

THE Presbyterian Review.

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THURSDAY, OCT 11, 1888.

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THE INDIAN PROBLEM. NO missionary workers have a stronger claim on the sympathy of the Church than those among the Indians of the North-West.

The winter climate is unquestionably severe. The mission stations are isolated from the settlements, and separated by wide distances from one another. The work is on Canadian soil and is thus entirely stripped of what little romance still adheres to the Foreign Field, while the Indian, as we now find him, is one of the most unpromising subjects for Christian effort. He has been, and is being, systematically pauperized, with the complete loss of manhood which pauperization inevitably works.

Where brought into contact with the baser classes of the white population, he is further degraded by their vices. The ancient customs in regard, for example, to the communal lodge still prevail. Several families are huddled together in one dwelling. There is no separation of the sexes. The marriage laws, too, are of the vilest sort. Polygamy flourishes and divorce is easy. The children, as may easily be imagined, are under no parental discipline, and the good effect of the teaching, which those of them who attend school receive, is effectually neutralized by the domestic disorder just noted.

The Government and the Churches alike regard education as the most hopeful agency for the elevation of the aborigines. There have been triumphs of grace among the adult Indians. There will be again. The word of God is not bound. Barbarism, however dense, cannot shut out the light of the Gospel. The grace of God can accomplish that hardest of all human

tasks, the transformation of a pauper into a man. Direct evangelistic work cannot be too urgently pursued among our poor red brethren. But in the children is the chief hope, and the problem which, up to this time, has been only very partially solved, is how to get and keep the children under religious and educational influences.

The Department of Indian Affairs, in its report for 1887, says: "It is pleasing to note that, with the exception of the Blackfeet, the Indians of the North West seem to be fully alive to the importance of education." (Page xiv.) A study of the Reports in detail does not however sustain this generalization. Indeed later on (page lxxviii), explicit mention is made of "the small attendance of children at the schools established on the various Reserves."

The average attendance is only 1,452 out of a total population of 23,811, and not quite seventeen for each school. The ordinary day school is carried on under the greatest difficulties. One of our missionary teachers writes: "Not a child would ever have come to this school, were it not that I could hire them with the gifts of the Church, and now they want money to be paid over to them, if they allow the children to come. It is plain the hiring process is not a progressive one on our side of the question."

The boarding school system promises somewhat better. It separates the children, for a lengthened period, from the demoralizing influences of the camp, and secures regular attendance. The experiment of Rev. Hugh McKay at Round Lake has commended itself to the Government. The Indian Commissioner says of it: "I am disposed to think that more real benefit has accrued to the Indian children from the expenditure of something less than \$1,500 during the past year in assisting boarding-schools than from the sum of \$10,500, which approximates our expenditure on day schools."

It is evident that the Government must prepare itself for an ampler expenditure on the schools. Perhaps a few years of this would reduce the present enormous gratuities. No less than \$484,122 is credited to "supplies for destitute Indians" in Manitoba and the North-West Territories alone last year.

Could something not be done, also, in the way of compelling the attendance at school of all Indian children for a specified period each year? The matter, we are aware, is one of great delicacy. But it is of extreme urgency. To degenerate and civilize the Indian as rapidly as possible is our duty, as it is evidently to our interest as well. That the red men are the wards of the Government is no reason for their being left entirely at liberty in the matter of the education of their children. The compulsory clauses of our Public School law would be unworkable as yet on the Indian Reserves, but every possible pressure should be brought to bear upon the parents to have their children attend school, and all possible inducements in the shape of rewards for regular attendance, etc., should be held out. The Indian Department contemplates the early inauguration of a scheme, which, it is believed, looks in the direction of the extension of the boarding and industrial school system. It will be received by the Churches with satisfaction, and will be an encouragement to the Churches to enlarge their educational work among the Indians. There is very much still to be done. There are 20,000 Indians in British Columbia alone, and of these only 506 are, as yet, enrolled in the schools, and only 5,951 in all, of the total Indian population of the Dominion, which numbers 121,499. The Churches and the Government will find their resources taxed to the utmost to compass the educational work required.

