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THE INDIAN QUESTION.

IT is a theory which has attained to the dignity of being an argument with a great many people that the Indians are dying off, that for the red man the sun is setting as it has already set for his neighbor the buffalo, and that Father Time with his scythe is working out a not very slow solution of the Indian question. This theory is not borne out by the facts of the case. These facts, as far as they have reference to the condition of the aborigines in the early part of the country's history, are confessedly incomplete and even the most exact of the figures are only estimates, but, as is shown in a lengthy and exhaustive article published by the *New York Times* two months ago, it is more likely that those figures were exaggerated than that they were underestimated. The article concludes with the inference as probable that there are more Indians in the United States now than there were a hundred years ago. It is found that in their wildest state and in their civilized condition the race increases. It is while they are in the transition stage that, with changing personal habits and means of gaining a livelihood,

many of them perish and some tribes have been annihilated. The Canadian Government for the last twelve years has made an accurate annual census of the tribes under treaty, but their figures are not available for the present calculation, because there is nothing to indicate whether a reported increase is due to excess of the number of births over deaths or, as undoubtedly is often the case, to families coming home from other parts of the country, where they may have been living for years, joining their friends and entering the treaty relations. Similarly, on the other hand, an apparent decrease is often due to Indians of mixed blood withdrawing from the treaty, so as to be able to take scrip as halfbreeds. In the absence of reliable information of a more general character I may say that of the bands in this part of the country, of which I can speak from personal observation, and from the knowledge of officers of the Indian department with whom I have conversed, there seems to be no evidence that the Indians are dying out but rather that, unless in exceptional cases, they are increasing slowly, with the prospect that the increase will become more marked in proportion as the Indians learn to pay more attention to the laws of personal health and cleanliness, to take better care of the sick and to attend to the sanitary condition of their surroundings. It is worthy of notice that according to the departmental returns the most noticeable causes of decrease are among the unreclaimed and unsettled Blackfeet and Sarcees, while the marked cases of increase are among those Crees who have taken most kindly to farming.

The best method for the Government to use in civilizing the Indian wards of the nation is difficult to determine. It will be granted that any scheme which fails to teach them to rely upon themselves is fore-doomed to failure, and it will be granted, too, that it is very difficult indeed to carry on the present system of rationing and clothing them and still maintain the independence and dignity and self-respect with which the romance of a former day, with some show of justice, clothed "the noble red man," but which we have "civilized" out of him. The worst feature of the present system is the great danger of pauperizing those whom we, at great expense of men and money, are trying to help. It is notorious that in some parts of the country there are bands of

Indians who, with better opportunities, are further from supporting themselves now than they were twelve or fourteen years ago. They have lost ambition and self-reliance and are content to remain pensioners upon the Government. And yet it is doubtful if any material modifications would not impair rather than help the system. What is needed is good men to carry out the regulations rather than any tinkering of the regulations themselves. Owing to their isolated position and to their distance from headquarters much latitude must be allowed to the Indian agent and his subordinate. The agent, therefore, wields a great deal of power and if he is the right kind of a man his personal influence goes far as a civilizing force. But the right kind of a man is hard to get, and a great deal of his work is disagreeable and thankless. It is his duty to teach the Indians to earn their own living by farming, a kind of work for which they have no natural aptitude, and for which they have a traditional contempt; to use the rations he distributes, for the relief or averting of distress and not for the staving off of the importunate threats of able-bodied loafers; to deprecate the criticisms of a party press, always watchful and not always just; to act as a buffer between the red-tapeism of a departmental officer and the impatience under all rule and control which marks savages who know no "must" save that of hunger and the elements; to remember always that above the issuing of rations and the tabulating of returns, his work is to make the Indian a worthy citizen and a better man. Such a man, says some incredulous reader, is a missionary, not an Indian agent. Are there agents of this kind? There are. Not so many perhaps as there are of the other kind whose description is familiar to newspaper readers, but there are some. For men of this stamp the duties may be difficult but the issue is not doubtful. The Indians under such care show that they are capable of civilization. Good regulations are important enough but good men to carry them out are of even more value. For the vital question must always be that which every father must settle in his own family—how to mingle firmness with leniency, constraint with freedom. We call the Indians the wards of the nation; they call themselves the children of the Great Mother, and astute as they are in many things their relation to the Government for the present at least can only be that of minors. The Government,

pushed on no doubt by the pressure of public opinion, has made great progress during the past two years in securing better men for the carrying out of its policy among the Indians. Successful applicants now must be men of good character and for nearly every position married men. The law against selling liquor to Indians is on the whole well carried out.

The schools that have been established among the Indians—a few by the Government but most by the churches—have already accomplished incalculable good. In some instances the parents have been unwilling at first to send their children to school. Miss Rose has found this to be the case among Piapot's Crees and to a greater degree it is true of the schools established among the wild and turbulent Blackfeet and kindred tribes in the south-west of the territories. In other cases, however, the fathers are even anxious for the education of their children. They build school-houses themselves and second heartily the efforts of the teachers. On the Stoney Plain reserve, where a school was established two years ago under the wing of the Edmonton congregation, there is not a child of suitable age that does not attend, and at the end of each quarter the roll shows the names of at least three or four children who have not missed a day during the term. Those schools which combine instruction in industrial pursuits with tuition in English are both more useful and more attractive than those which limit themselves to the subjects in which white children in the public schools are trained. There is an obvious incongruity in teaching children to parse and to solve difficult problems in arithmetic, as is sometimes done, when the girls have no opportunity of learning to sew, knit or keep house, nor the boys to make a garden or take care of cattle.

The increased attention now given to Indian Mission work is one of the signs of the times that is full of hope for the country as well as for our aboriginal neighbors. It is not easy work: it is not always hopeful. It is, perhaps, too much to say, as a recent writer does, that "the neutral ground on which the two races meet has been well compared to the ravelled edge of the social fabric, where the vices of both civilization and barbarism are seen, but the virtues of neither." Yet there is a measure of truth in the statement. With the exception of those aborigines

of the far north with whom no treaty has yet been made, all our Indians live in continual contact with white men. None live in a condition of primeval isolation. Government officials, farmers, ranchers, traders and mounted police are met by them every day, and naturally the Indians form their opinions of civilization from those evil-minded men who seek them for their own purposes rather than from those men of honorable motives and clean lives, who meet them only in business and official relations and cannot be said to associate with them at all. The missionary finds it necessary, therefore, to contend against not only the native uncleanness of heathenism, but also against the acquired prejudices and vices that evil associations have fostered. But little impression is usually made on the Indian character at first, until the missionary has thoroughly won the confidence of his people, has championed their cause, perhaps against the unjust aggression of white men. But when they have learned by unmistakable proofs of this kind the genuineness of the missionary's zeal for them, his success—as in the case of Mr. Duncan at Metlakatlah—may become very remarkable, and the lives of Indian Christians prove that the Gospel of Christ has not lost its power to lift men from the depths of a degraded barbarism and establish them in the liberty wherewith Christ hath made us free.

Edmonton, N.W.T.

ANDREW B. BAIRD.

THE SOUTHERN PRESBYTERIAN CHURCH.

THIS section of Presbyterianism had its originating cause in a schism that took place in the year 1837. The point at issue was the right construction to be put upon the acknowledged standards of the Church. Heresies and errors of different kinds, principally of a Pelagian character, had crept into the north-eastern part of the united body, and parties subscribing to the Confession of Faith did so with a mental reservation that almost entirely destroyed the nature of the covenant made. The matter was at last brought to an issue, and in the year mentioned above the Old and New Schools of Theology were established. The southern presbyteries manfully adhered to the principles of the Old, and required of all a literal interpretation of, and faithful adherence to the requirements of the standards of the Church. Its final separation from the North was, of course, at the beginning of the disastrous war in 1861.

After it had begun the Assembly met in Philadelphia, and a set of resolutions were passed by a large majority, that the Presbyterian Church vow her allegiance to the central civil administration, or Federal government, as the visible representative of the national existence. This was, in other words, a writ of ejection against all that portion of her domain within the bounds of the eleven states that was by that time known as the Confederacy.

True to the standards of the Old School—that nothing secular must enter into her administration—the southern delegates felt compelled to separate themselves in order to conform with the spiritual tenor of Presbyterianism, and by so doing preserve the crown rights of the Redeemer, and the spiritual independence of His kingdom.

The General Assembly of the Presbyterian Church in the Confederate States was organized on the 4th of December, 1861, in the city of Augusta, Ga., and after fixing upon its name and title, the first act was the formal and explicit adoption of the Westminster Standards as its constitution. The resolution was in these words:—

“ Resolved, That this Assembly declare in conformity with the unanimous decision of our presbyteries, that the Confession of Faith ; the Larger and Shorter Catechism ; the Form of Government ; the Book of Discipline, and the Directory of Worship, which together make up the constitution of the Presbyterian Church in the United States are the constitution of the Presbyterian Church in the Confederate States.”

By this act the Southern Church was launched out into the world, and its growth during the past quarter of a century has been something wonderful. Instead of 10 Synods she has now 13, and these courts comprise within their bounds, 69 presbyteries, 2,198 churches, 1,085 ministers, 67 licentiates, 269 candidates for the Gospel ministry, and 143,743 communicants.

She has revised her Form of Government and Rules of Discipline —not the Confession of Faith—till they are models of their kind, and her pride has always been in her loyal adherence to the purest and most Scriptural standards of any church on earth. True she has had battles to fight, and some of them were very severe, but not one of her fundamental doctrines has ever been attacked so far as I can recollect until lately. The theory of evolution, so mildly and somewhat vaguely presented by Dr. Woodrow, has stirred up a polemical spirit throughout the Church, but happily, for the sake of peace, indisposition prevented the principal parties from appearing at the late General Assembly, and the whole matter has a year to rest.

While there is much that can be favorably written about the doctrinal and governmental state of the Church, there are other things that are not so felicitous. Financially she is weak. True, it is a fault of her training in the balmy times “before de wah,” when one could give and never feel it, that has never been corrected. Her life pulse is in her Foreign Mission work. In that she has always done well, but her Home Missions are languishing. Without a sustentation or augmentation scheme strong enough to raise her ministry above want, many of her most devoted men have a meagre support, and have to employ a part of their time at some worldly calling. Clergymen of note occupying important charges are well provided for, but the rank and file out in the country appointments have their faith and courage sorely tried. The cause of this is not so much in

the poverty of the people as in the low estimate put upon the ministerial office and means of grace. Why this should be so in such a loyal and well constituted body, is hard to tell, but it is lamentably the case. The day when the man of God was revered, his command obeyed and his counsels sought after, is past, and all over the country the great landmarks of an exalted nation, a respected ministry, a revered Bible, a prayerful home and a sanctified Sabbath are sadly wanting. A spirit of scepticism is abroad among the people, and many of the young men are avowed infidels.

A genuine and universal outpouring of the Holy Spirit is greatly needed to revive the heritage of the Lord, and not till then will the office of the pastorate, endowed with the first fruits of a grateful people, be exalted and revered.

In the Southern Church there are about two congregations for every minister and licentiate, but in reality many of them in the country have three or four. If these charges were large and flourishing, the case would be different, but the most of them are exceedingly weak, for the average over the whole body is a little over 60 members to every congregation. As it is, a more self-denying ministry is not to be found on the American continent. In a worldly sense there are no inducements for young men to enter it, because it offers only labor and privation and yet the number of candidates is yearly increasing.

The great question now before the Church is Organic Union. At the General Assembly that met in May last at St. Louis, Mo., great diversity of opinion existed, although the best of feeling prevailed throughout the debate. Their reports were handed in by the committee appointed to deal with the matter, and after a two days' debate it was resolved that a committee be appointed to confer with the committee of the Northern Church to ascertain the sentiment of the latter in connection with ecclesiastical boards, the colored church, and other subjects of the two bodies as might be deemed necessary.

This is a great step in advance of all others hitherto taken, and augurs well for the future. Yet there are difficulties in the way. The South has always taken such a high view of the non-secular character of the Church, making it one of the fundamental principles upon which she stands, that she is not prepared to

abandon the ground she has so rigidly maintained. She cannot help looking back to the worldly nature of the Church at the time of her genesis, and has not had sufficient reason since to believe that her northern sister has come up to her level.

The difference between the two Forms of Government and Rules of Discipline will also prove a great barrier, requiring the united wisdom and harmlessness of both a reptile and a bird to amicably settle them.

The colored element crops up also as a living fence in the way of union. The North thinks that the difficulty in the minds of the southern brethren results simply from their narrow race prejudice and their doctrine of the dominancy of the whites, while the South maintains that so far as contact with the colored people is concerned there is more aversion to it at the North than there is there. The Southern Church recognizes all believers in Christ to be redeemed sinners standing on the same level toward each other. She respects the colored membership of the Church and the right of the men to be ordained to the eldership as much as the North can possibly do. In proof of this she has many colored churches under her care and an institute for training young men to enter the ministry that is well supported.

