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TORONTO ENGRAVING CO.

Vol. 3.—No. 57. (New Series). Toronto, Friday, December 3rd, 1880. \$2.00 per Annum, in advance. Single Copies, Five Cents!

MEETINGS OF PRESBYTERY.
KINGSTON.—In St. Andrew's Church, Belleville, on Tuesday, 21st December, at ten a.m.
MAITLAND.—At Lucknow, on the third Tuesday of December, at two p.m.
MANITOBA.—In Winnipeg, on the second Wednesday of December, at ten a.m.
PARIS.—At Princeton, on the 13th of December, at eleven a.m. for business. Visitation of Drumbo and Princeton to take place at at Princeton, at two p.m.; and a visitation of St. Andrew's Church, East Oxford, and St. Andrew's Church, Blenheim, in the latter church next day at eleven a.m.
CHATHAM.—In the First Presbyterian Church, Chatham, on Tuesday, the 14th of December, at eleven a.m.
BROCKVILLE.—In St. John's Church, Brockville, on December 14th, at three p.m.
SAUGEEN.—At Clifford, on the 21st December, at eleven a.m.
QUEBEC.—In Chalmers' Church, Richmond, on the second Tuesday of February, at half-past one p.m.
HURON.—In Clinton, on the third Tuesday of January, at ten a.m.
LONDON.—In Sarnia, on the third Tuesday of January, 1881, at seven p.m.
HAMILTON.—An adjourned meeting will be held in Central Church, Hamilton, on Tuesday, December 7th, at two p.m., and ordination services in Erskine Church at seven p.m. A conference on the State of Religion will be held on this and the following days.
PETERBORO'.—Regular meeting in St. Paul's Church, Peterboro', on the second Tuesday of January, at two p.m.
BRUCE.—At Teeswater, on the 21st December, at two p.m.
STRATFORD.—In St. Andrew's Church, Stratford, at ten a.m., on Dec. 7th.

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This advt. will be published in this paper THREE times ONLY, and no other advt. will appear unless with respect to an issue at a higher price. The right is reserved of closing the application list at any time. A considerable portion of the present issue has already been taken up. (In replying name this paper.)



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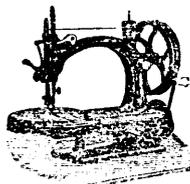
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THE CANADA PRESBYTERIAN

VOL. 3.

TORONTO, FRIDAY, DECEMBER 3rd, 1880.

No. 17

NOTES OF THE WEEK.

OF the present ministry of the Free Church of Scotland there are 120 who joined in the exodus in 1843.

THE English Presbyterian Church has ten Presbyteries, 278 congregations, 53,000 communicants, and 267 ministers.

EFFORTS are now being made in the Free Church of Scotland to raise the lowest stipend of the minister to £300 a year.

THE Rev. David Laird Adams, M.A., B.D., has been elected to the Professorship of Hebrew in Edinburgh University.

FATHER IGNATIUS has published a list of miracles that have occurred recently at Llanthony. He is evidently determined that Lourdes is not to have all the spoil.

IN Sweden, a man who is seen drunk four times is deprived of his vote at elections. The adoption of that principle would considerably restrict the franchise in this country.

THE Archbishop of San Domingo has given to the University of Pavia, Italy, a reliquary containing some fragments of bone and a small quantity of dust, supposed to be a portion of the mortal remains of Christopher Columbus. The gift will be deposited in the library of the University.

PRESBYTERIANS are shewing great activity in Spain. There is a Presbytery there, that of Andalusia. It is small, consisting of eight churches, of which the membership is small and oppressed with poverty. Nevertheless it proposes to found a school for training pastors, evangelists, and teachers, and has purchased a building for a college and a centre of missionary work.

THE house of refuge on the top of Mount St. Gothard, founded in the fourteenth century, will be permanently closed two years hence. The opening of the tunnel will render it useless, as not even beggars will then cross the mountain on foot. At present the hospice affords shelter, food, and a bed to 20,000 people yearly, and is supported by private and public charity. The ride through the tunnel will cost only twenty cents.

THE "Jewish Messenger" says that a hundred well-to-do heads of Jewish families in Roumania have petitioned the "Alliance Israelite" to purchase land for them in Palestine, where they may found an agricultural colony. The same journal notes a marked change among the Jews in regard to the desertion of wives and children by men of the lower class. Once such things were unknown. Now they are frequent. One alleged cause is the knowledge that the family will be provided for by charitable societies.

ONE of the secular journals of Chicago gives a very clear opinion on a subject which some of the religious journals are trying to muddle. After referring to Dr. Thomas and the Methodist authorities it says: "We do not desire to interfere in the ecclesiastical controversy among our Methodist brethren, but as an humble layman we cannot suppress a feeling that if a member either of a political party or a Church cannot indorse its formulated or known creed, it is due both to it and to him that he should lose no time in taking himself out of it."

DESPATCHES from Persia shew that the Kurds are losing ground. The kind treatment by them of missionaries is, in part, a result of the liberality of American Christians in relieving the distressed famine sufferers. This kind treatment has brought on them some suspicion of complicity in the insurrection. A despatch from Teheran says the excitement among the inhabitants of Ooroomiah against the Christians,

especially American missionaries, for their supposed complicity with the Kurds, is increasing. The missionaries, however, have convinced the Persian authorities that these suspicions are baseless.

WE recently listened to a sermon, the burden of which was that the great work of life is to prepare for death. If that were the great motive of life we fear that it would make a selfish and worthless life, and an unhappy death. The true work of life is to honour God and do good to our fellow-men—to live a life of usefulness. Death will take care of itself. We need not distress ourselves about it. The messenger will most probably be welcome when he comes to call us—the point is to redeem the time before he comes, to do the most good and to confer the most happiness possible.—*Interior.*

LATELY a very successful literary and musical entertainment was held in the lecture room of West Presbyterian Church, Toronto, which was crowded by an appreciative audience. The pastor, Rev. R. Wallace, presided. Readings and recitations by several students of Knox College, and by Miss Alexander; music by the choir of the Church. Since then, on Thursday, 18th inst., a bazaar was held in the same place, the object of both to assist the Ladies' Aid Society of the congregation in paying off the balance on the upholstering of the new church. The articles remaining will be sold at the annual soiree on Thursday, 9th December, of which due notice will be given through the papers.

THE printed report of the missionary conference for South India, held at Bangalore, last year, gives complete statistical tables, which shew that the 59,613 baptised Protestant Christians of South India (exclusive of Ceylon) in 1859 have now become 168,432; and the 31,780 adherents, 127,497. The total of members and adherents is now 295,929, shewing a three-fold increase in twenty-one years. Of the 295,929 some 89,618 belong to the Church Missionary Society, 51,183 belong to the Society for the Propagation of the Gospel, 58,977 to the American Baptist Missionary Union, 49,360 to the London Society, and the remainder, about 46,000, to various English, American, and German societies.

PROFESSOR MAX MULLER states that two Buddhist priests of the Shin-shu sect have for more than a year been established at Oxford, not to gain converts for the religion of Amitabha, the being of immeasurable light, but to learn Sanskrit. "They came to me," says the Professor, "from Japan, and have been hard at work learning not only the ordinary Sanskrit, but that peculiar dialect in which the sacred books of the Northern Buddhists are written, and of which we have neither grammar or dictionary. These sacred books were translated into Chinese, and from Chinese into Japanese, and during that process of translation and re-translation they have undergone a good deal of deterioration. My two Buddhist students are naturally anxious to learn to read their Bible in the original, and then to translate the most important texts of the Northern Buddhist canon direct into Japanese; and, hard as the work has been for them, I must say I have seldom had more devoted, more painstaking, and persevering pupils at Oxford."

THE "Jewish Messenger," premising that it is the custom in some churches "to have the services diversified by songs not exactly sacred and yet hardly profane" specifies: "Only last week the familiar chords of Abt's 'When the swallows homeward fly' followed the sermon in a Fifth avenue church, and we have heard operatic airs chanted by bold choirs in other shrines. It is claimed that the airs only are appropriated, 'sacred' words being sung, and the sanctity of the place respected. Yet we think that a church that has its hymnals of a high order, stirring melodies set to familiar words, airs of traditional and genuine merit, need not venture into the realms of the opera and music hall for its music. Dancing is an innocent amusement, yet who would think of a *trois temps* in

church after Dr. Hall had closed one of his fervid sermons? Let the church be kept within its proper limits, and the worshipper be as free from worldly thoughts as is possible in the brief space of time that he devotes to the unworldly."

PROFESSOR W. ROBERTSON SMITH has addressed the following letter to the Rev. Dr. Wilson, clerk of the Free Church Assembly: "Aberdeen, 2nd Nov., 1880.—Sir,—I have received the extract minute of Commission instructing me to abstain from teaching my classes during the ensuing session. As this instruction is *ultra vires* of the Commission, and was obtained by unconstitutional practices, I have felt grave doubts whether I can, in conscience, permit it to come between me and the work regularly laid upon me by the Church. But I feel that, were I to teach, I might probably bring my students into conflict with a strong party in the Church, which has already put a strain upon the Constitution in order to silence me. On this ground, I have determined to obtemper the instruction of the Commission, under protest that I hold them answerable for the whole consequences of their action, and reserve to myself the right to use all constitutional means to reduce the finding of the Commission and call the authors of it to account.—I am, Sir, yours faithfully, WM. ROBERTSON SMITH."

THE Waldensian Synod met at Tour, on Monday, Sept. 6th. Public worship was conducted by the Rev. Daniel Gay, of Prarustino. Afterwards five candidates for the ministry were ordained. After the constitution of the Synod the first business was the election of the *Bureau* by ballot. This took two hours. By the reports presented and read it appears that there has been more or less of advance in each department of Mission work, as will be seen from following table:

	1879.	1880.
Communicants	2,813	2,911
Attendance at Public worship...	4,584	4,987
Occasional hearers	15,379	33,186
Admission	332	406
Catechumens	410	619
Attendance at Sabbath schools..	1,636	1,645
At day schools	1,684	1,789
At night schools	118	282
Contributions,	lit. 46,747	lit. 49,469.

The above has reference merely to stations and mission work in Italy. A considerable number of deputies were present and delivered addresses.

ONE of the most promising results of the Presidential election is the excellent spirit shewn in the main by the Southern press. They frankly declare their disgust with the management of the Democratic party and their distrust of its ability to aid them in securing any of the political results for which they are striving; and indications are not wanting that a large mass of the Southern Democracy are thoroughly alienated from their allies in the North. The Charleston "News," one of the most influential of the Southern papers, declares that if the Southern people can only be sure that "the National Government will not furnish the means for squeezing the South dry, as South Carolina was squeezed from 1868 to 1876," the solid South will become a thing of the past, and the Southern people will divide on agricultural and commercial questions; and it adds that "New England is nearer to the South Atlantic States in matters relating to finance and tariff than Mississippi and Texas are." "One of the first questions," it concludes, "that the Southern States will have to ask themselves is, Whether the welfare of the South has been and is likely to be hindered or advanced by alliances with the Democrats of the North?" and they will "make themselves heard on this question before the winter is past." The Memphis "Avalanche" declares that the result of the election will be "the dissolution of the two solid sections that are now arrayed against each other. In short by the time another Presidential election comes round the "solid South" both name and thing will have disappeared, and new questions will have made new divisions. It will then be also seen that the negro has neither been obliterated nor permanently bulldozed.

OUR CONTRIBUTORS.

WOMAN'S FOREIGN MISSIONARY SOCIETY PHILADELPHIA

MY DEAR MRS. THORNBURN, Will you allow me to give you a short account of my visit to Philadelphia, in the shape of a letter, rather than as a formal paper. I think I can write the one more easily than the other, and you are quite at liberty to "cut and carve" upon it as you like.

I had enjoyed delightful intercourse with many friends on their way to the great gathering, but it was not till within a few hours of starting that I decided upon going myself. The pleasure was probably enhanced by being unexpected. I left home on Tuesday morning, Sept. 22nd, at 9 a.m. With a pleasant party of "delegated" Toronto friends, a day of bright sunshine, and a route of great interest and beauty, the journey of about thirty hours was most enjoyable. By the Erie Railway we had a passing glimpse of "Mighty Niagara," after crossing the lines and entering Pennsylvania, we proceeded by the fertile valleys of the Susquehanna and Lehigh Rivers, not forgetting the fur historic Wyoming, the home of the mythical Gertrude, and the culminating point of the picturesque in that district of the "keystone" State. In fancy, we could see, as in Campbell's noted vision, "Lake after lake interminably gleam." The name sylvan, so appropriately chosen by the original proprietor, harmonizes beautifully with the magnificent forests and diversified woods of the whole district, while, underlying this landscape of pictorial wealth, are treasures of iron, marble and inexhaustible coal-fields, all graciously provided for the service and comfort of man. From the combination of nature's beauty and fertility, this part of Pennsylvania has been not unjustly termed, "The Switzerland of America," it has strong claims to the wonder and admiration of every appreciative traveller, especially if, with a philanthropic eye, he can march its moral aspects, suggestive of sobriety, order, industry and improvement.

Our journey terminated on Wednesday afternoon. We were all soon accommodated either in private homes or comfortable hotels in the "Quaker City." Philadelphia is the metropolis, but not the legislative capital of the State. It lies between the Delaware and Schuylkill Rivers, its extent is in length not in breadth (being only two English miles).

It is a beautiful city, and like the State, bears the impress of its origin, having external features of uniformity, symmetry, neatness, repose and benevolence. Its sylvan relationship may be traced in the nomenclature of the streets, an alphabetical list of the names of trees given to those running east and west, the intersecting ones, north and south are called numerically, thus making it easy for a stranger to find his way. It is remarkable that the celebrated Dr. Prideaux in his well known work, "The connection of the Old and New Testament," gives a plan of ancient Babylon, and says of it, "Much according to this model hath William Penn, the Quaker, laid the ground for his city of Philadelphia in Pennsylvania; and were it all built according to that design it would be the fairest and best city in all America, and not much behind any other in the whole world." The city is thus spoken of by its founder, in his farewell address: "And thou, Philadelphia, the virgin settlement of this province, named before thou wert born, what love, what care, what service has there been to bring thee forth and preserve thee? My love to thee has been great, and the remembrance of thee affects mine heart and mine eyes. The God of eternal strength keep and preserve thee to His glory and thy peace."

The grand reception preparatory to the direct business of the Council, took place on the evening of Wednesday, Sept. 22nd, in the Academy of Fine Arts, a splendid building, whose spacious saloons were ornamented with master pieces of painting, and valuable statuary; contributions from gardens and greenhouses, exotics and foliage plants, elegantly arranged, whose delightful perfume made fragrant every corner. The lecture room and audience-chambers were reserved for the presentation of the delegates who were led in by two representative citizens, George H. Stuart and John Wanamaker, the foreign delegates took the lead. 2,500 invitations had been issued. Governor Hoyt of Pennsylvania, presided, along with Mayor Stokely. Their addresses of welcome were most stirring

and cordial. One of these gentlemen said: "All classes, artisans, merchants, professional men, our wives and our daughters, with well-wishers from other churches have met here to welcome our friends on this memorable occasion. If you were to take Presbyterianism from Philadelphia, the commonwealth would lose one-third of its population and of its wealth." The Rev. Dr. Cairns of Edinburgh, responded, taking as his key-note the translated motto on the invitation card, "Let brotherly love continue." He said that when visiting the United States, nothing had surprised him more than the magnitude of their mission work. General McLellan, a Presbyterian elder, said a few words, and the last speaker was Narayan Sheshadri, than whom none was more cordially received. He appeared as the delegate from many Presbyteries. He is a fine specimen of the triumph of truth over idolatry.

The vast assemblage had been so closely packed together, it now sought expansion and liberty of speech, so pressing outward the company spread over the whole building, and spent the remainder of the evening in very pleasant intercourse. Such wonderful interchanges, recognitions of old friends, introductions to new, warm greetings, kind inquiries, hand to hand, heart to heart, truly it was a pleasant atmosphere, and the Academy of Fine Arts presented a scene of animation, cordiality, union and love, not soon to be forgotten. We may take note of a very interesting historical coincidence in reference to our great Presbyterian gathering. In 1680 William Penn received from Charles II. then upon the throne, the charter of proprietorship of the territories west of the Delaware, now constituting the State of Pennsylvania, most appropriately then, has Philadelphia, the capital which was soon after founded, been selected as the place of meeting for the great Presbyterian Council of 1880.

