

humiliating to our ministers, and is beyond all doubt a source of weakness to the Church, and the chief cause of "that leakage" of which Mr. Hastie complains so justly. Almost any system is preferable, that which Mr. Hastie proposes infinitely so. The Methodist Church has no vacancies long or short. Indeed from one end of the Dominion to the other you will scarcely find a Methodist pulpit vacant one Sabbath through the whole year. This constant supply is one of their strong points. In our Church you will find congregations without preaching week after week, and without a settled minister for months and years. One congregation has just called a minister after being vacant two years and eight months. In the meantime whole families had withdrawn from it which would still have retained their connection had constant supply been given them. Another congregation I know of has been vacant four years and has no idea of calling yet. We might multiply examples, as long vacancies are the rule rather than the exception. The fact is, if our Church does not give constant and regular supply our people, especially the young, will go to other Churches and in the course of a very short time will drop off from us altogether. I can tell you to-day of large sections of our country where Presbyterianism was once large and influential, but now is weak and unable to support itself. On inquiring the reasons I was everywhere told, we were neglected. We had little or no service; our people drifted away to the Methodists and the Church of England. The young people have formed their associations in the Methodist and other churches and cannot be brought back again.

These are facts which can be verified anytime, and facts which our Church must recognize. Nay more, they are evils for which our Church alone is responsible. To try, by filling up the communion roll of our settled charges, and by opening up new fields, to an indefinite extent while that leakage remains, is like trying to fill a hoghead with water while the bung hole in the bottom is unstopped. Our efforts, our energies, our activity, are useless. Stop "that leakage"!

EURUS.

THE MORMON QUESTION.

THE BRADEN-KELLY DEBATE.

MR. EDITOR,—An unusual religious interest has been awakened at Wilber, Neb., by means of the public discussion of Mormonism between Rev. Clark Braden, author of "Ingersoll Unmasked," and Bishop Kelly, one of the chief lights of the Mormon saints. The spacious court room has been filled every night. Five sessions have been occupied on the first proposition in which Kelly affirmed that "The Book of Mormon is of divine origin and worthy the respect and belief of all religious people." The familiar arguments *pro* and *con* were thoroughly gone over, and some original ideas advanced. In order to establish the authenticity of the Mormon Bible Kelly was obliged to present such claims as these: That in the ancient prophecies concerning the children of Israel, the "utmost parts of the earth," meant America; the "everlasting hills" were the Rocky Mountains; the "wall" over which the vine was to extend was the Atlantic Ocean; North and South America are the spreading wings beyond the rivers of Ethiopia; the Book of Mormon was foretold, being identical with the "stick" or roll of Ephraim; the lost tribes of Israel were in America and were referred to by the Saviour when he said, "other sheep have I which are not of this fold;" Joseph Smith was inspired, and prophesied that his own name would become known among all the nations of the earth, and be both honoured and reviled; like all true prophets he has been hated and defamed, finally martyred; polygamy is a great sin and corresponds with the papacy in the Christian Church.

On the other hand Braden made it plain that the utmost parts of the earth referred to the known world; the Rocky Mountains were no more everlasting than the hills of Asia; the ocean could not be twisted into a wall; the Great Sea was the Mediterranean; the two Americas no more resembled the two wings of a bird than a partially filled meat-sack tied in the middle; "stick" was the emblem of power, as the "rod of Moses," etc.; the tribes were lost by being dispersed among the nations of the earth; Smith was no prophet, on the contrary a low, vicious, deceiving fraud, entitled to neither respect nor belief; the Book was originally the Spalding manuscript, stolen

by Rigdon and recast by himself, Smith and others; the Book contains ideas and even the very language of authors who lived long subsequent to the time it purports to have been written on the golden plates; it contains almost verbatim Rigdon's tirade against infant baptism. Kelly is well posted and a winning and accessible speaker, and carries the audience with him until Braden takes the floor. Braden is a keen, logical reasoner, and well shows up the absurd inconsistencies of the Mormon Book and his opponent's reasonings. Kelly's most remarkable assertion was that Smith foretold cyclones. But Braden proved wind storms to be as old as history.

Wilber, Neb., Nov 15, 1883.

ARE WEEK-DAY MISSIONARY MEETINGS A SUCCESS?

MR. EDITOR,—I would like to say a few words regarding what are called missionary meetings held over the country on week days, to enlighten our people respecting the schemes of our Church. Well, as far as I have seen, and I have attended a good many, both as speaker and hearer, they are failures, especially in country places. The people who do attend them are generally the very persons who *don't* require stirring up, the other kind being generally absent. Now, sir, there are fifty-two Sundays in the year; and I maintain that ministers couldn't do better than take the forenoon service of the two odd Sundays; say the second Sunday in January and the second Sunday in July in each year—and instead of the customary sermon take the list of our schemes and give a short account of the requirements and success of each; and by some such course he would do more to advance their progress than all the deputations would do in their oftentimes tiresome journeyings, and thinly attended meetings. Some good people, I believe, would think such things improper on the Lord's day. Well I would ask is it thought improper to gather up the cents and dimes on that day? I think not. I am sure good old practical Paul in his First Epistle to the Corinthians tells them plainly to have their collections ready on the first day of the week. Surely there can be no sin in describing the Lord's work on the Lord's day, and the whole of our schemes are more or less directly connected with the Lord's own work. Some good people too object to the name of Sunday for the first day of the week because the old heathen Romans called it *dies solis*, the day of the sun. But did not our Lord himself rise on that day from the grave, and is He not the Sun of righteousness, and are not His cheering beams shining brighter and brighter, and shall so continue to shine till the perfect day shall at last arrive.