What of the pauperizing of the Indian and his profligate marital relationships? We see no reason why the Government should not deal with these latter firmly. As to his maintenance, the sooner the Indian ceases to be a beggar the better. He cannot be allowed to starve, but indiscriminate distribution of clothing only intensifies the evil. Rev. G. A. Laird, our missionary on Coté's Reserve, while asking from the W.F.M.S. as large a supply of clothing for his Indians as the preceding year, adds:—

"I would suggest that as much as possible of it be left unmade. Do not allow the ladies to make up any new garments for these Reserves, but just send the materials, as the women here are very well able to make their own clothes. I wish you to give me authority

to get the people to work for their clothing, when I see fit to do so. I mean, to get them to do work about the boarding school, hauling and chopping wood, and anything else I may require. Indiscriminate giving is not good. It fosters laziness and a spirit of dependence. It is a shame for able-bodied men and women to be idle half their time and depend on the Church for their clothes. Of course, we will give to the old people, the children of school age, and the small children, as before, but the sooner we give the men and women to understand that work is required, the better. They will improve much more rapidly."

The true policy of the Government and the missionaries is plainly in the line indicated by Mr. Laird. In fact, the sooner the Indian can be transformed into a citizen, with a citizen's rights, and a citizen's responsibilities, the better for all concerned. The young should be steadily trained in that direction. In the meantime the whole question of the difficulties besetting the Indian work is worthy of more attention than it has received from our Christian people. The missionaries, too, deserve much more hearty sympathy and support. Some of them, as the writer quoted early in this article, feel the discouragements most keenly. But with that same worker they bravely exclaim: "At times the difficulties and discouragements may daunt the stoutest heart and the most living faith. But God is greater than our hearts and wider than our thoughts, and we believe in ultimate triumph."

DR. REID'S LETTER. WE willingly give space to the letter from Rev. Dr. Reid in another column, and need scarcely assure the writer of it, or our readers generally, that, in our notice of the Blue Book, we were animated only by the most friendly spirit to the Editors and to the various conveners of Boards and Committees who are responsible for the Reports. Our desire, as theirs, is to see the work of the Church placed before the people in the completest form possible. We were glad to find so few defects, and these so small, in a book so large and made up of such diverse materials. We spoke of these minor defects frankly, as our habit is in regard to all matters where friendly criticism is called for. Our single aim was to aid in the perfecting of the annual published records of the Assembly.

As to the "somewhat tardy appearance" of the Blue Book, which Dr. Reid also regrets, we said nothing which would imply that the Editors were responsible for the delay. We did not suppose they were. Their uniform record, during now well-nigh half a century of service, has been that of promptness and dispatch in the business of the Assembly and the Church. Our readers will be grateful to Dr. Reid for the information given as to the causes of the delay. We direct special attention to the fact mentioned as one of the causes, namely, that while the larger portion of the book is printed in Toronto, some of the Reports are printed in Montreal and others in Halifax, making it somewhat troublesome to collect all the Reports and arrange them in one volume. Such a scattering of the printing is surely not necessary. It can hardly be the most economical method. We note, also, that it has produced in the volume in question a conspicuous blemish—at least three different colours and qualities of paper. This is, however, a point of lesser importance in comparison with the delay in publication.