Thursday, September 23rd.—The Academy of Music was the scene of the first day's immense gathering. The delegates met by appointment, and walked in procession to the place of meeting. After they were seated, the public were admitted, but many had secured seats long before. You must now try to carry your eye over an audience of at least 6,000. The building being circular, all were within sight and hearing. I have seen nothing like it since the glorious Disruption days in Edinburgh in 1843. Then we were ready "to hang our harps on the willows, when we remembered Zion," but the Lord hath done great things for us, whereof we are glad. That was an *exultus*, this is the *ingathering*, and a new song has been put into our mouth.

The whole scene on Thursday spoke of the vastness of the world's redemption. If such a gathering represented one section of the Christian Church, what a great ecclesiastical family! What a large brotherhood! What a beautiful picture, this communion of saints! What a fragrance and power from united prayer! How delightful such a cultivation of Christian friendship, bringing congenial minds together, deepening their mutual interests, and foreshadowing the General Assembly and Church of the first-born, who shall meet in the heavenly Jerusalem, on Mount Zion, and in the city of the living God.

The opening sermon by the Rev. Dr. Paxton, has been justly eulogized as not only suitable to the occasion, but as eloquent and powerful. The "old hundredth" Psalm was sung not at the beginning, but at the end of the service. If not artistically it was *heartily* joined in by the immense audience. What a grand missionary psalm it is? "All people." What people? Not the heathen unsaved, but the redeemed family of God. A great congregation uttering praise and blessing and thanksgiving led by the Messiah Himself, the chief musician.

The Woman's Foreign Missionary Society of Philadelphia held a special meeting on Tuesday, 28th September, in the lecture-room of one of the churches. The hall was filled to overflowing, and there were representations of missionary organizations from every section of the United States, Canada, England, Ireland, Scotland, Africa and India. In the absence of the President, Mrs. Dr. Wm. Shenck, Mrs. R. Allen took the chair. The morning session was commenced with prayer by Mrs. Cunningham of Wheeling, West Virginia. Mrs. Allen delivered the address of welcome, and alluded to the first inception of the missionary work in woman's mind forty years ago in Scotland. The Americans trace it further back to a juvenile society in Philadelphia fifty years ago, and before that

period it had its inception in the prayers of our fathers and grandfathers. After singing the coronation hymn, the Rev. H. L. Mackenzie (in the room of his wife, missionary of the Presbyterian Church of England at Swatow, China, gave an interesting account of the condition of the missionary work at his station, and also brought greetings to the meeting from the English Presbyterian Society.

Mrs. Murray Mitchell of Edinburgh, Scotland, made an eloquent and touching appeal for the women of India, among whom she had lived many years, and to whom she is now returning for a visit. She said: "There are 120,000,000 women in India, calling out, 'Shew us the Father.' There are now in India one hundred schools, containing 4,000 pupils, and the noble work is advancing rapidly, although much remains to be done." Mrs. Cunningham of Wheeling, Va., gave an exhaustive resume of the work of the six great Presbyterian societies in the United States, and showed that during the past ten years \$962,517.28 had been expended on foreign missions.

Mrs. Mackintosh of Belfast, spoke of the work now being done by the Presbyterian Missionary Society in Ireland, though young, it was promising. Mrs. Mackintosh added: "If Philadelphia be called the city of brotherly love, we have also found it to be a city of sisterly grace."

A report was read from the Scottish Society for the Christianization of Jewish women. The most conspicuous feature of this report was the statement that the Society had established a station in Calcutta at the request of the Jewish residents.

Mrs. Perkins read reports from the Church of Scotland and United Presbyterian Societies in Edinburgh. After prayer and singing, the forenoon session closed. There was an interval of two hours for lunch and social intercourse. The afternoon meeting was held in the church, and was attended by seven hundred ladies. It commenced at half past three, Mrs. Dr. Wilson leading in prayer. Miss Pringle from Edinburgh, read a paper on the Waldenses, and made an earnest appeal on behalf of the pastors of the valleys, who are very poorly paid.

The report of our Canadian Missionary Society was then called for, and as Mrs. McMurrich and I were the only representatives, our esteemed President, Mrs. McLaren, requested me to say a few words; so, although, I had not the official badge of a delegate, I was not without my credentials. As you may suppose, I felt very nervous at the sound of my own voice in the presence of such an audience; however, I tried to convey to them the Christian greetings of our Society in Canada, and coming as I did from the land of Knox, of Chalmers, of Guthrie, and of Duff, I would be unworthy of my name, my ancestry, my birth, and my education, if I could not say a word on behalf of the missionary cause. I prefaced what I had to read by saying, that in these days of divergence from the good old way, it had refreshed my heart to come to this city and find it such a stronghold of Presbyterianism, and to meet with so many noble standard bearers for the truth. The scene of last Thursday was glorious and memorable! Your magnificent hall in the Academy of Music was never before filled with such an audience of zeal-hearted Presbyterians. Its walls never echoed such strains as those of our Church's psalmody. The sight of such a gathering on such an occasion, was an ample compensation to the friends who had encountered perils by sea and by land, in order to join the goodly company. Yes, an assembly so vast could only be brought and bound together by a chord of sympathy, the sole result of the touch of love and the power of God's Spirit. Surely it was worth coming for, nay more, it was worth living for.

The year 1880 will be one of great note in our ecclesiastical history. The centenary of Chalmers, and the jubilee of missions have lately been celebrated in my fatherland; how wisely and suitably then was it arranged that the second great Council of the Presbyterian Church should be held in Philadelphia, the "city of brotherly love." This Council presents to the world not only a picture of Christian unity, but we trust, it will give a mighty impulse to our mission work, a creative or reviving source of influence and extension. Dear friends, this gathering to-day as well as those of the past week, have a voice although a word had not been spoken. They tell us how boundless the work of converting heathendom whether at home or abroad, a work which shall never be finished till the Messiah, the bridegroom shall come to claim his bride, and

reign over all the kingdoms of the earth. Life in a risen Saviour is the secret of missionary enterprise. Life gives activity, thought gives effort, sympathy gives emulation. Meeting, as we do to-day, face to face, heart to heart, do we not get warmed and strengthened to such a degree that we feel as if we could march onward shoulder to shoulder, not to fight, but to love and to win? Yes, we rejoice to know that women are enlisted in the great salvation army. Angelic messengers were needed and sent to tell the glad tidings of a Saviour come: the tidings of a "risen Saviour," were carried by the women to the disciples and by the disciples to the world. In this glorious truth is the whole theory of missions. "Glad tidings of great joy." We don't read of much preaching by angels, but hearts burning with zeal and love. The joy of the Lord gives strength for running the Lord's errands. The King's business requires haste, and when tidings are great and good and real and felt, the message-bearer runs very swiftly. "Send the gospel a little faster." The Woman's Foreign Missionary Society of the Presbyterian Church in Canada, was formed in April, 1876, so that it is in its infancy, but it is a child of promise, passing into youth, manhood and we trust, maturity. The missionary organizations form a new empire within our Dominion, they are proofs of progress, they are the outcome of a young, but living, flourishing Church, and the antepast of a coming harvest. Let the daughters of our Zion be joyful in their King. "The Lord hath done great things for us, whereof we are glad." Not unto us, not unto us, be the praise. Society formed April 4, 1876, Contributions for 1876-77, \$1,107.79, for 1877-78, \$2,702.95, for 1878-79, \$3,353.99, for 1879-80, \$3,818.81, since formation, \$10,883.54. Number of lady missionaries in the foreign field, four, number of auxiliaries, forty-six, number of mission funds, nine, Western Section. These statistics appear insignificant compared with your rich treasury, and number of labourers; but we must not forget that it is not very long ago, since Canada was only a mission field, the early pioneers were missionaries in the true sense of the word. Many of them bore the heat and burden of the day, their practiced hands were needed to plough up the fallow ground and their foot marks made an impress upon the virgin soil; younger men followed to scatter the seed for which such preparation had been made, it has taken root, and showers of blessing have not been withheld, the fields are now whitening to the harvest, and when Canada celebrates her jubilee year, shall there not be a shout of joy from east to west and from north to south?

A jubilee missionary meeting has been held in Calcutta, and you will excuse me quoting the concluding sentences of the Rev. Lal Behari Day and Professor K. C. Bannerjee, both the spiritual children of the apostolic Duff. The former said that although the founder of the mission was not present in flesh and blood, he could suppose that he was looking down from the golden battlements of heaven and sharing in the feelings of those who were celebrating the fiftieth anniversary of the commencement of his work, anticipating the arrival in the heavenly mansions of many souls who had been led to Christ by his instrumentality. A deep solemnity pervaded the whole assembly, which was only broken by the loud applause which followed. Professor Bannerjee called upon them to blow four jubilee trumpets in grateful commemoration of Duff's work. These were for religious education, female education, political education, and Jesus Christ. It was very touching to see how, when the speaker called upon his audience to blow a stronger and louder blast for the name of Jesus Christ, as the only Saviour, a thousand young men, few of whom were professed Christians, responded to the call by clapping their hands, yet one could not help feeling how much easier it is to clap the hands at the mention of the name of Jesus, than to yield up to Him the true homage of the heart and life. Missionary statistics are never dry, no map more interesting than that of our mission stations, no architecture so beautiful as that of our mission churches, no register more worthy of being illuminated than that of our baptized heathen. "Thank God," says Dr. Christlieb, "the present is a century of missions such as has never been. In it the age of world-wide missions has begun. More than all generations on whose dust we tread, can we to-day take up the psalm, 'All the ends of the earth have seen the salvation of our God.' Missions are, under the guidance of God, destined to solve many questions which have puzzled politicians.

What contributes most to the solution of the dark Indian question in America? The Gospel and missions. What will most completely clear up the oriental question and those relating to East India and China? The Gospel and missions, the spirit of Christ, that is, the spirit of serving, saving, and life-giving love."

One of the delegates last week gave a pretty illustration of our Presbyterian principles. They were so concise as to be contained in a nut-shell, yet expansive and capable of adaptation to the child in the nursery, the soldier in the camp, and the king in the palace. The little one becomes a thousand, the mustard seed becomes a great tree whose leaves are for the healing of all nations, and the mission tent lengthens her cords and strengthens her stakes, till as a vast pavilion it overspreads the wide, wide world. Heathendom will then be Christendom, and by the Church triumphant, the key-note will be struck "Now are the kingdoms of this world become the kingdom of our Lord and of His Christ."

At this memorable Council the standards of our respective countries have been gracefully blended, your "Stars and Stripes" have not refused to be entwined with our "British lion and our British crown," for over both floats aloft "the blue banner of the Covenant," our nation's boast, our Church's badge!

After the Canadian report, Miss Murray, who designated herself a Christian teacher from Cape Colony, South Africa, gave a deeply interesting address on the progress of missions in that once benighted land. She spoke chiefly on the subject of female schools, a new and fresh branch of the great work. There are at present thirty American ladies teaching in four native schools, conducted on Mount Holyoke system. These are truly Christian seminaries, pupils being trained for Christian work, and Africa begins to send forth her light to the world, and even her money to evangelize France. There are a hundred congregations, including three quarters of a million of native Christians.

Mrs. Brown Douglas of Edinburgh, took the subject of Jewish schools, to which, she has long and earnestly given her time and effort. Mrs. Douglas remarked that a spiritual blessing had come to her own large family indirectly in connection with her own personal interest in the Jews.

Mrs. Dr. Baikie of Edinburgh, made the closing remarks, and took as her subject "Spiritual Joy." This is what gives strength for every Christian work. Mrs. Baikie referred to the propriety of ladies speaking in the church, and said, "that the apostle had great wisdom and consideration in forbidding it, were it for no other reason than their weak voices."

Mrs. Murray Mitchell spoke again in the afternoon, and returned thanks to the ladies in very appropriate terms. The impression was very solemnizing, seeing we shall never all meet again in any assembly on earth. But

"Where a King in kingly glory,
Such as earth has never known,
Shall assume the righteous sceptre
Claim and wear the holy crown,
Sisters, we shall meet and rest
Mid the holy and the blest."

Toronto, Oct. 20, 1880.

SUSTENTATION FUND.

MR. EDITOR. It may save much of your valuable space if I reply to Mr. Patterson at once, although you have given us little more than the introduction to his paper. I regret that he was prevented from publishing it in the "Record," especially for the reason personal to myself assigned by Mr. Croil. I have no wish to be protected from the criticisms of brethren in the discussion of this great question, and I trust I will never give any cause for personal attacks. There is, perhaps, in the tone of Mr. Patterson's paper a slightly acid flavour, but that may be constitutional, and shall not betray me into any unseemly retort. I have been so often accused of ignorance by those who differ from me that the remark has lost its sting, and I will leave your readers to judge whether it has been deserved in the present instance.

I am accused, first, of setting aside (*ex cathedra*) the conclusions of several committees which, before and since the union, have considered this subject. The fact is, I only referred to the committee appointed at Halifax, in 1877, and which gave in its report at Hamilton in 1878, a committee, by the way, in which Mr. Patterson's name does not appear, and the head and front of my offending with regard to it was that I

stated that no reasons were given for the conclusion arrived at, viz., that a Sustentation Fund could not be worked in this country.

Next Mr. Patterson enters upon the consideration of my statement "that a supplementary scheme would never command the liberality of the Church in a degree to make it a success," and here is where the charge of ignorance comes in. I am aware, strange as that may seem, that the United Presbyterian Church has attained, within the last few years, a higher minimum stipend than the Free Church of Scotland, but the question for us is how has that end been reached, and what is the relative position of the two Churches with regard to aid receiving charges. Up to 1874 the United Presbyterian Church had but one augmentation or supplemental fund providing at that date a minimum stipend of £157 10s. Very much through the exertions of a devoted elder a new fund was then organized under the title of the Surplus Fund, the object of which was "to deepen and extend the interest of the whole Church in the support of the Gospel ministry," and to secure the higher minimum stipend of £200 per annum, with manse or an allowance of house rent when no manse was provided. This surplus fund is under the care of a separate committee and distributes its aid under separate regulations. I would call the attention of Mr. Patterson to a statement made by Mr. Morton, the elder already referred to, as the founder of the surplus fund, at a public meeting last year. "In 1866," he said "there were 385 ministers in the denomination, of whom 302 did not receive £150, and 218 did not receive more than £120. Measures were then taken to raise the minimum salary to £150. A certain measure of success had followed those measures, but it was not so marked as one felt was desirable. The improvement carried out in 1874 was founded on the system of the Free Church and adapted to their own peculiarities as a Church, and this last year (1878) the minimum stipend of £200 was reached so far as the working of the system would allow." "Success had at first been largely due to applications made to the more wealthy individuals in some of the more wealthy churches." Here then is the state of the case as far as the United Presbyterian Church is concerned. The minimum stipend of £200 has only been reached within the last two years and that only in the case of those congregations able to reach to a certain standard of liberality, fixed by the committee of the surplus fund. Both the augmentation fund and the surplus fund have depended rather on the large donations of the few than the small and regular contributions of the many, and both committees find it necessary to appeal loudly to the Church against the apathy of members of the congregations towards their schemes. By means of these two funds, in 1878, 134 stipends were raised to £200 per annum, fourteen to £195, thirty-four to £190, twenty-eight to £180, six to £170, twelve to £160, and eleven were still under the sum of £160. That is, in all, 239 congregations, and the help given to these amounted to £15,500. Now, no one will deny the satisfactoriness of these figures, but when we, as a Church, are considering whether we should adopt the same plan, it is needful that we should understand how these results are obtained. First, then, I must call the attention of your readers to the fact that it has required two sets of machinery, two committees, carrying on their work on separate lines, though, of course, in harmony with each other. Second, that the surplus fund, from which the recent satisfactory results have been obtained, has depended very much on the perseverance and energy of its founder, Mr. Morton, and on the donations of a few wealthy men. Third, that the Church as a whole has taken comparatively little interest in the work, many congregations contributing little or nothing to these two funds. Now, as we cannot afford two sets of machinery and have no such wealthy men among us as are to be found in Scotland, or at least none who understand giving as these devoted United Presbyterians, and as any plan, to be successful, must command the hearty co-operation of all our people it seems to me we will need to look elsewhere for guidance.