The color line has been held up black and high, but the real point at issue is the great difference socially and intellectually between them. It is the incompatibility of fusing comparative ignorance and cultured knowledge ; of social intercourse in matters of practical work and methods of worship. So far as the colored race are concerned they will thrive best in a separate organization, and Organic Union would only tend to promote its strength and usefulness. The African Methodist Episcopal Church has been launched out as a recognized body for some time, and is one of the strongest proofs we can have on this point.

This organic union will be the salvation of the Southern Church. She has territory and needs men, and the North can supply them. But above all it will infuse new life into her whole system and enable her to be tenfold more serviceable in the Master's cause than before.

De Funiak Springs Florida.

T. T. JOHNSTON.

THE GENERAL ASSEMBLY.

EDITORIAL CORRESPONDENCE.

OF the available routes to Winnipeg I selected that by all rail from Bowmanville, by way of Toronto, Barrie, North Bay and Port Arthur. Reaching North Bay on Tuesday morning, June 7, we found a five hours' wait before us. The delegates from the East had been too much for the C.P.R. engines, and when we were at length taken on, things were not mended. Wednesday morning found us another hour behind, but we gained three hours before night and reached Winnipeg at "13 o'clock," on Thursday, not weary, for the weather was glorious, and the "sleepers" smooth-going, but glad to get to the end of the journey. Nature has doubtless some good use for the wilderness of rock and swamp and lake which stretches with but small breaks of arable soil, all the way from Muskoka to within a score of miles of Winnipeg. Perhaps the splendid Ontario climate and the different, though as admirable, climate of the north-western regions, are made what they are by those closely-wooded wastes. Their mineral wealth, too, is likely considerable. But that long stretch of country will always remain a desolate land. It is, however, far from being unattractive. It is the sportman's paradise, and few railways can afford such a magnificent 200-mile drive as that around the rocky headlands of Superior from Heron Bay to Port Arthur.

Just before Winnipeg is reached a glimpse of the prairie is had. How restful to the eye is that great sweep of meadow, with its scattered clumps of small poplars, the wee farmsteads, and an occasional herd of cattle! There is not much time to admire the prairie before we haul up at the station and are greeted by a great throng of citizens and of commissioners who have reached the seat of the Assembly before us.

Winnipeg is a surprise. Nature has done something for the city, having given a beautifully level meadow-like site, variegated by the lightly-wooded banks of the Assiniboine and Red Rivers; but much has been left to the surveyors and architects. These

have made the best of what has fallen to them. All the streets are ample. The main streets are magnificently wide and smoothly block paved. Of course one looks for the shanties of the early days and the balloon-like structures of the "boom" period; and they are to be found, but the spacious railway station, the lofty blocks of stores and warehouses, the new Post Office, the City Hall, with its ornate and lofty tower, the many churches, some of brick, others of the fine yellowish-grey stone of the neighborhood, the schools and colleges, Government House and the Parliament Buildings, as well as a very considerable number of solid and spacious private residences, bespeak a city which, though the growth but of yesterday, is conscious of a great future, and is preparing for it. The drenching rain on the evening of the second day of the Assembly afforded a surprise of another sort. The blackness and slipperiness and adhesiveness of Winnipeg mud are among the memories that will cling to one for a lifetime.

The Assembly is met by a large—a very large—company of the Christian people of the city at its opening services. It has evidently taken the place by storm, the three dailies have given capital reports of its doings; one of them also (the *Sun*) portraits of its distinguished members. The Y.M.C.A., Historical Society, Public School Board, etc., have extended courtesies; Kildonan, Manitoba College, the Lieut.-Governor, the "Mayor and Corporation" have been profuse in their hospitality, while, in addition to the private arrangements for their entertainment the members have been invited to a noonday lunch daily in Knox Hall, adjoining the church. It is well that the Assembly is modest and wise; else its head might be turned. These new Western cities have an encouraging hearty way of receiving strangers.

The retiring moderator, Dr. J. K. Smith, is on fire. Zeph. iii. 16 gives the text, "Let not thine hands be slack," and the calls upon the Church for renewed efforts in the Lord's work are most urgently presented. No better key-note for an Assembly which promises to be a barren desert for the mere church lawyer. It has confined itself to practical work throughout. It has been emphatically a Missionary Assembly, as was fitting in this great new land.

Dr. Burns receives a unanimous call to the moderator's chair, which he will fill with dignity and grace. With, as yet, no trace of old age in face or form or movement, he has served the Church in the ministry for forty years, and while an active and successful pastor, has followed the footsteps of his honored father in his zeal for the great missionary enterprises of the Church. His long and eloquent address, on assuming the chair, is rich in reminiscence of the old days on the Red River, and in facts touching the progress of the Church at large.

Side by side with the moderator on his left are the venerable Clerks of Assembly. Dr. Fraser, verging on eighty but of erect form and strong, ringing voice, and Dr. Reid, some years his junior, but still old in the service of the Church, and esteemed and valued more and more as the years go by. The resolution moved by J. K. Macdonald, Esq., was well-timed. It gracefully expressed the Assembly's deep sense of the value of the services rendered by Dr. Reid as agent of the Church now for so many years. On the moderator's left are the genial ex-moderator, Dr. Smith and Dr. Cochrane, the convener of the Business and Bills Committee.

The expectation that the work will go on pleasantly is realized day by day. What the moderator styles "the superior magnetism of this wonderful city of the North-West" seems to be felt by all. The sessions are more than pleasant; they are inspiring.

Each evening has its great subject. French Evangelization, Friday. The income \$33,256 is \$1,000 in advance of last year. The colportage work has greatly expanded, eighteen colporteurs having been employed, who visited 38,167 houses distributing the Scriptures and religious tracts and pamphlets. The receipts from *sales* of Scriptures, etc., were nearly threefold those of any former year. The school work, a prime element in the French Evangelization enterprise, is steadily expanding. Twenty-eight of the Pointe aux Trembles pupils professed their faith in Christ for the first time during the session, of whom twelve were Roman Catholics when they entered the school. Fourteen of the senior pupils are now in the field as colporteurs, and four, if not five of them will enter the college in Montreal next winter with a view to the ministry. The work of preaching and evangelizing goes

on, and nowhere without some good results. Rev. C. A. Dou-diet, who, with good old Father Chiniquy, addressed the Assembly, is *facile princeps* among the increasingly valuable staff of French ministers. With what power did he plead for his countrymen. It was a wise thing of the Board to ask that he should be sent through as many of the congregations of the Church as he can spare time to reach. The French field should be kept well to the front. Paul Bert, though no Christian, has his eyes open. "*Quand un pays se néglige, les moines s'y mélangent*" is his testimony. "When a country neglects itself, the monks get in." The bad distinction which the Province of Quebec has given itself of being the first country in the world to incorporate the Jesuits, after their rehabilitation by the Pope, should only fan the flame of our zeal for its evangelization. We British, in Chiniquy's words, "must conquer Canada again"; not with the sword; not even with the strong arm of legislative enactment; but with the better "sword of the Spirit." "We want to let the people of Lower Canada," as Dr. Smith beautifully said, "know that we believe in our Gospel and our Christ and love them."

Friday morning was enlivened by a brisk discussion on the Hymnology of the Church. Dr. Armstrong's motion failed to carry, but the line in which it moved, the better fitting up of the psalms, as to metre, and the psalm-music for public worship, and the addition of more Sabbath school and evangelistic hymns, is one in which advance is likely to be made in the near future.

The colleges filled up Saturday forenoon. Consolidation has been decently buried. It seems likely never to come to life again. However one may grieve that so it is, there is nothing to be gained by lamentation; and if all the richer members of the Church would but do as some have done, the endowment question would speedily settle itself. Each one of the six colleges is worth infinitely more to the Church than it costs. The college authorities are justly weary of the general congregational canvass. The people are not anxious for a fresh one. We look with some considerable confidence to those whom God has largely blessed for large gifts. No one of the colleges is, as yet, where all the colleges ought to be as to finances. "Our colleges have got their heads above water," is the best that can be said as yet. It is matter for profound gratitude to be able to say even this.

Knox College Board of Examiners lapses with this Assembly. Its functions fall to the Senate, which has consequently been enlarged. The privilege craved by the alumni to nominate three of their number to the Senate was cheerfully granted by the Assembly. A proposition to give value for certain studies in medicine, in the case of those preparing for the foreign field, was sent down to the Senates of the Colleges, to be reported on next year. The object of the proposition is the laudable one of facilitating the training of those who desire the advantage of medical knowledge in our Foreign Missions. But it would be extremely unfortunate if our settled pastors at home should ever come to be dabblers in medicine. The further endowment of Queen's is proceeding, and we wish them complete success in the effort, as we congratulate the Knox College authorities on the near prospect of realizing the full \$200,000, towards which they have been steadily moving for some years.

Saturday afternoon and evening the Assembly rested—but somewhat laboriously. They went down the Red River to Kildonan by invitation of the Entertainment Committee. Every foot is historic. The start is made not very far from what remains—only a mere fragment of stonework and a few wooden buildings—of the old Fort Garry. We drop down the winding stream, past St. John's church and college, between poplar-fringed banks, with a regular succession of comfortable farm-houses at short distances from one another. By and by Kildonan manse, a pretty, modern, wooden building, comes in sight, with the old college building adjacent. Then the solid stone church, walls three feet thick, with belfry and bell. The memorial services within are of high interest. John Black, the earnest, energetic, strong pioneer minister is the theme; and the sturdy Highland settlers, whom, for forty years, neither force nor flattery could move an inch from their attachment to the Church of their fathers and its simple forms. A pleasant hour in the grove, with a kindly speech from Premier Norquay, and a magnificent lunch, provided by the Kildonan ladies, and the boats are called into requisition again.

It is nine o'clock when the city is reached, but the sun has just gone down. What a magnificent twilight this northern latitude gives! The reception at Manitoba college is in full progress;

a delightful gathering within the walls of an institution which already holds the undisputed first place in the triumvirate of colleges which make up the University of Manitoba, and which has already, under Dr. King's guidance, done a work in fitting and sending forth ministers into the field, which is worth all that it has cost the Church. No better investment of money can be made than in this youngest, but not least useful, of our colleges. Our Church, as it leads in numbers here, must lead in education. Dr. Jardine's proposal for a "Nisbett Memorial School" for boys and girls at Prince Albert deserves also, as it obtained, the most cordial approval of the Assembly.

Winnipeg, like Toronto, which she resembles in many other respects as well, is a Sabbath-keeping city. "No Sabbath west of Chicago," is a libel to which Winnipeg gives the lie very emphatically. The recent revival has been indeed a blessed work of grace. All the churches seem full, and it is said there is church accommodation for fifteen thousand, while the whole population is only twenty-three thousand. "The young men seem to go to church here with a will," said a young fellow to me; and his testimony is true. I could not hear all the preachers of the day, but I had a rich treat in Rev. John Stewart, of Glasgow, the Free Church delegate, in the morning, and our own Prin. McVicar in the same Church (St. Andrew's) in the evening. Both sermons were characterized as much by their intense earnestness and practical character as by their pith and power.

The W. and O., and A. and I. M. funds are the first order on Monday. The latter, in the western section, is not in a creditable condition. The conveners have been most faithful. The Church is under a deep debt of obligation to Dr. Middlemiss who this year retires, for his long service in connection with the Fund, and a most practical way of showing it would be to put the fund in a better state. The Assembly gave much time to the consideration of the whole matter of these funds, and how they can be brought up to the proposed level.

The "Record" delights every body by presenting \$1,000. the accumulated profit of some years, to the A. and I. M. funds, east and west.

Monday evening is filled up with the Home Mission reports, and a magnificent address from the Scotch deputy, who has

formed a high opinion of the possibilities of Canada, and who appreciates marvellously, for one so lately arrived, its clamant needs. The facts and figures of the Home Mission reports have found their way into all the papers. It is enough to say that augmentation in the east is a triumph, and in the west is coming up towards success. The Home Mission work in the east is going on aggressively. In the west great results have been accomplished, but at, of course, a large expense. The rapid expansion in Manitoba and the Territories, and more lately in British Columbia, has brought the Church face to face with an alternative: Call back some of the frontier men or bring up the Church. The most earnest appeals against a policy of retrenchment came from all the missionaries who spoke. And what noble fellows they are! "No country," Prof. Bryce ventures to say, and he speaks with knowledge, "has had a finer body of immigrants." Let it be added, "and no new settlement a finer body of missionaries than those under our Board."

Words of warmest commendation were spoken by our British Columbia missionaries of Rev. R. Jamieson, our pioneer on that coast, and of the noble work of his quarter of a century's ministry there.