CANADIAN PRESBYTERIAN.

Nov. 30th, 1883.

THE CHAUTAUQUA SCHOOL OF THEOLOGY.

The reports from departments show a large increase of students for the past month. The total number now enrolled is as follows: Hebrew, 38; Greek, 132; Doctrinal Theology, 85; Practical Theology, 116; Historical Theology, 25.

The first certificates of graduation issued by the school for any department have just been given to students in Doctrinal Theology and Practical Theology. The examinations were very satisfactory.

Clergymen who need theological training and who cannot attend the seminary, will find the best helps and most efficient methods of instruction in the Chautauqua School of Theology.

The immediate personal contact of a good teacher and his pupil is certainly in every case a desideratum. To young and plastic minds it is of even greater moment than the studies pursued. The teacher who ever he may be produces himself rather than the study in such pupils. In the Chautauqua School of Theology the pupils are not young. Mental characteristics and habits are already definitely formed. They do not stand on the plane of childhood in needing the teacher's personal presence either as a stimulus, inspiration or menace.

Nevertheless, the course of studies requires an intimate connection and really a personal contact between deans and students. Whatever profit can arise to the students from such a contact with the best teachers, comes to the students of the Chautauqua School of Theology.

There is a Scheme of Recitations as well as a Course of Readings. The student must recite as well as

study. His relation to the dean of his department is not so much technical and official, as it is confidential and vital. His recitation room is his own study; his tongue is his own pen.

And the dean's instructions, suggestions, corrections, stimulations, repressions and encouragements are necessarily personal. Deans of departments in the Chautauqua School of Theology are not *class* deans; they are teachers of individual persons; they adapt the general training to the particular case in hand; and they never have but one case in hand at one time. They never nod. They do not unconsciously re-lecture the shades of former classes imagined to be hovering in the air about them. They do not sling forth instructions "to the general" which any one may pick up if he chooses or allow to remain on the floor if he prefers. The student is not suffered to injure or peril himself by selecting either information or knowledge. He must hear all—being of conscience compelled, knowing that by the very scope of the school methods he is relieved from the dangerous chances of personal selection. Why should he select? He knows naught that he may know somewhat. He is not a scholar. The Chautauqua School of Theology is not a Symposium. He is a student. The Chautauqua School of Theology is a school. Election and selection with all their perilous duties are not his, but the dean's.

And is not this the ideal good; implying indeed the ideal perfection of intuitional skill and largest capability in the teacher? But is not this the ideal good? For if the dean is worthy of his high position, he will teach truth; nothing but the truth; the whole truth; the universal truth; and the truth particular and special in relation to the student.

And because this Dean thus speaks to him alone, the student *wants* to hear all that is spoken. For all purposes of instruction and training this student is a class of one. The Chautauqua School of Theology might well adopt two mottoes as expressing its spirit and indicating its methods: "Each student a class," "A dean for every student."

At a recent preacher's meeting it was voted that the preachers should meet monthly and (with such helps as they might obtain from each other) study the Greek Testament. The attention of Dean Wright was called to this action and he laid before the meeting the advantages offered by the Chautauqua School of Theology. It is probable that within a short time all these brethren will be members of the second department.

Will clergymen who notice the statements just made, help their clerical friends by sending to the dean any information which may lead to the extension of the school work?

Send stamp to the Dean, Rev. Alfred A. Wright, Boston, Mass., for the November Curriculum (forty pp.) containing the latest information together with a special notice regarding the "Jerusalem Chamber of Theology," now open for "members who do not wish the school degree, but who would like to pursue some or all of the studies. Applicants for full information as to that course will please to specially refer to the "Jerusalem Chamber."

OBITUARY NOTICE.

On Sunday, 16th September, 1883, Mr. Neil McNair died, at the advanced age of eighty-six years. He had been confined to his room for about two months. He was born in Argyllshire, Scotland, and emigrated to America in 1852. He settled down in the township of Grey, county of Huron, about twenty-nine years ago, and was well known in the locality. Five sons and three daughters are left to mourn the loss of a good father. The funeral was well attended. The interment being made at Cranbrook, Rev. D. B. McRae, conducted the services. Mr. McNair was blessed with a robust frame and a strong constitution having enjoyed more than ordinary good health. His last sickness was light. He was calm and resigned; and when death came he met it without a struggle. The Presbyterian church of which he was an elder lost one of her most liberal supporters. He was a regular attendant on the means of grace and his energies were directed for the good of his beloved Zion. His absence from the sanctuary is felt by all classes of the congregation but our loss is his gain.

"A few short years of evil past
We reach the happy shore,
When death-divided friends at last,
Shall meet to part no more."