

A RELIGIOUS AWAKENING AT
VALCARTIER, QUE.

BY REV. DONALD, TAIT, B.A.

Knowing that many of your readers will be pleased to hear of what is evidently a genuine work of grace in one of our mission fields, I send you a very brief account of the work.

Valcartier is a small village about 17 miles north of the city of Quebec. This has been one of the mission fields of the Presbyterian Church for many years, and good faithful work has been done in it by such men as the Rev. J. M. Whitelaw, B.D., now of Kinnear's Mills, Mr. W. E. Ashe, and others. These brethren had the privilege of sowing the seed, but it was not given to them, in any large measure, to see the fruit of their labors, but these labors were not in vain as is now manifest.

About the beginning of last November the Rev. C. E. Dobbs, formerly a minister of the Reformed Episcopal Church, who has made application to be received into the Presbyterian Church, was asked to supply this difficult field for a short time. Mr. Dobbs had already been engaged in mission work within the bounds of the Kingston Presbytery. He preached for several Sabbaths with so much acceptance to the people that they expressed a very strong desire to have him continue to labor among them. Mr. Dobbs has continued ever since to labor very earnestly and acceptably in Valcartier and Stoneham, and the Lord has manifestly blessed the work of His servant. He is ably assisted in his work by his wife—a lady of ability and great earnestness. By the blessing of God upon their labors there has been a great religious awakening among the people, and a very large number have professed to have received great spiritual benefit, and indeed this is very evident to any one who knew these people six or eight months ago and sees them now. Hitherto, although, as has been said, much very faithful work has been done, the people generally were indifferent to divine things. But now it may be said with much truth that the wilderness has become a fruitful field. In addition to the ordinary services on the Sabbath two week night services are held regularly, and all these meetings are largely attended by deeply interested people. God's children have been greatly blessed, and many who had been worldly and careless in their lives have been brought to deep concern about the things which belong to their eternal well-being. From 150 to 200 profess to have received blessing.

It has been my privilege to attend several of these services and I have felt it good to be there, and to hear young and old tell, in plain but earnest words, of the great things which God has done for their souls.

Many, I feel sure, will rejoice with Mr. and Mrs. Dobbs that the Head of the Church is blessing their work, and will pray that He may continue to bless them and it more and more, and to bless those who have recently given themselves to the Saviour, that they may be kept from falling and in due time be presented faultless before the presence of His glory with exceeding joy.

A good many Christian workers from the city of Quebec have visited this field lately, and have been delighted and greatly encouraged by all that they have seen of the Lord's work in Valcartier.

While we thank God for what He is doing in this place let us as ministers and people labor and pray that similar seasons of blessing may be enjoyed in many of the congregations and mission fields of our Church.

Quebec, July 15th, 1895.

IS IT FAIR?

MR. EDITOR,—In the discussion in the General Assembly about vacant congregations one matter was not touched upon that is of some importance and which myself and others would like to see dealt with. I refer to the manipulating of affairs, by men

of powerful influence in the counsels of the Church, in the interest of certain candidates. To what extent is it legitimate, to do this? Is it just for anyone who draws his salary from the general funds of the Church, and to whom has been confided no small authority, to use the prestige and influence his position confers on him with vacant congregations in the interests of a personal friend or favorite student? A discussion on this question, which is raised by existing facts, will be useful.

NEUTRALITY.

July 13th, 1895.

ELDERS AS MODERATORS.

MR. EDITOR,—With your permission I would like to ask Rev. Dr. McMullen a few questions in reference to the position taken by him on the "Elder Moderatorship" question in his article published in your issue of the 10th inst.

He opens with the very gracious admission that there are "many elders in the Presbyterian Church, who so far as personal fitness is concerned could preside over any Church Court with dignity and efficiency, exceeding that of many ministers," and then proceeds to contend that in accordance with what he terms "Church order" such inferior ministers should nevertheless preside in preference. No facts or scripture are adduced in support of the contention, nor is any explanation given as to where this "Church order" is to be found or what is meant by it; but the implication throughout apparently is that ministerial authority is a matter of Divine right.