Foreign Missions follow on Tuesday evening, the first report of the United Committee, which has wrought harmoniously during the year. The expansion here also has been a heavy strain on the fund, \$79,000 is the estimated expenditure for next year. It will be all required, for while the proposed Alumni Mission to Honan in China, and the offer of St. Andrew's Church, Toronto, to pay the salary of a missionary, will increase the staff, it will also increase the expenditure of the committee, on whom will fall all expenses outside of salary. But the tide is running high. As we look for increase in the Home Mission funds, so in the Foreign. The College Mission will prove a stimulus throughout the whole Church. The spirit of such men as Golorth and Smith is infectious. The enthusiasm of the W.F.M.S. shows sign of even a brighter flame than ever. "As much for the schemes as for ordinances in the congregation" should be the motto for even quite weak congregations. There are few speedier roads to prosperity than liberality.

The three missionaries to the Indians excited much interest

as successively they addressed the Assembly. The clamant needs of the work were urged. One feels ashamed that we are so late in the field, but a deep and genuine interest is now being felt throughout the Church in the Indians. Hugh McKay and Mr. Flett both urged quite strongly the boarding-school as distinguished from the day-school method for the Indian children. The former is trying the experiment on a somewhat ample scale on his reserve near Broadview, and with promise of good success. Through the courtesy of Lieut.-Gov. Dewdney and the C. P. Railway deputations are to go out, after the Assembly rises, to visit some seven of the reserves. Hugh McKay advocates taking advantage to the utmost of the Government's evident desire to forward the instruction of the Indians, and hearty co-operation, as far as possible, with them. Formosa and India received less public attention than usual, because we are here in close proximity to the Red Indian Missions; but the Assembly did not fail to note the large work done in those fields, and especially the continued remarkable progress in Formosa.

The reports on the State of Religion, Sabbath Schools, Sabbath Observance and Temperance all had their encouraging features. Evangelistic services in the far East, in Cape Breton and here in Winnipeg have been marvellously successful during the year. Conferences on the subject of such services were held outside of Assembly hours, and further conferences in the fall were arranged for in Toronto and Winnipeg. The Assembly declines to create the office of evangelist, holding all its ministers to be evangelists, but it holds out the warm hand of encouragement to such as Meikle and McIntyre and Bryant, who feel that they have special aptitude for evangelistic work, and who, as ministers of the Church, are under proper Presbyterian care.

The system of record in the Sabbath schools has been steadily improving these three years past. Partly owing to this we have an increase of 16,577 in the number of scholars on the roll reported, and a total of 104,686. This is a large army; but it is reckoned by the committee that there are yet 40,000 of the children of our churches not under Sabbath school instruction. It is most interesting to learn that of the 12,562 members added to our churches by profession during the year nearly 3,500—nearly

a fourth—are from the Sabbath schools, and that \$20,797, an increase of \$2,534 on last year's amount, was contributed by the schools for Missions. This is more than was given by the whole Church not so very long since. A pastor's weekly meeting for the training of the teachers is recommended by the committee and by the Assembly, and it is urged that the colleges give more attention to the training of their students as teacher trainers when they become pastors.

Vigorous action in reference to the Temperance movement and Sabbath Observance was never more needed than now, and the Assembly has again pledged itself to such action. Attention was earnestly called in the report in Sabbath Observance to the flagrant violation of the Day of Rest by the two great railway corporations of the Dominion; and also to vigorous action in Ottawa and Montreal in the direction of the suppression of Sabbath desecration in those cities.

The committee reported progress in its efforts to secure the co-operation of the churches of the United States with the churches in Canada in united action to obtain the prohibition especially of railway traffic on the Lord's day. Arrangements are proposed for an early international conference on this matter. The Assembly was deeply moved by the statements of Rev. Donald Fraser, of Victoria, British Columbia, in regard to the enormous consumption of strong drink in that Province—fourteen times that in Prince Edward Island—and the lack of restraint upon the prosecution of the liquor business. The Dominion Parliament is to be again petitioned in favor of entire prohibition, and the Dominion Government reminded of their duty in upholding the law which has been put in force under its sanction.

The formation of a Committee on Systematic Beneficence; the sending down to presbyteries of a scheme for the reduction of the number of commissioners to Assembly and the providing of a fund to meet the travelling expenses of the commissioners to the Assembly; the initiation of a movement to remove the debt on Manitoba college, due at Dr. Reid's office, which has already met with much favor, are some of the matters which can be merely mentioned. The votes of thanks were unusually hearty. The churches of Winnipeg, the railways, the press, public bodies and societies, our most hospitable hosts, and especially the ladies

of the churches have been at the greatest possible pains to make our stay agreeable. They have made it a week of high enjoyment, and completely won our hearts.

Business up to the last hour. Then your correspondent rushes off with about one hundred of the Assembly to the special train for the Pacific coast. It will be a journey of most useful discovery to many. Many of the remaining brethren will go to various parts of the Province and the North-West Territories for a few days before leaving for home. The Assembly will say "good-bye" to Winnipeg with regret. It has been royally treated indeed. The civic drive about the city, the lunch in the City Hall, and the formal address from the Mayor and Council—not to mention such minor matters as brass bands and the march past of the fire brigade—on Wednesday evening, and the final lunching of the whole Assembly by the ladies have proved quite "the last straw." If a Winnipeg welcome represents how incomers are received into this new region, we can only say they come into a warm atmosphere, and if Winnipeg push and energy are a fair sample of that of the country, at the entrance to which Winnipeg stands, no better disposal can be made of our missionary moneys than to assist to their feet those who will stand so firmly and work so nobly.

Winnipeg, June 17, 1887.

R. D. FRASER.

TELL THE MINISTER.

A METHODIST preacher, beginning work on his new circuit, was waited on by a sister of uncertain age and informed that when he wished *reliable* information about any of the people on the circuit she would always be ready to supply it. No doubt it would have given the good woman great pleasure to have told the new minister everything she knew and a good many things she did not know, about everybody on the circuit. Quite likely she thought that in giving the new minister *reliable* information about her neighbors she was doing good work for the Church. Perhaps she thought she was serving the Lord. One thing is clear—she liked that class of work.

There are a few people in 100 many congregations who seem to take a vast amount of delight in running to the minister with every wretched little bit of gossip that floats through the neighborhood. They hear something that is not worth repeating, that should never have been repeated, that no person of good judgment would want to repeat, and they never feel easy until they run and tell the minister. They seem to think that their whole duty towards the Church and the congregation is discharged when they have poured all the gossip of the community into the minister's ear. They constitute themselves tubes through which all the bad news in the neighborhood flows into the minister. Their motto always is, "tell the minister." When they have unloaded to the minister they feel better. The minister doesn't.

If Miss Highflyer, the leading soprano, has had a tiff with some other member of the choir about not keeping time properly run and tell the minister, and be sure to say that the choir is broken up. The tiff may not have amounted to anything and may have been forgotten next day by every member of the choir but the minister should certainly know all about it. He will be greatly helped in his work by knowing that he has a choir difficulty on hand.

If the collection on some hot or rainy Sabbath has not been quite up to the mark always tell the minister. Be sure to say that the revenue is falling off badly, that the people will not pay, and above all things don't forget to remind the minister that his

salary cannot be raised. This will make him feel happy and encourage him in his work.

If Mr. Sorehead, on coming out of church, said he did not like the sermon, go to the minister at once and tell him that there is a general feeling in the congregation that he does not preach well. Be sure to ignore the trifling fact that Sorehead never did like anybody's preaching. It will help the minister amazingly if you can make him believe that Sorehead is the whole congregation.

If Sandy McSneishan took a little drop too much the last time he was in town you have a fine opportunity to do some noble, self-sacrificing work. Go at once to the minister and tell him that drunkenness prevails in the congregation to an alarming extent. Insinuate that nearly all the members are drunkards. If put to the test you might not be able to prove that even Sandy McSneishan was much the worse. Sandy, unfortunately for himself, has had a weakness that way for many years, and though he has struggled hard against the enemy, has not quite overcome. The minister has advised him, remonstrated with him, prayed with him and helped him in many ways. It will of course delight the minister to know that Sandy has fallen again. Go and tell him at once and be sure to do it in such a way as to prove that you enjoy that kind of work. The minister may perhaps think that a man who can enjoy seeing another sin is not morally better than the man who sins, but of course he will not say so. At all events it is your privilege to tell him that Sandy has fallen, and be sure you group a large number of the congregation with Sandy.

The *manner* of telling the minister gives room for a fine turn of genius. If he stands a little off and does not hold his ear with becoming docility and patience try to tell his wife or some member of his family. If the family are so lost to all sense of propriety as not to relish gossip about their neighbors, try the servant girl. When you bring the bone into the kitchen you may perhaps find one to carry away. If every other plan fails send an anonymous letter. Piety and manliness are beautifully blended in the anonymous letter.

There is also room for a fine display of genius in the manner of telling. One of the most common ways is to put on a mock sympathetic look and say, "Now I am very sorry to hurt your

feelings—really I would rather not tell you—I am very sorry indeed—perhaps I had better not say anything about it,” etc., etc.

There is room too for the display of great tact and judgment in selecting the *time* at which you tell the minister. Saturday afternoon or evening has some advantages. The poor man is trying to prepare his mind and heart for his Sabbath services, and it may mightily help him if you work your way into the study and unload. Beyond all comparison Sabbath morning is the most suitable time. One way of telling the rural pastor was to sneak up to him when he was tying his horse to the fence and give him a broadside. Sheds are now connected with most of our rural churches, and a better way is to corner the good man up in the shed when he gets out of his conveyance and tell him everything you think likely to worry him. The most dignified way, however, is to wait upon him in the vestry about ten minutes before service and unload on him as he is about to enter the pulpit. If you find him engaged in meditation or prayer stop him at once. What business has a man to meditate or pray when *you* are there with your weekly budget. He should stop speaking to the Almighty and hear the last report about Smith and Brown and Jones.

Telling the minister some things is proper and praiseworthy. If you know of a godless family that you think can be induced to attend church—tell him. If you know of any children that are growing up in heathenism under the shadow of church spires—tell him, and help him to bring them into the Sabbath school. If you know of any careless young men whose parents live far away, who ought to be at church—tell him. If you know of any one brought near the kingdom, but not into it, by his ministrations—tell him. If you know of some one halting that a word from him may bring to decision—by all means tell him. If you know of any that are seriously impressed—tell him. If you see strangers at church or prayer meeting—by all means tell him. If his sermons have done you good—tell him. If you know that they have done others good—tell him. Oh yes, there are many things that it is well to tell the minister, and if people who tell only the good things were more active, those who delight in telling evil things would find their occupation gone.

KNOXIAN.

ADOLPHE MONOD (1802-1856),

PASTOR, ORATOR AND THEOLOGIAN, FROM A FRENCH STAND-
POINT.

AFTER occupying at Montauban three chairs in succession—that of Morals and Sacred Eloquence, that of Hebrew and that of Exegetics and New Testament Criticism—Adolphe Monod went to Paris, and at once took a first place as a Christian pastor. His acquaintance with Scripture was deep, his theology positive, his language pure, and his desire to propagate his faith ardent. He was not satisfied with merely striking at the doors of his hearers' hearts, but pursued them into the innermost recesses, ever holding before them Christ as their Saviour; and in this way conquered all who were disposed to accept his divine Master—strongly moved those not decidedly rebellious, and astonished, even intimidated those he did not win.

He had a turn for speculation and philosophic reasoning, but he seldom ventured on either in the pulpit. He was reluctant to have recourse to hypothesis to explain the origin of the world and of sin, or to rush into fancies or conceits of any sort. Psychology rather than Metaphysics attracted him; he was, therefore, more inclined to the theology of Augustine than to that of Origen. Nourished on seventeenth century food, he never had recourse to the harmonies of creation—the language of plants and flowers—which affect some by awakening echoes in the soul, and raising on the lips melodious and charming notes. His great desire was to subject the human soul to the yoke of faith—to make men submit to God in order to be truly "new creatures." All else was secondary. His great soul moved in other regions than those of poetry, art and music, which constituted the charm of so many—life to him had deeper meaning, and he longed to bring all to the same height of faith. A disciple of Pascal, he thirsted after holiness. In Christianity he found the solution of the problems which had once disquieted his spirit, and he embraced it with all its mysteries and affirmations, after having questioned the external evidences which justify the authority

of revelation, and the internal grounds on which the Gospel satisfies every aspiration and appeases all thirst.

Adolphe Monod as an orator had strong convictions. He was ruled by a passion which he wished to diffuse, for all his powers were excited by this interior fire. Heavenly things were not only clear to his reason, but they deeply impressed his heart; his imagination powerfully colored them, and his speech expressed them passionately. The orator's soul not only vibrates, but makes the souls of others vibrate as well. He has the gift of making his subject swell so as to assume colossal proportions, carrying his audience along in his boldest fancies and compelling assent. His hearers come to see with his eyes, to hear with his ears, and to sympathise with his views—Adolphe Monod wielded this mighty power.

