The Preobyterian Review.

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AT We do not hold ourselves responsible for the views or opinion expressed by our correspondence. AP Persons desiring a cetarn of their manuscripts, if not accepted, should send an addressed envelope with stamp.

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THURSDAY, MARCH 18tH, 1886.

MINISTERIAL SUPPORT.

PROM our correspondence columns it will be seen that in dealing with augmentation our views on ministerial support failed to satisfy all our readers, or to convince "An Elder," whose letter called forth our remarks of the desirability and propriety of supporting to the fullest extent that scheme. It appears that there are some Probyterians who would prefer an agitation for a general reduction of stipends rather than their augmentation, just as if the crying ains of the ministry are worldliness and a love of filthy lucre -sins from which our elders and members are of course, happily for the Church, quite free

Before stating our views more fully upon this subject, we cannot refrain from saying that we are painfully struck with the tone of the arguments used by our correspondents, revealing as it does ignorance of the minister's true position in the Church and society, and inability to look upon it otherwise than from their own standpoint. In effect they say: Many men can or getful of the total number of families to be minister have more than that? Why should he sick. A true minister's work is never done. need a better house or better clothing, or be It is always pressing upon him, and imposes many Presbyterians inclined to reason in shis way, and we are sure that those who are now doing so are quite unconscious of the tinge of envy which appears to us to colour their gratuitgreed. But we do not propose to take up and as a day of exhausting, though happy, labour. ous denunciations of ministerial worldliness and answer the mistaken notions of individuals, but rather to call attention to the broad principles implied in Augmentation.

And first we might ask, are we all agreed that as a Church we have scriptural authority for the views generally held with regard to a paid ministry? To any of our people satisfied with the Plymouthistic view that a paid ministry, is unscriptural we have nothing to say, unless it be that they are out of place in our Church. If there are any in quest of light upon the subject found to labour in its service years pass on; we shall be glad to assist them towards it, but we assure them it is not far to sock. In the mean- lank in the hody, and its minister is known time we shall take it for granted that even our correspondents who dissent from augmentation are satisfied as to the necessity and warrant for a paid ministry, and the righteousness of the Church's taking order for its adequate support.

The question immediately follows:-What shall be the standard of payment? Shall we take the income of the artisan or the farmer, or the lawyer, or the doctor, or the high school master, as the standard by which to determine the minister's stipend? The discussion of the matter after this scale-pan and yard-stick fashion would obviously lead to nothing but inventories of household goods, and the enumeration and analysis of the contents of the card-receiver. Any attempt to fix the supend by a companson learned professions, and whose abilities would of the minister's position with that of other men, would, we see, numediately introduce the question of what are necessaries and comforts in a household—a question which no arithmetic could settle, and respecting which there would be the most absurd and antagonistic conclusions. The question of what is the just recompense of such services as a faithful pastor renders to his congregation ought to be settled without reference to other callings, and with such generosity God. We are reminded here that one of our Church as their missionary to Formosa, China, as would meet the scriptural principle, that he correspondents questioned whether the minis as colleague to Rev. Dr. McKay. After being that preaches the gospel should live of the gosters of our Church are as liberal in giving as we a little more than a year there, and therefore not pel. Our Church demands an educated minis suggested. We are quite prepared to make good fully in command of the language, he was left in

try, though it would appear that "An Elder" does not regard secular education as at all essential. Let that correspondent speak for himself. It may be that for his instruction an uneducated man might suffice; but while not seeking to disparage the value to the pulpit and the Church of men of exceptional gifts, but of ents not excepted—would prefer to have placed over them as their spiritual guides and instructors, men whose powers have been disciplined and developed by training and culture, and who by that very training and discipline are very far removed from sympathy with the arrogant assumption that unoubject. assumption that uncultivated talents are pleasing to God or specially helpful to the dissemination of His truth.

But what does an educated ministry imply? At least seven or eight years of college life at a period when young men in business or on the farm are employed in lucrative labour. It means also the forming of such tastes and the mingling with such society as education opens to the possessor of it. Shall it be said that this is all wrong, and that the man who is devoting himself to the service of Jesus Christ is out of his sphere in seeking congenial society, or that in making a home for himself he has not the right to look out for a Christian woman as wife, whose education and upbringing are such as would make her a helpmeet for him in whatever field of labour he might be placed? These are very practical questions that must be answered many times a year, and which generally are unhesitatingly answered in the negative. The general sense of the Church is always good common sense. Here, then, without making inven-tories or instituting comparisons always liable to be misunderstood, we have a criterion by which to decide the question of support : the course of training demanded by the Church of its ministers, and the inevitable results of that training in leading to the necessity of providing food for a cultivated mind, forced by necessity to keep abreast of the knowledge and culture of the day. The minister and his family should be able to represent—and we believe they do generally represent—what is best in family and social life. No one doubts that the manse should be a refined and intelligent and hospitable home. There may be all this with very scant means it is true, but obviously poverty does not develop it.

