

which may be found in the aims or operations of any, to devise methods, whether by legislative or by social combinations, or in any other way—for a peaceful solution of the problems, without violence or injustice—is one of the noblest pursuits which can engage the thoughts of those who strive to follow in the footsteps of Christ."

Such well-considered words as these might well arrest the attention of the clergy of our own Church. Of course it is not the place of any Church to enter into details and advocate particular schemes. But she may well follow in the footsteps of her Master and His apostles, in fearlessly inculcating those great principles which—truly followed out—would make injustice and oppression impossible, in pressing home the command, "Thou shalt love thy neighbour as thyself," with all the social duties that implies. In business, in charity, in Church, in civic and political affairs—what a reformation that would effect! And if our leading thinkers and speakers would turn from questions of minor importance to preach in the unmistakable tones of an Isaiah and an Amos that great Christian law of Love, which would make "lock-outs" and "strikes," "trusts" and "combines," things of the past; if they would fearlessly point out that the selfish greed which can make gain out of the privations of others has no place in the Kingdom of Christ, they would do a priceless service, not only to the world, but to the very life of the Church herself!

For, if the Church of to-day will but rise to the faith and zeal of the Church of the Middle Ages; if, in the power of love and prayer, she will gird herself up for this new and nobler crusade, the battle of the spirit of Christ against the god of this world, she will, in far greater measure than in the eleventh century send the quickened blood through her languid pulses, and arise to win victories as great as when, in the first freshness of her faith and love, she went forth conquering and to conquer!

#### WHY OUR GRADUATES SHOULD COME TO THE WEST.

MR. EDITOR,—Knowing the need which exists for additional labourers in connection with the work of our Church in the west, I venture to suggest some reasons why more of its graduates of our eastern colleges should come to the great home mission field of our Church. Principal Rainy very appropriately referred to the importance of the work in this country, in his address to the students of Knox College some few months ago, when he said, "The possible limits of Presbyterian growth can easily be defined in Ireland and Scotland, so far as members are concerned. Nearly everybody in Scotland is a Presbyterian now, and if all those who are not Presbyterians should become Presbyterians to-morrow, we know how many there would be. Suppose all the people in Ireland were to become Presbyterians—Catholics and all,—we could tell the exact number. There is a limit to the resources of these countries, and the population is more likely to decrease than to increase. But who can fix the numerical limits of the Presbyterian Church in Canada? The North West may yet be the Greater Britain. The history of churches does not furnish a single instance in which a denomination was given a fairer field and better opportunities than God has given to the Presbyterians of Canada. Let us go up and possess the land; we are well able to do it."

We work with as much, or more vigour than any other body. I need not however enlarge on this point, since it has been so frequently and ably presented by our energetic and esteemed president, Dr. Robertson, to whom the Presbyterian Church in Canada must ever remain under lasting obligation, for the self denying and efficient services he has rendered to the work in the west. The vantage ground hitherto held, however, cannot long be retained unless more of our graduates are willing to give themselves to the work in this new land.

But not only do the claims of retaining our present position as a Church make the call an urgent one to every loyal Presbyterian, but also the fact that more can be accomplished to aid in the extension of Christ's Kingdom in this great and growing country, in the next ten or fifteen years, than can be possibly done in a quarter of a century in later years, if the present is neglected. If we follow up the standard of the cross in every neighbourhood, the present nucleus will become an influence moulding the character of the future settler. To be privileged to preach to a congregation of fifty to day, in the newer districts, is to exert an influence equal to a congregation of five hundred twenty-five years hence. If there is any meaning in the prayer we so often present "that our nation may be established in righteousness" there surely never was presented to those who have given their lives to the Gospel ministry a better opportunity than is afforded our young men to make this prayer a reality, by helping to lay the foundations of this part of our heritage in righteousness.

That there is urgent need for labourers, I need only refer to a few facts in connection with the Brandon Presbytery. This Presbytery was divided at last Assembly, making it about one-half its original size, yet notwithstanding this, there are at present no less than six or seven fields which should have ordained men. One of these is self-sustaining, and the others would be in a very short time with anything like reasonable prosperity. This, I presume, is only a sample of what may be found in any of our Presbyteries in the country. To remedy this state of things it seems to me that all that is necessary is to make the facts known. We can more readily believe this from the encouraging reports which reach us through the press from time to time, that our colleges are

becoming more imbued with the missionary spirit, which I take to mean that men are willing not only to go to China, India and the islands of the sea, but also to Manitoba and the North West, or wherever the Macedonian cry may be heard.

Very naturally, certain questions will be asked, such as, Is there not a great deal of driving both in connection with visitation and to meet Sabbath appointments? In many cases there is. This state of things, however, is gradually being overcome, as the country is becoming more thickly populated. But as a matter of fact, even at this early stage of our history, many of our fields do not entail any more driving than has to be done in older parts of the Dominion. Besides, it is not exaggeration to say, that two miles (owing to the character of our roads) are as easily driven as one would be in the east. Is the weather not very severe in winter? From about the middle of December to the middle of February we have some pretty cold weather, the thermometer falling sometimes forty and even fifty below zero. But as I write (January 28th), and for some days, we have had delightful weather, so that instead of our usual furs, a light cloth overcoat is all that is necessary during the day. So you will see that thirty and forty below zero do not last even through what are supposed to be our coldest months.