He did not attain to the heights which Bossuet reached as an orator; nor to the boldness of the language and surprising expressions which give a place apart for the Bishop of Meaux. He did not soar like the eagle before his audience, receiving inspiration direct from heaven like the prophets of old; but he manifested the same holy indignation against wrong, and the same burning zeal for the cause of God. If Bossuet occupied the highest rank as a Christian orator—which no one disputes—Adolphe Monod approached him in making the Scriptures speak so as to oppose their affirmations to the tricks of the heart and the sophisms of reason.

If he did not attain the delicacy of a Bourdaloue in tracing the portraits of contemporaries, so as to make them live, he had at least the logical faculty of compelling his hearers to avow that the Christian doctrines repose on a solid basis. He even surpassed the celebrated Jesuit in the brilliancy and beauty of his style, and in his terse, luminous language, which occasionally recalls that of Pascal.

If he had not the happy fluency of Massillon—that unction which gains hearts, and charms certain constitutions more than learned demonstrations—he did not give himself up to those analyses of feeling, to those pictures of the human heart, masterpieces of delicacy and style, in which the Bishop of Clermont excelled. There was more force in the reasoning of Monod, a deeper consciousness of what Christianity is. He placed Chris-

tian dogma so in relief, that his hearers could not mistake an emotion for a conviction—a feeling for a courageous resolution.

Penetrated with the holiness of his commission, Adolphe Monod laid bare the sins of the heart, its shame and turpitude by nature; and then proclaimed the Gospel of Christ, the consolations of grace, pointing out the vastness of the sacrifice of Christ, so as to inspire his hearers with a holy courage, and impel them to confident and energetic action. His Christianity was intrepid and virile. He belonged to the school of the Reformation—to the race of the Huguenots, who saw in the doctrine of free salvation only fresh occasion for consecration to the service of God, and greater watchfulness so as to attain to moral purity.

Of all the great Christian orators of France, Adolphe Monod most resembled Saurin in his theology—in his appeals to Scripture and in his religious faith. But in the choice and treatment of subjects, there was an immense difference between them, Monod never indulged in those long dissertations which detracted from the interest of Saurin's sermons, lacking, as he did, in the metaphysical flights and the boldness of thought which distinguished Saurin as an eminent theologian.

Adolphe Monod addressed himself to conscience in preference to reason, of which the eighteenth century had made an idol, giving it a power above all the other faculties. Saurin lived at a different epoch, being the son of an age to which had seen in Christianity the highest and surest of philosophies. He, therefore, was convinced that reason conducted to the gates of the Gospel, to the threshold of the Christian mysteries in which it saw only a supplement of light. Monod remembered only too well what ruin the eighteenth century had wrought in the name of reason, and therefore, he was suspicious of trusting too much to the human understanding.

Adolphe Monod has been reproached for discussing definite doctrines in the pulpit instead of dealing in religious sentimentality. But as a minister of the Gospel he felt he was an ambassador of Christ, and that he was to be listened to as an apostle, not as a rhetorician. Believing himself to be charged with a divine message, he would not have hesitated to repeat after Christ "the word thou hearest is not mine, but the father's who

sent me." He acknowledged the authority of revelation, and proclaimed its teaching—hence his success.

He was a Christian after the model of St. Paul, Augustine, Anselm, Calvin. He never imagined that Christianity was *in* man, to be drawn from the depths of his soul, or the recesses of his conscience. Man's faculties may and do modify doctrines, but the doctrines of the Gospel as found in the Scriptures, are higher than man's intellect, vaster than his spirit, holier than his aspirations. It is our duty, he held, to receive the teaching of Scripture with respect, and to assimilate its various elements. It is transformed in becoming incarnated in the soul, but it transforms the recipient also.

From his entering on the Christian career, Adolphe Monod practised the orthodox doctrines of Christianity, and held and taught them to the end. He died glorifying the doctrines of which he had been the eloquent teacher. On questions of discipline he had modified his views, but he never abandoned an iota of the doctrines which had been the consolation of his life. His mind passed through a holy combat like that of Jacob with the Angel of the Covenant, and his will succumbed to the authority of God. He had his hours of temptation, when his faith may have flickered, but he died as he had lived, convinced that man can find refuge only in the Cross of Christ. The eternal divinity of the Saviour, the expiatory character of His death, and free salvation through that death, were the soul of his theology and of his religious life.

The most stirring pages of his discourses are those in which he affirms his faith in the Christian mysteries, in the sternest doctrines of revelation. In his "*Crédulité de l'incrédule*," he says: "When I take this book into my hands, and say to myself here is a book which resembles no other, and which alone has been inspired of God; Isaiah, Jeremiah, Paul, John have spoken, moved by the Holy Spirit, therefore I should receive their words as coming direct from heaven. When I see each of these writers preserve in their common inspiration his own individual character, while using all natural means possible to enlighten himself, I stop and reflect, and the doctrine of inspiration astonishes—confounds me. When I meditate upon the innocent one dying for the guilty: upon the spirit breathing upon mul-

titudes, without anyone knowing whence he cometh or whither he goeth; upon all efficacious prayers; upon that faith which creates a new world within and without the soul; finally upon that solemn judgment which is to separate men into two classes by an insuperable abyss: then my faith is disturbed, in a measure overwhelmed by the weight of these mysteries. Still even these mysteries which have confused me, end by enlightening me and by imparting the holiest lessons. Even the doctrine of eternal punishment, against which I long recoiled, served to reveal to me, O, my God, with the fright of Thy judgments and the holiness of Thy law, the greatness of Thy deliverance, the depth of Thy love! Speak, Lord Thy servant heareth—speak what Thou wilt—I believe it is Thou who speakest.”

Again in his sermons on grace, election, foreknowledge and predestination, he ends with these noble words: “Yes, conversion is the work of God; it is a foreign gem deposited in the soul by the hand of another; for no one can change his own heart; he could as easily originate his own natural life, or raise a dead man from his grave, or plant a new world in space.”

Lastly in his “Adieux,” quoting that passage, Titus iii. 3, “For we ourselves also were sometimes foolish,” etc., he says: “This statement I could not for long admit, as it seemed a manifest exaggeration. Even yet I do not fully understand it, but I am sure that when the veil of flesh is removed, I shall recognize that it is the most faithful picture, the truest portrait of my heart that was ever traced.” In his judgment, the Bible had no competitor. Its doctrines—even the most mysterious—those which make reason stumble, found in Monod respectful submission. Therefore he spoke with authority to the human soul, calling upon it to submit to the yoke of God, under penalty of never enjoying peace or consolation. He made the springs of divine wrath act as well as those of mercy.

If Adolphe Monod had preached at Notre Dame, his name would have been more popular than that of Lacordaire. He had not the chivalrous impetuosity of Lacordaire, but he excelled him as a theologian, had a deeper insight into the human heart, a profound sense of sin, and a more ardent thirst for redemption. He will continue to shine in the first rank of Christian orators of the century. His discourses so severe in

their order, his faith so profound, his convictions so deep; his style so correct, shall long be remembered. He elevated Protestant preaching in France. He brought into prominence the leading features of the Gospel, its grand doctrines, the misery of man and the grace which is in Jesus Christ. Since his day the Cross—not disquisitions on the flowers of the field and the beauties of creation—has become the central object in the preaching of most. From Jean Jacques Rousseau, Adolphe Monod brought back his countrymen to Saint Paul.

Niagara-on-the-Lake.

T. H.

THE COMMON CHORD.

A POET sang, so light of heart was he,
 A song that thrilled with joy in every word ;
 It quivered with ecstatic melody ;
 It laughed as sunshine laughs upon the sea ;
 It caught a measure from the lilting bird ;
 But though the song rang out exultantly,
 The world passed by, with heavy step and loud,
 None heeding, save that, parted from the crowd,
 Two lovers heard.

There fell a day when sudden sorrow smote
 The poet's life. Unheralded it came,
 Blotting the sun-touched page whereon he wrote
 His golden song. Ah! there, from ail remote,
 He sang the grief that had nor hope nor name
 In God's ear only ; but one sobbing note
 Reached the world's heart, and swiftly, in the wake
 Of bitterness and passion and heart-break,
 There followed fame.

— *Scribner.*

Missionary.

CITY MISSION WORK: ITS BENEFITS.

ANYONE who has lived in a city such as Toronto knows that a very large percentage of the population is non-churchgoing. In Toronto the number is probably about one-half, and of this number a great many belong to the working class. It is true that many who are honest, hardworking and frugal in their habits, who are moral and respectable and "good enough" to sit in the best pew in any church in the city, attend no place of worship; but it is true also of another class, a class which is neither moral nor respectable, a class of "ne'er do wells"—poor drunkards and immoral persons who are sinning away their lives in the gratification of sinful passions. Now it is for the benefit of persons belonging to the working class in general and the poor and degraded in particular that City Mission work is being carried on.

The necessity for such work is urgent, for while these people are free to attend church if they choose, and though doubtless the chief reason why they do not attend is that they are not so inclined, yet one cannot help thinking that not a few of the poorer class at least are honest in their convictions that they cannot go to church. They have no clothes fit to go and they do not wish to be treated coldly or laughed at, so they stay at home. And can we wonder at it? We do not care to appear shabby ourselves. Only the other week the wife of a working-man told me that she could not go to a certain place of worship because the people made remarks about her dress, but that now she was attending our Mission she felt quite at home. This woman is always nicely dressed, and has no need to be ashamed of her appearance, but she felt or imagined she was not made welcome and was glad to go where she felt she was welcome.

This feeling largely prevails, and is the excuse many have for staying at home on the Sabbath. We confess to a good deal

of sympathy for such people, for practically they are not welcomed in most of our large churches.

With this view of the situation we turn to consider the benefits of City Mission work, first in relation to the people and second in relation to those engaged in the work.

1. The benefits resulting to the people :

Keeping in mind the fact that many of these are practically without the public means of grace, and that many neglect the private means, it is easy to see what a field is before those who undertake work among them. To these people the Gospel is brought. A Mission Church is planted in their midst and they who excuse themselves from going to our large fashionable churches are invited to come to the services in the Mission. They do not all come. But not a few do attend the services through the faithful efforts of visitors, and it is really gratifying to find the interest of once careless and even godless people increasing. It cannot be denied that much good is done in these Mission services. The people are treated kindly, and made to feel perfectly at home, and often the kindly treatment they receive is the first step towards a real interest in spiritual things. They like to come; they would not stay at home for anything. So they say, and we believe them. These missions have been the spiritual birthplace of many, some of them the worst specimens of humanity to be found in the city. Men and women whom it is impossible to reach by ordinary church methods, but who have been induced to come to the "Mission," not seldom become the subjects of saving grace, are saved from a life of sin and misery and become respectable and happy. To such the "old things have passed away and all things have become new."

But it must not be thought that only those who attend the services are benefited. Many a seed is dropped in the homes of the people, and we are glad to say often finds a good soil and brings forth fruit. The Mission district visitors and tract distributors do not a little of such work, and so reach many who cannot "get out." The good seed of the Word is sown also by the wayside and in the lanes and byways, a kind word is dropped, a tract is given, or an invitation to the meetings extended. And who shall say what the results of such work will be? The fruit is not all seen now, but in the day of Christ's

appearing, shall not the harvest of souls reaped from such work be found to be great?

Then, besides the work among the older people is that among the children. A good work is accomplished through the instrumentality of the Sabbath-school. Here are to be found the children of poor and wicked parents, scarcely to be recognized, however, by their appearance, for kind hands have been at work on their behalf and they are tolerably well clad. These little ones hear about Jesus, their young hearts are easily impressed and often from homes the vilest and most wretched are gathered "precious jewels" for the Saviour's crown. And more than this, these children often wield an influence for good over their parents, in some cases being the direct instruments of their conversion.

The "Band of Hope" is a means of great good to the children. They are taught the evil effects of alcohol and the sin and danger of drinking, and thus are saved from the drunkard's doom.

But besides the moral and spiritual good resulting to the people through the Mission, there are temporal benefits which flow through the same channel. Many of the people are extremely poor, generally owing to drink or mismanagement. Their wants need to be relieved and it is considered a very necessary part of City Mission work to help those so situated. Often money is required for food or rent or something else. and not a few are aided. Then the "Mothers' Meeting," which combines the physical with the moral and spiritual, does a great deal in the way of providing clothing at wholesale price besides teaching those of the women who are ignorant of the art to make garments. And just as the "Mothers' Meeting" affords material help to the women the "Sewing School" aids the girls. Here many girls whose mothers for various reasons cannot teach them are taught to sew and to be cleanly in their habits in addition to receiving spiritual instruction.

