

## OUR CONTRIBUTORS.

### THE NESBIT MEMORIAL.

MR. EDITOR.—Will you kindly allow me a small space of the CANADA PRESBYTERIAN to bring before our ministers and people a matter which has for some time past been a subject of earnest thought and consideration to friends and admirers of the late Rev. James Nesbit, the founder of the Prince Albert Mission and Settlement, namely, how to erect a suitable monument over his grave, which remains still unmarked. Not even an ordinary headstone marks the resting place of that noble servant of God. His great friend and fellow-worker, the late Rev. Dr. Black of Kildonan, more than once expressed his deep regret that nothing was done in getting such a monument erected. Mr. and Mrs. Nesbit's remains rest in the Kildonan churchyard, as it will be remembered that both died in Kildonan in the month of September, 1874. Now, as there is a fine marble monument being erected to the memory of our great pioneer Presbyterian missionary to the Red River Valley, and also a scholarship to be known as the "John Black Scholarship," how eminently suitable it would be that a similar token of respect and love be manifested towards the memory of that noble and self-denying man who was the first to erect the Presbyterian standard in the great Saskatchewan Valley. The life and labours of both these eminent servants of Christ mark an epoch in the history of Presbyterianism in this great country, which will continue to shine with increasing lustre as time rolls on—not in the history of Presbyterianism only, but also in the history of all that tend to the material, moral and spiritual well-being of our country. I am glad to have to say to your numerous readers, through your paper, that this matter assumed a definite shape at a large meeting held in our church at Prince Albert on the occasion of the recent visit of the Rev. Prof. McLaren, as Convener of the General Assembly's Foreign Mission Committee. At that meeting the following resolutions were heartily and unanimously carried:

"At a meeting of the inhabitants of Prince Albert, held in the Presbyterian church on the evening of August 22nd, Rev. R. G. Sinclair in the chair, it was unanimously resolved, That steps be taken immediately to erect a suitable memorial in memory of Rev. James Nesbit, first missionary of Prince Albert.

"On motion of Col. Sproat it was unanimously agreed that such memorial take the form of a monument at the grave of Mr. Nesbit, containing his and Mrs. Nesbit's names, with a suitable inscription, a marble slab in the Presbyterian church in Prince Albert with a suitable inscription, and, should a sufficient sum of money be obtained, that a scholarship—called the 'Nesbit Scholarship'—be established in Manitoba College, with the understanding that said scholarship is to be transferred to a similar institution in Prince Albert when such shall be established under the auspices of the Presbyterian Church."

To give effect to the above a local Committee was then appointed, consisting of Hon. Laurence Clarke, Col. Sproat, Mr. Wm. Millar, Mr. Morrison McBeth, Dr. Bain, Rev. John McKay, and the resident ministers.

Also a general Committee consisting of Rev. J. Robertson, Prof. McLaren, Prof. Hart, Rev. H. McKellar, and John Sutherland, Esq., Kildonan.

The resident minister in Prince Albert to be Secretary-Treasurer of Local Committee, and Rev. H. McKellar of High Bluff Sec.-Treasurer of General Com.

A subscription list was then opened, and the following sums were subscribed:—Hon. L. Clarke, \$100; T. Taylor, \$20; Wm. Miller, \$10; Dr. Bain, \$20; Col. A. Sproat, \$20; Jas. McArthur, \$10; Geo. McKay, \$10; T. A. Campbell, \$15; George Miller, \$10; J. O. Davis, \$10; Wm. Carter, \$10; Rev. R. G. Sinclair, \$5. Copy of minutes of Prince Albert meeting. R. G. SINCLAIR, Chairman.

It is evident from the above that the people of Prince Albert hold the life and character of their first missionary in high esteem. Mr. Clarke, Chief Factor of H. B. Com., and the first and only elected member of the North-West Council, who so liberally heads the list, stated to the writer of this letter, "What need is there for a marble monument? There is his monument,"—pointing to the rapidly growing town and settlement of Prince Albert. And let it be remembered that Mr. Clarke is a prominent Episcopalian who

has been personally acquainted with our minister from the very first; therefore his testimony is independent and valuable. This appeal is to the whole Church, as Mr. Nesbit was the missionary of the whole Church, and the crowning monument of his life will be the Indian Missions of our Church in the North West Territory. Contributions towards the above named objects may be sent to the Rev. J. Robertson, Supt. of Missions, Rev. Prof. McLaren, Knox College, Toronto, Rev. Principal McVicar, Montreal, Rev. Dr. Burns, Halifax, N. S., Rev. Prof. Hart, Winnipeg, Rev. J. Pringle, and John Sutherland, Esq., Kildonan, Manitoba, and Rev. H. McKellar, High Bluff, Manitoba. Friends are requested to send their contributions as soon as practicable, since it is desirable to have the plan carried out with as little delay as possible. The names of the contributors, and the amounts contributed, will appear in the CANADA PRESBYTERIAN and "Record." Hoping, Mr. Editor, that you will give the above a place in the next issue of the CANADA PRESBYTERIAN, and that it may receive your hearty approval and support, I remain,

H. MCKELLAR.  
High Bluff, Manitoba, Oct. 11th, 1882.

### BIBLE CLASS WORK.

MR. EDITOR.—Your correspondent, "Riverside," in calling attention to the importance of Bible-class work, has done good service to the Church generally. This department of Christian effort has in the past received much less consideration at the hands of those having in charge the spiritual interests of our congregations than its importance demands. The leader may not require the laying on of hands in setting him apart for the work, but when the superlative responsibilities and possible consequences associated with it are fully realized, it will at once be seen that a wise discrimination should be exercised in selecting a teacher for a position of such great importance.

