

## The Presbyterian Review.

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THURSDAY, JUNE 3RD, 1886.

## THE PRESBYTERIAN CHURCH OF ENGLAND.

LAST week we gave a short summary of the proceedings of the recent meeting of the Synod of the Presbyterian Church of England, and we propose now to draw attention to some features of special interest in her work. There are many reasons why we of the Presbyterian Church in Canada should take special interest in the English Presbyterian Church. Like our own it is a Church formed by union, though as yet the few congregations of the Church of Scotland in England have not been incorporated with it. Like ourselves it has prospered greatly since union was consummated. It is closely associated also with us in the foreign mission field, sharing with us the task of conquering Formosa for Christ. In its aggressive spirit in prosecuting home mission work, it rivals our own enterprise. And last, though not least, it has received from our Church some of its best known and most highly esteemed ministers, of whom we need mention only Rev. Dr. Donald Fraser, Rev. Dr. Monro Gibson, and Rev. R. H. Thornton. There has been some reciprocity in this ministerial borrowing, whereby our Church has benefited, and which we hope may be further cultivated on both sides of the water.

Like our own Church, the English Presbyterian Church is blessed with a noble band of Elders, men of deep piety, and some of them also of high intellectual attainments and exalted social position, who freely give both time and labour to Church affairs. Prominent among their distinguished men stands Dr. Leone Levi, whose annual report on the condition of the Church is always awaited with much interest. From his report presented at the recent Synod we find that in 1876 the Church had 256 congregations, with 46,540 communicants, and that now it has 286 congregations, with 61,021 communicants—a growth that is certainly encouraging when the obstacles in the way of progress are considered.

The temperance work of the Church, we note with special pleasure, is very vigorously carried on by the formation and operation of temperance societies as an integral part of the congregational work—a plan which we trust will yet be adopted in our own Canadian Church. There are 240 such congregational societies, having now a membership of 23,471, as against 197 societies with 19,356 members in the previous year—a rate of growth which shows that temperance work is prosecuted with great vigour and success.

But to us the most interesting part of the report is the record of the progress made in foreign mission fields during the last ten years. In 1875 we find there were in China 12 ordained and 3 medical missionaries, 49 native evangelists and 66 stations; now there are 16 ordained and 6 medical missionaries, 2 medical teachers, 7 lady teachers and a membership in the mission churches of 3,312. There are five native pastors entirely supported by their own congregations; and there are in all 80 native preachers actually engaged in, and 50 students of theology preparing for, the work. These figures give some idea of the surprising energy and missionary zeal of the English Presbyterian Church.

But it is in a portion of the foreign missionary field dear to our Canadian hearts where the zeal and energy of this Church may be seen most conspicuous. They occupy the southern part of Formosa and it is generally admitted have established there one of the most successful and best managed missions in the whole Christian Church. Last week we drew special attention to our own medical mission work in North Formosa, and we shall take an early opportunity of explaining the plans so successfully adopted by our friends in Southern Formosa, not only in this particular department of mission work, but their general plans and policy. It is well known that the English Presbyterian mission in Southern Formosa was of the greatest possible assistance to Dr. Mackay in entering upon his work in the north of the island. It will be remembered that this mission freely placed at the service of Dr. Mackay their best native helper, and that this pious man was prematurely cut off in the service of our Church to the great loss of

mission work in China generally, but especially in Southern Formosa. We are not aware that the Presbyterian Church in Canada has ever fittingly acknowledged its obligations to the English Presbyterian Church for its most valuable help to our North Formosa mission. Perhaps if our own Church were better informed of what is doing in the South the obligation would not so long have remained undischarged. But as this is only a matter of formality it need not be dwelt upon here. It is of much more importance that our Church should fully understand the admirable system of organization of the missionaries and native workers that have laid broad and deep the foundations of Presbyterian polity in Southern Formosa. It is quite clear that in the near future our own mission staff in North Formosa will have to be strengthened, and that Dr. Mackay, strong and active as he is, cannot always continue to support the great burden undertaken by him. The Church will have to face the problem: what would happen to our mission work in North Formosa if Dr. Mackay in the providence of God were taken away? Provision must be made for carrying on this work along the lines of Presbyterian polity—a method that has not yet failed when fairly tried either at home or abroad. The system adopted by the English Presbyterian Church in Southern Formosa appears to us to afford a ready solution to the problem before our Church. It will not do to wait until difficulty arises. It is now when things are going well that we should provide for an emergency that is sure to arise.