But Mr. Patterson plumes himself on his information, and gives two quotations from Dr. Wilson's speeches in 1879 and 1880 as completely destroying my case. I wonder if he is aware of what the Free Church actually accomplished through her Sustentation Fund in 1879. She has some 900 or 1,000 congregations—I have not the exact figures before me—

and out of that number over 600 received aid from the Sustentation Fund to the extent of the sum of £60,000, that is while the United Presbyterian Church helped 239 congregations, out of a total of 600 or 700, to the extent of £15,500, the Free Church assisted nearly three times as many congregations at four times the expense to the Church. True, the Free Church is not satisfied, Dr. Wilson aims at a minimum stipend of £300, but surely Mr. Patterson will admit that the great work accomplished quietly year by year by the Sustentation Fund, places it entirely above comparison with the augmentation schemes of the United Presbyterian Church. I ought to quote here a sentence or two from a paper which appeared in the "United Presbyterian Magazine," a year ago, from the pen of a respected elder of that Church. "We may say," he says, "that the policy of the Free Church is a home policy, which seeks to strengthen her ministry, and which enables her, with great success, to overtake the work of planting churches in destitute and increasing localities. During the last ten years she has planted ninety new churches in Scotland." Again, Mr. Patterson refers to the English Presbyterian Church, quoting from Dr. Wilson the fact that it has reached a higher minimum stipend than the Free Church. If he had only taken the *slightest trouble to inform himself* by reading my articles in the "Record" he would have known that the English Presbyterian Church had only reached that minimum stipend by the adoption of a Sustentation Fund.

Before concluding this letter I would ask your readers to consult the Minutes of last Assembly, at page forty, for the plan proposed for our Church, as Mr. Patterson's statements are somewhat misleading on that subject. Since the meeting of Assembly the Committee have determined to propose the following alterations in the plan:—

1. As to aid-receiving congregations, that an allowance will be made for house rent where no manse is provided, the sum to be fixed by agreement between the Presbytery and Committee.

2. As to the aid-giving congregations, that the receipts of the minister will be accepted instead of the actual remittance of the amount of the minimum stipend.

PATRICK MCF. MCLEOD.

MR. EDITOR,—In my last, in reply to the objection that a supplementing scheme would not evoke the liberality necessary to make it a success, I shewed that the United Presbyterian Church, under that system of operations, had placed her ministers on a higher level as to support than those of the Free Church under a Sustentation Fund, that at the same time the rate of liberality in the body of the congregations of the former, though generally poorer in circumstances, was very considerably higher than in those of the latter, that this had been maintained during the last two years of business depression, while in both the Sustentation Fund had gone back. What better success could be desired? Notwithstanding these facts, Mr. McLeod boldly proclaims that it has not been a success, adding a note of exclamation to excite our attention. His principal argument is, that the 550 congregations of the poorer body do not do as much as the 1000 congregations of the richer. Without remarking on his figures, I at once make him welcome to the fact. But we would not have supposed that any sensible man would have expected that they would. The fact that in proportion to the number of her members and congregations she has succeeded so completely, is all that would be expected by any reasonable man. But says Mr. McLeod, "would it succeed if her fields were as wide as that of the Free Church?" The fact that she has succeeded over her whole field, embracing some of the poorest districts of Scotland, is the best guarantee that if her field were wider she would be equally successful.

But Mr. McLeod alleges that the supplementing scheme of the United Presbyterian Church has depended, first and last, upon the large donations of the few rather than upon the steady systematic giving of the many. Had he said this of the Free Church Sustentation Fund, he would have been nearer the truth. I do not say it is quite true of either. In fact both depend partly on the donations of the rich few, and partly on the systematic giving of the many. But the Free Church, much more than the other, depends on the liberality of the wealthy. At one time, as Mr. McLeod mentions, fifteen congregations were paying

one-fifth of the whole fund. And notwithstanding all that has been done since, by legislation and deputations, and dealing with congregations by committees, it still remains that only 292 congregations are self-sustaining, leaving 700 still aid-receiving. This is enough to shew how much the scheme depends upon the gifts of the few, and to their credit I say that the liberality displayed by some of her wealthy members and congregations, cannot be too highly commended. Thus St. George's, Edinburgh, gave last year to the Sustentation Fund £5,500 sterling, or \$27,000. Such liberality has not, to my knowledge, been equalled anywhere, and though in this respect the United Presbyterian Church has not the same record, yet I commend them that their wealthy congregations did take a leaf out of the Free Church book, and manifest similar liberality, and undoubtedly it is partly through this that her supplementing scheme took its rise. And any scheme, to be successful with us, must elicit something of the same kind among our wealthier members and congregations.

But, on the other hand, the facts already given shew that it is to the steady systematic giving of the many that the United Presbyterian scheme mainly owes its success. This may appear in the rate of giving. There is not a congregation in the United Presbyterian Church that does not give 7s. 6d. per member. In the Free Church there are 235 below that figure, some of them as low as 4s. Then the rates required in order to partake of surplus are, in the Free Church, 7s. 6d. and 10s. per member, in the United Presbyterian Church 10s., 12s. and 14s. The result of this is that there are 700 congregations in the Free Church, or nearly three-fourths of the whole, receiving aid, while the United Presbyterian Church has only 230 which do not give £200, and only 160 which do not give £160. And to this general liberality it has been mainly owing that the latter has been able to raise the support of her ministry to a higher level than that of the Free Church.

But Mr. McLeod seems to think that the large number of aided congregations in the Free Church is an argument for a Sustentation Fund. He says that the Free Church had 600 congregations aided, and the United Presbyterian only 120. To be accurate, the former had over 700, the latter 230. But I may here state, what I intended to say farther on, that so far from this state of things being regarded as a reason for recommending a Sustentation Fund to the Presbyterian Church in Canada, former committees considered it the reverse. The natural tendency of ministers being paid out of a central fund, is to encourage congregations to rely upon it. This characteristic of human nature will work, and cause difficulties, under any scheme of aid-giving, but it has greater opportunity under the system of a central fund. The Free Church has largely overcome these difficulties. But still the result of the working of the two schemes appear in the different rates of giving in aid-receiving congregations, and in the much greater proportion of such under their scheme.

Mr. McLeod thinks that a Sustentation Fund will evoke greater liberality. The above facts shew the reverse as to the weaker congregations. But the same will be more apparent if we compare the giving of individual congregations. In the United Presbyterian Church there is not a congregation of 400 members which does not pay the full stipend of £200; there are in the Free Church congregations of four, five, and six hundred members which do not give £160, and draw aid from the Sustentation Fund, these not in the Highlands and Islands, of whose poverty we frequently hear, but in small towns, where the two bodies work side by side and are composed of much the same class of persons, the members of the United Presbyterian Church being generally in humbler circumstances. Such a state of things as this last would not be tolerated in the United Presbyterian Church, or any of the other dissenting bodies in Scotland. Now this was one reason why the former committees did not see it advisable to recommend a Sustentation Fund to the Presbyterian Church in Canada. We have not such a number of wealthy congregations from whom we can expect such liberality, and if we had we think it would be better to adopt that system by which the body of the congregations will be encouraged to rely upon their own efforts, rather than on the liberality of others.

I have thus discussed the main question as to the success of the two systems as thus worked out by these two Churches, and must now proceed to notice

Mr. McLeod's objections to a supplementary scheme. He says:—

"First, such a scheme destroys the principle of Presbyterian parity, makes an invidious distinction between the ministers of supplemented charges and those who are settled over the richer congregations. The supplemented minister is at the mercy of a committee of his brethren who often may abuse their power through failing to understand the minister's position, and may suddenly take away his supplement without just cause."

In what respect a supplementing fund destroys the parity of the Presbyterian ministry, Mr. McLeod has not chosen to inform us, and I am unable even to conjecture, where he can find anything in its working that has even the appearance of such an issue. A supplementing fund has simply to do with their pecuniary support, and instead of producing inequality, its whole operations are directed to the removing of inequalities, and bringing them as far as possible to a parity, by making the abundance of the richer portions of the Church a supply for the wants of the poorer. Will any man look at the position of the ministers of the Free and United Presbyterian Churches under their respective systems and shew where, in a single point, there is an inequality under the one scheme that is not under the other.

I confess to some surprise at Mr. McLeod's making the excessive power of a committee under a supplementing scheme, an argument for a Sustentation Fund, for if there is one Church scheme of modern times which more than another requires the constant and rigid exercise of power on the part of committees, it is a sustentation scheme. Take the Free Church system for example. From the twelve or more closely printed pages of "Moncrieff's Practice of the Free Church," referring to the Sustentation Fund and relative matters, we cull the following regulations: (1) While a Presbytery may commence a preaching station, it cannot erect a congregation, having a right to call a pastor, without the case passing under the consideration of the Sustentation Fund Committee. I venture to say, that no Presbytery in the United Presbyterian Church would be willing to submit to this, and I question if many in the Presbyterian Church of Canada, would like it. Then (2) even if the erection is approved, it by no means follows that the congregation should come on the Sustentation Fund. This would affect the interest of every minister upon the Fund. For this, therefore a complicated course is necessary, the case passing through the Sustentation Committee, the commission, and finally the General Assembly itself. Indeed, by these regulations only a very small number of new congregations can be received on the Fund in one year, so that some of them may have to wait years before attaining that position. And in poor Shetland, only three of the twelve charges can come upon the Fund at one time, and the ministers of the others must wait till one of these becomes vacant, when the senior minister attains the coveted position. (3) Every Presbytery is strictly prohibited from moderating a call in any congregation of the whole 1,000 in the body, until it has given satisfactory answers to queries addressed to them by the Sustentation Fund Committee, particularly as to the amount which they are to pay to the Sustentation Fund. I question if all Mr. McLeod's eloquence would persuade the members of Central Church, Toronto, that such an arrangement would be for their good. Then (4), if after the settlement of a minister, the congregation fails in paying the sum promised to the Sustentation Fund, the Committee again come in and deduct the deficiency from the payment to the minister. What worse than this could be done by a supplementing committee. Again (5), if after settlement, a congregation like Crescent street, should be found paying more than it ought to its minister, or what the Committee consider more than they ought to give, in proportion to what they are giving to the Sustentation Fund, it is the duty of the Committee to step in and if they obstinately persist in their course, bring them before the General Assembly, with what results I cannot even imagine. (6) Should the congregation desire a colleague, they cannot, even with the concurrence and approval of the Presbytery, take such a step without their proposed arrangements being submitted to the Sustentation Fund Committee, and obtaining its sanction. (7) In the case of a congregation becoming vacant the Sustentation Fund Committee must be at once informed of the fact, when it decides whether

the congregation shall be continued as a pastoral charge or not. And if it is, they deal with it anew as to the amount which it is to contribute to the Sustentation Fund. Thereafter it must go through the same regulations as before. I am aware that in some of the cases the final decision is with the supreme Court, as it is under the other system. At the last General Assembly the Committee reported against receiving on the platform of equal dividend two congregations, one of which had been erected into a pastoral charge in 1859 and received a minister in 1860, and the other had been erected in 1865, and received a minister in 1868, and they were accordingly still left out in the cold. But I do not recollect of a case in which the decision of the Committee was overturned by the General Assembly.

Now, I do not find fault with any of the powers here entrusted to committees. I do not share in the jealousy sometimes manifested regarding these important bodies. In this case I believe that in the efficient working of a Sustentation Fund, scarcely one of these regulations can be dispensed with. As to the first, for example, if a Presbytery have a right to erect a pastoral charge, it will be seen that they would have the power of taking a step which might affect the interest of all the ministers on the fund. Or again, take the fifth. If the large and wealthy congregations begin to expend their liberality on their own minister, instead of on the Sustentation Fund, what will become of the latter? And here I may observe, that without such a state of order and discipline in a Church commencing a Sustentation Fund, that such regulations would be not only submitted to but carried out with energy and zeal, success would be hopeless. But the point to be noted at present is, that the above statements shew that under a Sustentation Fund committees have not only all the powers which they have under a supplementing scheme, but a great deal more, and such powers as the members and congregations of bodies adopting a supplementing scheme would be very unwilling to yield to them. How much simpler the whole system, under a supplementing scheme, as that of the United Presbyterian Church, where, in the first place, the committee have no power to interfere with congregations paying their minister £200 per annum, except to get as much money out of them as they can, and in regard to the other 230, all they have to do is to distribute the money according to a few simple rules, which gauge the earnestness and liberality of congregations, special cases being decided by the Synod.

But the most astounding statement in Mr. McLeod's letters is his second objection, where he asserts that "a supplementing scheme really puts into the hand of a committee the patronage of all our weaker charges, and gives them, therefore, a power liable to abuse."

I hope, Mr. Editor, that you will give the benefit of your largest capitals to this amazing discovery. I have been thirty years a minister in the Lower Provinces, and during all that time familiar with the working of a supplementing scheme, first as part of the Home Mission, and again as a separate scheme, and never knew before that the Committee had "put into their hands the patronage of all the weaker charges." Indeed I never heard of a case in which anybody supposed that they had. Strange that not a minister or congregation ever discovered the fact till informed of it by Mr. McLeod, and actually believed that all the congregations of our Church had full liberty to call the minister that they pleased. I fear that in the Upper Province you were in equal ignorance. Confess, Mr. Editor, that you never knew till Mr. McLeod told you, that the Church had "really put into the hands of Dr. Cochrane and his Committee the patronage of all the weaker charges." And then, there is the United Presbyterian Church, which has been through all her history protesting against patronage, and professing to guard most carefully the freedom and purity of election of ministers by all her congregations, yet has been for years working a system which "really puts into the hands of a Committee the patronage of all weaker charges." And not one of her ministers or congregations ever knew of it, until the light was flashed upon them from across the Atlantic in the letters of Mr. McLeod. I hope that no person will be so presuming as to ask him to prove his assertion, or to shew how it is really so, when neither ministers nor people have ever perceived it. Has not Mr. McLeod said it?

But Mr. McLeod waxes triumphant on a view of

the operations of the Presbyterian Church of England, and regards all objections to his scheme as "wrecked" upon this rock. I so deeply sympathize with that Church in all her operations, and so heartily wish her success in the object, whatever plan she may adopt, that I am reluctant to say a word that might seem depreciatory of her work. But I must say that it is too soon to boast of her success in that respect. She started her Sustentation Fund very wisely by collecting a large reserve fund, and used all the eclat of the union for its promotion. But in 1878, the third year of its operations, they used up the most of a reserve fund of £2,300 with which they began the year, besides £500 of a grant from the United Presbyterian Church, although the whole sum required in aid of congregations was only £7,000. In 1879, the rest of the reserve fund was consumed, and before the end of the year the Committee were borrowing money to pay the dividends, and this year they intimate that unless friends come to their relief they will not be able to pay at the ordinary rates. I hope they will overcome their difficulties, but must say that the result hitherto does not encourage us to follow their example. And even if they were it would still remain a question whether their plan was the one best suited to our circumstances.

GEORGE PATTERSON.

PRINCIPAL GRANT AT THE PAN-PRESBYTERIAN COUNCIL.