Dr. Reid admits the correctness of our statement in regard to the incompleteness of the Alphabetical List of Ministers, and fully accounts for the omissions by the explanation that, in making it up, the "List of Probationers" was not taken into account, but only the Presbytery Rolls, as furnished by the Synod Clerks. This is precisely the point of our criticism. What, on the face of it, purports to be an "Alphabetical List of Ministers of the Presbyterian Church in Canada," should include all the ordained ministers of the Church. We simply called attention to the fact that some "who happen to be on the list of probationers" were left out. The omission would appear to lie at the door of Presbytery Clerks, or, perhaps, rather at the door of the Assembly itself, which, so far as we know, has given no explicit instructions as to whether the names of ministers without charge, who are seeking a settlement, are to appear at the foot of the Roll or not. The practice of Presbyteries in this matter varies, as may be seen by com-

paring the List of Probationers (Appendix No. 24, page 19), with the Rolls of the several Presbyteries later in the volume (Appendix No. 27). It is hardly right that certain worthy brethren, some of whom have served the Church faithfully for years, should find no place in the published official list of the ministers of the Church.

Dr. Reid agrees with us as to the value of full and complete obituary notices. "It is," he says, "of course desirable that there should be details of the lives and labours of our deceased ministers." He questions, however, "whether the Minutes of the General Assembly should be the place in which these detailed notices should appear." The proper place for such notices we need not discuss just now. But, as a matter of fact, there is no security that they will appear, either in Presbytery or Synod Records, and the present method of brief notices in the Assembly minutes, as all readers of the notices (Appendix No. 28), will agree, is unsatisfactory. The fault is not with the Clerks of Assembly, who have doubtless made the best of the materials at their hand. But it is hardly to the credit of the Church, that it contents itself with such necessarily imperfect notices of the deceased standard bearers. It is not fair to demand of the Clerks of Assembly bricks without straw. A Standing Committee of the Assembly specially charged with this matter might answer the purpose, or, perhaps, the newly organized Historical Society might be entrusted with the matter of obituaries.

Our suggestion as to the tabulating of the list of changes was made solely in the interests of convenience. For example, if one wishes to inspect the list of ordinations, inductions, deaths, etc., as at present given, he must look in as many places as there are Synods. A tabulated statement, while taking up no more space, would greatly facilitate reference by including all the details under each heading in one view.

We give room for the concluding quotation from the Interior with pleasure. It in no way traverses the statements of our previous article. Indeed it is in singular agreement with them. Our closing words were as follows:—"These (the defects, etc., remarked upon), are, however, minor points. The book, as a whole, is creditable to the experienced Clerks under whose care it is brought out, and to the Conveners of the many Committees whose reports appear in it. It is the record of a year's important work by the Church, which affords reasonable ground for satisfaction and pride. The Lord hath done great things for us and by us, whereof we are glad."

THE annual Provincial Sabbath School Convention which assembles next Tuesday, (16th inst.), and two following days at Kingston promises to be of unusual interest and profit. On the programme are to be found the well known names of Bishop Vincent, D.D., Mrs. W. F. Crafts, New York; ex Mayor Howland, Hon. S. H. Blake, Q.C., Jas. I. Hughes, and others. The applications of delegates already received indicate that Kingston will have a busy week, for which the people are making the most hospitable preparations. Should any intending delegates not have received programme and application form, they should apply at once to Mr. J. J. Woodhouse, P.O. box 525, Toronto.

THE report of the opening proceedings of Knox College to which we devote much space will be read with general interest. It is very satisfactory to notice that the College enters upon another year of work for the Church under most favourable auspices, and that steps are being taken to render the institution better equipped for its work. The College as well as the Church is to be congratulated in having in Professor Gregg so able and sympathetic a chronicler of its annals.

WE have received too late for insertion in this issue a long letter, bearing date August 17, from Rev. John Jamieson, of Tamsui, Formosa. The letter, which is chiefly a review of Dr. Mackay's work in Formosa, and a statement of Mr. Jamieson's relation thereto together with an expression of his views regarding the future conduct of the Mission, will appear next week.

HAVE you read our Publishers' Special Offers in another column?

Contributed LAY ELEMENT IN CONGREGATIONS.