But to return to the Synod. The report of the Jewish mission is also of much interest. Up to the past year their only field of labour among the Jews was in the city of London itself, but lately they have sent out a medical missionary, Dr. Ker, to Morocco, where there are said to be about 200,000 Jews with only one missionary labouring among them. As we have said in other columns, we believe it is the duty of our Church to follow the footsteps of our English brethren. Undoubtedly, the thoughts of Christian people everywhere are being more and more turned towards God's ancient people. It would be the basest ingratitude on our part to show indifference to their welfare. When our Church shall have decided to take part in this work also, she will be able to learn much from the wisdom and experience of our kinsmen beyond the sea.

There are some other features in this report that we may return to, but in the meantime we shall conclude with greeting our sister Church of England with all Christian salutations. We earnestly pray that she may be even more abundantly blessed in the future than she has been in the past.

## JEWISH MISSIONS.

THE present Bishop of London, Dr. Temple, has the credit of saying that God elected the Greeks to be the ideal of beauty to the world; and the Romans to be the ideal of power to the world; and the Hebrews, because of their deep and mystical natures, to be the ideal of religion to the world. We have high authority for saying that "salvation is of the Jews." More than this—the highest type of morality comes through them, for there is nothing in the world so elevating as the Two Tables of the Moral Law promulgated amid the thunders of Mount Sinai. We have also from the Jews the wisest sanitary laws, regulations which, if faithfully observed, would greatly reduce early mortality among men. We have also the Jewish Bible now published in more than two hundred and fifty living languages, and interwoven more than we can tell in the language, literature and thoughts of the English-speaking race. There are 8,000,000 of Jews scattered throughout the world. Jesus Christ gave the final command to His followers before leaving this earth: "Go ye into all the world, and preach the gospel to every creature, BEGINNING AT JERUSALEM." Eighteen centuries have passed since that command of the Eternal King, and how has it been obeyed? In England with its thirty millions of inhabitants, there are two societies for the propagation of the Gospel among the Jews. At the last annual meeting of one of these societies in England one of the speakers emphatically said: "We should have fifteen or twenty societies to pay our debts." What have we Presbyterians in Canada as a Church done to fulfil the command of Jesus Christ and repay the debt we owe to the Jews, of whom the great poet in his Hebrew Melodies so pathetically said:

Tribes of the wandering foot and weary breast,  
Where will ye fly away and be at rest?  
The wild dove hath her nest, the fox its cave,  
Mankind their country—Israel but the grave!

We Presbyterians have done nothing, or next to nothing. In the line of what our contributor "M. R. K." has been saying upon the importance of the Church giving some attention to this work we might repeat that there are two British societies operating in England and abroad for the conversion of the Jews—one the London Society in the hands of the Church of England, of which the late Lord Shaftesbury was president; and the other the British Society for the Propagation of the Gospel among the Jews. The latter is non-denominational. It has two Bishops of the English Church, as patrons. One of its Honorary Secretaries is the well known Presbyterian minister, Adolphe Saphir; and at its last annual meeting the Revs. C. Spurgeon and Adolphe Saphir were among the speakers. It was founded on the 7th November, 1842, under the auspices of the Rev. Robert M. McCheyne, Dr. James Hamilton, celebrities of the Presbyterian Church, among

others. Its income by last annual statement was about \$35,000. It was long presided over by Sir Culling Eardley Eardley, Bart. Presbyterians in Canada till they have a Jewish mission of their own, may safely send offerings to the Secretary of this Society, 96 Great Russell St., Bloomsbury Square, London, England.