MR. EDITOR,—Having been a visitor at the recent Council in Philadelphia, I read to my congregation a lecture upon the Council, in course of which the following passage occurred:

"Leaving out the orthodox brother who vouched for the orthodoxy of Professor Flint, of the remaining six only two gave 'an uncertain sound,' and their sound was not uncertain. It was too broadly certain. One of them began by expressing his entire concurrence with the Edinburgh Professor in the two points in which he had left the lines of orthodoxy. He pleaded for the widest liberty of thought within the Church. The cream of his statement is gathered up in this sentence, 'I believe that no true minister of Christ should secede from the Church if he believes himself faithful to the One to whom he took his ordination vows, the Head of the Church.' This is broad enough. I do not know if it would quite satisfy Dean Stanley, but it would at least go a considerable way towards that goal. It was spoken in response to a statement repeatedly made, and as often as made received by the Council and the attendant assembly with enthusiastic applause. Dr. Armstrong, the first disputant, had ended his statement with this sentence, 'a preacher cannot honestly remain in the Church while teaching doctrines which its members do not believe, but abhor.' Dr. Boggs eloquently declared that it was the duty of such a preacher, 'To come forth like a man and say that he could no longer accept the faith as he had signed it.' The defender of Mr. Flint's orthodoxy began by saying, 'I rise to speak as one who, feeling bound by the Confession I have signed can remain in the Church to which I belong only so long as I can honestly stand by and defend that Confession.' And Dr. De Witt said, 'Whenever a teacher propounds theories contrary to his subscription it is not only the privilege, but the duty of the Church to proceed to the exercise of discipline.' It was in the face of such sentiments as those, sentiments that carried to a remarkable extent the sympathies of the brilliant assembly that listened to them, that the speaker to whom I have referred without, or almost without approbation, said in the sentence I have quoted, 'I believe that no true minister of Christ should secede from the Church if he believe himself faithful to the One to whom he took his ordination vows, the Head of the Church.' Let us put the gentleman through his catechism and see what will come of that sentence. We ask him first, Are you aware that there are men holding the doctrine of universal salvation against the teaching of our Confession? He replies cheerfully, Yes! We ask him again, Do you think that a minister holding this opinion may believe himself faithful to the Head of the Church? To that he unhesitatingly replies, Yes! We ask him a third time, Then you think that a minister preaching Universalist doctrine ought to be retained within the Church? Most certainly! is his answer. Ah! is it so? we reply. We again approach him, You are aware, sir, that there are men who hold that there is no Holy Spirit, that that is merely a name for a divine influence? The

reply is immediately given, Yes, I am aware of it! Do you think we respond that one of those gentlemen can believe that he is faithful to the Head of the Church, while so holding and so teaching? Why, yes! says the Doctor, although this time there is some little sign of hesitation about him. Thank you, we say, then of course you think that a minister who holds and teaches that there is no Holy Spirit, ought to be retained in the Church? With an increase of hesitation the Doctor says, yes! and he is forced to do it. He cannot help himself; his sentence compels him to say it. Recognizing the Doctor's confusion, we return to the attack. It is delightful, we say, in those days of despicable equivocation to hear you speak so plainly, and your frankness encourages to ask you one more question. You know, Doctor, that there are some preachers who deny that Christ is truly God as well as man? You are, of course, aware of that fact, and besides, your extensive, profound erudition has of course made you aware that the denial of the true Godhead of our Saviour carries with it the denial of the orthodox doctrine of the atonement and the orthodox doctrine of justification by faith? Yes! replies the doctor, by observation and study I have arrived at the knowledge that it is as you say, that there are preachers who deny that our Saviour is truly God as well as man, and who as a consequence reject the orthodox doctrines of the atonement and justification by faith. It is observable, as the Doctor thus replies, that the hesitation of his manner increases, and he gives unmistakable signs of uneasiness. At the risk of being reckoned uncourteous we again ask him, Have your extensive study and observation convinced you that those who so hold and teach will say, 'We believe that we are faithful to the head of the Church.' We wait for a reply. The doctor pauses, evidently unwilling to give a reply, but at length under the pressure of his sentence he says, Yes! I know that they do so believe. Thank you, Doctor, we again reply, for your frankness. You will permit us to put one question more. It is your opinion that a person who so holds and so teaches ought not to secede from the Church, and that it would be an impropriety to exercise discipline upon him, that he should both remain and be retained within the Church? This, Doctor, is your opinion? You will please reply with the same frankness that you have hitherto shewn. But the Doctor does not reply. He looks flustered. He then mounts upon his high horse, and with great vehemence makes a long declamation of the vaguest kind. When he has exhausted himself we reply: My dear sir, all that is very indefinite. I have been able to extract no meaning from it. But your sentence is not vague. It is transparently clear, and if you refuse to say what your sentence implies you should say, then you will permit us to say it for you. By the glaring light of your sentence, you, sir, a teacher in the Presbyterian Church, occupying one of her most responsible positions, in violation of her Confession and your own subscription thereto, have declared in the most solemn and responsible circumstances in which the declaration could be made, that it is your opinion that a teacher may enunciate within her the doctrine of universal salvation, that there is no Holy Spirit, that there has been no incarnation, that the Church doctrine of the atonement is an absurdity, and the doctrine of justification by faith a delusion, that it would not be proper to exercise discipline upon him, and that it would not be consistent with his duty to secede. This is your reply. It is a reply wrung from you. Your sentence compels you to give it, and with this reply we dismiss you to your office to discharge the duties of your position with that measure of faithfulness to your ordination vows which the holding of such an opinion renders possible."

Mr. Editor, anyone who was at the Council or who read attentively the report of it, will recognize that the speaker alluded to in the preceding extract is Principal Grant, of Kingston. I have retained the extract for some time beside me, but the longer I retained it the more I felt the importance of the Church becoming aware if one occupying so important a position as the Principal really holds the views which his sentence implies that he holds. I can inform the Principal that his retraction of the sentence or a reasonable modification of it will be accepted with gratitude to the great Head of the Church by a larger constituency than possibly the Principal is aware of, and by none more sincerely than by him who has the honour, as he thinks truly, of signing himself

PHILALETHES.

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Edited by Rev. Wm. Inglis.

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EXTENSION OF MONTREAL COLLEGE.

WE are sure that all our readers will be greatly rejoiced to learn that through the enlightened liberality of Mr. David Morrice, of Montreal, the Presbyterian College of that city is to be provided with a suitable Convocation Hall, and is also to be so enlarged as to afford accommodation for other twenty-five or thirty students. Mr. Morrice in this affords a very worthy example, which we trust will be speedily followed by not a few of the wealthy men in the Presbyterian Church in Canada. Beginnings in this direction have already been made, but so far as we remember not on so extensive a scale as has in this case been adopted.

It is not very long since one of our shrewdest and most successful business men remarked that he often trembled to think of the extent of his own prosperity when he saw how utterly and how hopelessly very many of the children of the wealthy were going to utter ruin. There are plenty of ways in which the accumulations of wealth may be judiciously kept down, and the dangers this gentleman feared be greatly obviated by men wisely and prudently becoming their own executors, and disposing at any rate of part of their wealth in such a manner as shall greatly help the good cause, and so far preserve their children from the threatened demoralization and ruin.

PRESBYTERIAN FOREIGN MISSIONS

THE Foreign Mission work of our Church is receiving a mighty impetus from the visits being paid by Dr. Mackay to the different sections of the country. The interest awakened wherever the Doctor has spoken has been as deep as it has been widespread. Many have been led to take an interest in the missionary enterprise that hitherto have looked upon it with indifference, if not with positiveness and contempt; and very many of God's own people have been personally quickened and stimulated to an extent which they have not been backward both to acknowledge and rejoice in. Reluctantly, and at the last moment, we have been obliged to hold over till next week a communication from Pembroke, giving a very full account of the Doctor's visit to that town and of the great and, it is hoped, permanent interest in religious matters awakened in the community by his addresses. Still more wonderful intelligence comes from Montreal, where the usual Anniversary Missionary Meetings have been held, as mentioned in another part of this week's issue. We are assured that such meetings, both in point of numbers and in deep, ever-growing interest and enthusiasm, have never been held in that city. They commenced on the 23rd ult. with an audience of a thousand. On Wednesday the interest had so increased that fully 1,200 were present, and on Thursday evening, when the subject was Foreign Missions and the speakers were the Rev. Dr. Mackay and the Rev. Narayan Sheshadri, fully 1,600 were crowded into Erskine Church. Aisles, pulpit stairs, every available spot of standing room, being crowded to their fullest capacity. This immense audience exhibited throughout the entire evening an amount of interest and enthusiasm rarely, if ever, witnessed in Montreal. The collection amounted to \$400, but this was but a small matter compared with the great interest awakened, and, it is to be hoped, the permanent good effected. It may very reasonably be expected that in the places yet to be visited by Dr. Mackay the interest will always be in an increasing ratio. There will be the stimulus of pleased and devout expectation preceding the actual meetings, and this, combined with an ever-swelling tide of fervent, believing prayer, will make us all see greater things than these, that we may not only all marvel but unfeignedly rejoice, and with increased alacrity

and gladness go forward to the help of the Lord, to the help of the Lord against the mighty. The subsequent meetings held by Dr. Mackay were equally effective. In fact he has taken the city by storm, many very competent judges declaring that some of his efforts were equal in point of power to those of Dr. Dr. when at his best. This may perhaps be putting it rather too strongly, but it is at any rate an indication of the greatness of the excitement awakened, and let us hope of the permanent results for good.

"THE WHITE FIELDS OF FRANCE"

THE religious movements at present going on in France are very interesting in themselves, and may issue in very momentous political consequences in the not far off future. Very many have watched their movements with ever growing interest and delight, and very many more would do so, and by their prayers and contributions would willingly help them forward, were they only aware of what they are, and whither they tend. In order to diffuse such information, as would awaken their interest and secure the much needed co-operation, Mr. E. Revillaud and the Rev. George Dodds, from Paris, have for some time past been holding meetings in different parts of the United States, and are at present paying a short visit to this country with the same object in view. It is to be regretted that Mr. Revillaud was unable to remain any time in Ontario, or to hold any meetings in this Province, and that the visit of Mr. Dodds has also been limited to a few days. These few, however, have been utilized to the best advantage. Mr. Dodds gave a good many addresses in Toronto to large and interested meetings, and many will long remember his visit, and will henceforth think of France, and of God's work in that country, with much greater intelligence and with very deep and ever growing interest. We have not space at present to indicate, even in the most cursory manner, the character and extent of this great religious awakening which has been going on not only in Paris but throughout France for the last ten years, and especially for the last three. Everywhere the fields are white to the harvest. The sorrows and desolations of the Franco-Prussian war have in many ways resulted in great good to the conquered country and to multitudes of its people. They have made the frivolous more or less serious and thoughtful, and have brought many to feel, as they never felt before, that man cannot live by bread alone, and that if in this life only there is hope, then it may be gravely questioned whether indeed life is actually worth the living for at all. Openings for preaching the Gospel in that country are far more numerous than can be taken advantage of. Everywhere there is found a people prepared and ready, eagerly to hear, and in very many cases rejoicingly to accept, the message of great joy which shall be to all people. It is no vain, idle dream to look forward to France being at no distant day actively and intelligently Protestant and evangelically Christian. If that were the case, the whole face of things political in Europe, ay, in the whole world, would be changed and incalculably for the better. The influence in this way exerted on the French of Lower Canada would also be specially great and specially blessed. Old France could not receive the Gospel without the New likewise feeling its mighty quickening power, and with other and higher benefits there would in this way be brought round the full and satisfactory solution of the great and ever growing political difficulty which has so long puzzled our Canadian statesmen and has made the most thoughtful of our public men feel that in Quebec—as it has been, and is now—Canada has her "South," and "a South" instinct with as much perplexity and danger as ever was the other "South" to our neighbours across the line.

We shall take an early opportunity of giving a somewhat full account of this most interesting movement. In the meantime we have only to add that any contributions in aid of this work, sent either to the Rev. Mr. Parsons or the Rev. Mr. King, Toronto, will be duly forwarded to the proper quarter, and, if these gentlemen think it necessary, we shall be happy to publish a list of the sums received in the columns of THE PRESBYTERIAN.

WE regret to see that Rev. J. L. Stuart, of Trenton, has been again obliged to leave Canada for the winter on account of his health. We are sure he carries with him the strong sympathies of very many in this Province.

QUEEN'S COLLEGE.

The annual meeting of Queen's College Missionary Association was held in the College on Saturday, Nov. 13th. Mr. James Ross, B.A., Vice-President, occupied the chair, and opened the meeting with devotional exercises. The reports of the various officers were left over till next meeting. Several new members were elected upon conforming to the regulations of the Association.

The election of officers for the current session was then proceeded with and resulted as follows: President, Mr. James Ross, B.A.; Vice-President, Mr. Geo. McArthur; Recording Secretary, Mr. Jas. Murray; Corresponding Secretary, Mr. D. McTavish; Treasurer, Mr. L. W. Thorn; Librarian and Tract Distributor, Mr. John Young. Committee—Messrs. D. McCannel, B.A., and John Chisholm, B.A., from the Faculty of Theology, and Messrs. Sommerville and Moore from the Faculty of Arts.

It was decided that the meetings be held every second Saturday from this date in Principal Grant's class-room, and that those students who have been labouring during the past summer directly under the auspices of the Association report at the next regular meeting. A committee was appointed to confer with the Devotional Committee of the University Y.M.C.A. on the College Sabbath afternoon prayer meeting. The President and Messrs. Mason and McTavish were appointed a committee to make arrangements about supplying mission stations in and around Kingston. This first meeting was very enthusiastic, and augurs well for the success of the Association during the present session.—JAS. MURRAY, Rec. Sec., D. McTAVISH, Cor. Sec.

HOME MISSION FUND, 1880-81.

The following circular has been sent to all the ministers of our Church in Ontario and Quebec. We reprint it in our columns for the benefit of our membership. We feel assured that the expectations of the Committee will be more than realized during the present year:—

MY DEAR SIR,—As the time approaches when contributions for the various schemes of the Church are appropriated, and forwarded to the Treasurer, a brief statement of the work under the care of the Committee, and the present condition of the Fund, may be of use in presenting its claims to your congregation.

From the Report submitted to last General Assembly, we find that there are under the care of, and aided by, the Committee, 404 Mission Stations, and 105 Supplemented Congregations, representing 8,858 families, 11,128 communicants, and a Sabbath attendance of 28,122. These stations and congregations rise for the support of ordinances \$52,488 (independent of the aid given by the Committee), and, in almost every case, contribute to the different schemes of the Church. As in many of the newly opened stations in the North-West, it is impossible, to procure full statistics at once, these numbers may be regarded as somewhat below, rather than above, the facts of the case.

The generous response on the part of the Church last year, gives the Committee good grounds for hope that similar liberality will characterize the present. It is, however, to be borne in mind, that of the \$46,869 raised last year for Home Missions, there were special contributions amounting to \$6,396, and grants from British Churches amounting to \$2,905. Deducting these sums from the gross revenue, leaves \$36,567 as the contributions of the different Presbyteries. Unless a similar amount is aimed at this year, the Committee will not be able to discharge their obligations.

After a very careful revision of the grants, the Committee, at its recent meeting in October adopted the following resolution.

"The General Assembly, having enjoined the Home Mission Committee to equalize the revenue and expenditure of the Fund each year, the Committee, after careful consideration of the claims of the work, find that \$35,000 is the lowest sum with which the work can be efficiently carried on for the current year. They have made grants and assumed responsibilities to this extent in the confident hope that the required amount will be obtained, and they earnestly appeal to the Presbyteries and Sessions of the Church to use all diligence to secure liberal contributions, to enable the Committee to meet their liabilities and end the year free from debt."

The Committee feel assured, that all that is needed to secure liberal contributions to this Fund, is a plain

statement of the great work in which the Church is engaged, and the increasing demands and extent of the field. In proportion as we fail in the work of Home Missions, all the other schemes of the Church must necessarily suffer, whereas its vigorous prosecution will increase the revenues of all.

The very marked success which has attended our Home Mission operations in Manitoba, where we have now ninety stations, and in the Muskoka District, where we have nearly fifty, and the earnest pleadings of our representatives in these vast fields for additional missionaries, is not only cause for gratitude to God, but calls upon every lover of Zion, to put forth increased effort, in order to overtake the land that yet remains to be possessed.

As there is at present a balance against the Fund of \$14,500, may I request that contributions in aid of our Home Mission Scheme be forwarded to Dr. Reid at as early a date as possible.

WM. COCHRANE, *Com. Home Mis. Com.*
Brantford, Nov. 15, 1886.

MISSIONARY MEETING IN MONTREAL.

The second of the Anniversary Missionary Meetings of Montreal, was held there in Erskine Church, on the evening of Wednesday, the 24th ult. The subject was "French Evangelization," and the attendance very good, a considerable number of French Canadians being present.

The Rev. R. H. Warden took the chair, and was supported on the platform by Principal Dawson, Dr. Jenkins, Dr. Black, Dr. Stevenson, Mr. David Morrice and others.

After the opening exercises, the Chairman said the aim of the Association was to give French Canadians the pure religion of Jesus Christ, unadorned by human traditions and ordinances. The one and a half millions of French-speaking people in the Dominion were more widely scattered through the various provinces than was usually supposed, though it was only in Quebec that they preponderated. During recent years great strides had been made by the Presbyterian Church in reaching this class, and their efforts had been crowned with abundant success. There were now about fifty French speaking congregations in the Dominion, though forty-five years since not a solitary church would have been found. Five years ago they had occupied but nine fields, now the number had grown to forty-two, with fifty-one labourers wholly devoted to the work. Of these, some only spoke French, but eighteen of them could converse in both English and French. They also employed a large number of colporteurs, whose ranks were constantly being augmented, six having been added during the past week. The most recent development of the work, however, was the schools which they had taken over from the French-Canadian Missionary Society. Their value and importance could hardly be over-estimated. The present attendance of these schools was ninety-eight. There were seventy scholarships of \$50 each, and others were being added. He was happy to state that the funds of all departments of the work were in a good condition.