Are the salaries paid in full? Not in all cases; but for the most part I think they are. Deficiency in salary usually arises from one of two causes: shortage in crops, or failure on part of the missionary or minister to thoroughly organize his congregation and enforce the spirit of liberality. And it may be added, that the liberality of the people in this country, will compare favourably with the liberality of people in any part of the Dominion, the principal thing needed being thorough organization, to direct the energies of the people, and generally speaking, finances will be forthcoming.

At a meeting held in Carberry some months ago to extend a call to a minister, the meeting decided that the salary (\$1,000) hitherto paid by Carberry and an adjoining station attached to Carberry, be paid by Carberry alone, and while they did not wish to include a house (there being no manse as yet) they thought they could also provide a house, as they wished to do more than they promised.

Less than a year ago, Holland and Treherne were joined together as a mission station, but last summer were separated, both being desirous to call, and raising in each case the greater part of the salary.

These are only a few of many instances which could be named, and which should be an incentive to our young men to give their best years to a work so great and so encouraging, and which must not be neglected.

I shall be glad to hear from any of the members of our graduating classes, and will be pleased to furnish any information desired.

A. URQUHART.

The Manse, Brandon, 1890.

#### A GALAXY OF SABBATH SCHOOLS.

MR. EDITOR,—As the year 1889 has closed I would refer here, as I promised to do in the early part of the year, to a galaxy or cluster of Sunday schools all within about three-quarters of a mile—some much nearer—of the corners of Church and Carlton and Jarvis and Carlton Streets. You will remember I described just such a number of schools near the corner of Spadina Avenue and College Streets in your paper. The latter schools had in them over 5,000 children. Now the schools I allude to are still larger—I allude to the Methodist schools in the Carlton, Sherbourne, East Bloor and Metropolitan Churches; I allude to the Charles Street Presbyterian, old St. Andrew's, St. James Square, Carlton Reformed Presbyterian, Cooke's Church on East Queen Street and Sumach, corner of Winchester, Sabbath schools. Also to the Jarvis Street Baptist, Emmanuel Baptist Church, corner of Jarvis and Wellesley, Sabbath schools. Also to the Congregational schools on Church Street near Wood Street, and the school in Dr. Wild's large church on Wilton Avenue, corner of Bond Street. Then there are the Sabbath schools in the great St. James (Episcopal) Church, at the foot of Church, corner of King Street, All Saints' large school on Sherbourne Street, St. Paul's on Bloor Street, corner of Church, Archdeacon Boddy's, on Carlton Street, near Sherbourne, and the Rev. Mr. Taylor's on Parliament, near Gerrard. Some of these schools contain over 600 children, and have over forty teachers, besides young ladies' and gentlemen's Bible classes. The school rooms are large and commodious, and their superintendents very efficient. I include in this list the East Bloor Street Methodist, the Baptist on Jarvis, the Sherbourne Street school, and the Metropolitan (which has a very interesting Chinese class to teach), the St. James Episcopal Church, and All Saints' Sabbath schools. I had the pleasure and satisfaction of seeing these schools and of speaking to most of them in the year 1889. The other churches above alluded to have different numbers of children—from 200 to 400—some less. These churches in their Sabbath schools teach fully 8,000 children, besides the Bible classes for ladies and gentlemen.

One of them perhaps may be called a model school. The great Metropolitan school taught, or superintended I should say, by Ald. Boustead. I visited this school twice—in 1889—and was shown when last there, a few months ago, a class of about twenty Chinese scholars—adults of course—taught by gentlemen and ladies. Each pupil appeared to be under the management of a lady. They were dressed up neatly, were very attentive and orderly, apparently anxious to learn. An interpreter (Chinaman) was present to explain what the English teachers said. They had, I believe, Bibles in the Chinese language. What is more, they seemed very intelligent. Well, now I have sometimes thought that it may, perhaps, be the intention of God, who works in very mysterious ways—inexplicable to man in all ages—to bring this emigration of Chinese people to western Christian countries, for the purpose of getting indoctrinated in the Christian religion, that so, as they will return to their own country to die, they may be the means in a century or two of causing the great Chinese nation to embrace Christianity. At present the poor creatures are idolaters, and are full of superstition and evil ways. When speaking of this it must be remembered that Abraham was called in a wonderful way

from his idolatrous ancestors; that the Jews were led from Egypt in a wonderful way; that they are now scattered in a mysterious way all over the world to be gathered together in centuries to come perhaps, to Judea. We must remember how wonderful it was for God to raise up such holy men as the old Jewish prophets, to keep the Jews right in their religious opinions and to foretell the coming of Christ.