BY REV. W. M. AUBURN, M.A. (Concluded)

BUT now let us note briefly the hindrances to Christian work of which the reports to our General Assembly speak with such constancy of iteration and reiteration from year to year. Of these the first named is "strong drink," "desecration of the Sabbath by railways," "concessions to worldlyness and love of pleasure," "low ideas of the Christian life," "weak convictions of the truth," "idolatry," "lack of religious instruction in the homes," "want of more decided effort on the part of members," "the dance," "unwholesome church rivalry," "mixed marriages," "promiscuous and infidel literature," "weakness of parental authority," "a want of real spirituality of mind which leaves professors without any spiritual power, and results in children being impressed with the feeling that religion is not a reality, and this leads to frivolity on their part and contempt of religious people and religion itself," etc., etc. Let it be remembered that these are, for the greater part, omissions and commissions of the members of the Church that compose this list of "hindrances to Christian work," reported to our Supreme Church Court. And what a shadow it casts upon the membership of our Church! And what power can remove these evils "as a thick cloud," but the breath of the Spirit of God upon the hearts and consciences of our people? Let the Spirit of Holiness breathe upon these hearts and purify them unto Jesus Christ, "as a peculiar people zealous of good works," and this cloud of "hindrances to Christian work" shall be blown to oblivion. But now lastly, let me mention

THE WORLD OF HEATHEN DARKNESS as presenting a great element in the existing necessity for Christian effort. The existence of this element of need for the Church's work is the basis of the great commission. "Go ye into all the world and preach the Gospel to every creature." There was need for such a commission to his Church in the days of Jesus' bodily presence among men; and, so far as we know, the need is only magnified by the lapse of the ages since. There is greater need to-day of missions to the heathen than when Christ was on earth, if a vast increase of the numbers wrapped in the gloom of paganism can constitute an increase of the necessity for Gospel effort. And "this command of Jesus Christ," as Dr. Pierson said before the Pan-Presbyterian Council, "is marked by a striking double universality. 'Go ye, &c., all disciples, into all the world and preach the Gospel to every creature.' All are to go to all." This command of Dr. Pierson was applauded by the Council. And we can endorse his further observation that this principle, all must go to all, "is the fundamental principle of the New Testament." The need of work to rescue the perishing millions of heathenism, is becoming more and more a burden upon the heart of Christendom. But many, many remain unheeded within our churches, to whom the thought of nations perishing for lack of knowledge brings no pang. Let the Church pour holy fire upon these hard hearts until they melt into sympathy for the poor heathen and into loving obedience to our King, Jesus. And then, when her own children are oppressed with a sense of her obligation, then shall the Church be fairly found in the way to obey the missionary mandate of her Lord and Master. Not till then!

But now, perhaps, I have said enough to brighten our recollection of two facts, namely, (1) that the work of the Church is the duty of the Christian, and (2) that there is an abundant need of utilizing all the power within the Church for the accomplishment of her appointed work. And now the question is, How can that power best be utilized? This is a far-reaching inquiry. It grows upon us as we advance in it. Much learning and philosophic power might be pressed into its service. Let us repeat the question in other terms than those which stand at the head of our paper—What is the best method of inducing Christians to do their duty? or, What is the best method of bringing Christian practice more thoroughly into conformity with Christian profession? or, once more, What is the best method of keeping Christians loyal to their King? These forms vary only in expression, the spirit is the same in all of them. Any one of them might be taken as the basis of our essay. But let us return to the form we have adopted—What is the best method of utilizing the lay element in our congregations?

And now an enquiry suggests itself—Is the best method to be found in the line of INCREASE OF ORGANIZATIONS?