The Rev. Mr. Cruchet, one of the missionaries, wished to combat the popular error of supposing that it was as well to let the Roman Catholics alone. His father was a descendant of those remarkable people, the Waldenses, and his mother a convert from Roman Catholicism. He had been familiar from his youth with the doctrine and practice of that Church, and was fully persuaded that it was diametrically opposed to the most important truths of the Christian faith. Patriotism alone should induce English-speaking Protestants to come to the relief of the French Canadians, for was it not the aim of Great Britain to establish in Canada a homogeneous nationality, while the priests aimed at discouraging the settlement of any but those who were enslaved to their religious system? The speaker proceeded to quote statistics proving that the French-speaking population had been, and still was, vastly on the increase in the Province, from which he argued that unless Protestants bestirred themselves the influence of the priests over the French people would eventually lead to their expulsion from the Province. To bring about the fusion of the populations the speaker held that there was but one course open, namely, the evangelization of the French-speaking people. To effect this it would be necessary to enlarge their staff of workers, but the means hitherto used were well suited to the

subject in view. These had been enumerated by the Chairman, and all he would do was to refer more particularly to the colporteurs. These men often met with much opposition, sometimes to the extent of personal violence, but they were the pioneers of the work, and could not be dispensed with. If they found themselves well received in any place, they reported to headquarters, and soon a school is started, or cottage meetings are held, which usually lead to the formation of a church. Before this could be effected, however, the missionary had to raise the needful funds, which sometimes come so slowly that he felt constrained to meet much of the expenses out of his own scanty means. The speaker considered this part of the work should be undertaken by some other person than the missionary. The general results of the work had been very encouraging, though necessarily much of the fruit was lost to view. Their converts probably amounted to about 10,000 living, and half that number who had passed away during the past forty-five years. Of this 10,000, about 3,400 were under the Board of Missions, Father Chiniquy's large congregation being, of course, included in these figures. He regarded the future of the work as big with promise, and looked to see large accessions to their ranks from those French-Canadians who were turning away in disgust from the follies and pretensions of Rome, whose minds were not as yet made up as to where truth and rest were to be found. More schools were urgently needed; if they had twenty they could easily be filled, for it was not in their power at present to accommodate anything like the numbers who applied for admission. A French paper was also required, having for its special object the evangelization of the Canadians, which, if issued at a cheap rate, he believed would be heartily supported.

We are sorry we have not room for the other speeches of the evening, which were all excellent.

The Foreign Missionary Meeting was held on the 25th ult. in the same place, and was very large and enthusiastic, Dr. Mackay and Rev. Narayan Sheshadri delivering admirable addresses.

We are pleased to understand that Mr. Arthur Graham, of this city, has been appointed Editor of the "Canadian Illustrated News." His Toronto friends will heartily wish Mr. Graham all success in his new sphere of labour.

STATISTICS of Irish crime show that every ten thousand Presbyterians produced thirty-three criminals, the same number of Episcopalians produced fifty-three criminals; and the same number of Roman Catholics produced sixty-nine criminals. Of the Presbyterians the female prisoners are to the males only as one to five, of the Roman Catholics they are as two to three.

We understand that the Rev. Mr. Wright, late of Montreal, will be inducted into the charge of Knox Church, Stratford, on Wednesday next, the 8th inst., at half past two p.m. The Rev. Mr. McPherson will preside, the Rev. Mr. Kay will preach and address the congregation, and the Rev. Mr. Hall will deliver the usual charge to the minister. Very many friends in all parts of the Church will, we doubt not, wish Mr. Wright great comfort and success in his new sphere.

THE Rev. Principal Grant, D.D., has arranged for a series of discourses to be preached in the Hall of Queen's College on Sabbath afternoons, and which so far have been very successful. On Sabbath, the 28th ult., the preacher was the Rev. Robert Campbell, of Montreal, who discoursed from Hebrews xiii. 8. A little variety was given to this service by the preacher reading the twenty-second Psalm, and the congregation reading the responses, after which the *Magnificat* as taken from the first chapter of Luke's Gospel was sung by the choir, which is composed of students of the College. Rev. Principal Caven, D.D., of Knox College is announced to preach in the same place on Sabbath, 5th December.

THE second anniversary services in connection with the opening of St. James' Square Presbyterian Church, Toronto, were conducted last Sabbath by the Rev. A. B. Mackay, of Crescent street Church, Montreal, who preached both morning and evening to large and interested audiences. The collections, which were for the liquidation of the debt upon the church, amounted

to the handsome sum of \$216. On the following evening a very pleasant and largely attended social was held in the lecture room behind the church. Tea and coffee were served in the different parlours on the ground floor, and thereafter the audience, which completely filled the large lecture room upstairs, was addressed by the Rev. Messrs. King, Parsons and Dodds. Various pieces of vocal and instrumental music were also given very effectively by Messrs. Wright and Elliot, and by the Glee Club of Knox College and the church choir. In every respect the meeting was a great success. We believe fully \$200 were netted by it. This will also go to the reduction of the church debt.

THE Presbytery of Montreal, in parting with the Rev. Peter Wright as a co-presbyter, adopted the following minute: "That during his ministry of more than three years in Montreal the Rev. Mr. Wright's pulpit services have been marked by decided ability, evangelical power, and uniform fidelity; that he has discharged his pastoral duties with tender solicitude and unwearied care for the highest interests of all the members of the flock, and that his labours, through the Divine blessing, have been crowned with success, as shown by the large increase in the membership of the church, the flourishing state of the Sabbath school, and the self-denying liberality of the congregation. As a member of Presbytery he has given conscientious attendance upon its meetings, and has cheerfully undertaken and efficiently performed whatever work was laid upon him by this court. The Presbytery, while testifying to the happy fellowship which they have had with Mr. Wright, cannot but express that sense of the loss sustained by them and by the City of Montreal by the removal of a minister of such tried fidelity and scholarly attainments."

SABBATH the 14th ult., was a great day for the Presbyterians of North Westminister. Under the efficient ministry of the Rev. Francis Ballantyne, things have of late so prospered with this congregation and with that in the southern part of the township, associated with it, that it was some time ago felt that a new church was indispensable both for comfort and growth. The project was entered into not only heartily but with positive enthusiasm, and on the Sabbath mentioned above, the new edifice was opened for public worship by the Rev. Professor McLaren preaching two appropriate sermons to overflowing and delighted audiences. On the following Monday evening a social meeting was held, but without any of the usual edibles and drinkables, and without any fixed charge being made for admission. The new church was again filled to its utmost capacity, and a very pleasant evening was spent in listening to some choice music provided by the choir of St. Andrew's Church, London—the members of which, accompanied by a goodly number of the London friends, favoured the meeting with their presence and assistance—and to appropriate and useful speeches delivered by the Rev. Messrs. Fraser of St. Thomas, Cuthbertson of Wyoming, Inglis of Toronto, and Hall of Missouri. The financial statement read by the pastor, who occupied the chair, was of the most gratifying description. From this it appeared that after meeting every liability in connection with the new church, there would be a surplus of from \$170 to \$200 cash on hand. It is but seldom that such a statement has to be made in connection with church building, and no doubt the congregation will thus be encouraged to proceed without delay to the erection of suitable premises for Sabbath school and other church purposes. When this is done and the manse improved, as it will be next summer, the Presbyterians at Wilton Grove will have one of the nicest and most commodious church properties to be found in any part of, at any rate, rural Canada. The church just erected is an exceedingly handsome and commodious one. It has cost between four and five thousand dollars, and every part of the work has been done with care and skill. In short it would be a credit to any congregation in Canada, whether in city, town or country. We are sure very many will not cordially wish the Presbyterians of Westminister all the comfort and spiritual prosperity they can desire in their new church home with the added hope that as a token of that prosperity they will be found doing more and more to assist those who are not so favourably situated as they are. We are glad to know that their church building has not interfered with their missionary contributions. Quite the reverse. It would have been a bad sign if it had.

MISSIONARY MEETING IN MONTREAL.

The attendance in Frskine Church, Montreal, on Tuesday last, at the Presbyterian Home Mission anniversary, was very large, the spacious edifice being comfortably filled upstairs and down. Upon the platform were Rev. Narayan Sheshadri, a converted Brahmin, Dr. Mackay from China, Dr. Jenkins, the Rev. Messrs. Cruickshank and Wright, and other ministers and gentlemen. Mr. David Morrice occupied the chair.

In his opening remarks the chairman stated the object of the Mission to be the extension of the Redeemer's kingdom throughout the Dominion of Canada. The field of operation was therefore wide, and there was plenty of ground yet remaining to be occupied. Its area was ever enlarging as fresh districts became settled, and their aim was to keep pace with the emigration movement. Already the Board of Missions had occupied many newly developed settlements in Muskoka and Manitoba, but the peopling of these vast territories was proceeding at such a surprising rate that it would require their most strenuous efforts to keep pace with it. The work of Home Missions had most pressing claims upon their attention. It was emphatically their own work; it was at their very door; and if they did not show diligence in this department of Christian missions, how could they reasonably go forth to labour amongst the heathen of other lands? He was glad to be able to state there had been no falling off in the interest shown in Home Missions of late. Last year a sum of \$60,000 had been subscribed for this object, which had enabled them to employ 250 labourers, either ordained ministers or students. To the credit of the latter he would say that thirty-five had gone forth from this city alone during the past summer to preach in the Lower Provinces and elsewhere, and their labours had been abundantly owned by God. As chairman of the Board of Management of the Montreal College he wished to state that there was great lack of accommodation for the students, the number of professorships was quite inadequate to their requirements, and a larger library had become imperative. He appealed to those present to remove these hindrances to its wider influence.

The Rev. Mr. Cruickshank, of Point St. Charles, was the next speaker. He sought to emphasize what had been said regarding the vast extent of the Home Mission field by glancing at the places already occupied by the Board. In the far East was Newfoundland, on the southern side of which a church had originated through the settling of a party of lumbermen. On the north, at the Copperfield mines, a church had been built by the proprietors three years ago for the miners, which was now in part supported from the funds of the Board. In the Maritime Provinces proper there were fifty or sixty supplemented charges and fourteen mission stations. Whilst the former guaranteed \$200 per annum toward supporting their minister, besides contributions from each family and communicant, the mission stations were in nearly every case wholly supported by the Society. The most complex field was the Province of Quebec, owing to the preponderance of the Roman Catholics and the wholesale defection to that Church of "Macs" who were once staunch Presbyterians. The denomination was continually losing ground owing to this and the constant outflow of emigrants to the North-West and elsewhere. Up the St. Lawrence, Gatineau and Ottawa Rivers the land had, however, become dotted all over with mission stations, and in the far west they had been equally successful. In the newer settlements of the North-West and elsewhere they were content with log huts for churches, and these rude structures had other recommendations beside economy. It was always sought to erect alongside them a little cottage for the minister, the necessity of which provision was apparent when the smallness of their salaries was taken into account. The speaker thought that the appointment of a travelling superintendent to visit these stations and supplemented charges, would be very desirable, as his personal observations would greatly help the Board to determine the amount and kind of help each place was entitled to. But the Committee were unwilling to incur any new expenses which was not specially provided for, and the general funds were too low to think of appropriating them to this purpose.

Rev. Mr. Wright, late of Chalmers' Church, said that the Home Missions and college work were so

closely bound together that they could be well taken together. The Home Missions were divided into the Eastern and Western divisions. He would speak of the Western section. Of supplemented congregations in six charges in Quebec, Ontario, and the North-West they had 108 churches. Ordinances were administered to 3,500, and nearly 12,000 people heard the Word at these churches. They contributed \$3,409 to the Church funds, and got over \$10,000 from the fund, so that what they cost should be deducted. \$600 a year was hardly enough for a minister of one of these supplemental congregations. One minister had been questioned by an Ontario man as to how he could live on the amount. He was perfectly amazed and horrified when the minister gave him as an answer his weekly household history. Rev. Mr. Wright gave further statistics of the mission stations in Ontario, 120 in all, with 318 preaching stations, 4,343 families, 4,000 communicants, and who paid \$22,000 and received help to the extent of \$16,500. The great mission field was in the North-West, and had mostly grown up in the last ten years. There were 22 missionaries in that section, but twice as many were required. Freely they had received and freely they should give. They should send the glad tidings, not alone to Protestants but to Catholics also, because every heart should beat in union with Christ. There was no better evidence of a healthy, vigorous church than was evidenced by its work and gifts of love to Christ, that were brought and laid upon God's altar. No man in a community of reputed piety, who was not a lover of missions, could be regarded without suspicion, and he (Mr. Wright) said this with his knowledge that they could say nothing out of God's hearing. There was something else besides money wanted for the educational department of the work. They wanted men, not drones or dreamers. If they wished to succeed in missions they must have men of the right stamp, and to shew him Gospel fields that were not progressive was to shew him drones or sticks of ministers. The Church had honoured the constituencies of Montreal by giving them one of the colleges for the education of men, strong, true to the doctrines which the Church believed, and who would teach nothing else. Montreal must support it. The College in the past could shew the result of the work done by it, dotted over the Province of Ontario, seventeen churches built by the students of this College. These were adding to the Church stones that were live, and would yet give proof of that life. There were thirteen of them who spoke French and English. These were settled in the Province of Quebec, where they were required. They wanted an educated ministry. He denied that the disciples were uneducated men, and held that ministers of the present day required the best education. They had 21 scholarships of from \$45 to \$100. They had a large library. It was true they had no place to put it, but they would soon have such. In 1868 the College had been started in the basement of the very church which his hearers sat in, with Dr. McVicar as the sole professor. He looked forward to the time when the Montreal Presbyterian College would be able to stand against the assaults upon their Church which he saw in the future. He would not have a house for fossils, but would have a place for books, and plenty of room for students. He hoped and prayed that the day was not far distant when the Spirit of God would move the wealthy to come forward and invest their wealth in the College, thus giving to it the accommodation so much required.

The eighteenth Paraphrase was then sung, and the chairman introduced the Rev. Narayan Sheshadri, the converted Brahmin from India. He said that when he was first converted he had been very much amused at the term "Home Mission," and wondered what it could mean. He could not understand how there should be need for such work among a people he previously believed to be one great family—the children of God. A closer acquaintance, however, with the Christian race convinced him that there really existed as much necessity for home as for foreign missions. He believed that when we had fully equipped Home Missions, and accomplished all that could be accomplished for Home Missions, there would be no lack of support for Foreign Missions, because one was inseparable from and dependent upon the other. He saw as he came through the country that there were other than heathens who must be taught the Gospel. This class he would call "baptized heathens." He recently met one of these upon a ferry

boat, and pointing to a stream of people going on board a boat demanded, "What are these people doing? Where are they coming from?" "Oh, they have been to church to hear you, and now they are going on a picnic," was the reply. "But are they not aware that they are transgressing the law of God in so doing? He gave them six days to labour, and the seventh to rest and keep holy. Animals required some such rest, and why not men, who were endowed so highly with reason and sense?" But the young man replied that he saw no harm in a picnic. Young men met to admire young women, and the latter to like the young men. By-and-by there was a proposal of marriage, and couples would settle down and join some church, and hope for the grace of God to come upon them after a time. These he called "baptized heathens." It was this kind of difficulty that made Home Missions necessary. Speaking of the Europeans he met in Hong Kong, Bombay, Peking, and other eastern cities, the speaker held their impious conduct to be the greatest obstacles which Christian missionaries had to fight. If Home Missions did their duty there again would be an obstacle removed from the path of Foreign Missions. He was aware that the Lord had been educating the Church for over 1,800 years. The Church was slow to believe, yet it had gained wonderfully. He remembered having heard that a clergyman once preached a sermon against a good Protestant Queen, supposed to be bent upon marrying a Roman Catholic. He had the sermon printed and scattered through the land. The Queen caused the poor printer's hands to be stricken off. Should Queen Victoria do so to-day how long would she sit on the throne? He saw this in the altered position of things a great advance for liberty of religion and conscience. The speaker then went on to speak of the work done in his own home in India, and shewed the march of religious toleration to have been great. He did his work in the midst of a Mussulman territory, entirely unmolested, and was there not evidence of marvellous progress in such a fact? He continued at some length, and counselled the pushing to a successful issue of every branch of the home mission work.

After a collection had been taken up, the Rev. Dr. Mackay, of Formosa, delivered a brief but earnest address, in which he stated his conviction that the Church of Christ in Canada had fallen into a very wordly condition, from which she needed to be aroused by a deep and widespread revival. The missionary denounced in no measured terms the spirit of pleasure-seeking and cold formality, and concluded by a pointed Gospel address to the unconverted present in the congregation.

