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Toronto, September 14, 1893.

Duties of Church Membership.

CHRIST should be the Christian's pattern not only in daily life—in living what is termed a Christlike life, in the discharge of worldly duties, in the building up of character—but also in his church life. This is forgotten by many Christians whose exemplary lives mark them as true disciples. But they shrink from Church work on many grounds which are usually accepted as sufficient to excuse them. Our Lord worked in the vineyard. He sent His disciples out to work. He asks His followers to engage actively in the work of the Kingdom. The work is many-sided and can be engaged in in many ways. In the closet, on the street, in the office or workshop God can be served, but the Church member has a work to do publicly in the congregation. How seldom does he realize that such is enjoined upon him both by the precept and example of our Lord. The nominal connection with a Church is not by any means enough. Every member should acknowledge the claims of the Church upon him or her, and set to work at once in some useful line of Christian activity. It will not suffice to say that you are not fitted for any of the forms of work others engage in. The duty is upon everyone and can by everyone be performed in the measure of ability bestowed upon him. A more serious obligation does not rest upon a man or woman than to work for the cause of Christ. Those who have, with God's help, done their best and have felt the blessing to be derived from such duty, regard it as the highest privilege of their lives to work for God. No evidence of grace is more telling than the desire to reach others, to bring the lost within the fold, to participate in redeeming love and eternal life. The Church member who is satisfied with a life of inactivity in the Church is satisfied with the crumbs which fall from the table. His condition is not to be envied. His growth is stunted. His good works do not return to him laden with gracious blessings. He is a branch not bearing much fruit. When we consider the endless ways in which good service can be rendered, in which a member of a Church can be actively useful, the scarcity of workers, the shirking of simple duties become painful. The Church offers opportunities for work: it may be in making members acquainted with each other, in listening to the troubles and trials of your neighbours, and administering comfort and extending sympathy; it may be in persuading outsiders to attend the Church services

with you, or to go with you to the prayer meeting; in interesting a friend in the young people's society or in the woman's missionary society; in teaching a class in the Sabbath school, in distributing the message by leaflet; in cheering and comforting the sick; in seeking the outcasts of humanity and telling them of Jesus; in reclaiming the drifted young; and in many other ways. There is no lack of variety, no lack of opportunity and no lack of ability to do something in the vineyard, if but the will was present. The genuine Christian spirit inspires life, and life moves. The Church member who is active, who is a worker, is in the path of duty. The member who folds his hands and allows others to do the work of the Church is remiss in his duty, and both he and the Church suffer by his inactivity.

Disestablishment in Scotland.

MR. GLADSTONE recently received at Downing street a deputation from the Scottish Disestablishment Council, who asked the Government to accept and support Sir C. Cameron's Scotch Disestablishment Bill. In reply the premier expressed his hearty general concurrence with the views of the deputation. The Patronage Act of 1874, he said, was the starting-point of the present controversy in its active phase. He laid stress on the fact that the Duke of Devonshire, now the leader of the Unionist Liberals, had originally enunciated the doctrine that the question was a Scottish one, to be dealt with according to Scottish ideas and deliberate convictions, and not according to the preferences which other persons might bring from other portions of the United Kingdom. This admission Mr. Gladstone held was very important in regard to the case both of Scotland and of Wales. He entertained no enthusiastic opinion in favour of the Suspensory Bill, and the declarations of the Government about that measure were not likely to prove an obstacle to the wishes entertained by the deputation. The concessions to the Established Church of Scotland contained in Sir C. Cameron's Bill were greater than, upon abstract principles, it would be easy to justify; but in dealing with the abolition of offices and the reduction of establishments it was desirable always to act upon a principle of great liberality to vested interests. He regarded the Bill in that aspect as an offering for the sake of peace; if the offer were rejected, the friends of disestablishment would be quite entitled to withdraw it and set out from a new starting-point. He hoped friends of the establishment would recognize the moderation of the demands made for a settlement and not allow the question to become part of a gigantic political controversy. He promised that the Government would do all in its power to carry the measure, but must reserve to itself the decision as to the time to deal with the question. All of which important promises and statements delighted the heart of Principal Rainy and the Scottish Presbyterians who with him seek the disestablishment of the "Auld Kirk." How far the Government may be able to give effect to the views and promises of the premier is, however, a matter of uncertainty.

Crime in Canada.

TO the student of social problems, and more especially of criminology, the blue-book of criminal statistics issued by the Dominion statistician, will prove of great interest. The figures are gathered from the official sources and are authentic, and the manner in which they have been tabulated and collated renders it easy to arrive at the