The value of the minister's work, it is true, cannot be measured by mere dollars and cents. but "if he sow to us spiritual things, is it a great matter if he shall reap our carnal things." If the benefit we receive is immeasurable, shall we be mean and niggardly in ministering to the temporal welfare of those who are spending their lives with the one great end in view of our eternal welfare? The minister's work, too, if he is a faithful man, is harder work than many who benefit by his services seem to imagine. We have found many who were otherwise intelligent men entirely ignorant of the amount of hird work that falls to the minister placed over a large congregation. They seem to imagine that his college education was sufficient to prepare him for his life's work without any more time being required for study. They frequently judge of all the other departments of the minismust live on \$500 a year, and why should the visited and the time occupied in the care of the in stipends, but wherever a faithful minister is placed, he can find work for every working hour of the week, and the day of rest to others, added

But, it may fairly be asked, should not the importance of the minister's work be weighed when considering the question of his support? Is he not the life and soul of congregational progressis he not the leader and the organizer, and does he not often list the church he serves out of its H. Wells, of the American Presbyterian Church, difficulties, and give it a position it would never otherwise have occupied, and a position it will never lose? Take a case .. A' mission congregation is established, and a faithful minister throughout the Church for the noble service he has done. Can that people, or the whole Church, treat too generously the man who has been owned of God to accomplish so much? Surely not: surely all will agree that the only limit to the stipend in such a case should be in the time to come. the ability of the congregation.

But, once more Is there to be no considera tion for talent consecrated to the Lord's work? If men who possess great gifts freely offer them to the Church of Christ, will there be no recognition of the value of these gifts to the Church? We have many men in the ranks of the ministry in this country who, with God's blessing, would have taken the very highest places in the other easily have secured them a golden harvest, had they not turned their backs upon the world's character and ability will be hurt by the most generous support the Church can offer them?

our statement : we believe if some of our correspondents will enquire, they will find their own minister to be giving out of all proportion to themselves for the spread of the Gospel both at home and abroad.

But what, it may be asked, will be the inevit able result if such letters as we have been receiving should be held to express the mind of the charity, and not as a just recompence for service rendered, then I will seek to serve the Lord in some other sphere where I can retain my selfrespect, and make decent provision for my family.

The sum of the whole matter seems to us simply this: If a man is a faithful minister of Christ, we cannot overpay him; if he is not that, he is worth nothing at all; and in the long run is likely to get what he is worth. Surely, then, our people will take care that we have the best talent, as well as spiritual gifts, in the service of the Church, and that every faithful servant of the Church is adequately supported. Do our friends think that Spurgeon's spiritual health is deteriorated by the generous treatment he receives from his people, or the money he makes by his books; or that Dr. John Hall is any the less faithful and devoted because he is liberally paid? Let us rise above this wretched parsimony that leads us to weigh everything by its money value, and be glad that we have in our Church a band of faithful ministers, who are worthy of all the Church can do for them.

ST. GABRIEL CENTENNIAL.

AST Sabbath witnessed in Montreal the conclusion of a most interesting series of meetings in connection with the celebration of an event of historic importance, the centenary of Presbyterianism. A hundred years ago-a long time in the history of this young country-Presbyterianism was established by the commencement of regular services according to the forms and practice of the Church of Scotland, in the old St. Gabriel church. Our friends in Montreal have done well to revive in this now historic spot the memories of the olden time, to trace the marvellous way along which our Church has been led during these hundred years, and to take fresh courage to go forward to the swift accom-plishment of the great work God has evidently given her to do, not only in Quebec, but everywhere on this continent.

The services extended over eight days, and embraced a most varied programme crowded with incidents of real interest, for the bare mention of many of which we regret that we cannot find room.

The services were announced to begin with a sermon from Dr. Cook, of Quebec, but owing to an unfortunate illness he was unable to be present. Principal Grant, of Queen's, however, most kindly and ably filled the void. In the afternoon, after sermon by Dr. Wilkes, the communion, in which all persons that had ever been communicants in St Gabriel's were invited to join, was dispensed. In the evening the Rev. Robert Campbell, the pastor, gave an historical shocked at frivolity in the pulpit, and would sketch of the church. Mr. Campbell's address, from rather see men and women becoming true need a better house or better clothing, or be required to live more expensively than the humblest of his people. We believe there are not blest of his people. We believe there are not many Preshyterians inclined to reason in his the size of congregations and in the amount of local history, full of stirring facts and reminiswork expected. Hence arise the just differences cences. On Sabbath last services were conducted by Dr. Reid, Toronto; Archdeacon Evans, rector of St. Stephen's church, and Rev. Geo. Douglas, Methodist, Montreal. On the 9th inst. there was held a social festival in the old church, at which Major McGibbon, who has had much to do with the early history of Knox church, gave an interesting narrative regarding it; Rev. J. Edgar Hill, of St. Andrew's, referred to the circumstances of the secession of 1803; Rev. G. spoke as one of the grandchildren of the old church, and Rev. W. K. Cruickshank, of Point St. Charles, conveyed the congratulations of his kirk session and congregation. A brilliant conversazione in the David Morrice Hall formed part of the celebration. We extend our hearty congratulations to the promoters of the commemoration on the success that attended their efforts, and trust that the whole Church in reviewing what has been done by and for Presbyterianism in Montreal during the past century, may be stimulated to attempt even greater things