But in addition to being helped in these ways old and young are encouraged in the practice of economy. By availing themselves of the privileges of the "Penny Savings Bank" they can do something towards providing for future wants. Boys and girls who are always so ready to spend their money on sweet-

meats are taught to do better with their coppers, and it is a fact, that where these banks have been opened many of the children have learned to "save up." The idea of "banking" their money, having a bank book all their own and receiving interest when they have saved \$3.00 is quite novel to them and they are anxious as soon as possible to reach that amount.

Thus it will be seen that so far as the people are concerned the benefits of City Mission work are neither few nor small. It now remains for us to consider

2. The benefits which accrue to those engaged in the work. This is a very important feature of City Missions. It is impossible that those who enter into this work in the spirit of the Master should not be benefited. It is purely missionary in character and the person who engages in it must be possessed of the true missionary spirit if success is to follow. Consecration to the Master's service is the first requisite. It is hard and often unpleasant work, requiring self-denial on the part of the worker; and nothing but true love for Christ and lost sinners, combined with strong faith and courage will enable a person to succeed or even to continue in it. But if one has the right motives and the power of God resting upon him he will not only succeed in doing good to others but he himself shall be blessed. His faith will be increased, his love for Christ intensified, his sympathies will be widened and he will grow more and more like Christ the longer he labors. Selfishness cannot long survive in the heart of the person who in the true spirit is seeking to relieve the wants of the poor and degraded. It is invariably the rule that mission workers become enthusiastic and growth in grace always results. This will be true in any case, but it is true in a greater degree in regard to mission work. Nor is it to be wondered at! Is it not in obedience to the Saviour's command that "to the poor the Gospel is preached," and has He not said "Lo, I am with you always, even to the end of the age"?

But in addition to the direct benefits flowing to those who have an actual share in the work congregations are indirectly blessed. It could not fail to be so. Here are a number of young Christians who can find no definite work in the church. They want to do something for Christ; they come to the Mission and soon are heart and soul in the work. Now every church member

ber so engaged necessarily strengthens the congregation. If the individual church member receives a blessing the congregation must certainly share in it. Many a congregation large and wealthy is really weak just because there seems to be nothing for the majority of its members to do. Some do not trouble about the matter, but others who would work are compelled through lack of opportunity to remain idle. Why not give such a chance to do something? It is a pity that every church in Toronto and other large cities and towns in Canada could not have a "Mission" in connection with it for the working and support of which its members were responsible, for then not only would the people be reached and blessed but the reward of seeking to reach them would be immediate and great.

Knox College.

JAMES ARGO.

TEACHING THE INDIANS ENGLISH.

HOW best to deal with the Indians is one of the most difficult questions now before the Canadian authorities, both civil and ecclesiastical. The meeting of the General Assembly at Winnipeg has awakened fresh interest in it. The following article by Rev. Dr. Mitchell, in the July number of *The Church at Home and Abroad*—the excellent monthly published by the American Presbyterian Church—puts the question of Anglicising the adult savage of America in its true light. The article is the outcome of a recent visit to the Omaha mission and, as an Indian is an Indian regardless of meridian lines, will be of interest to all concerned about the future of the red man in our own North-West:—

"Teach the Indians English" is the cry nowadays. The advice is good so far as it goes. We would have the children study English, but for the purpose of helping them or their fathers and mothers toward heaven, an hour of their vernacular is worth a cycle of any other tongue. So it is for effective work in any efforts whatever to enlighten and elevate them. The truth is that few among us have any adequate notion of what an operation it is for an Indian to learn English. The ideas of

many persons on this subject are formed from what they have seen in a band of fifty or sixty chosen boys and girls in some one of the great Indian schools at the east, and very likely from ten or twelve of the brightest picked from this chosen fifty. And where do even these scholars come from? Most of them from mission schools on the far-off reservations, where they had already had their first roughness taken off, and been put fairly on the track of knowledge, not taught in English always, but—which is half the battle—receiving the desires and the habits without which they could never have been taught anything. Years of work have been expended on many of them before they ever came east; years more are given to them here; and yet in the majority even of these cases, let John P. Williamson or Albert Riggs step out and speak to the Sioux among them, for example, in their native tongue of the things of God, and the way in which they will lift up their heads, and the new intelligence and feeling and delight which will instantly flash from their eyes, will tell any spectator that *these* words are falling on their hearts, and that in comparison they have before heard nothing.

But turn from any question about these picked youth to the real question:—How are we to deal with the thousands and scores of thousands of Indians too dull or too old ever to learn English? It is an absolute waste of time for religious purposes to attempt to teach them that enormously-difficult tongue. If they can spell out a letter or read a vote or get the little arithmetic needed to make a bargain, it is well, and we may be thankful; but if their seeing heaven depends on their understanding one single chapter of the Bible in the English, multitudes will die without the sight. And how absurd to make fifty or a hundred thousand savages all learn *our* tongue, instead of selecting a few of our brightest Caucasian minds, as we do in Africa, to master theirs, and then turn into it all needed wealth of truth!

“Oh, but we must *Americanize* them!” it is said. Well, a very good stroke, none better, in Americanizing a raw Indian, is to teach him the Ten Commandments. What he needs is some American *ideas* thoroughly understood, not a few American words less than half understood. This, at any rate, is the way to begin with him. What an indescribable advantage it has been to the Sioux that our first missionaries proceeded on this prin-

iple, learned their language, reduced it to writing, put the whole Bible into it, the Catechism, Pilgrim's Progress, gave them Sioux spelling books and readers, told them in their own tongue what the really American ideas were, explained away their suspicions ten thousand times, set themselves, at least, right before their councils in days of robbery and wrong, and now publish for them in their own language a little monthly paper, adding every day to their stock of American news and ideas, to say nothing of Christian knowledge. What is the result? Two thousand of them gathered into the Christian church and twice that number civilized. Americanize them? A man who has become a good Presbyterian, has fenced a farm and makes a living from it, carries the baby to church instead of making his wife carry it, and takes even a monthly newspaper and pays for it, is a pretty good American already. An excellent start he has made—so excellent that it will take some time for a large part of the American people to catch up with him. And he will not stop there. What he has learned in Dakota is the very thing to whet his appetite for the larger knowledge he can yet learn in English. He will be sure to learn it if it is in him, and at all events he will see that his children do.

That same process which has been witnessed among the Dakotas, or Sioux, ought to have been carried on in every Indian tribe. It is an occasion for deep and poignant regret that in the case of so many tribes precious years have been lost in the pursuit of such a fantasy as teaching these poor savages English, and insisting that they should learn everything else, even the way to heaven, through English. The graves on every hill-top of our reservations, of those who during the past fifty years have died in heathen ignorance, cry out against this insufferably slow and absurd procedure. They plead with every missionary on every Indian reservation *to make haste and learn the Indian tongue*, to learn it himself, and, if it has not been done, to reduce it to writing, and put into it without delay the vital rudiments, at least, of Christian knowledge. The fact that these tribes are in America instead of Africa does not alter the case one particle when we are dealing with the question how they can be most quickly and clearly taught the truth which it is death for them not to know. They *are* in Africa so far as the Gospel is concerned

until in their own tongue they hear and read of Christ. The fact that they are comparatively few in number, instead of numbering millions, does not alter the principles and methods of the case, although it has made our Christian young men to too far forget them.

The whites around the Indians, and sometimes the missionaries among them, complain of the continued proclivity of the Indians for their dances and feasts. Even many of those on whom some Christian impressions seem to have been made, it is found, hanker at times after these scenes of half-savage and heathenish sport. But what in the world could we expect of these poor creatures? No one who has not been on an Indian reservation can easily conceive how monotonous and intolerably dull and uneventful life there is—even for an Indian. He is deprived of all the old excitement of the hunt, the chase, the foray. Here, in the midst of miles where scarcely a rabbit hops across the trail, is a big, square stone building, where on ration days he—or more likely his squaw—trudges and gets his raw beef, his beans and coffee, and then trudges back to his far-off log hut or tepee. There a wood-pile, a few rusty, dilapidated implements, and a few forlorn acres of corn field, in a hollow surrounded by bare and lonely hills, make up his environment. In the winter it is worse—one great, bleak stretch of stillness and death. Now, an Indian may not be very intellectual, but after all he is a man, and even a dog would die of lonesomeness in such a life. One great trouble is that the Indian has nothing in the world to talk about, or even to think about. Any one can see that, although it would not be a remedy, it would be a wonderful alleviation of his lonesome life if he had something to read. It would take the place of the wild songs and stories with which the camp was once beguiled, and religiously, it would supplement the visits of the missionary, who lives perhaps five or fifteen miles away, and has a whole tribe on his hands. The Indian's boys and girls come home from the mission school. Now, even if he cannot read himself, the children, provided there is some Indian book or paper at hand, can read to the old people, and whoever thinks that the father and mother will not listen, and will not listen with pride, simply does not know the Indian. As a preventative of his attendance on all sorts of wild gatherings, to look on scalp

dances and listen to savage laments over the good old days of barbarism, mingled with fierce hopes of their return, few things would be better than to teach the Indian to read his own simple tongue; to give him a little stock of new ideas; to put into his hands those wonderful Bible stories and Christian parables whose charm has been felt by us all and by uncounted thousands of the rudest tribes in other lands; to give him also a little newspaper, which shall furnish him something to think about, and make him feel in some small degree, at least, the throb and movement of the world.

We are not so foolish as to suppose that a little printer's ink is going to save the Indians, but it can certainly be made to help them—that is, unless it be wasted in trying to lead them to heaven round about through all the dark and unfathomable deeps of the English spelling book, to be followed by the dictionary.

THE KNOX COLLEGE MISSIONARY BAND.

MORE than a year ago the writer drew attention to the fact that the average gift to Foreign Missions from the membership of our Church was but a trifle in the year. It was then suggested that missionary information should be brought before the notice of students in our colleges, and that some financial training should be given them; so that gradually a change would be wrought as these men took their places in the ministry. But claims of the heathen upon us have, within the last year, been urgently pressed; the duty of helping them immediately has been made very distinct. We have been told that every tick of the clock is the death-knell of a soul to whom Christians have not sent that Gospel which was to be good news "to all people." We have learnt that contributions to Foreign Missions reported at last year's Assembly did not average one cent a week per member. Here, surely, is leanness—and the curse of God upon Meroz impending.

What, then, must we do? Tell the people; surely they do not calculate to give such a pittance to the King's work

among the heathen. Tipplers in England and the United States give a hundred and forty-seven times as much to destroy their own souls as Christians in these countries give to save the souls of the heathen. Why should not Christians be as liberal to their God as the drunkard is to his? But, it is said, ministers have told the people their duty often enough: what more can be done? We ask concerning the fact, have they made the duty plain? Let us visit a presbytery. It is proposed that the membership be urged to give to the schemes of the Church an amount that will average for each Christian in the presbytery at least half a cent each working day in the year. Objection is made. One says, "I would not think of asking my people to give so much as that—it is far too much to ask." Very few think otherwise. The majority go back to their people to preach a Christ whom they do not think worth half a cent a day; whom they honor so much that they would like their people not to be so lavish as to give the two-hundredth part of their income to His world-work!

Again a question arises: Who is to go and speak to those who think so lightly of the work for which Christ gave His life? It were a long story to tell how, after thought and consultation and prayer, four students came to the conclusion that the Master wished them to take up this work. It took three months for the way to become distinct, but clear light did come at last. The Foreign Mission Committee approved of the plan, and at first wished to pay the young men for their work; afterwards the original offer was accepted, and the four were allowed to make their work a labor of love. Commendation of this plan came from many, among whom was that earnest champion of Missions, Dr. Wilder, of the *Missionary Review*. A few years ago a proposal to send young men to speak about the needs of the Lord's cause would not have been considered at all. But may not those filled with the hopefulness of youth, not yet discouraged by the apathy, indifference, coldness and covetousness of many professing Christians, do much to inspire enthusiasm in the Lord's work? And yet the agency is nothing in itself; if aught be done, it is the Lord's doing. He has given to these four young men not a few signs of the working of His spirit, to show that it is not by might nor by power after all that His

work is carried on. By using these young men to rouse up some of His people to systematic liberality He is truly using the weak things of the world to confound the mighty—using the weak words of youths to break down mighty strongholds of greed and selfishness wherein too many Christians are imprisoned, and so rendered useless.

After learning that the average giving in our own Church is greater than that of any other in Canada, it is hard to believe that there should be, after all, such neglect of Missions in some congregations as the reports show. It seems a terrible thing that Christians should be giving at the rate of a cent a week to save their brethren yet in the darkness. But what about those living at ease, spending largely upon luxuries and giving only one cent a month—or those spending forty-five, seventy-three, a hundred and twenty days in gaining resolution to give that one cent? What is to be thought of a Christian able to invest each year a sum larger than the minister's salary, who gives only the hundredth part of his net income to the work at home and the one two-thousandth part for Foreign Missions? Surely there is need of many voices to "cry aloud"; of many watchmen to obey the Lord who says, "Warn them from me!"