The doxology and benediction concluded the meeting.

PRESBYTERY OF TORONTO.—This Presbytery met at Streetsville, on Thursday, 18th inst., for the purpose of inducting Rev. W. McWilliam, M.A., LL.B., late of Alnwick and Bethesda, into the pastoral charge vacant since the lamented death of Rev. James Breckenridge last December. A good congregation assembled in the church. The sermon by the Moderator, Rev. John Smith, on Mark xiii. 34, "To every man his work," was stirring and practical. After the usual form of induction, Rev. J. Pringle of Brampton, addressed the minister, and the Rev. R. D. Fraser the people, in appropriate terms. Mr. McWilliam received a warm welcome from his people as they retired, and was present in the evening at a large gathering which contained a good sprinkling of friends from other denominations in the village. The most complete arrangements had been made for this social meeting by the ladies of the congregation. The renovation which the audience-room of the church has undergone, and the modernizing of the pulpit, added not a little to the comfort of those present. The characteristic opening and closing addresses of the chairman, Mr. Simpson, as well as the addresses of the new pastor, and of Mr. Brown of the Canada Methodist Church, and Messrs. John Smith and R. D. Fraser, were well received by the audience. The choir of the church rendered several choice anthems in good style. Mr. McWilliam comes into an important field in response to a hearty and unanimous call. His reputation as a scholar and preacher, and his long and successful pastorate in his late charge, point him out as a worthy successor to one whose name will long be held in remembrance throughout the Church as a prince in Israel.

CHOICE LITERATURE.

A DAY OF FATE.

BY REV. H. F. ROR.

BOOK FIRST—CHAPTER VI.—Continued.

Adah laughed openly at her suitor's con-tin-uation, and the mouths of the o h is were twinc'ing. With the complexion of the rose at his button-hole Mr. Jones said, a trifle vindictively,

"I thought the paragraph might refer to you, sir, you seem so slightly hurt."

"I don't like to contradict you, but I cannot be this ingenious youth who se matrimonial enterprise so deeply interests you, since I am not married and I was hurt severely."

"Thee had been overworking," said Mrs. Yocomb kindly. "Working foolishly rather. I thought I had broken down, but sleep and your kindness have so revived me that I scarcely know myself. Are you accustomed to take in tramps from New York?"

"That depends somewhat upon the tramps. I think the right leadings are given us."

"If good leadings constitute a Friend, I am one to-day, for I have been led to your home."

"Now I'm moved to preach a little," said Mr. Yocomb. "Richard Morton, does thee realize the sin and folly of overwork? If thee works for thyself it is folly. If thee toils for the good of the world, an' art able to do the world any good, it is sin; if there are loved ones dependent on thee, thee may do them a wrong for which there is no remedy. Thee looks to me like a man who has been over-doing."

"Unfortunately there's no one dependent on me, and I fear I have not had the world's welfare very greatly at heart. I have learned that I was becoming my own worst enemy, and so must plead guilty of folly."

"Well, thee doesn't look as if thee had sinned away thy day of grace yet. If thee'll take roast-beef and communion sense as thy medicine, thee'll see my years and vigour."

"Richard Morton," said his wife, with a gentle gravity, "never let any one make thee believe that thee has sinned away thy day of grace."

"Mother, thee's very weak on the 'terrors of the law.' Thee's always for coaxing the transgressors out of the broad road. Thee's latitudinarian; now I!"

"And thee's little queer, father."

"Emily Warren, an I queer?"

"You are very sound and sensible in your advice to Mr. Morton," she replied. "One may very easily sin against life and health by and the point of remedy. I should judge from Mr. Morton's words that he is in danger."

"Now, mother, thee sees that Emily Warren believes in the terrors of the law."

"Thee wouldn't be a very good one at enforcing them, Emily," said Mrs. Yocomb, nodding her head smilingly toward her favourite.

"The troubles," said Miss Warren a little sadly, "that some laws enforce themselves. I know of so many worn-out people in N. w York, both men and women, that I wish that Mr. Yocomb's words were printed at the head of all our leading newspapers."

"Yes," said Mr. Yocomb, "if editors and newspaper writers were only as eager to quiet the people as they are to keep up the hub-bub of the world, they might make their calling a useful one. It almost takes away my breath to read some of our great journals."

"Do you not think laziness the one pre-eminent vice of the world?"

"Not of native-born Americans. I think restlessness, nervous activity, is the vice of our age. I am out of the whirl, and can see it all the more clearly. Thee admits that thy city life was killing thee—I know it would kill me in a month."

"I would like to have a chance to be killed by it," said Adah, with a sigh.

"Thy absence would be fatal to some in the country." I heard Silas Jones remark, and with a look designed to be very reproachful.

"Don't tell me that. Melissa Bunting would soon console thee."

"Thee stands city life quite well, Emily," said Mrs. Yocomb.

"Yes, better than I once did. I am learning how to live there and still enjoy a little of your quiet; but were it not for my long summers in the country I fear it would go hard with me also."

"You have suggested my remedy," I said. "My business does not permit much chance for rest, unless it is taken resolutely; and, like many other sinners, I have great reforms in contemplation."

"It must be a dreadful business that came so near killing you," Adah remarked, looking at me curiously. "What can it be?"

Mrs. Yocomb glanced at her daughter reprovingly, but Miss Warren's eyes were dancing, and I saw she was enjoying my rather blank look immensely.

I decided, however, that honesty and audacity would be my best allies, and at the same time I hoped to punish Adah a little through her curiosity.

"I must admit that it is a dreadful business. Deeds of darkness occupy much of my time; and when good, honest men, like your father, are asleep, my brain and hand are busiest. Now you see what a suspicious character your father and mother have harboured in their unquestioning hospitality."

The young lady looked at me with a thoroughly perplexed and half-alarm'd expression.

"My gracious!" she exclaimed, "What do you do?"

"You do not look as if 'inclined to mercy,'" I replied, "Mr. Yocomb and Miss Warren believe in the terrors of the law, so I have decided to make a full confession to Mrs. Yocomb after supper. I think that I am one of the 'transgressors' that she could 'coax.'"

After a momentary and puzzled glance at my laughing critic, Mrs. Yocomb said,

"Emily Warren knows thy secret."

"So you have told Emily Warren, but will not tell us," Adah complained, in a piqued tone and manner.

"Indeed, you are mistaken. Miss Warren found me out by intuition. I am learning that there is no occasion to tell her things; she sees them."

Mr. Yocomb's face wore a decidedly puzzled look, and contained also the suggestion of an apt guess.

"Well," he said, "thee has shewn the shrewdness of an editor, and a Yankee one at that."

Miss Warren now laughed outright.

"Thee thinks," she continued, "that if thee gets mother on thy side thee's safe. I guess I'll adopt a common editorial policy, and sit safely on the fence till I hear what mother says to thy confession."

"Are you laughing at me?" I asked Miss Warren, with an injured air.

"To think that one of your calling should have got into such a dilemma!" she said, in a low tone. "It's delicious!"

"My cheeks may become bronzed but never brazen, Miss Warren. My guiltlessness should touch your sympathies."

"Well," said Adah, with rather a spiteful look at Miss Warren, "I'm glad I've not got a prying disposition. I talked with you half the afternoon and did not find you out."

Even Mrs. Yocomb laughed at this.

"Now, Miss Warren," I said, turning to her with a triumphant look, "I hope you feel properly quenched."

"Is there any record of your crime, or misfortune, or whatever it may be, in Miss Warren's newspaper?" asked Silas Jones, with a slight sneer.

"Yes, sir, of both, if the truth must be told," I replied. "That is the way she found me out."

This unexpected admission increased the perplexity all around, and also added to Miss Warren's merriment.

"Where is the paper?" said Adah quickly.

At this peculiar proof of his daughter's indifference Mr. Yocomb fairly exhaled with laughter. He seemingly shared his wife's confidence in Miss Warren to that degree that the young lady's knowledge of my business, combined with her manner, was a guarantee against anything seriously wrong. Moreover, the young girl's laugh was singularly contagious. Its spontaneity and heartiness were irresistible, and I feared that her singing would not be half so musical.

"Richard Morton," said Mrs. Yocomb, rising, "if thee wishes to free thy mind, or conscience, or heart, I will now give thee an opportunity."

"My fate is in your hands. If you send me back to my old life and work I will go at once."

"Ah!" exclaimed Miss Warren, in mock gravity, "now there is a touch of tragedy in your words. Must we all hold our breaths till you return, absolved or condemned?"

"And were I condemned would you breathe freely?"

"Yes, indeed I would, if Mrs. Yocomb condemned you. But after my sense of justice was satisfied I might be moved to pity."

"And you think I may become a pitiable object?"

"You would be, indeed, if Mrs. Yocomb condemned you."

"Lead on," I exclaimed, with a gesture of mock tragedy; "this is the hour of destiny."

CHAPTER VII.—A FRIEND.

"Richard Morton," said Mrs. Yocomb, as she sat down encouragingly near me in the low-studded parlour, "thee does not look unto my eyes as if thee had a great burden on thy conscience."

"I have a great fear in my heart," I said.

"The two should go together," she remarked a little gravely; "and strength will be given thee to cast away both."

The spirit of jesting left me at once, and I know that I looked into her kind motherly face very wistfully and appealingly. After a moment I asked,

"Mrs. Yocomb, did you ever treat an utter stranger so kindly before?"

"I think so," she said, with a smile. "Emily Warren came to us an entire stranger, and we already love her very much."

"I can understand that. Miss Warren is a genuine woman—one after your own heart. I was not long in finding that out. But I am a man of the world, and you must have noted the fact from the first."

"Richard Morton, supposing thee is a sinner above all others in Galilee, where do I find a warrant for the 'I am better than thou' spirit?"

She said these words so gently and sincerely that they touched my very soul, and I exclaimed,

"It evil had been my choice a thousand years, you might win me from it."

She shook her head gravely as she said,

"Thee doesn't understand. Weak is the arm of flesh."

"But kindness and charity are omnipotent."

"Yes, if thee turns to Omnipotence for them. But far be it from me to judge thee, Richard Morton. Because thee does not walk just where I am walking is no proof that thou art not a pilgrim."

"I must tell you in all sincerity that I am not. My brain, heart and soul have been absorbed by the world, and not by its best things either. Fifteen years ago, when scarcely more than a child, I was left alone in it. I have feared it inexpressibly, and with good reason. I have fought it, and have often been worsted. At times I have hated it; but as I began to succeed I learned to love it, and to serve it with an ambition that gave me so little respite that yesterday I thought that I was a broken and worn-out man. If ever the world had a slave, I am one; but there have been times during this June day when I earnestly wished that I might break my chains; and your serene, kindly face, that is in such blessed contrast to its shrewd, exacting, and merciless spirit, gave hope from the first."

"So thee has been alone in the world since thee was a

little boy," she said, in a tone that seemed the echo of my dead mother's voice.

"Since I was twelve years of age," I replied, after a moment, and looking away. I could not meet her kind eyes as I added, "My mother's memory has been the one good, sacred influence of my life; but I have not been so true to it as I ought to have been—nothing like so true."

"Has thee no near friend, or relatives?"

"I have acquaintances by the hundred, but there is no one to whom I could speak as I have to you, whom I have known but a few hours. A man has intuitions sometimes as well as a woman."

"How strange it all is!" said Mrs. Yocomb, with a sigh, and looking absently out of the window to where the sun glowed not far above the horizon. It level rays lighted up her face, making it so beautiful and noble that I felt assured that I had come to the right one for light and guidance. "Every heart seems to have its burden when the whole truth is known," she added meditatively. "I wonder if any are exempt. Thee seemed indeed a man of the world when jesting at the table, but now I see thy true self. Thee is right, Richard Morton; thee can speak to me as to thy friend."

"I fear your surmise is true, Mrs. Yocomb, for in two instances to-day have I caught glimpses of burdens heavier than mine."

She looked at me hastily, and her face grew pale. I relieved her by quietly continuing,

"Whether you have a burden on your heart or not, one thing I know to be true—the burdened in heart or conscience would instinctively turn to you. I am conscious that it is this vital difference between your spirit and that of the world which leads me to speak as I do. Except as we master and hold our own in the world, it informs us that we are of little account—one of millions; and our burdens and sorrows are treated as sickly sentimentalities. There is no isolation more perfect than that of a man of the world among people of his own kind, with whom manifestations of feeling are weaknesses, securing prompt ridicule. Reticence, a shrewd alertness to the main chance of the hour, and the spirit of the entire proverb, 'Every man for himself,' become such fixed characteristics that I suppose there is danger that the deepest springs in one's nature may dry up, and no Attestan shaft of mercy or truth be able to find anything in a man's soul save arid selfishness. In spite of all that conscience can say against me—and it can say very much—I feel sure that I have not yet reached that hopeless condition."

"No, Richard Morton, thee has not."

"I honestly hope I never may, and yet I fear it. Perhaps the turning-point has come when I must resolutely look my old life and its tendencies in the face and as resolutely work out such changes as true manhood requires. If you will permit a metaphor, I feel like a shipmaster whom a long-continued and relentless gale has driven into an unexpected and quiet harbour. Before I put to sea again I would like to rest, make repairs, and get my true bearings, otherwise I may make shipwreck altogether. And so, impelled by my stress and need, I venture to ask if you will permit me to become an inmate of your home for a time on terms similar to those that you have made with Miss Warren. That you may very naturally decline is the ground of the fear to which I referred."

"Richard Morton," said the old lady heartily, "thee's welcome to stay with us as long as thee pleases, and to come whenever thee can. The leadings in this case are plain, and I shall pray the kind Heavenly Father that all thy hopes may be realized."

"One has been realized truly. You cannot know how grateful I am."

"Thee's welcome, surely, and father will tell thee so too. Come," and she led me out to the farther end of the veranda, where Mr. Yocomb sat with Miss Warren, his daughters, and Silas Jones grouped near him.

"Well," exclaimed Adah eagerly, "what is Mr. Morton's calling? It must, indeed, be a dreadful business, since you have had such a long and serious time."

Mrs. Yocomb looked at me a little blankly.

"I declare," I exclaimed, laughing, "I forgot to tell you."

"Forgot to tell!" cried Adah. "Why, what on earth did you tell? There is nothing about you in this paper, that I can find."

Mr. Yocomb looked perplexed, and I saw Miss Warren's quick glance at Mrs. Yocomb, who smiled back reassuringly.

"Father," she said, "Richard Morton wishes to stay with us for a time. I have told him that he was welcome, and that thee would tell him so too. I think thee will. Thee may ask him any questions thee pleases. I am satisfied."

"Thee is mistress of thy home, mother, and if thee's satisfied I am. Richard Morton, thee's welcome. Thee was wise to get mother on thy side."

"So I instinctively felt ever since I saw her at the meeting-house door."

"Perhaps mother gave thee a bit of a sermon?"

"She has given me two things that a man can't be a man without—hope and courage."

"Well, thee does kind of look as if thee had plucked up heart."

"You, too, are catching the infection of this home," Miss Warren said, in a low voice, as she stood near me.

"So soon? I feel that I shall need an exposure of several weeks. There is now but one obstacle in the way."

"Ah, yes! I remember what you said. It's time you explained."

"Not yet." And I turned and answered Adah's perplexed and frowning brow.

"You will find me in that paper, Miss Adah, as one of its chief faults. I am one of its editors, and this fact will reveal to you the calling from which I and many others, no doubt, have suffered. Thus you see that, after all, I have revealed my secret to you only. To your mother I revealed myself. I hope, sir, you will not reverse your decision?" I said to Mr. Yocomb.

(To be continued.)

MINISTERS AND CHURCHES.

THE annual collection on behalf of Foreign Missions was made in the Crescent street Church, Montreal, on a recent Sabbath. The pastor asked for \$500, and the people nobly responded by contributing \$507. This Sabbath collection is in addition to the contributions of the missionary society of the congregation for Foreign Missions.

At a meeting of the Presbyterian Board of French Evangelization held last week it was agreed largely to increase the staff of labourers, and six of the experienced colporteurs of the French Canadian Missionary Society were engaged, to begin work on the 1st of December. There are now about fifty missionaries, including colporteurs and teachers, in connection with the Presbyterian Church's Board of French Evangelization.

