

left the family as distinct in her work and responsibility. We further stated the doctrinal basis on which the School System rests. Our

THIRD FACT:

What the Sabbath School System is. It is not a substitute for family teaching but supplementary to family life. It is the product of Church life. That is to say, the Church by becoming more alive to the conditions of her prosperity, and the important place assigned to education, and the training of young life in her work, and in the word of God, together with various influences and agencies pressing on her, has become awakened to the great importance of this work. Take the clear, scriptural, and compact definition of the school as given by Dr. Vincent and adopted by all wise Sabbath School laborers.

"It is that department of the Church of Christ in which the word of Christ is TAUGHT for the purpose of bringing souls to Christ and of building up souls in Christ."

Is this opposed "to family training, and teaching?" Is this object, devotedly and wisely carried out antagonistic to the highest and most healthy influence of God's kingdom in the earth? When such questions are asked they are answered. Are there "no overmastering reasons why the Church should carry on the present colossal Sabbath School enterprise?" Would that it were more wisely, more devotedly, more perseveringly carried on, but the Church cannot in her duty to Christ; in the providential mission this century has opened up before her, she cannot go back on the Sabbath School as above defined.

Let us elucidate this fact of school work by a little further inquiry.

The above definition would be a sound statement of all public effort, by substituting the word *preached* for the word *taught*. The matter before us resolves itself into the importance of METHODS, by which the word of Christ is communicated for the purpose of bringing souls to Christ, and of building up souls in Christ.

Is the question an idle one? We think not.

Two METHODS of communicating truth are prominent in the word, and are still used, honored, and commanded by God. The school method is teaching by interchange of question and answer. The audience and pulpit method is preaching or proclaiming. These methods are diverse and in some respects opposed according to the object you have in view.

The *teaching or Catechetical* method is the primitive one, and had a large place in early Church life, in childhood and *adulthood*.

It was pre-eminently the one employed by Christ in His ministry, "They were astonished at his doctrine (teaching), for he taught them as one having authority and not as the scribes." The verb *to teach* as denoting the educational method contrasting with merely heralding some great truth, and by it communicating truth and awakening interest in himself and his message, is applied to Christ over forty times. Forty times He is called MASTER with the specific idea of teacher (*Didaskolos*), and over 200 times his followers are called disciples, or learners.

These facts, as bearing on the subject before us, challenge our prayerful thought and continued reflection.

Jesus in his work and method of doing it, is in this, as in all other particulars, our example, that we should follow in His steps. It was pre-eminently a department of the synagogue service. It has simplicity in its favor, and it is eminently calculated to quicken mental activity and healthy inquiry between teacher and taught, and together they wrestle with the truth that its face may be seen, its voice heard, and its name known.

The commission Christ gave his Church, is put in both forms with the view of embracing both methods. Matthew gives it, "Go ye therefore and TEACH all nations . . . TEACHING them to observe all things whatsoever I have commanded you." Mark puts it, "Go ye into all the world and PREACH the gospel to every creature."

The two evangelists point to the two methods of dealing with truth, in communicating and receiving instruction. Matthew presents the one more peculiarly Jewish in form. Mark has taken on the Gentile type of life, and speaks of its methods of heralding truth.

The first emphasizes the importance of the people, the second brings out in a conspicuous manner the *preacher*. And both deal with the sacred treasure of the truth and the message from God.

With the apostasy from the simplicity of the gospel, came apostasy from simplicity of method. Teaching and preaching, with the truth to be taught and preached were superseded by ritual and commandments of men; and any method that would awaken mental activity came under the universal anathema.

The educational value of what we are urging was lost. And this is the germ of life in the modern school movement as collateral with the revival of preaching at the Reformation.

When the Reformation came, the necessities of the position led its leaders to the ordinance of preaching. From very much the same reason Paul the apostle to the Gentiles went "everywhere preaching the word;" and it is the forerunner in the work of God of all revival movements; but the results and upbuilding of souls can only be attained by teaching, training, nurturing in the admonition of the Lord. The Church has this embraced in her commission as fully as the heralding of the great fact, "that Christ has come that we might have life." The Sabbath School movement is just a return to primitive and normal methods of handling the truth.

Scotland profited most by the Reformation, and among other reasons, this was not the least influential, that she had not only a revival of preaching, but with it, in the home and in the Church, there was a revival of the School System, not on the Sabbath only but every-day; it entered into her daily life; there was a co-operating of agencies to one object and one method.

It has taken a century to press this work and its importance before the Church, and she is but beginning to have an adequate self-consciousness of responsibility to the King and Head of the Church, who was the "Great Teacher sent from God."

The aims of the Church in the educational department of her life have hitherto been too narrow, and as a consequence the aspirations of the people have been too low, and the result of this double working of one course, has been weakness and compromise with the enemy; and moral power has been excommunicated from our public education. Hence the religious education of the generation is but the more imperatively laid on the Church and the home.

Are there "no overmastering reasons why this colossal Sabbath School System" should be kept on by the Church? JOHN MCEWEN.

JUVENILE MISSION SCHEME.