His first proposition asks: "Suppose a congregation without a pastor, the General Assembly having ordained that an elder may preside as Moderator, the local Church with its Session of elders has complete autonomy for the management of its affairs temporal and spiritual without minister or ministry! Is that according to Christ's ordinance?"

Well what of it? Why did not the Doctor answer his own question? Is there any ordinance to the contrary? If there is any Scripture authority for depriving any nation, or congregation, or people of their autonomy, by all means let us have it. There is an impression abroad in the Church that the theory of the Divine right of ministers, like that of kings, to rule, savors more of Popery than of Presbyterianism, and that the practice of it as presently pursued in our courts is not altogether a success. Many, therefore, would be interested if the Doctor would furnish us with a more explicit enunciation of principle and a clearer statement of data.

We are often given the Scripture for the bishop's duties; let him now point out to us the duties of the man who rules the bishop! Let him explain how he reconciles the claim of a proprietary right to rule, with the Divine prohibition of oversight "by constraint."

How can there be "double honor" in the incumbency of an office thus self-appropriated?

The Doctor fears that disintegration will follow any weakening of ministerial authority. Let him give us the data for his apprehensions! Such has not been the experience of civil Governments, which have gained in strength and stability according as the autonomy of the people has increased. Is it not the case rather, that Presbyterianism has prospered and is strong to the extent to which it has repudiated lordship over God's heritage, and that it is hampered and weak to the extent to which it still fosters it? Is it not possible that this relic of sacerdotalism, so foreign to our constitution, is not agreeing with us, and is the cause of the weak Presbyterian control, of which the Doctor complains?

If temporal courts and Governments, Municipal, Provincial, and Federal, have co-operated and thriven under systems of "complete autonomy" and given exceptional impetus to civilization, why may not spiritual courts do the same, with a similar effect

upon Christianity? The writer is one of those who believe that they would.

If there is anything heretical about these suggestions or opinions the Rev. Doctor will confer a favour by thoroughly exposing it. In any event nothing but good can result from the discussion of them. ELDER.

16th July, 1895.

SALARIES OF HOME MISSION-
ARIES.

MR. EDITOR,—It frequently occurs in municipal affairs that the men engaged to do the heavy, menial and sanitary work of the corporation, a work on which the health and life of many in the community often largely depend, are pressed from necessity to accept wages bordering on starvation, and when any reduction is proposed, these very men are the first to suffer, while the heads of the corporation continue in the enjoyment of high salaries, giving only a few hours of work per diem.

Religious societies and even Christian churches are often influenced by the same selfish policy. At the meeting of the General Assembly of the great Presbyterian Church, recently held in the City of London, a motion was introduced by the Home Mission Committee, viz.: that the salaries of ordained missionaries be reduced to \$550, instead of \$750, as before. After considerable discussion, a compromise was reached and \$650 was fixed on. In view of the labour and difficulty of access to many stations, the social and moral obstacles to be endured and overcome and the great amount of work on hand, we humbly think the Assembly has taken a step backward, and trust it will soon be remedied.

To select the ministers for reduction in salary who are engaged in the pioneer work of the Church, and who are in receipt of too small salaries already, is unworthy of the great Presbyterian Church in Canada. Wherever the missionary goes remarkable changes are visible, even on the outward face of society. A commercial traveller and missionary travelling together some nine years ago arrived at Kamloops on the Sabbath, found the "bar" open and crowds of young men drinking and making a noise as on other days. Presently three young women of easy virtue came in and went up to the "bar" and called the "boys" to have a drink. Visiting the same place a year afterward the "bar" was found closed on the Sabbath, and the whole locality had assumed an air of civilized life. Indeed wherever the missionary is located for any length of time the power and influence of the gospel is felt and appreciated. To select, therefore, the hardest worked men and the poorest paid for a further reduction is a most extraordinary procedure and unworthy of those who direct and control the destinies of so many varied interests in conjunction with the work of the Church.