Wherein will his work differ from that of the minister? Only to a slight extent, so far as pastoral relations are concerned. To efficiently discharge his duties the Bible-class teacher must be a frequent visitor in the homes of his scholars, in order the better to win their confidence and become acquainted with their circumstances and surroundings. The knowledge thus gained, and the influence thus secured, will enable him the better to appeal to their hearts and apply the truths that may be found in the lessons studied. The leader of a Bible class is placed there to *teach*, and in this respect his duties differ from those of a minister whose more special work is to *preach*. To clearly draw the line of demarcation may be somewhat difficult, but that there is a decided difference between *teaching* and *preaching* is generally recognised.

One great object of the teacher of such a class should be to lead and teach his scholars to *think*, and this can be more readily accomplished in the class than in the congregation, with whom the minister has to deal. And how can this be done? Not by the teacher lecturing to the class by the half hour to show what he knows, or does not know, of the lesson; but by carefully thought out questions judiciously put, eliciting from the scholars their own opinions, and encouraging them to participate in the mutual discussion and investigation of the subject under consideration. No one who has himself experienced the real satisfaction there is in *thinking* will doubt the propriety of giving prominence to it in teaching, and few will quarrel with the statement that questioning is one of the best, if not indeed the chief, method of encouraging *thinking* in the Bible-class.

That there are difficulties in the way is readily conceded. There are the timid members of the class as well as those whose education is sadly deficient; but with tact and kindly consideration even these may be interested. I strongly favour giving the exercises in the Bible-class a conversational turn, believing that largely to the extent this is done, will the class as a whole be interested in the lesson, and their regular and continued attendance assured.

The object of Bible-class teaching is not only to bring the scholars to Christ, but to aid them in growing up into Christ their living Head, and where can this be done to better advantage than when teacher and scholars, with Bibles in hand, are engaged in the mutual study of the Word? Here difficulties can be stayed and removed by the "Thus saith the Lord." Here doubt may be overcome by an appeal to the Scriptures and effectually set at rest. Kindly reproof may be given to the wayward, and encouragement to

the timid and faltering; till, with greater assurance, they are enabled to run and not weary, to walk and not faint. All this and much more may be accomplished by the *teacher* of the Bible-class, whose position affords the best opportunities for becoming acquainted with the circumstances and wants of those under his charge, and of ministering to their spiritual necessities.

To encroach further on your space at present would scarcely be prudent. The importance of the subject is my only apology for writing. The prosecution of the work is beset with difficulties, and those engaged in it need encouragement and assistance. Correspondence in THE PRESBYTERIAN on such a "practical" matter would, I am sure, not be out of place, but be greatly appreciated by your correspondent and many others who, feeling their own insignificance, are looking out for more light.

STUDENT  
Brantford, Oct. 14th, 1882.

### THE "GLOBE" AND MARMION.

MR. EDITOR.—The course of the "Globe" on this question is more than amusing. The laboured repetition with which it asserts that Marmion is excluded simply on the ground that it is "unfit for critical analysis," and could not but bring "the embarrassed smile to the face of youth," never strikes the "Globe" as a virtual charge of stupidity, and utter lack of scholarly taste, against our educational authorities, who never saw this till Archbishop Lynch put it before them, and "remonstrated with the Education Department"! What a blundering set they must be, according to the "Globe's" showing! The moment Archbishop Lynch heard that Marmion was on the list of High School books he knew it was a mistake! He knew that it was "unfit for critical analysis," but the University authorities did not know this, and neither did the Minister of Education, nor even the "Globe"! And how rapid and thorough the conviction has been, the moment the Archbishop spoke! If there is anything clear beyond a doubt, according to the "Globe's" showing, Archbishop Lynch is the man that ought to be at the head of our whole system of education in Ontario! And what a public advantage it is that he can devote a little of his precious time to the Education Department, and keep the Minister of Education from making a mess of things! And what a debt of gratitude the Protestants of Ontario owe to the Archbishop, that in addition to supervising his own system of Separate Schools, in which the religious instruction of the young is so carefully attended to, he interests himself so much in seeing that our public schools shall not be corrupted by the introduction of unsuitable books! A certain vote aptly described as "the unknown quantity in politics," may be bought at too high a figure by the leaders of the party of which the "Globe" is an exponent. A little more servile trickery is all that is needed to bring about the revulsion that will settle a good many questions in Ontario.

WARNING.  
October 9th, 1882.

[Crowded out of last week's issue.—ED. CAN. PRES.]

### THE "FAITH CURE."

MR. EDITOR.—Your issue of October 11th contains the following quotation from Dr. Spear, of Brooklyn: "If you will take out the impostors, the Lord's silly people, and the Lord's singular people, from the faith-cure school I think you will have to shut up the school altogether. There will be nobody left either to preach or believe the doctrine." From your manner of using them, you make yourself responsible for the sentiments expressed by Dr. Spear.

Was it not the case in our Lord's time, and in the apostles' days that they who wrought and believed these works were regarded as "impostors," "silly people," "singular people," as Dr. Spear puts it? It was said of Christ Himself, "He hath a devil, and is mad." Has it not been the experience of the most devoted Christians, in all ages, to be treated as "silly," as "singular?" Is it not so now, that the man who consecrates himself, his time, his talents, his means, to the Lord's service is looked upon as a "little peculiar?" Dr. Spear is right. "Take out the Lord's singular people, and there will be nobody left to preach or believe the doctrine." But further, take out "the Lord's singular people," "the fools for Christ's sake," and who is left to preach or believe the *gospel*? Would that there were more of such