A remarkable feature of the church life of our times is the multiplication of guilds, societies and orders whose efforts are pointed severally against some particular form of evil, such for example as "The King's Daughters," "The King's Sons," "Christian Endeavour Societies," "Bad Word Societies,"

and many more. Now, the Church of Christ is like an army. Like an army she has to fight and like an army she needs organization. And our minds may be helped to a conclusion by asking if this militant organization, the Church, can be aided in her warfare by division and sub-division of her forces? The inquiry is, I think, quite legitimate, for much of the fashionable organization for Church work is to be classed simply as division and sub-division of her forces. For the attainment of her ends, is there not now organization enough within the Church? Organization or, if you please, discipline, has gone beyond its function if it begins to produce disjointed movements, fractional energies and clashing contacts within the same army. And

IS THERE NOT DANGER of such results from the multiplication of guilds, orders and associations for the doing of the Church's work in the world? Let not our people be taught in any way, direct or indirect, that before they be in a position to work for Christ they must not only be members of the Church but also members in particular of some order or association. Let them rather by all means be impressed with the truth that every soul that has become a "partaker of the redemption purchased by Christ," is by that very fact ordained to be a worker for Him. The blood bought membership of the mystical body of Jesus, is the highest order of workers in His name. Said Dr. John Hall, addressing the Pan-Presbyterian Council, in London, "The Church is a purity society, a temperance society, a Sabbath keeping society, a society, if you please, for the prevention of cruelty to animals, if the Church but do its duty and in the right spirit. In the same way, while the tendency is to make a society to aim at war with particular vices, vices divided in small pieces, and a society is given to nibbling at each piece, the whole Church should bring her power to bear against all vices with which we should do battle."

Dr. Hall's opinion of the formation of societies to nibble at vices or pieces of vices is not far to seek in these words. But further than I have done, I shall not assume now the province of condemning such associations. They shall be known by their fruits. But one thing I feel at liberty to say, the best method of utilizing the lay element in our congregations is not to be found in the multiplication of guilds, societies, and orders. We should combine in organized effort for good, unquestionably. And it should be done on the principle which Jesus Christ makes fundamental to his Church. "This is my commandment," said He, "that ye love one another." In this command we have

THE GROUND OF TRUE SOCIALISM. That is holy communism which loves one another. And when the Church has attained to the height of such socialism—such communism—then her lesser associations shall be merged into the great brotherhood of Jesus and as a whole, elastic in adaptation, simple in tactics, beautiful in movement and resistless in power, the Church shall come forth "fair as the moon, clear as the sun, and terrible as an army with banners." A great attainment this! But how is it to be attained? By utilizing in the best way the lay element in our congregations. But how can that be done? That is the question. Well, I think it can be done something like as the teaching force of Ontario, the last twenty five years has been utilized to the attainment of the high standard of education in the schools of our Province. And how was that done? By raising the standard of individual attainment of the public school teachers. Raise the standard, improve the teachers, and the schools rise with their improvement, and the general intelligence is increased until Ontario stands in the front rank of the nations in point of public education and enlightenment. The Church of Jesus Christ is His educational staff to reach all nations, as well as baptize them into the name of the Father, and of the Son, and of the Holy Ghost. And the Church, so far as any branch of it is concerned, is the association of men of like minds respecting the cardinal doctrines of the Gospel, in which association, depending on the Spirit of God, they hold together for mutual edification in the worship of God and for propagating God's will and pleasure among men. These men so associated are the individual teachers in the great School System of our Lord Jesus. And it needs no elaborate proof to show that they are best utilized when made most useful, that is to say, when the standard of their spiritual attainments is raised, their efficiency increased to the utmost, and their blessed power on the world around them most marked. The

PERSONAL QUALITIES of the soldiers of an army is a very important consideration. So thinks General Hanley when he praises the men (not their discipline, but their personal merits) who sprang to victory over the ramparts at Tel el Kebir, six years ago. Personal quality is a first consideration, discipline or organization is secondary. No drill can make a coward brave, and no association that can be formed among men can make hollow professors good soldiers of King Jesus. We must credit the author of "The Decline and Fall of the Roman Empire," when he tells us in many places that the cause of the ruin of

A paper read before the Stratford Presbytery Sept 10, and published by request of Presbytery. Revised by the author for the PRESBYTERIAN REVIEW.