The members of the band have been cordially received wherever they have gone. Some ministers had not faith enough, however, to urge their people to come out, and so in a church seated for eight or nine hundred they have had perhaps two score hearers scattered about like islands in the sea. By others the circular of the Foreign Mission Committee was read to the people and the fact emphasized that the young men must be in earnest, since they were giving their time freely to the work; and as one said, such mere statement of facts was an "irresistible appeal." At such places large audiences were gathered. To one congregation the minister spoke urgently: "These young men," he said, "are going into the gross darkness of heathenism to fight the powers of darkness. Do not discourage them by having them speak to empty seats, but come out everyone to hear about the Lord's work, and to encourage the young men by showing them that they have your sympathy and will be supported by your prayers and offerings." The result was the largest week night meeting, one of the most successful of the season.

Some have tried to depreciate the work done. Said one, "It is no use of the minister talking about your giving your work, you get your board where you go, and that's more than I get for nothing." Mistakes have been made and some have noted only the slips of the tongue, or some ungrammatical sentence or arithmetical inaccuracy which occupied only a second or two of the hour devoted to clear statement of fact and earnest appeal. An intelligent being gazing from a hill-top upon a wide stretch of cultivated land will note the signs of man's toil and planning, the fences enclosing the grain fields, the straight roads between; he will think of the food for men growing from what once was forest land and bog, and will feel glad that the patient labor of man has had such a result of good; but the carrion crow will only see the dead dog in the fence corner, and thereon will feast, heedful of nothing else. It is not an easy matter to bear with those delightful logicians who refuse to partake of sincere amber-colored honey because they have found in it a fly's wing; therefore, say they, it is not honey, and we will have none of it. And yet there are not a few who will neglect the command of the Lord coming from the lips of His servant, and refuse to give of their abundance to the needy heathen because the speaker made a slip of the tongue in an hour's earnest talk.

It is too soon to speak of results. It is an encouragement to find that the collections already received and sent to the Foreign Mission fund have averaged two hundred dollars a week. The aim has not been, however, to get special collections and have the matter end with these. There are some who look upon their congregations as depositories wherein there is a certain limited amount of wealth; and they think that whatever is given to the schemes of the Church from that store is practically lost. In several places woman's work for Missions has been stopped that effort might be given to socials and entertainments in order to raise money for upholstering the new church. From such congregations only four or five cents per member is sent each year to the heathen, so that the congregation's gain and their neighbor's loss is not large, as the world would count it. But what will the King think of the spirit shown? The fear that a special collection would take from an already meagre and limited store of wealth, and thus leave less to be

given in the future, has aroused ministers to prevent the members of the band from speaking at some places to which they proposed going. But the collection is not the end in view. The distinct intention is to clear away some of the prejudices and worldly modes of thinking which have choked up the springs of liberality among Christians. Some congregations have become stagnant wastes because so little of their wealth has been allowed to flow away. God intended that their prosperity should bless other lands and make the barren desert glad with water brooks. And when they selfishly built a wall around themselves to prevent an outflow that would bless others, the result is stagnation, and often miasma.

Although the collection is not the object of the meetings, yet in many cases it has been a larger sum than the previous yearly offering of the congregation to Foreign Missions. Many special cases of real self-denial for Christ's sake might be mentioned; many cases of quickening of conscience. It might be told how a poor serving woman was able to give a third of the amount given by a churchful of wealthy farmers; how a twenty-dollar gold piece was handed in as an offering instead of being made into a brooch. It is known that more congregations than one propose to undertake payment of the salary of a missionary. But the greatest encouragement is to see the children aroused to interest, for soon they will be the contributors to Missions. Many of them have brought in as a gift to Christ all they had; some have spoken of their great desire to tell the heathen about Jesus; the children of a family have planned to prepare a brother for the work and to send him. Their sacrifices are so remarkable, their interest so deep and their declaration of intention so sincere that one dare not say this is a mere passing flare of enthusiasm. May it not be the flame of zeal for the extension of the Kingdom of Christ, which is of God's own kindling and which nothing shall quench?

W. P. MCKENZIE.

THE MARATHI MISSION.

WE have received the report of the *American Marathi Mission* for 1886. The district worked by this Mission comprises 16,974 square miles of territory. It forms approximately a square. Bombay is distant by about a third of the length of the side from the northern boundary, and Ahmednagar is nearly opposite Bombay and near the east side of the square. *Marathi* (Mahratta) is the language spoken in this district. We learn from the report that in the territory worked by this Marathi Mission there are 30 towns and 3,750 villages, with a population of 3,286,889. Work was begun in this district by the A.B.C.F.M. in 1813, the first missionaries being Rev. S. Nott and Rev. Gordon Hall. A little later, missions were established by the Church Missionary Society and by the Church of Scotland.

The American missionaries divide their territory into ten districts. In each of these they have their regular native assistants. A very important part of the work is carried on at Ahmednagar College. This was opened in 1882 as a Mission high school but has developed into a college in affiliation with the University of Bombay. The principal of this college is Rev. James Smith, a graduate of Knox College. The honor belongs to "Knox" of having furnished two principals and four professors to our own Canadian colleges, and the not less distinguished honor of having sent a principal to this college in India. In the institution that has grown so rapidly there are three departments—a middle school, a high school and a college. In the former two, pupils are prepared for matriculation. It is said that the papers set at the matriculation examination are quite as difficult as at any British or American university. There are thirteen students in the college department which was opened on January 1st of the present year. Besides this college there is at Ahmednagar a theological seminary with four professors, one of whom is a native.

The fifteen American missionaries are assisted by 245 native agents. The total number of outstations is 101. The following comments are made on a very full statistical table:—

The number of persons received to the churches on profession of faith during the last year is 114, which is the smallest number received in any one year for a long time. It is, however, about $6\frac{2}{3}$ per cent. of the number of communicants at the beginning of the year, which is a slightly larger percentage than was received in all the Congregational churches in the United States according to statistics just received. The net gain is 58, making 1,776 communicants at the close of the year. Four new churches have been organized in localities where the distance of the previously established churches, or some other reason, rendered it inconvenient for the Christians to unite with them. Eighty-five children have been baptized, and 29 of the baptized children have been received to the Church. The net gain in this column is 40, making 1,076 on our lists at the end of the year. Twenty-five adults have been baptized but not received to communion. The whole number of such persons, however, is less, by three, than it was last year, owing to some from this class having been received to full communion, and others having lapsed into heathenism. There is a gain of 95 in the whole number of baptized persons connected with our churches, making a total of 2,905. The contributions of the churches have increased about Rs. 150 upon last year, having been Rs. 3,763-2-11. This is specially gratifying because of peculiar difficulties that they have had to contend against, which will be indicated in other portions of this report. Among the native agents we may notice that there is one less pastor, while the number of ordained preachers, not pastors, and licensed preachers remains the same. The Bible readers have increased by 3, and the Bible women have diminished in number by 2. There are 18 more school-masters, and two less school-mistresses. On the whole there is a gain of 16 in the number of native agents, making a total of 245 at the close of the year. The number of outstations, also, has increased by 15, there being at present 101. There are 99 day schools, which is an increase of ten upon last year, and the whole number of pupils, Christian and non-Christian, is 2,523, which is an increase of 625. The Sunday schools are 76 in number, an increase of 7, and the whole number of pupils in attendance is 2,339, which is 271 more than last year. Thus it will be seen that although the number of persons received on profession of their faith is

much smaller than usual, yet nearly all the important columns show that there has been a substantial and gratifying increase.

The report closes with some very interesting incidents connected with the work of the missionaries. We give one of these as illustrative of how the native converts in India exhibit the self-sacrificing spirit of their new religion.

Mr. Harding writes:—"A pleasant instance of self-sacrifice and its reward came to my knowledge recently. A young man of high caste, whose father had died, became a Christian several years ago. He had lived with an uncle till his conversion, but was then cast off by all his relatives. After he became of age he was advised to claim his share of the ancestral estate. There was every probability that the court would allow him at least Rs. 900. But on the very day the decision was to be made, he had a conference with his uncle, and decided to take only Rs. 200 as his share. When some of his friends expressed surprise at this, he replied, 'I saw that by insisting upon my right, I should lose all influence over my relatives. I saw also that my uncle has a large family, whereas I, the other heir, am an only son. They needed it more than I did. Hence I decided to give up the Rs. 700.' The result of this generous act has been to win the esteem of all, who otherwise would have been alienated."

People in India believe in Temperance Reform, as is shown by the following quotation. The prohibition plague will destroy that country if the *Toronto Week* does not send some missionaries to check its progress. By the way, the *Week* and its party, do not send missionaries, do they? Strange!

Mr. Abbott says:—"A very remarkable movement has been going on during the year in many portions of the Konkan in the vicinity of Bombay. It is not connected however with missionary effort, but is entirely spontaneous among the farming classes. Government has placed a very heavy tax on all liquors, the result being that people have found themselves unable to procure the drink to which they have been accustomed. Primarily, therefore, to reduce the price, if possible, the people of the Panvel Taluka united together under an oath, with severe penalties attached in case of violating it, that no one should buy or drink any liquor whatever. This movement commencing here has rapidly spread and is still on the increase. Other, and

higher, motives have, however, entered into the movement and are becoming the prevailing ones. The evils of drinking are being brought to bear as a motive, and at a large demonstration of these simple people a placard was paraded with the words, 'All drunkards go to hell.' Many thousands have given up drinking, and in many a village not a drop is now sold. Liquor-sellers have done their best by bribes, threats and unjust charges, to break up this combination, but their evil efforts have not succeeded."

This report of the Marathi Mission is prepared in just such a way as to be interesting and instructive. The more of such reports from the field we have the better. People in Christian churches need to be informed what has been done and what needs to be done in order to the speedy evangelization of the world.

THE TRUE SPIRIT OF MISSIONS.

CROSSING over the Atlantic Ocean the outlook in a vessel descried in the distant horizon a dim dark speck. The use of the perspective brought within the range of the gazer's vision the dismantled hull of a shipwrecked vessel. The ship's course was immediately altered and she bore down in the direction of the hapless bark. When near enough a boat was lowered and manned, and the wreck boarded. After searching around what at first sight, seemed to be an utter solitude and desolation, the seamen found a man huddled up in a corner in a state of extreme exhaustion consequent on want and exposure. Ministering to his necessities as best they could, they tenderly raised him up in their arms, and were about to convey him to their ship where all that might be required could be furnished. While doing so they perceived, from signs which he made, that he wished to speak to them. Bending down to catch the scarcely audible whisper that issued from his pale lips, they made out the words "another man." Renewing their search they did, to their great joy, find "another man" in a condition similar to that in which they had found his sympathizing shipmate. Saved himself, his immediate desire was

that his associate too should be saved. Rescued from a terrible fate himself, he feared lest another should be left to perish. The thought of abandoning him to a lingering death would have haunted him to his dying day, had he not summoned up all the energy left to him in the endeavor to avert so dreadful a calamity. This is the true spirit of the Gospel. Ourselves the recipients of divine mercy, we wish that not only our own kith and kin, but all of human kind should taste its sweetness. The renewed heart embraces within the comprehensive and compassionate range of its ardent desire, all of every race, and tribe, and tongue, and rejoices in the assurance, and in the anticipation that, "Jesus shall reign where'er the sun does his successive journeys run." "The field" of Christian effort and enterprise is "the world"—every part of it that human beings inhabit—the spacious continent and the sea-girt isle—the snow-clad north and the sunny south—the desert wastes and the fertile plains—the storm-girdled mountain ranges and the secluded vales. Wherever men reside the messengers of salvation must penetrate. Where sin has gone the offer of mercy must follow. To the extent that the disease has spread the knowledge of the remedy must be diffused. Side by side with the footprints of the destroyer must be planted the feet of them that publish salvation. Every creature under heaven who has a soul to be saved must hear the ever glad sound of the Gospel. It is a Cain-like, not a Christ-like, spirit that prompts the sullen, soulless inquiry "Am I my brother's keeper?" Soon as she had partaken of the living water, which the Lord had to give, the woman of Samaria hastened with eager steps and glowing heart to impart the gift of knowledge to her friends and neighbors. Himself found of Him, Andrew finds his brother Simon and brings him to Jesus. Arrested by the risen Redeemer in his career of persecution, Paul straightway preaches the Gospel he had sought to destroy. Christian instinct and conviction—gratitude to God for mercies received and promised—regard for their Lord's authority—fidelity to their high trust—zeal for the glory of God—compassion for perishing souls—all urge Christians to effort, to self-denial, to self-sacrifice. It was a noble impulse that constrained a poor youth to drop into the collection plate, sent round at a missionary meeting, a slip of paper with the word "myself" inscribed

upon it. Than this no greater, no nobler, no more valuable or acceptable contribution could have been made. This given, nothing else will be withheld. This withheld nothing is given. When Lydia's heart was opened to attend to and receive the truth her house was opened to entertain, and her hand to minister to the necessities of Christ's servants.