SINCE the settlement of the Rev. W. R. Cruickshank as pastor in St. Matthew's Church, Point St. Charles, Montreal, nearly two weeks ago, this congregation has almost doubled its membership. The entire indebtedness upon the church property has been not only subscribed, but nearly all paid, and before Christmas the congregation will be free from debt. They recently increased the pastor's salary by \$200 per annum. The need of increased accommodation is greatly felt, and the congregation will soon require to consider the propriety of erecting a larger church building. A bazaar held on the evening of Wednesday week proved a great success.

THE well-known mission schools of Pointe-aux-Trembles, which were in July last transferred to the Board of French Evangelization of the Presbyterian Church in Canada, were opened for the current session on the 15th of October. There were two hundred applications for admission. One hundred and ten of these were granted, and the attendance at present is ninety-eight. Of this number sixty are boys and thirty-eight girls. The cost of each pupil is about \$50 per session. The Committee are endeavouring to maintain the schools by means of scholarships of \$50 each. Already upward of sixty scholarships have been pledged by Sabbath schools and private friends of the good work, and the Committee are at present appealing for the additional amount necessary to support the institution. Contributions should be forwarded to the Treasurer, the Rev. R. H. Warden, 260 St. James street, Montreal.

AS announced, the new Presbyterian church at Woodland, Egremont, was opened for divine worship on the 21st ult. In the morning at eleven o'clock Rev. J. A. Murray, of London, formerly pastor of St. Andrew's and Woodland churches, preached from John iii. 16; Rev. D. Fraser offered the dedicatory prayer and otherwise assisted in the service. In the afternoon at three o'clock Mr. Murray took charge of the entire service, preaching from Col. i, 12, and in the evening Rev. George Buggin, of Mount Forest, preached, choosing for the foundation of his remarks Gal. vi. 4. The several services were well attended. Collections were taken up, the total amounting to about \$72. The following Monday evening a tea meeting was held, a large number being in attendance, notwithstanding the very rough state of the roads. There was among those present a fair sprinkling of Mount Foresters. The supper was served in the old church, and was all that could be wished for. After supper an adjournment took place to the new edifice, where the meeting was called to order by the pastor, who took the chair. After a few remarks, appropriate to the occasion, by the chairman, timely addresses were delivered by the following gentlemen in the order given: Rev. Messrs. Straith and Tucker, of Holstein; Rev. J. Morrison, Cedarville; Mayor Swan and Jas. Scott, Mount Forest; Reeve Murdoch, Egremont, and Rev. J. A. Murray, of London. Some anthems were rendered during the evening by St. Andrew's church choir in fine style, Miss Swan presiding at the organ. All present appeared to enjoy themselves, and about \$100 was added to the funds of the congregation.

OUR readers are aware that the Rev. John Anderson some time ago demitted his charge of River street Presbyterian congregation, Paris, on account of the long and severe illness of Mrs. Anderson, and that the demission was in due time accepted by the local Presbytery, to take effect after the third Sabbath of November. Last Friday a congregational social was

held in the River street Church, to take good-bye of Mr. Anderson and wish him all manner of prosperity in his future course. The social was largely attended both by members of the congregation and by other friends in Paris and neighbourhood. The Rev. Mr. McMullen occupied the chair, and was supported by the Rev. John Thomson, of Ayr, and Rev. Messrs. McLeod, Grant, Allworth, and Ross, of Paris. In the course of the evening a very affectionate address from the congregation, accompanied by a well filled purse, was presented to the guest of the evening. In acknowledging the presentation, Mr. Anderson said that he was quite unprepared for this episode, having received no previous intimation of it. He adverted to his demission and its cause. It was painful, yet at the same time satisfactory, that it was occasioned by no such difficulties as frequently lead to ministers withdrawing from their pastoral charges. They parted with mutual confidence in each other, and he could only thank them, as he did most sincerely, for their uniform kindness and courtesy, and for the proof that he still loved in their affectionate regards. All the speakers testified to the high place which Mr. Anderson occupied in the respect and affection of the community, and after a very enjoyable evening had been spent the meeting separated with the usual votes of thanks, etc. On Sabbath last Mr. Anderson preached his farewell discourses to large and deeply interested audiences. We are sure he carries with him the cordial regards of very many friends, not only in Paris, but in many other parts of the Province.

THE Presbytery of Guelph met in the church of the First Congregation on Tuesday, the 16th November, Mr. J. K. Smith, Moderator. After the opening exercises, making up the roll, and reading the minutes of the last meeting, some time was spent in examining the statistical and financial reports of congregations in the bounds, as published in the minutes of last General Assembly. The committee appointed to arrange for holding a Presbyterial Sabbath School Conference gave in their report, which was adopted. The remit on a Sustentation or Supplemental Fund, sent down by the General Assembly, was taken up, and after due deliberation, it was agreed to disapprove of the establishment of a Sustentation Fund in the meantime, and recommend the adoption of a Supplemental. The Clerk reported that he had, according to instructions, issued notices to congregations of the claims against them for certain funds, and read over the names of those from which he had not received any payment towards the General Assembly's Expense Fund. A report was received from the committee on the application of Mr. Henry Knox, giving an account of the work he was prosecuting, and recommending that he be encouraged to persevere in it till next meeting. The Committee appointed to consider the mode of choosing commissioners to the General Assembly gave in their report, which was received, and its recommendations were adopted. These recommendations were to the effect that a commissioners' roll be kept in the Clerk's hands, composed of ministers in the order of their induction into the Presbytery, and that all sent to the Assembly, except two, shall be taken by rotation; that a separate roll be kept for elders; that the number of these chosen shall be the same as of ministers, preference being given to the representative elder at the time, and that a fund be raised *pro rata* to defray the expenses of commissioners. Reports were called for from ministers appointed to preach missionary sermons, and from missionary deputations to congregations, and the same were given in by those present, from which it appeared that with very few exceptions the arrangements had been carried into effect. A petition was presented from the German Presbyterians at Preston, asking permission to canvass congregations for subscriptions towards the discharge of a debt on a manse they had lately erected for the minister officiating among them. The matter was referred to a committee, with instructions to make all necessary inquiry, and report. A request was submitted from Mr. A. McNabb for the appointment of a committee to sit with the session of the congregation with which he was connected, to consider the questions in dispute between himself and the minister, and the Clerk was instructed to inform him that his application must come directly from himself in writing, through the session, and contain a full statement of his case. A committee was appointed to prepare a memorial for the purpose of giving effect to a

written request of Mr. John G. Macgregor, a minister without charge, who has been long living in the bounds, to have his name placed on the Presbytery's roll of ministers. A proposed constitution was submitted from the Central Presbyterian Church, Galt, and examined clause by clause, and approved, after a few slight alterations. A request having been telegraphed from the Presbytery of Hamilton for concurrence in opening a place for preaching at McCrae's station on the Credit Valley railway, the Clerk was instructed, in the event of receiving any further communication from that Presbytery, to notify congregations likely to be affected, and cite them to appear for their interests at next meeting, which was appointed to be held in the same place on the third Tuesday of January, 1881, at ten o'clock forenoon.

PRESBYTERY OF OTTAWA.—This Presbytery met on the 10th November, Mr. Maguire, of Wakefield, Moderator. There were present fourteen ministers and six elders. Mr. Fairlie reported that he had dispensed the Lord's supper at Plantagenet, and that nine new communicants were received on the occasion. In accordance with the deliverance of last General Assembly, the name of the Rev. Thomas Scott, retired minister of Plantagenet, was again placed upon the roll of the Presbytery. Anent the subject of Presbyterial visitation, it was agreed to hold the next regular meeting of Presbytery in Fitzroy Harbour, on the second Tuesday in February, in the Presbyterian church there at seven o'clock in the evening, and that during its sessions a Presbyterial visitation of the congregations of Fitzroy Harbour and Torbolton be held in the following order, viz.: Fitzroy Harbour after opening services at the first sederunt, and Torbolton at two o'clock p.m. on the Wednesday following. Mr. Clark reported favourably regarding the progress of the work at the East Templeton mission station. Session records of the congregations of Daly street, Ottawa, L'Orignal, and Cumberland, on the reports of committees appointed to examine them, were ordered to be attested as neatly and correctly kept. Mr. Maguire, of Wakefield, signified his acceptance of a call to the congregation of Toms River, Presbytery of Monmouth, Synod of New Jersey, United States. Mr. Findlay was appointed to declare the congregation of Wakefield vacant on the 14th inst. The committee appointed to prepare a resolution expressive of this Presbytery's appreciation of Mr. Maguire, reported as follows and the report was adopted: "It is with deep regret that the Presbytery of Ottawa consent to the translation of the Rev. Hugh Maguire, B.A., to the Presbytery of Monmouth, in the Synod of New Jersey, United States. After labouring for two years and a half in one of the largest and most important mission fields of the Presbytery, Mr. Maguire was inducted on the 11th day of December, 1876, to the pastoral charge of the congregation of Wakefield, to which he has ministered with marked ability and acceptance until this date. During his connection with this Presbytery Mr. Maguire has endeared himself to all his co-presbyters, and carries with him to his new field of labour their sincere and affectionate regard. By his intellectual freshness, his robust energy, and his untiring devotion to his ministerial duties, he promptly secured and constantly retained the esteem and co-operation of his congregation. The Presbytery, in agreeing to translate Mr. Maguire, commend him to the cordial fellowship of the Presbytery of Monmouth; they express the hope that his ministry of the Gospel may continue to be accompanied with the demonstration of the Spirit and with power, and that the blessing of the God of Jacob may rest upon the crown of the head of him who was separate from his brethren." Mr. Caven, Convener of the Committee on Statistics, was placed in charge of the Assembly Fund to see that all congregations within the bounds forward the required rate to the Treasurer. Mr. Durie, Treasurer of the Presbytery Fund, gave in his report, shewing a balance on hand, and received a vote of thanks for his diligence. At the second sederunt the Convener of the Home Mission Committee read his report and submitted certain recommendations for adoption, and which were adopted: First,—That the Presbytery enjoin pastors and Moderators of sessions of vacant congregations to use their utmost efforts to secure contributions as large as those of last year to the Home Mission Fund from their respective congregations, and that reports be called for at the February meeting. Second,—That the Presbytery again call the attention

of supplemented congregations and mission stations to the rule which requires a contribution to the Home Mission Fund as the condition of obtaining or securing a continuance of the grant. Third, That the Presbytery take such action as it may deem best to secure a re-adjustment of the field from Aylmer to East Templeton. (In terms of this recommendation the union between Aylmer and Chelsea was dissolved. The Home Mission Committee were instructed to make such arrangements as that Chelsea and East Templeton might be wrought together, if possible, during the winter.) Fourth, That the Committee be authorized to secure such supply as may be available for the mission fields during the winter. Dr. Moore and D. M. Gordon, ministers, and Hiram Robinson, Elder, were appointed a committee to visit Aylmer and hold a congregational meeting with the people there. A report of services rendered within the bounds by Mr. Gauld, Probationer, was read and such action taken as in the premises seemed to be demanded. In view of Mr. Maguire, Moderator of Presbytery, being transferred to another field of labour, Mr. Armstrong was appointed in his stead, and also to preach in Fitzroy Harbour on the evening of the second Tuesday of February, at seven o'clock p.m., previous to holding a Presbyterial visitation of the congregation. The Clerk was instructed to forward to the session, and through the session to the managers, the lists of questions to be used, at least three weeks previous to said visitation. The Presbytery adjourned to meet at Fitzroy Harbour on the second Tuesday in February, at seven o'clock p. m. The meeting was closed with the benediction.—JOSEPH WHITE, Pres. Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON L.

Dec 12, 1880. } **LAST DAYS OF JOSEPH.** { Gen. 1-26.

GOLDEN TEXT.—"The memory of the just is blessed."—Prov. x. 7.

HOME READINGS.

- M. Gen. xlviii. 8-22 Last days of Jacob.
- Tu. Gen. xlix. 1-15 Jacob blesses his Sons.
- W. Gen. xlix. 16-33 Jacob's Blessing Continued.
- Th. Gen. l. 1-13 Burial of Jacob.
- F. Gen. l. 14-26 Last days of Joseph.
- S. Ex. xiii. 17-22; Josh xxiv. 29-33 Buried in Shechem.
- Sab. Prov. x. 1-20 The Memory of the Just.

HELPS TO STUDY.

The forty-ninth chapter of Genesis and the first thirteen verses of the fiftieth chapter, intervening between our last lesson and the present one, contain a record of the prophetic blessings pronounced by Jacob upon his twelve sons; of his peaceful and hopeful death; and of his burial with his fathers in the land of Canaan.

Our present lesson brings us to the end of the course for the quarter, to the concluding verses of the book of Genesis, and to the closing episode in the life of Joseph. The following are the leading topics: (1) *Joseph Distrusted by his Brethren*, (2) *Joseph's Kindness*, (3) *Joseph's Dying Behest*.

I. JOSEPH DISTRUSTED BY HIS BRETHREN.—Vers. 14-18. For explanation of ver. 14, refer to vers. 7, 8.

1. *Guilty Fears.* Even in a strange land the Hebrews maintained their own patriarchal form of internal government. When the patriarch died, and before his successor's authority was firmly established, there was danger of anarchy and private revenge. Hence the fears of the ten guilty sons of Jacob. But they "measured" Joseph "with their own bushel;" they were "in great fear where no fear was" (Is. xxxiii. 5), and illustrated the fact that, under the lash of a guilty conscience, "the wicked see when no man pursueth" (Prov. xxviii. 1), "the sound of a shaken leaf shall chase them" (Lev. xxvi. 36).

2. *Forgiveness Sought.* They sent a messenger. Perhaps they sent Benjamin, who had not injured Joseph as they had done. Thy father did command. There is no reason to doubt the truth of this statement. Joseph seems to accept it without question, although he apparently regarded the command as unnecessary. Forgive I pray thee. These are the alleged words of Jacob. And now we pray thee. These words introduce the petition of Jacob's sons in their own name. And Joseph wept when they spake unto him. They appear to have followed close upon the heels of their messenger. Joseph's brethren were wrong in distrusting him. His previous conduct towards them had not deserved this at their hands. But seeing that they did entertain such a feeling, they were right in making it known and affording opportunity for explanation, rather than nurse it in bitterness and gloom.

3. *An Old Dream Fulfilled.* Fell down before his face. See chapter xxxvii. We be thy servants. The original word has the force of slaves, indicating that they placed themselves completely in Joseph's power, and re-

garded themselves as at his mercy. To appease the anger of a person whom we have offended, a full confession is more effective than a host of excuses. This is what man likes, and this is what God requires. To God alone we confess our sins, i.e., our transgressions of the moral law, as such; to our fellow men we acknowledge the trespasses which we have committed against them personally.

II. **JOSEPH'S KINDNESS.—Vers. 19-21.** The forgiveness which we receive from man has the same limits as the confession we make to him, and does not in the smallest degree remove the moral guilt that may have attached to the offence.

1. *Forgiveness Granted.* Fear not. How Joseph's brethren must have rejoiced at the sound of these reassuring words! The "fear nots" of the Bible are many, they were not all spoken by Joseph, neither are they restricted in their application to Joseph's brethren; the penitent sinner and the sorely tried believer often find encouragement and comfort in them.

2. *Reasons for Forgiveness.* Joseph was correct in his opinion that the person who will not forgive "those who trespass" against him is putting himself in God's place; virtually, though perhaps unconsciously, usurping the throne of the "Judge of all the earth." The remarks of the "S. S. Times" on this passage are pointed. "Am I in God's place? Well, why not? A great many of us think that we are; why shouldn't you? We commonly think that we can judge others; judge their spirit, and pass upon their motives, as if we were searchers of the heart. We think that we are entitled to pay others back in their own coin, and to reward or punish according to our own knowledge and power. We think that all that has been put into our hands belongs to us, to do with as we please; to hold on to while we live, and to decide where it shall go when we die. We think that we know what is best for ourselves, what it is safe for us to have, and what we had better do without; and we are often very much surprised, and more than a little provoked, because things are not ordered just as we are sure they ought to be. We think that we know what the Bible ought to have in it, and what ought to be believed whether it is there or not."

"I sit as God, holding no form of creed, but contemplating all"

Oh yes! if we are *not* in the place of God, it is not because we do not want to be; not because we do not think we are competent to be. Is it now?" Joseph's second reason for forgiving his brethren was that their behaviour towards him had not resulted in any permanent injury, but rather in good to him and to others. For this he renders thanks, not to his brethren, but to God, while at the same time he brings it forward as accounting for the absence of all bitter feeling from his heart in regard to the injuries done to him in his youth. The moral character of his brethren's conduct he leaves untouched; to forgive it in that aspect would only be another way of putting himself in God's place.