But the saddest spectacle of the whole is that the very men who were so anxious to conserve the funds of the Church, and who took part in the discussion for reduction, are in receipt of salaries varying from two to five thousand annually. It would have been a generous and Christian act, and one which would meet with universal approbation, and in some measure have a tendency to break down a prevailing opinion inside and outside the Church, that ministers are as time-serving and mercenary as other people.

Had they suggested and agreed there and then to pay over five or ten per cent. of their own salaries to the Home Mission Committee, so that these hard-toiling missionaries in the North-West might be made comfortable in their homes, and happy in their surroundings, it would prove more fully that they were ready "to bear one another's burdens and so fulfil the law of Christ."

A. J. G. H.

London, Ont.

Prosperity makes more fools than adversity does.

Christian Endeavor.

OUR PROMISED LAND AND HOW
TO REACH IT.

REV. W. S. MCTAVISH, B.D., ST. GEORGE.

Aug. 4.—Rev. xxi. 1-7, 22-27.

In discussing a subject it is not advisable, generally, to present all the negative considerations first, and the positive ones afterwards. But in dealing with this subject we shall treat it in this way. The fact is that heaven will be glorious not only because of things which will be there, but because of things which will not be.

(1). There shall be no night in heaven. Here we are often glad when night comes that we may be refreshed in body and mind by sleep—"Tired nature's sweet restorer." But "no night shall be in heaven." We shall not require it there, for there shall be no worn out hands and feet, no weary limbs, no jaded mental faculties. "There shall be no night there" (Rev. xxi. 25).

(2). There shall be no pain there. Many a weary, restless sufferer knows what it is to be racked with pain here. Scores of patients in the hospitals know what it is to long through the night for the dawning of the morning, and to look during the lonesome afternoon for the approach of the shades of evening. Few people there are, who have not experienced the twinges of pain. How comforting to know that in heaven there is to be no more pain nor suffering! The inhabitant there shall never say, "I am sick" (Rev. xxi. 4).

(3). There shall be no sin there. We all know what it is to have our pleasures marred by sin. When we would do good, evil is present with us. Our ears are often shocked by the language, coarse and brutish, of the ungodly. Our eyes are often pained as they contemplate the havoc which sin has wrought. Our hearts are sometimes sore as they dwell upon the ruin and desolation manifested where sin has exhaled its withering breath. But sin can never cross the threshold of the pearly door of heaven. For this reason, heaven will be truly delightful (Rev. xxi. 27).

(4). There shall be no sinners in heaven. They would not be happy even if they were permitted to enter. They could not join with the pure, white-robed throng around the throne of God singing praises to that Saviour Who redeemed man at the price of His own precious blood. Roland Hill, in his own brusque way, once said that "a sinner would feel as much out of place in heaven as a hog in a flower garden." Where will sinners spend eternity? Let the Apocalyptic seer answer. (Rev. xxi. 8).

(5). There shall be no sorrow nor death in heaven. One of the things which makes this world so sad, is that death so often comes in, breaking up family circles, taking away those who are dear and loved, and blighting cherished plans and purposes. But how bright, how glorious, how pleasant heaven will be!

"In heaven above, where all is love,
There'll be no sorrow there."

Turning to the positive side of the subject, we observe:—

(1). Heaven furnishes an enduring abiding place. When Dr. Mead was growing old and feeble, a friend made some remark regarding his condition. But he replied "I am only going home, as every man should do when his day's work is done; and, thanks be to God, I have a good home to go to." Can we not all say the same? (11 Cor. v. 1; I Peter i. 3, 4).

(2). There will be good society in heaven (Heb. xii. 22-23).

(3). The purest enjoyment will be furnished there. "In God's presence there is fulness of joy; at His right hand there are pleasures forever more" (Ps. xvi. 11). Seeing that heaven is so bright, so beautiful, so glorious, let us point men to this bright world, and let us lead the way. Let us lovingly lead them to Jesus, for no one can reach heaven but by Him (John xiv. 6).