All, indeed, cannot preach, and are not expected to preach the Gospel at home or abroad. All are not required to leave home and friends and go out into distant and dark fields of missionary labor. But what we cannot accomplish personally, we can achieve through the instrumentality of others. Carey, the first missionary of the Baptist denomination in England, said "that, if Christian friends at home, would hold on by the end of the rope, he would descend into the deep and dreary dungeons of heathenism." Though, I say, we cannot go ourselves, we can, by our believing intercessions, and tender sympathy, and loving gifts, sustain and cheer those who have gone; and encourage and strengthen those who are willing to go far hence to fertilize and gladden "the wilderness and the solitary place" and cause "the desert to rejoice and blossom as the rose."

How large and lasting a blessing the wider diffusion of such a spirit throughout the Churches of Christ would bring down from on high it is impossible to overestimate. The long pent-up fountains of liberality would be unsealed—discordant elements would be brought into fusion—disorganized forces would be marshalled—and the scattered rays of faith and love and zeal made to converge and concentrate with the burning intensity of focal power on the work of winning souls to Christ.

J. B. D.

Correspondence.

ADVANCEMENT OF CHRISTIANITY.

To the Editor of THE MONTHLY.

IN these days of thought and advancement, when it is no longer a credit to a man to be liberal in religious matters, one of the most interesting questions is : How best to foster the spirit of brotherly love and the desire for unity of action that characterizes the churches at the present time.

That there is such a feeling abroad among the churches is abundantly evidenced by the action of church synods, assemblies and conferences in discussing the question and passing resolutions relative to a desired union of the churches. A careful observer, too, may see it at work in all denominations, for it has already passed the purely theoretical stage and is becoming more and more practical. Those churches whose ritual is embodied in a book of prayer are, of course, for that very reason precluded from making other than very slight changes in their form of service. They are not behindhand, however, in the onward progress of development, for the sympathy which extends to them, along with other churches and denominations, is bound to show itself and does show itself, if not in one way in another. But when we turn attention to those churches which have no written form of church service, a more material and no less practical result is manifest.

Churches and denominations are distinguished from one another in their earlier history more by extremes of formality (or, as they fancy, by the entire absence of all formality, which is much the same thing) than by any remarkable difference in their views as to the essential doctrines of Christianity. In our day these *essential* doctrines are the questions of absorbing interest. To them is given the best thought of the best minds. The consequence is, the Church of Christ begins to grow ; non-essential differences come to be regarded, first, as of minor importance, and afterward as a hindrance to the evangelization of the world, to the growth of Christian character in the individual and, by consequence also, in the society at large. Ultimately these differences, looked at now as having once served a purpose—and, it may be, a very useful

one—but as being no longer serviceable, drop out of view. To the right-thinking man they appear as the swaddling clothes of the church of the immediate future—one might almost say, of the church of to-day.

Why should we allow ourselves to be hampered by persistently observing these petty differences? But do we allow ourselves to be thus hampered? Let us take a glance at our own Church. In recent years our clergy have not allowed themselves to be bound down by hard and fast rules of discipline in conducting divine service. They do not hesitate to act upon conviction when a slight departure from the ordinary routine of service appears to be to the best interests of their congregations. For instance, a responsive rendering of the Psalms is not an unknown thing in our city churches (and, indeed, it would seem that that is the correct way of rendering the Psalms, according to early custom, as is indicated by punctuation in the Hebrew, and more especially by the subject-matter of many of them). Chanting the Psalms is also practised—the warrant, if any were needed, being their musical setting in early Hebrew, which would indicate a still earlier practise. Again, the habitual use of the Lord's Prayer and the ascription of glory in a set form of words is another departure from the former practise of our Church. Many and various little innovations might be mentioned of less importance, but equally significant of progress in the right direction, the temporary character of which is proof positive of a striving after something as yet unattained. Similar variations might be pointed out in other churches. The old-time Presbyterian minister, the opposite extreme to the "Methodist ranter," is scarcely to be found. The time was when the relationship which existed between the Methodist and Presbyterian Churches was of the most exclusive character, not being far surpassed in that regard by that between the Church of England and all the other Protestant denominations. But I question whether now the intimacy which exists between Methodist and Presbyterian, close as it is, is equal to that between Episcopal and Presbyterian. The point to be established is that the churches are *all* growing nearer together; and were it necessary to go more deeply into the question, multiplying instances of increasing affinity of the churches for one another, the task would not be a difficult one.

It seems to me, from a careful consideration of all these facts and circumstances, that it would be of very great service in the further development of the Church in the same direction that the various denominations should have *in common* something more tangible than they now possess. The question arises on all sides: What could we have? I answer: *a liturgy*; a *written* form of church service. My Episcopal

friends will at once say jokingly—"they're all coming round." But a book of common prayer does not constitute the Church of England. It would not be admissible that such a form of church service be made compulsory. Nothing is more foreign to our idea. But let its use be optional; and let there be abundant opportunity for extemporaneous prayer in the use of it, and who can say that no advantage would be reaped. To make its use obligatory (a thing impossible, even if desirable) would be to make all the churches one. But different forms of church government suit different temperaments and meet different tastes, thus serving an important end and each fulfilling its own proper function.

We have all one common aim. By all means let us have unity of action in the attainment of the end aimed at. And if one means tends to increase our mutual sympathy more than another, and in this way to increase also our strength, let that means be adopted. Whatever be the plan followed, the form of church service and government, be the ritual written or not, the one and only aim should be the attainment of the highest excellence of Christian character, and the most rapid and thorough dissemination of Christian truth.

Spanish River, Algoma.

T. NATTRESS.

MISSIONARY INTELLIGENCE.

DEAR MONTHLY,—Allow me to make a suggestion in the line of foreign mission work. It is admitted that the past general lack of missionary enthusiasm has been caused by a very inadequate knowledge of the true state of the heathen world. That the land of the idolaters is filled with the habitations of cruelty was and is the sum total of many Christians' knowledge of heathendom. Of the particular forms of idolatry and of the fiendish cruelty of the idolaters they know nothing. What Christian people the world over require is more light on the needs and claims of the greater portion of the world, together with the inspiring record of modern missionary triumphs.

It is true we have a number of excellent missionary magazines, as the *Church at Home and Abroad*, the *Missionary Review*, the *Gospel in all Lands* and the like, but how many of these periodicals circulate

among the majority of our community? If we wish to widely disseminate missionary intelligence the secular press must be utilized.

And why should not every local paper in the country have a column or part of a column devoted to missionary news? In most cases the editors would gladly give the space required and the only difficulty arises from the backwardness of men conversant with missions in furnishing the necessary material.

If those of us who have access to missionary magazines not generally circulated would cull items of information, instructive and stimulating, a good work would be done. For illustration permit me to mention what is being done through one of the city papers. A small committee of students, representative of the various denominations, publish in the Saturday issue of the *Mail* a column of missionary notes. These are short and in some cases merely extracts from missionary magazines. About five hundred circular letters have been sent to editors in different parts of Canada asking them to copy the column in whole or in part.

Now could not the ministers in the different towns and villages take up this matter, and either prepare notes for weekly publication or else represent to the editors in their neighborhood the benefits of reprinting a part of the column already referred to?

A. J. McLEOD.

Editorial.

SUNDAY STREET CARS.

It is not strange to hear the professedly irreligious advocating a relaxation of the laws, written and unwritten, concerning Sabbath observance. But just now we find that what most religious people consider a species of Sabbath desecration has advocates in Toronto who are not professedly irreligious.

Canon Dumoulin and the *Week* have pronounced in favor of running Sunday street cars. The positions taken up by these two champions are very different, almost contradictory of each other. The clergyman wishes to have cars run on Sunday so that his people may get comfortably to church. The journal, which has so long shown its friendliness to the working men, by persistent opposition to the prohibition of a traffic that is doing more than anything else to degrade them, now favors Sunday cars in their interests. These gift-bearing Greeks are worth watching.

In reply to Canon Dumoulin, it is well argued that however necessary may be the running of Sunday cars in a place like Hamilton, where nearly all the churches are in the heart of the city, this necessity is not felt in Toronto, where there are churches of all denominations within easy walking distance of almost every householder. We do not undertake to defend the practice of Sunday street-car running in Hamilton or any other place. But the position of the reverend champion of this practice in Toronto is not strengthened, but weakened, by a reference to the custom in our sister city.

When the *Week* declares in favor of Sunday cars in order that toilers may have a cheap and easy mode of conveyance to pleasure resorts, a very obvious reply is that the working classes do not want any such opportunity afforded them. Of course they ought to since the *Week* thinks it would be a good thing for them. But they don't. This whole question of providing Sunday amusement—and making it easy to get to High Park or Scarboro' Heights amounts to the same thing—for working men has been thoroughly discussed in England. Working men give an overwhelming majority against any relaxation of the Sunday laws whenever they have an opportunity of expressing their opinion.

In England in 1883, after a careful canvass by friends of Sunday opening, it was discovered that 2,412 working men's associations, with

a membership of 501,705, were opposed to Sunday opening, while in favor of it there were 62 organizations with 45,482 members. Resolutions in favor of Sunday opening have been defeated five times in the English Commons which directly represents the working men, while they have been passed in the House of Lords. Possibly the House of Lords and the *Week* know best what the "masses" want. But after all, one is "harassed with doubts" on this point. At meetings held in England in favor of Sunday opening it was found that a large proportion of the audiences wore eye-glasses. This is not regarded as a distinguishing mark of working men.

There is little fear of the present Mayor of Toronto being blinded by the dust the *Week* tries to throw in his eyes. He knows and every sensible man ought to know that if Sunday cars are run to such places as High Park, they will be filled on Sunday not by honest, hard-working citizens, but by loafers and idlers who do not do an honest day's work from one week's end to the other. This latter class will be very glad to have it made easy for them to get to places in the suburbs where they will be comparatively free from police surveillance. There is nothing which the *Week* professes to want for the working men that is not gained by the widely-extending custom of keeping a half holiday on Saturday. Humane employers will be glad to give their employe'es the needed Saturday rest. And working men content with this, if they are wise, will insist upon the Sabbath quiet being kept undisturbed.

It is perfectly certain that in Toronto, at least, we do not need Sunday cars to take people to church. Equally certain is it that the working men in Toronto want the Sabbath quiet disturbed just as little as their fellow workers in England. Until the necessity and benefit of this practice is more clearly shown, we fear that the Canon will have to adopt some other means of filling his church, and that the *Week* will have to console itself with the comfort that fills the hearts of unappreciated benefactors. Perhaps if that valuable journal could spare a little time from its defence of the state against those villains, the prohibitionists, and its advocacy of Sunday cars, it might turn its eye-glass on Sunday parades and show how indispensable these are to the physical and moral welfare of the citizens of Toronto. Chicago beer-gardens, too, with all their happy influences might be introduced into Toronto under the auspices of the *Week*. There are great opportunities before this "high-class journal."

THE PSALMS AND HYMNS.

THE report of the Hymnal Committee of the Presbyterian Church gave rise to a very important discussion in the Assembly this year. During that discussion a number of somewhat startling facts were brought out, which make it evident that, while considerable advance has been made during the past few years, there is yet room for much improvement in our Church Song. The Hymnal Committee deserve much credit for what they have done in regard to both the Church and Sabbath school Hymnals. Many members of Assembly, however, were evidently not satisfied with our present position in regard to both the psalms and hymns.

There was very general agreement that the binding of many of the editions of both Hymnals was very poor. This, however, is a merely mechanical matter, and ought to be remedied without delay. To sing from a dilapidated hymn book does not tend to comfort or edification.

Special objection was found with the Sabbath school collection, because it did not contain a number of hymns very suitable for children. It was also charged against the Church Hymnal that it contained so few hymns suitable for missionary meetings or for evangelistic services. The statement was made by more than one influential member of Assembly, that when special services were held the Church Hymnal was generally superseded by the Moody and Sankey collection. It also came out in the discussion that there was serious danger of the psalms falling into disuse in certain quarters. In some cases one psalm at the morning service is all that was used; and it appeared also that choirs generally prefer the hymns. These statements surely call for serious consideration at the hands of the Church.

The whole subject of Church Song is a very large one and we cannot enter on it fully at present. We feel, however, that it is one of such importance as to call for some discussion in our columns. What should be done to remedy the admitted defects in our psalmody and hymnology? Is the modern desire for hymns, often very light and empty in their nature, a healthy one? Along what line should we seek to move in the development of the words and music of our Church Song? Such are some of the questions which the Presbyterian Church must seek to answer.