> THE following from the Christian At Work, New York, will be read on this side of the lines with much interest. We repeat the hope expressed by a contributor in these columns lately, that Mr. Junor's will not be lost to the Presbyterian Church in Canada -"Among the graduates in medicine last week from the medical department of the University of New York was Rev. K. F. Junor, a frequent contributor to our columns. He is a Canadian, was educated in allurements. Are we to think that men of such Toronto University and Knox College, and character and ability will be hurt by the most graduated from Union Theological Seminary in generous support the Church can offer them? this city in 1873, whence he was called to the Rather let us think they will be enabled to be city of Hamilton, Bermuda, where he established ensamples to their flocks, as we know they are, a flourishing congregation after five years' sucboth in the way of spending their income upon cessful labours. He left that congregation to go their 'amily wants, and in giving to the cause of at he appointment of the Canadian Presbyterian

sole charge of that field, Dr. McKay returning home. The reports of that church speak in the highest terms of his labours there under those trying circumstances. During those two years ipwards of two hundred Chinese abandoned idolatry, and became open adherents of the church. During his first year he erected for the mission a fine hospital, the money for which, \$3,000, was contributed by a lady in Canada. On Dr. McKay's return, from the strain of responsibility and sickness, his health entirely gave way just before he had completed the erection of a fine college for the education of native preachers, the money for which, about \$1,000, had been raised by Dr. McKay. He is now doubly equipped for labour from his previous experience, and after the training in medicine of one of our best medical schools in this country."

HITHERTO Canada has been comparatively free from the turbulent agitation consequent upon the great strugglo raging throughout the civilized world between Capital and Labour, Last week, however, public sentiment was shocked to learn that owing to difficulties between the Toronto Street Railway Company and their men, in which the organization known as the Knights of Labour played a conspicuous patt, a number of employees having been dis-missed, a general strike had ensued. For two days traffic was suspended to the great inconvenience of citizens and damage to business. Excitement ran high and at times it was feared there would be a repetition here of those scenes of violence that recently disgraced Chicago, New York, and other American cities. Happily, owing to general public sympathy with the men in their well understood efforts to secure better pay and shorter hours of work, a settlement was speedily effected, in which the right of men to combine for the protection of their interests was at least tacitly recognized. The incident again brings very prominently before us one of the greatest problems of our time: How best to adjust the relations between Capital and Labour. As we have already said in these columns, we can see no satisfactory solution of the matter but in the recognition of the brotherhood of men and the fatherhood of God. Let the principles of Christianity have full sway and there will be no more lock-outs and strikes. To the attainment of this end the churches should address themselves with redoubled

THE following paragraphs from the N Y. Christian Advocate, are not only significant of what is going on in other churches, but convey both warning and instruction to our own :-

"It is very difficult to bring up children to be serious and useful Christians where the church has 'fan drills,' 'broom drills,' 'chocolatiere waiter drills,' etc.

"The best of all places for a family to settle in is where the minister is a cheerful; accessible, but conscientious man, holding his principles firmly, and defending them pleasantly and intelligently; where the Sunday School is managed without clap-trap; where secular entertainments are not held in the body of the church; where no substitutes for the preaching of the Gospel are admitted into the pulpit; where the current expenses are raised without a resort to shows, gluttonous suppers, or an iteur theatricals; and where the people generally are Christians than to see a crowd or have the rmons of a star-preacher printed in the papers."

THE churches in the United States are begining to wake up to the enormity of the Sunday newspaper evil, and vigorous efforts are now being made to suppress it. In Minneapolis, for in-stance, a few days ago the Ministers' Association, composed of representatives of each church in the city, passed resolutions to withdraw their patronage from all Sunday papers published in or out of the city. They maintain that work done on any newspaper that is not published on Sunday morning can be accomplished during secular hours. They propose to refuse information to Sunday papers, and will preach against the papers and establish a ministerial boycott. And we hope they will be successful net only for the sake of the United States, but for Canada. There is no sort of evil in any foreign country, that scores of mercenary publishers are not eager to introduce and develop here, if only there is money in it. If the pulpit does not put down the Sunday newspaper, the Sunday newspaper will put down the pulpit.

ANNALS OF THE DISRUPTION. FIRST NOTICE. THE object of the publication of this very interesting

volume is to preserve a record of the personal experiences of individual ministers in their own parishes during the sturing and eventful period of the Disruption of the Church of Scotland. At various times the General Assembly of the Free Church expressed a desire that a collection should be made of the narratives of ministers and others who took part in the great movement which led to the establishment of the Free Church, and com mittees were from time to time appointed, charged with the duty of giving effect to the expressions of this deure. Under the convenership of Mr. Brown the work was accomplished, and the volume now before us gives the

"Atnote of the Disreption, by Rev. Thos. Brown, FRS & Eduburgh Macriven & Waltace, 1884.

result of the committee's labours. The plan adopted has

been to take a series of subjects presenting different

phases of the experience through which the Church passed