G. BRUCE.
St. Catharines, July 29th, 1878.

PRESBYTERY OF HURON.—This Presbytery met in Goderich on the 9th July. Mr. Hartley was appointed Moderator for the ensuing six months. Moderations in calls were granted to the congregations of Seaforth, Thames Road, etc., and Egmondville. Messrs. Andrew Meldrum, Robert McNair, and Robert Craig, young men, desiring to study for the ministry, were introduced and a committee was appointed to examine them with a view to entering one of our colleges. A scheme for conducting missionary meetings was adopted, and is as follows. I. "That the Presbytery be divided into four districts as follows:—1st: district number one, to comprise the congregations of Goderich, etc.; Smith's Hill, etc.; Dungannon, etc.; Ashfield; St. Helens, etc. 2nd: District number two, the congregations of Wingham; Belgrave; Blyth; Bluevale, etc.; Londesboro, etc.; Clinton. 3rd: District number three, the congregations of Wroxeter, etc.; Knox Church, Brussels; Melville Church, Brussels; Cranbrook, etc.; Walton; McKillop, etc.; Seaforth; Harpurhey. 4th: District number four, the congregations of Egmondville; Brucefield; Bayfield Road, etc.; Bayfield, etc.; Kippen; Rodgerville, etc.; Thames Road; Grand Bend.—II. That ministers and elders of each district arrange for holding their own meetings.—III. That each minister preside at his own meeting, and that a deputation of not less than two ministers be appointed to address the people.—IV. That meetings be held during the months of September and October when there is moonlight.—V. That it be left to the option of the congregation as to whether a collection be taken up at the meetings or not.—VI. That the expenses of no foreign deputations sent by other committees be paid from such collections.—VII. That there be an exchange of pulpits on the Sabbath before the meetings, and missionary sermons preached when deemed advisable.—VIII. That as far as practicable the meetings be held in the evenings.—IX. That when practicable the elders be employed on the deputation.—X. That the Presbytery appoint a convener for each district, and also the time when districts shall meet to arrange for meetings." The following were appointed conveners for the several districts:—District number one, Rev. R. W. Leitch; district number two, A. McLean; district number three, P. Musgrave; district number four, H. Cameron. Papers were read from Gorrie and Lakelet, asking for a supply of preaching in connection with Fordwich, as also from Wroxeter and Fordwich asking for separation, the former becoming self-sustaining. A deputation was appointed to visit those places on the matter of their papers. The people worshipping at Fordyce applied for organization, and steps have been taken for this end. The Rev. A. Stewart, M.A., having accepted the call to Clinton, his induction was appointed to take place on the 31st inst. The next meeting of Presbytery is to be held at Wingham, on the 2nd Tuesday of October, at 11 a.m.—A. McLEAN, *Pres. Clerk.*

THE Presbyterian congregation of Bluevale, in connection with the church at Eadie's, contemplate erecting a manse for their minister, and have purchased an excellent site for the same.

REV. DR. MOFFATT, the veteran missionary, says that the Bechuana, Zulu, Caffre, and Basuto languages of South Africa have been reduced to writing, the Bible has been translated into them, and there are 50,000 church members among them.

DOLLINGER, with some acerbity, declares that the reports, now set afloat for the fourteenth time, that he had made his peace with the Vatican, are falsehoods. "I shall not dishonor my age with a lie before God and men; of this you may be sure."

THE congregation of Laskey and East King, in the Presbytery of Toronto, have given a unanimous call to Rev. Samuel R. Warrender. It is expected that the call will be sustained at next meeting of Presbytery, and that Mr. Warrender will be settled shortly thereafter, about the middle of September.