We are convinced that it is a serious mistake to have a large Hymnal containing a thousand or more hymns. Such a collection must contain

many hymns that are "trashy," and not likely to live beyond the generation which produced them. There are perhaps not more than three or four hundred really good hymns in existence. The Lutheran Hymnal of 1827 contains only 376, and it is admitted to be one of the very best collections in existence, especially since its revision in 1857. Then, too, a large collection confuses the people, and they never can become familiar with its contents. We are satisfied that in size our Church Hymnal is about as large as it should be, and that any change made in it should be made by substitution rather than by any considerable addition. The Sabbath School Hymnal would certainly be the better of careful revision, and the addition of about fifty hymns would make it suitable for prayer meetings as well as for the Sabbath school.

Perhaps, too, there are in the Church music of the present day, as well as in the words of many modern hymns, doubtful, if not unhealthy, elements. Light rhyming words seem to be preferred to earnest and devout ones; and chiming, rattling music often takes the place of that which is solemn and reverent. As choir singing is developed in some quarters it is to be feared that the service of praise becomes a mere concert performance rather than an act of divine worship. It can never be a sign of deep religious feeling or conviction that leads people to go to church to hear a celebrated solo singer, who has been duly advertised, rather than to unite in praising the one living and true God. Choir and congregational singing should always be the best possible, yet its essential nature as an act of divine worship should never be lost sight of. Moreover, it will greatly conduce to this end if those who take prominent part in leading the singing are Christian men and women.

We are deeply impressed with the fact that our Church should give special attention to the use of the psalms in the public worship of God's house. It augurs ill for the spiritual life of any person or any Church if the psalms cease to touch responsive chords in that life. For evangelistic meetings and for the early stages of spiritual in the newly-converted, lighter hymns may be most suitable, yet we are convinced that if growth in grace is being made, such "strong meat" as we find in many of the psalms is absolutely necessary.

As compared with the average Hymnology of the present day, the psalms have an objectivity and universality which give them depth and adaptation to every phase of religious experience, and suitability for all ages and nations. Our modern hymns, as a rule, are merely the expression of the subjective experience of individual Christian hearts, and hence necessarily narrower in their adaptation. Many of them are also largely sentimental, and some of them are decidedly sensuous in their form.

A new version of the psalms, giving a greater variety of metres, would be of immense service to the Church. We are saying nothing against the majesty of the Hebrew psalms when we state that the metre of Rous's version is often very clumsy, and that the lack of variety in the metres is a great defect, especially with the variety of tunes we have at the present day. The version used by the United Presbyterian Church in the States has many advantages over ours in this respect, and what we need for the psalms is a revision in the line of that version.

Then, too, if the tunes were selected and set to the psalms, with the music printed, after the manner of the Hymnal, there would be much advantage, especially for leaders and choirs. We have been doing a great deal in this way for the music of our Hymnal, but nothing for the music of our psalmody. No sound Presbyterian wishes to discard the psalms, yet we are told that there is danger of their falling into disuse. If we would retain the psalms in their place of well-deserved honor in our Church Song, something should be done in order that they may even have fair play in the struggle for existence. In our opinion the sooner a special committee is appointed to consider the question of our psalmody, with the view of securing a new version of the psalms, with a greater variety of metre, and at the same time setting tunes to these psalms, as has been done for the hymns, the better it will be for the service of praise. What is needed more than anything else in connection with our Church Song is the revision of our psalmody and tunes. We profess to honor the psalms as they deserve; then let us treat them in a manner worthy of that honor. Surely the Presbyterian Church in Canada will never become a mere hymn-singing church.

Here and Away.

HOT!!

MORE to follow.

THE Sunday-school picnic is on hand again.

T. NIXON, '83, late of Stouffville, has accepted a call to Smith's Falls.

J. W. RAE, '87, has recently been called to Knox church, Paisley, and also to Knox church, Acton.

J. M. GARDINER, '85, has just returned from Battleford, N.W.T. He will probably remain in Ontario.

REV. JOHN MAC TAVISH, D.D., of Free East church, Inverness, Scotland, is at present visiting friends in Canada. He preaches with all his old-time vigor.

THE Junior Matriculation examinations began in Convocation Hall, University College, on Monday, July 4th. A large number of candidates presented themselves.

REV. R. D. FRASER, one of our associate editors, who has "written up" the General Assembly for this issue, has contributed a splendid full-page article on the same subject to the *New York Independent*.

REV. F. H. MARLING, D.D., of Fourth Presbyterian church, New York, formerly of Bond Street Congregational church, Toronto, returns to Canada shortly, having accepted a call from Emmanuel Congregational church, Montreal.

THE General Assembly delegates have nearly all returned, bringing with them a fresh supply of North-West stories and Winnipeg mud. They have enough new anecdotes to enliven tea-meeting speeches for the next six months.

"ON Wednesday, June 8th, at the residence of the bride's mother, by the Rev. R. Y. Thomson, B.D., of Hensall, the Rev. A. H. Drumm, of Severn Bridge, to Janie, youngest daughter of Mrs. Dougald McNaughton, of Chatham, Ont."

REV. A. B. MELDRUM, late of San Francisco, has been called by the congregation of Central Presbyterian church, Rock Island, Illinois, and has, we understand, accepted. Meldrum was a member of the class of '84, and since his graduation has been minister of St. John's church, San Francisco.

IT is necessary to remind our friends that the success of THE MONTHLY depends very much on the financial support it receives.

Those who desire its success should not only forward their own subscriptions, but also secure a number of new ones. This may be rather unpleasant, but it is necessary.

THE Presbyterians of Parkdale have a new idea about picnics, viz., a "missionary picnic." The whole programme was in the line of missions. This "missionary picnic" has not been copyrighted. Any church or Sabbath school that has grown tired of the old-time "exertions" is at liberty to imitate it.

ANOTHER exchange, the *St. John Sun*, has an interesting account of the marriage, on June 16th, of Rev. Robert McNair, of Durham, Ont., to Miss Annie Cruikshank, of St. John, N.B. The officiating clergymen were Rev. G. Bruce, St. John, and Rev. R. Haddow, Riverside. The presents are reported as numerous and costly.

TUESDAY, June 29th, was an interesting day for the Presbyterians of Georgetown. On that day the corner-stone of a new church was laid by their pastor, W. G. Wallace, '83. This is but one among many evidences of healthy activity shown by this congregation since Mr. Wallace was settled there four years ago. Congratulations!

THE Missionary Association of Dumfries Street church, Paris, has adopted the excellent scheme of having an extra cover put on the monthly *Record* before distribution. On the four pages of this cover are given missionary intelligence, church notes, announcements, etc., prepared by a committee of the Association. The plan works well and is comparatively cheap.

REV. A. V. MILLINGEN, Professor of English Literature, Robert College, Constantinople, is travelling through Canada and the States. He is not a stranger in Canada, having been called by the congregation of Knox Church, Toronto, to be Dr. Topp's assistant. Prof. Millingen, who is a man of great ability, returns to Constantinople, and readers of THE MONTHLY may expect an article from his pen in an early issue.

THE readers of the *British Weekly* have voted on the question as to the fifteen best British preachers. The vote stands thus:—1st, Mr. Spurgeon; 2nd, Dr. Parker; 3rd, Canon Liddon; 4th, Dr. Alex. MacLaren; 5th, Archdeacon Farrar; 6th, Dr. Dale; 7th, Bishop Magee; 8th, Rev. H. P. Hughes; 9th, Dr. Oswald Dykes; 10th, Dr. Allon; 11th, Mark Guy Pearse; 12th, Dr. Clifford; 13th, Dr. Thain Davidson; 14th, Rev. Newman Hall; 15th, Dr. Fraser.

THE Presbyterian Church of the United States has, during the last six years, received 421 ministers from other denominations. The same process of evolution is going on in Canada. Each General Assembly receives about a dozen. At the meeting in Winnipeg a large number of applications were received, and the majority of them granted. If this thing goes on and increases as it has done of late years, the question of union between several of the denominations will be solved some time before the millennium.

THE University of the City of New York has established a chair in Comparative Religion, especially as related to Christian Missions, and

it is said that the professorship has been endowed by a liberal citizen of New York. The new chair has been offered to Rev. Dr. Ellinwood, one of the secretaries of the Presbyterian Board of Foreign Missions, and has been accepted by him. The selection is an admirable one, Dr. Ellinwood having given much study to the subject, and had the opportunity of observing the effects of the great pagan systems in the lands where they have long prevailed.

THE members of the class of '87 are being settled. G. E. Francis is settled at Rodney; A. E. Doherty is at Big Bay; Glassford was ordained and inducted into the pastoral charge of Waubashene last week; McQueen was sent out to Edmonton, N.W.T., as successor to Rev. A. B. Baird, who has been appointed to take charge of the new Government School; Orr has been called to Ballinafad and to Mono Mills; D. A. McLean has been called to Sarawak and Kemble, and has, we understand, accepted; J. McGillivray is settled at Cote Ste. Antoine, Montreal; John McMillan is pastor of Wick and Greenbank, in the Presbytery of Lindsay; Gordon is still at his home, Harrington, not having fully recovered from an attack of illness. The rest have not yet been reported. The "sough" of several calls is heard in the distance.

REV. K. F. JUNOR, for several years Missionary to China under the Canada Presbyterian Church, is now pastor of De Witt Chapel, of the Collegiate church (Dr. Ormiston's), New York. He has been in charge of the work for a little over a year, having been prevented from returning to China by the death of his wife last year, just after his reception of the degree of M.D. from the University of New York. He was left with a young family, and concluded to take up mission work in New York city. Dr. Junor has been greatly blessed in his work, and the Consistory of Collegiate church have enlarged their city missionary operations and appointed an assistant, on the consideration that work among the masses of New York be put in the same position of importance as their foreign mission work. The Sabbath school in connection with De Witt Chapel has between 400 and 500 scholars.

A. McD. HAIG, '86, Glenboro, Man., was a delegate to the General Assembly at Winnipeg. As he was returning to his lodgings late one night he was "held up"—as the papers say—by two highwaymen. "Your money or your life," and a brace of drawn revolvers, had the effect of causing him to hand over, with considerable promptness, his purse containing \$37. They afterwards refunded \$6—"honor among thieves" evidently. At all events these members of the long-fingered fraternity are more generous than their brethren in the East. It was rather an unfortunate thing for Haig, and this Department sends him condolences—about the only thing left. When in Toronto Haig frequently returned to his lodgings after midnight and might have been waylaid more than once had not "Here and Away" been on hand. But it is a different thing to be out late in Winnipeg—and alone.

THERE are a good many thorns in the side of the average editor. One of the most painful, one that festers, is the man who insists on writing himself up. Himself and his work, his sermons and speeches,

his comings and goings, are all reported. One sometimes wonders why the sermons of men who are good enough in their way, but who never say anything worth printing—men who, by a system of free advertising and judicious display of all their stock in the front windows and showcase, seem to do a good business on small capital—one wonders why their sayings and doings are reported. A week in the city editor's office would— But why talk about it? Another thorn in the editor's side is the man who is doing a work about which the public would like to know, and the knowledge of which would benefit the public, the work and the worker, but about which he himself will say nothing. By "button-holeing" and "interviewing" the reporter may obtain some information, but nothing satisfactory.

THE Calendar of Knox College, for Session 1887-88, has recently been issued by the Presbyterian Printing and Publishing Co. Several important changes have been made. The Board of Examiners has been abolished as a separate board; its work will hereafter be performed by the Senate, which has been greatly enlarged. The most important changes are in connection with the giving of prizes and scholarships. The Senate has resolved that all scholarships, with the exception of those which are specially designated by their founders and donors, shall be awarded for general proficiency in the work of the several years, and shall be numbered 1st, 2nd, 3rd, etc. Several scholarships are reduced in value owing to the depreciation in value of the money invested. The Prince of Wales' prize, \$60, for essay on "The Theistic Argument"; the Smith scholarship; and the Brydon prize are offered this year. The Willard Tract Depository prizes, of \$30 and \$20, second and third years, for proficiency in knowledge of the English Bible, are offered here for the first time. The rest of the prizes remain as in former years.

THE season for picnics, festivals, etc., has come again, bringing some of the disreputable practices of past years. An exchange reports the Presbyterians of — as having "a splendid picnic" recently. "Everything passed off in capital style." The "feature of the evening was the contest for a handsome cake between Miss —, of —, and Miss —, of —. Proceeds over \$700." We do not know the Misses who engaged in this contest; nor do we wish to know them. An introduction to any of the parties concerned shall be regarded as an insult. Those who conducted the affair should be arrested for violation of the Lottery Act; and those who persuaded the young ladies to lend themselves to such degrading traffic should taste the lash provided for the basest corrupter of youth. This whole business has all the vices of gambling and none of the virtues (?), and, wearing the garb of religion, does more for "Monte Carlo" than all the casinos, faros and gambling-hells in town. Of course the Church makes money—probably to pay their minister. "Proceeds over \$100." But they've lost their good name. And not money, nor ministers, nor prayer-meetings, nor revival services, nor "all the drowsy syrups of the world" will give back to that Church the moral power they lost.