3. *God's Words.* I will nourish you and your little ones. The "National S. S. Teacher" says: "And this promise was made long after the famine was over! There was not the same need of help now as then. But his affection would not allow him to remit his brotherly care. They still were to be his wards. Continued care for them best would prove that he entirely had taken them into his love. As it is in the original, 'He spake beautifully to their hearts.' At last they believed and rested in his affection. So, finally, does a repentant sinner learn to trust in the love of Jesus Christ, his Elder Brother and Saviour."

III. **JOSEPH'S DYING BEHEST.—Vers. 22-26** The narrative here passes in silence over many years of Joseph's life. He lived, apparently in peace and prosperity, for upwards of half a century after his early trials were over, and experienced that in the keeping of God's commandments "there is great reward" even in this life. His last instructions regarding the disposal of his remains evince faith in the promise made to his fathers, amounting to certainty. The preservation of his body, unburied, in the land of Egypt, for two hundred years, served to remind the Israelites of that promise. "Each generation," says Dr. C. S. Robinson, "would hear of Joseph the renowned benefactor of his people, and be told of the mummy lying in state. 'Why do the mourners not bury him?' would be questioned by the children over and over again. 'Because our home is not Egypt, but Canaan,' would be the reply: 'He gave commandment concerning his bones; we are to take them with us when we go up hence.' And then the inquiry would come again: 'Are we certain that the grand day of departure will ever arrive?' To this would be furnished a joyous answer: 'Yes, for he said it! God will surely visit us!' So, being dead, he yet spake to them. There, in his coffin, he told the story of God's faithfulness. Men's convictions live a great while longer than their bodies do. Joseph's faith seemed to resemble inspiration, and his embalmed remains were like a covenant. That coffin at the head of the host was the incarnation of a creed. It was a tremendous protest against death, and against unbelief. It was a living hope rather than a dead mummy. There were complaints without number from that people journeying through the desert; but never man is recorded as saying that he considered the heavy bier of that old dear friend a burden. It was like a sweet voice ringing out in the wilderness, and challenging the host to look on, ever ahead: 'This is what I told you, O my children!'

NOTES ON THE SYLLABUS OF THE PRESBYTERIAN S. S. TEACHER'S COURSE OF STUDY.—1880.

LESSON X.

THE LAST YEAR OF THE WANDERINGS.

We have no means of getting a clear and distinct conception as to how the Israelites spent thirty-eight years of their abode in the wilderness. It was more like ordinary life.

1. The tabernacle and pillar of cloud were constituted the central place of worship and administration under the direction of Moses and Aaron.

2. Death wrought great havoc among those that came out of Egypt from twenty years old and upwards.—Num. xiv. 29-32. Hence the ninetyeth psalm of trust and sorrowful lament.

I. THE RETURN TO KADESH.

(Num. xx. 1.)

Kadesh is remarkable for two associated names.

- (a) *Meribah*, the chiding of Moses and Aaron.
- (b) *Barnai*, the wandering son, for their strife and unbelief.

(c) The place from which the representatives went to search out the promised land, and to which they returned and reported.

(d) The place from which they were sent into the wilderness and to which they have now returned.

Egyptian scholars believe that they have found evidence that while Israel was wandering in the wilderness, Raameses III. or the Parah that succeeded the king overthrown at the Red Sea, invaded Canaan and overthrew the Anakims. Thus Israel's old enemies are used by God to weaken their new and future foes, while He is disciplining a new generation for taking the land.

II. MIRIAM'S DEATH AND BURIAL OVER ONE HUNDRED AND TWENTY YEARS OF AGE.

(Num. xx. 2.)

She was the eldest of the family of Amram and Jochebed, and she is honourably named in the deliverance with her brethren.—Micah. vi. 4. Miriam the prophetess.—Exod. xv. 20-21.

III. THE PEOPLE MURMUR AND CONSPIRE AGAINST MOSES AND AARON.

(Num. xx. 2-6.)

This is to be distinguished from Massah and Meribah in Exod xvii. 7.

(a) The great trial of Miriam's death and the tumultuous spirit of the people drove Moses and Aaron to the sanctuary for refuge.—Num. xx. 6.

(b) The Lord's instruction.

- 1. Take the rod.
- 2. Gather the people.
- 3. Speak to the rock before their eyes.—Num. xx. 8-10. No singing commanded as at Horeb.

(c) Moses exceeds his commission, smiting the rock twice in anger, speaking scornfully to the people. The Lord was not sanctified in the eyes of the people. The sin of Moses is deepened by forgetting his position. The sentence of exclusion from the land.—Num. xx. 12.

IV. THE BROTHERLY AND REASONABLE PETITION TO THE KING OF EDMOM.

Its historical introduction.—Num. xx. 14-16. The petition and its promised conditions.—Num. xx. 17-19. The Edomites were lineal descendants of Abraham through Esau. Through Edom was the nearest way to the Land. The churlish refusal and unreasonable obstruction. Moses pursues a peaceful policy.—Num. xx. 21.

V. LEAVING KADESH THE CAMP COMES TO MOUNT HOR, ON THE BORDER OF THE LAND OF EDMOM.

(Num. xxxiii. 37.)

This mountain is marked far and near by its double top, which rises like a huge castellated building from a lower base. The startling announcement that Aaron is to die.—Num. xx. 24. The funeral procession without a corpse or a bier.—Num. xx. 25. The highly symbolic scene on the mount and in the presence of the people. The great grief of the people at the death of their first high priest.

VI. THE BITTEN HOST AND THE SYMBOLIC ACT OF MOSES.

(a) The discouragements of the journey in being refused right of travel through Edom, and harassed by Arad the King of the Canaanites, led to increased murmuring.—Num. xxi. 4-5.

(b) The host is bitten by highly poisonous serpents; many of the people were dying. The confession of the people and the prayer of Moses.—Num. xxi. 7. The divinely appointed remedy.—John iii. 14; Num. xxi. 8-9.

VII. THE SUCCESSFUL BATTLE WITH THE AMORITES.

The Amorites were the highlanders of Canaan. The peaceable petition of Israel to Sihon, King of the Amorites.—Num. xxi. 22. Answered by a rude assault.—Num. xxi. 23. Israel's first conquest, east of the Jordan from Arnon to Hermon.—Num. xxv. 26-31.

VIII. THE ENCAMPMENT OF ISRAEL ON THE PLAINS OF MOAB.

This was directly opposite the first city taken in Canaan, viz., Jericho. The Moabites were incestuous descendants of Lot.—Gen. xix. 36-38. The alarm of King Balak, and his embassy to Pethor, by the river Euphrates.—Num. xxiii. 3-6. It was customary in the Orient to have magicians with them in battle to curse their enemies and utter incantations of destruction. Balak had known of Balaam in this work. Balaam is "a strange mixture of a man." God forbids him to curse Israel. The second attempt to secure his services.—Num. xxii. 15-17. The instructive incidents of the journey.—Num. xxii. 35. The failure of Balak's efforts.—Num. xxiv. 1-10.

IX. ISRAEL'S IDOLATRY WITH MOAB AND THE PUNISHMENT.

The religious rites of the Moabites were lewd.—Rev. ii. 14; Num. xxv. 2. The displeasure of the Lord is brought upon Israel.—Num. xxv. 3. Twenty-four thousand were killed by the plague.—Num. xxv. 9. The leaders in the Apostasy were Cozbi, a Midianitish woman, and Zimri an Israelite.—Num. xxv. 14. These leaders were publicly put to death.—Num. xxv. 7. Phineas the son of Eleazar is raised to honour for his zeal and loyalty to the law and cause of Jehovah.—Num. xxv. 10-13. JOHN MCEWEN.

OUR YOUNG FOLKS.

TO-MORROW

A bright little boy with a laughing face,
Whose every motion was full of grace;
Who knew no trouble and feared no care;
The light of our household—the youngest there.

He was too young, this little elf,
With troublesome questions to vex himself,
But for many days the thought would rise
And bring a shade to the dancing eyes.

He went to one whom he thought more wise
Than any other beneath the skies,
"Mother"—O word that makes the home!
"Tell me, when will to-morrow come?"

"It is almost night," the mother said;
"Most time for my boy to be in bed;
When you wake up, and it's day again,
It will be to-morrow, my darling, then."

The little boy slept through all the night,
But awoke with the first red streaks of light.
He pressed a kiss on his mother's brow
And whispered, "Is it to-morrow now?"

"No, little Eddie, this is to-day:
To-morrow is always one night away."
He pondered a while, but joys came fast,
And the vexing question quickly passed.

But it came again with the shades of night:
"Will it be to-morrow when it is light?"
For years to come he seemed care to borrow:
He tried so hard to catch to-morrow.

"You cannot catch it, my little Ted;
Enjoy to-day," the mother said.
"Some wait for to-morrow through many a year;
It is always coming, but never here."

VISIONS OF THE BEYOND.

WHEN dying friends, as in frequent instances, appear by word and action to get a glimpse of heaven opened, and of dear ones gone before, we do not care to doubt the reality of that vision or wish to believe that it is only an action of the mind, which holds within the memory an image of those seen. If it were so, how should we explain this case which has recently come to our knowledge. Little Alice had never seen her father, as he had died before her birth, so that she had no recollection or impression of him to retain. When only three years old she, too, was taken, and as she lay in her mother's lap about an hour before her death, she said, "Mamma, I see papa." Her mother asked, "Do you see papa?" "Yes," she said, "I see papa;" and repeated it the third time. After a few moments she spoke again, as if calling to a person distant, "Papa, see mamma." Was not this more than a working of the infant mind?

DARNING.

WHILE in my eighth year mamma and I were visiting, and to keep me quiet, she gave me some darning to do. Auntie inspected my work and gave me what I would now think very injudicious praise. Instead of doing harm, however, it stimulated me to greater exertions, it being my desire to be worthy of the highest praise. I succeeded so well that mamma and Jenny trusted me with the most difficult bits of darning. (An example of the benefit of praising children.) I was always careful not to draw the hole smaller than it was previously; to place the needle back, giving a wide margin, and to weave the threads carefully. This is the secret of good darning. The needle should correspond with the yarn, and that again with the article to be mended. It is folly to use

a needle so small that the greatest exertions are needed to draw it through. I have been darning some striped mittens, keeping the stripe perfect. For this two needles are necessary. I put the stitches in lengthwise first, with alternate lines of white and blue. Then I filled in woof, crossing with alternate colours, being very careful to put the needle containing the white yarn over the white—and under the blue lines, and *vice versa*. It takes some time, but the result is so much more satisfactory, than would be a broad patch of solid colour, that no one would regret the work, especially if the mittens are not badly worn.

BE SOMETHING.

A YOUNG girl had been trying to do something very good, and had not succeeded very well. Her friends hearing her complain, said:

"God gives us many things to do, but don't you think He gives us something to *be*, just as well?"

"O dear! tell me about being." Marion looked up with penitent eyes. "I will think about being, if you will help me."

"God says:

"Be kindly affectioned one to another."

"Be ye also patient."

"Be ye thankful."

"Be not conformed to this world."

"Become little children."

"Be ye therefore perfect."

"Be courteous."

"Be not wise in your own conceits."

"Be not overcome of evil."

Marion listened, but made no reply.

Twilight grew into darkness. The tea-bell sounded, bringing Marion to her feet. In the firelight Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves without doing all that He commands. It is easier to do with a rush than to be patient, or unselfish, or humble, or just, or watchful."

"I think it is," returned Marion.

I CANNOT UNDO IT.

A LITTLE girl sat trying to pick out a seam that she had sewn wrong. Her chubby fingers picked at the thread, that would break, leaving the end hidden somewhere among the stitches that she had laboured so wearily to make short and close; and though the thread came out, yet the needle-holes remained, shewing just how the seam had been sewed; and with tears in her eyes she cried, "O mamma; I cannot undo it!"

Poor little girl! you are learning one of the saddest lessons there is. The desire of undoing what can never be undone gives us more trouble than all the doings of a busy life; and because we know this so well, our hearts often ache for the boys and girls we see doing the things they will wish so earnestly by-and-by to undo. Older boys and girls have felt keener heartaches for graver faults. You all know something of the desire to undo, and sorrow that you cannot. And

now where is the bright side? Right here. Let us try to do a thing the first time, so we will never wish to undo it. We can ask our Heavenly Father, He never leads us wrong; and anything we do under His guidance we shall never wish to undo.

MISSIONARY PENNIES.

CHILDREN should be taught to give money for the cause of Jesus Christ. We are all creatures of habit; and in this particular the earlier the habits are fastened the better it will be.

Those who are familiar with the Pilgrim's Progress will recall that, when the little company under the lead of Greatheart were entertained at the house of Gaius there was a good deal of innocent hilarity at the dinner-table. The travellers were tired and their appetites were keen. And so much comfort and so much rest coming at once put them in the best of spirits. After a few old-fashioned jokes and sage attempts at pleasantry, pious Mr. Honest gravely announced his intention of propounding a riddle. He gave it thus:

"A man there was, though some did count him mad,
The more he cast away the more he had."

Their most respected host understood instantly that the puzzle was aimed at him, and that everybody lingered anxiously for an impromptu reply. He paused a while, however; but whether to guess the answer, or frame the couplet into which we wished to put it at his best, we are not informed. It is not every man in this world, even amongst those who keep hotels, that can make poetry to order. but Gaius finally offered his solution in comfortable rhyme:

"He who bestows his goods upon the poor,
Shall have as much again, and ten times more."

At this juncture one of Christian's boys impulsively broke in, "I dare say, sir, I did not think you could have found it out." The genial old gentleman answered, "I have been trained up in this way a great while; nothing teaches like experience; I have learned of my Lord to be kind, and have ever found that I gained thereby."

Then he went on to clinch his remark with an apposite verse from the Scripture: "There is that scattereth, yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty. There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." And then (so continues the narrator) Samuel whispered to his mother: "This is a very good man's house; let us stay here a great while."

"LET there be no strife, I pray thee, between me and thee."—*Gen. xiii. 8.*

"EVEN a child is known by his doings, whether his work be pure, and whether it be right."—*Prov. xx. 11.*

"THE fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe."—*Prov. xxix. 25.*

"HE that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—*Prov. xvi. 32.*

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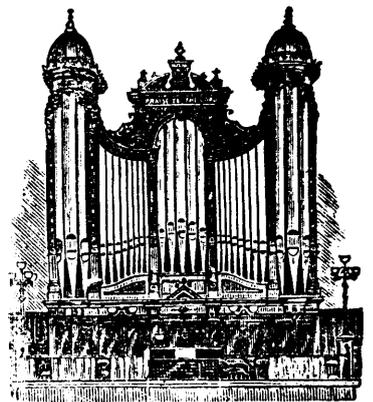
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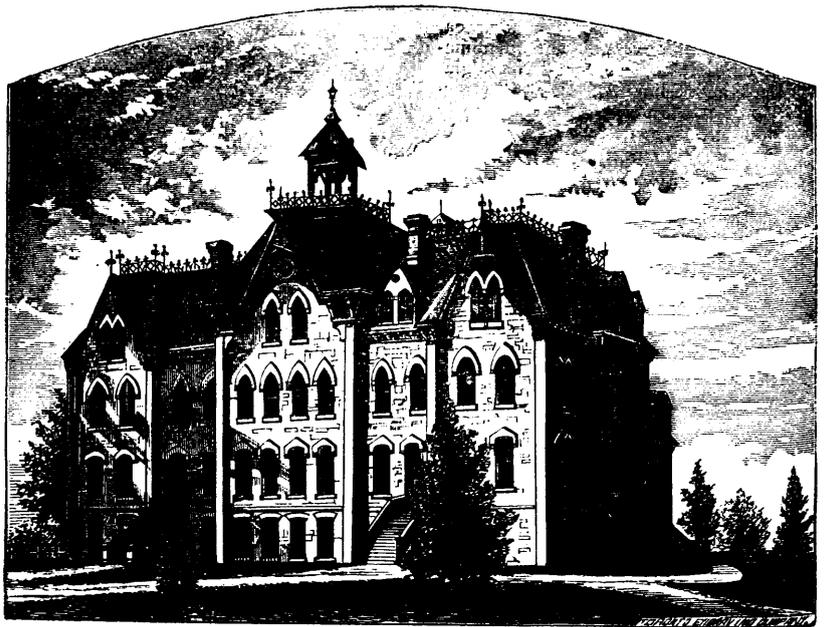
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