In another column will be found a copy of a circular addressed by the secretary of the Assembly's Committee in charge of the Juvenile Mission of the children of the Church. Since its inception, some twenty-five years ago, the work of the scheme has been mainly directed to the support of orphans at various orphanages in India,—a very favorite plan with the children of the contributing schools. In view, however, of the comparative difficulty of procuring orphans, and of the growing interest, and needs of the direct missions of our own Church, the Juvenile Mission Committee have resolved to extend their sphere, and encourage schools willing to contribute in aiding in various ways the work of our own missionaries. Two Zenana teachers are already supported in Indore, at the request of Messrs. Douglas and Campbell, by the Bible class of St. Andrew's Church, Quebec, and more will be provided for as they can be procured. In this and other ways enumerated in the circular, our Sabbath Schools may do much to aid the important missions that our Church has undertaken to the heathen—and to lighten the burdens of our Foreign Mission Board. Between forty and fifty Sabbath Schools have been contributing through the Juvenile Mission Scheme from seventy dollars down to four or five dollars per annum, and *one Bible class* is now contributing \$120 per annum. But this represents, of course, only a small fraction of our schools, though some have of course been giving to missions in other ways. Now, there are few of our schools, even of our country schools, which could not contribute to Foreign Missions, at least, five dollars a year. And if all our Schools were to contribute according to their ability, the aggregate would furnish our Foreign Missions with very material aid, while the children would receive a most important education in that missionary spirit and interest, which it should be the one aim of all our schools to awaken and cherish. For those who to-day fill the Sabbath School, will, in a few years, be the men and women of our Church, and it will make a

considerable difference as to the zeal and efficiency of our future Foreign Missions, whether they now learn the lesson that it is a blessed privilege even to deny themselves, that they may help to fulfil the Lord's command to His Church, and carry the glad news of salvation to those whom, as yet, it has never reached. It may well be hoped, then, that many schools will cordially respond to the present appeal of the Committee of the Juvenile Mission Scheme.

THE EASTERN QUESTION.

The Rev. Mr. Millingen who has been for a number of years a missionary in Constantinople addressed a meeting of students and their friends in Knox College on Thursday evening.

In order to understand the state of affairs in Turkey and the phenomena of its history, it is necessary, he said, to consider the genius—the fundamental thought—of the Turkish people. All nations have an idea on which their institutions are founded and in accordance with which their countries are governed. Just as that of the American, for instance, is equal rights, that of the Turk is that the Moslem state exists for the Moslem religion not for the advancement of the temporal or moral interests of the people, but for the propagation of its religion. This principle betrays itself for instance in one of the circumstances attending the inauguration of the Sultan. The ceremony of girding him with the sword of empire, takes place by the side of the grave of Ayoub, over which a mosque is erected. This Ayoub was the first standard-bearer of Mahomet, and the new Sultan by this ceremony takes his place as a successor to the first bearer of the crescent. The essence of the Turkish state is the idea that it exists for the support of the religion, and this idea runs through its minutest details. The fundamental code of law—the Koran—is regarded as an inspired book. The Sultan is not only a secular but a spiritual sovereign, and as such, goes to the mosque regularly to present votive offerings in the name of the people.

Next to the sovereign the most important party is the lawyer class. They are a religious corporation. They have the conduct of religious worship, the appointment of judges, and of professors of learning. These are all religious officials. The same idea prevails in the army, which is a religious order. The soldier fights not merely for the conquest of territory, but for his faith, and his God; his wounds are a means of his salvation. The soldier who meets his death in battle is not a patriot but a martyr. One is surprised to find how the whole mind is steeped in religion.

How will a nation with such an idea of itself as this, proceed to the government of a non-Moslem country? The answer to this question furnishes the key to the whole Turkish difficulty.

When the Turks conquer a country; they first offer it the privilege of conversion. If they accept, they are at once welcomed within the pale of the Church, and regarded as the equals of their conquerors. If they refuse, they are obliged to accept whatever terms their masters choose to dictate. When the Turks first came to Europe, many Bosnians, and Bulgarians—especially of the ruling classes—accepted conversion at the hands of the conquerors, and were immediately admitted to the same rights and privileges as if they had been "to the manner born."

The great majority, however, refused to become Mahometans, and were in consequence subjected to a number of disabilities.

Every Christian is obliged to pay a tax of so much per year as a ransom. It amounts only to about a dollar and a half a year, and so does not fall heavily on any but those of the poorer classes who have large families, but the indignity is galling.

The Christian is refused the right of giving evidence before a Turkish tribunal, and the only way for him to get justice is, to secure a Turk who will testify on his behalf, either for friendship or on payment of a consideration.

Another disability is exclusion from the Turkish army, and this is a real evil since it places the Christian section of the population completely at the mercy of the Moslem part, and whenever the Christians revolt, they find themselves without trained soldiers, and their uprising is put down without much trouble, but with the greatest cruelty.

These regulations show how consistently the Turk carries out his underlying idea of subordination of State to religion. Church membership has always been the condition of citizenship. It is a very signifi-