It is sometimes asked, are Sunday schools a failure? I have spoken of these 8,000 children taught as aforesaid, and it is for a moment to be thought that an immense amount of good will not arise from this Sabbath day instruction? Does not God look with pleasure on the dear children who go there to hear great moral truths explained? Can any deny that this teaching is the work of the Holy Spirit, especially when the teachers are true Christians? That is the view I have always taken of it, and whilst present in the schools have as a Christian felt greatly to rejoice in the work done.

Mr. Boustead has been a superintendent of schools for twenty-one years. His school is well up in its training. The singing and music in the school are very good, and the rooms very convenient.

I don't mean by these remarks to disparage in any way other schools. The Sherbourne Street Methodist school is admirably managed, so are the English Church schools, particularly St. Paul's, on Bloor Street, and St. James, on King Street. The East Bloor Methodist Church school is a very large, fine school. Should this letter reach the eyes of any of the superintendents and teachers in these schools, let me say to them how greatly obliged I am for their courtesy shown to me when visiting their schools, and much more how I delight to think they are doing the will of our Great Master and Teacher, the Lord Jesus, in bringing to the knowledge of thousands of girls and boys under their care the glorious truths which our Saviour and His immediate apostles brought to the human mind. I might in conclusion say that in this same region of our city there are some Roman Catholic Sunday schools which no doubt are doing good, such as St. Michael's and the large nunnery near it.

Toronto, Jan. 25, 1890.

CHARLES DURAND.

#### THE POINTE AUX-TREMLES SCHOOLS AGAIN.

##### MONTHLY LETTER SCHEME.

MR. EDITOR,—A few months ago, some will remember, an earnest appeal was sent out that Presbyterian women in great numbers should club their forces, and put up with one effort, the long-needed enlargement of the girls' school at Pointe-aux-Trembles. Over three thousand women have responded to the appeal, and are now joining hands through these little monthly leaflets, and by God's blessing with us, we are going to do the work, and do it clean. Yet we would carefully avoid the mistake made in the council of war held by Joshua and his officers over the proposed attack upon Ai. "Let not all the people go up," was the counsel that prevailed, "but let about two or three thousand go up and smite Ai, and make not all the people to labour thither." Of course we know that the vital mistake in the matter was the covetousness in the camp that had taken to itself and kept gold and silver and a beautiful garment that belonged to the Lord. Of course that was the vital mistake. But there was a mistake in tactics as well, for when the captain of the Lord's host, after the cleansing away of the sin of covetousness, gave His orders for the attack, His plan was in distinct contrast with the counsel acted upon before. "Take," He said, "take all the people of war with thee, and arise, go up to Ai." "So Joshua arose and all the men of war, to go up against Ai," and Ai fell.

We are glad and full of hope with these three thousand women banded so heartily together to win this building for Christ, but we would beware of being content with our numbers, and earnestly wish to act upon the plan proposed by the Lord Himself. We would take all the women of prayer and self-denial with us, and so would go up against Ai.

During the first week in March our contributions are to be gathered in throughout all our ranks. But before that week comes will it not be possible greatly to increase our numbers? There is such courage in doing a thing when many join to accomplish it. Are there not scores of women, young and old, feeble and strong, whose hearts are in the work, and who both can and will join us in this effort for the Master's cause amongst us? The plan is very simple. Send me your address, and let me send you back a dozen or more of these leaflets and a like number of small collecting envelopes. Hand these around among your friends, and just allow the leaflets to plead the cause, and accept and send in at once a registered letter to Rev. Dr. Warden, 198 St. James Street, Montreal, whatever may be handed in towards our object—marking the amount, "For girls' school, Pointe-aux-Trembles."

If you are acquainted with some friend who would, you think, be willing to help, send me that friend's address, and I shall quickly post her away the leaflets and envelopes, and you can lend a hand by encouraging her to go to work. We want to put that girls' school straight up this summer. Won't you join and help us? This plan for united effort asks no monthly meetings, no officers, very, very little time or extra work from almost anybody. Let us just prove what we can do, and see if we women cannot, without hindering any society, make our united force felt in this great French work, which is surely our special, national, missionary enterprise.

Send for leaflets and try, dear young Christian, who would like to do something for Christ and scarcely know how to begin. Send for leaflets and try, "elect lady," smiling in your Beulah border-land. Send for leaflets and try, feeble, bed-ridden saint, and hand them out, with much prayer accompanying, to the kind friends coming out and in to inquire after your welfare. And are there not some busy little Sabbath school scholars who can lay this matter to heart? Let them send for leaflets, too, and scatter them plentifully around. This is work that you can do, children, every one that can write, and knows enough to post the money properly. In writing for leaflets, please address, Mrs. Anna Ross, Brucefield, Ont.

There are four leaflets, each showing the work in a different way. If a dozen are asked for, I shall send a dozen of each so long as my supply shall last. Hoping to hear from many from all parts of the Dominion, yours in the work, Brucefield, Ont., Jan. 29, 1890. ANNA ROSS.