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Toronto, July 29, 1894.

Y. M. C. A. Jubilee.

ONE of the most striking and beneficent forms of Christian effort, during the latter half of the present century has been the organized work of devoted Christian young men for young men. It was born of a felt need, that young men required far more oversight and help, in the critical period of their lives, than was actually given them by the Church, or perhaps could be given them, and that young men were the very best instrumentality for reaching young men. Begun in dependence God, and at His call, aiming at the conversion of young men first of all, and then their preparation for Christian service, the work has extended and expanded until to-day it is the wonder and admiration of the Christian world. Its idea being to supplement the Church in one direction, it has ever looked upon itself as the Church's handmaid in Christian service, and has always sustained the most cordial relations to its spiritual mother.

The manner in which this movement was begun sets its seal upon the power of individual effort for Christ, and forms the greatest possible encouragement to our Christian young men to work for their fellows. The year 1844 found a young man in London, one of eighty clerks, in a large dry goods house, very few of whom were Christians, and many of them profligates. Fresh from a Christian home, being himself but recently converted, at the age of 16, George Williams felt anxious for the conversion of his fellow-clerks, and, with this end in view, he gathered a small band of the Christian young men into his bedroom, at the close of the day's work, for prayer and the study of God's Word. They invited their careless associates to the meetings, many of whom became converted. Soon the room was too small. And so on June 6th, 1844, a meeting was called of all the Christian young men of the establishment, to extend the work. At this meeting it was decided to organize the Young Men's Christian Association, with a view "to improve the spiritual condition of young men engaged in the drapery and other trades." To this twelve young men put their names, and there were 160 at the end of the first year. Then a secretary was engaged, and the work spread to other cities, enlisting the sympathy and co-operation of men who afterwards became eminent in the Christian ministry, and in Christian work, among whom may be mentioned, Principal Candlish, Bishop Kyle, Newman Hall, Wm. Arthur, Alexander Duff, Dean Alford, George Hitchcock and Lord Shaftesbury.

The pioneer Association in America was formed in St. Helen Street Baptist Church, Montreal, in 1851, the Rev. F. W. Marling being the chairman of the first

meeting, and the first secretary. It spread rapidly, and the first International Convention was held at Buffalo in 1854. The results have been marvellous. In 1866, it cost \$1,000 to superintend the work; in 1893, \$89,000. From one secretary there have become twenty-five, whose whole time is occupied in looking after Association work. That one Association of 1851 has multiplied to 1,438, owning property worth \$14,779,676, and embracing a membership of 263,616 young men.

There are now over 5,000 Associations throughout the world, with nearly half a million of members. Truly the little one hath become a thousand, and the small one a strong nation. It was surely fitting that this great and good work should celebrate its Jubilee, which it did a few weeks since at London, England, when representatives from many parts of the world were gathered together, speaking many tongues, but all acknowledging loyalty to the one and only Head of the Church. It was also a graceful act on the part of our Queen, to acknowledge the founder of Young Men's Christian Associations, by conferring on him the honor of knighthood. The obscure clerk of 1844, only one of eighty, has now become the honored head of that establishment, and the name of Sir George Williams will be long held up as a worthy and distinguished example of what a Christian young man can do for his Master, and for his fellow young men. May thousands of the young men of our churches be inspired by his devotion and success, to do all they can to save the vast numbers of young men who are living without God and without hope in the world.

Statistical Vagaries.

Some one at the meeting of the General Assembly said there were three kinds of lies, white lies, black lies and statistics. He must have been reading the tables published by the sanction of our General Assembly. Let any one compare the column e.g. in the Sabbath School report with that in the statistical report, showing the attendance in Sabbath schools and Bible classes in Presbyteries, and he will find that they fail to agree at every point. Sometimes Mr. Fotheringham's report gives the larger attendance and sometimes Dr. Lorraine's report; but these reports do not agree in the case of a single Presbytery. The difference in the totals for the Presbytery of St. John is 4,374. Toronto 1,286, Brandon 700. Which of these reports are we to believe, can we believe either? Should not all reports of this kind pass through one channel, and then if they do lie they can do so consistently, decently and in order. Others than clerics or Sabbath school teachers read the reports and compare them; and these divergent tables, we fear, are not conducive to the proper observance of the third commandment. Outsiders too, read our reports, and will not be apt to think highly of our methods of doing business if they exercise their critical faculties.

Education in Scotland.

The question of religious instruction in schools has raised its head once again in Scotland. It was brought before the General Assembly of the Free Church, and in the discussion facts were furnished which attracted wide-spread interest. Mr. Paterson, secretary of the Scottish Reformation Society made a remarkable statement. He said that when the Education Act passed in 1872 the Church of Scotland had 1,311 schools,