THE General Assembly of the Presbyterian Church in the United States of America, consisting of nearly 500 delegates, met in Minneapolis, Minn., on May 20th. The Rev. E. R. Craven, D.D., having preached the opening sermon on the subject, "The Saviour's Reward," (Phil. i., 29, 30) Rev. Dr. David C. Marquis, of Chicago, was elected Moderator. It is noted that although there was a contest for the moderator's chair, the election was happily untended by any of the unpleasant feeling so deplored in recent assemblies. We regret to notice that the Boards of Home and Foreign Missions, notwithstanding a considerable increase in the gifts of the churches during the year, have had to report a debt, the former of \$43,000 and the latter of \$57,000. The hope is expressed that the adoption by a majority of the Presbyteries of the overture sent down by the last Assembly, amending the Directory of Worship so as to give a distinct chapter to the "worship of God by offerings," recommending a weekly offering as a part of public worship, will greatly help towards a steadier flow of funds into the treasury. The report of the Committee on the Centennial Assembly was adopted. The report recommended that the one hundredth General Assembly of the Presbyterian Church in the United States be held in Philadelphia in 1888, that one day of that Assembly be specially devoted to the presentation of historical and memorial addresses by persons previously appointed, and that a Centenary Fund of \$5,000,000 be raised by the Church. This fund is to be devoted to the permanent endowment of the Board of Ministerial Relief and Aid for Colleges, in sums of \$1,000,000 and \$500,000 respectively, to the endowment of the other boards of the Church, in sums sufficient to meet all the costs of administration, and to the endowment of the theological seminaries of the Church. It was also decided to invite the Southern Presbyterian Church to co-operate in the Centennial. For several years the Assembly has been instituting enquiries into the management of the Board of Publication. A most careful enquiry conducted by experts has revealed some errors in business methods. Resolutions were adopted looking to the correction of these errors, while expressive of the highest confidence in the honesty of the Board's management and in the usefulness of its services. An important point for our own Church to note specially is that the Committee on Ministerial Relief was able to report the unprecedented balance of twenty-six thousand dollars. Twenty thousand is to be devoted to restoring former reductions. This is good news, and gives additional point to an article in another column on our Aged and Infirm Ministers' Fund. The remaining proceedings of the Assembly we shall notice in next issue.

If the position taken by Dr. Jardine in his able paper on the "Eldership" in last week's Review is correct, the fair inference is that the Ruling Elder is or ought to be eligible for the Moderatorship. And why should he not? Why should any man be a member of a Church Court or other deliberative and legislative body who is ineligible to any of its offices? Would the Church suffer in any way if one of our thousands of ruling elders of discretion and approved business capacity were at the next Assembly elevated to the chair? We think not, and what is more, we would very much like to see some action taken looking in this direction. It is worthy of note that our brethren of the Southern Presbyterian Church have just taken this step in advance, the overture expressly affirming the eligibility of Ruling Elders to the Moderatorship having been adopted by the presbyteries. The Overture is in these terms: "That to the clause in form of Government, chap. iv., sec. 3, par. 2, stating that ruling elders 'possess the same authority in the courts of the Church as the ministers of the word,' shall be added this sentence: 'When, however, a ruling elder is moderator of a presbytery, synod or general assembly, any official duty devolving upon him, the performance of which requires the exercise of functions pertaining only to the teaching elder, shall be remitted by him for execution to such minister of the word, being a member of the court, as he may select.'"

LAST Friday afternoon and evening our streets resounded with the cries of the newsboys shouting "Here you are! *Globe-Mail-News-World* and *Telegram*—all about the great prize fight!" and it was evident from the manner in which the offices were bulletined and the papers were sold, that not a few must have thought that the knowledge of the sickening details of a most disgusting form of so-called sport was something to be desired. The horrible details of brutal "battles" are doubtless acceptable to many minds, but there are many, and we doubt not, a large majority, to whom all such reports are unspeakably revolting. If respectable newspapers would leave all such matters to the penny dreadfuls they would not suffer even pecuniarily, and the heads of families and persons of refined tastes would breathe more freely. The debasing effect of the narrative of a prize fight in a family newspaper, especially upon young minds, cannot be corrected by a moral essay in the same paper on the enormity of prize fighting, or the report of a sermon by a popular preacher.

## THE AGED AND INFIRM MINISTERS' FUND.

THERE is no fund of our Church in such a poor condition. The invested funds amount to very little, and last year the interest was not sufficient to pay the miserably small amount due to the large number of ministers now on the fund, and several more are being yearly added to the list.

Why is it needed at all? Because of the utterly inadequate salaries of the great majority of our ministers. Many of these men have devoted their hearts and lives—their whole time and strength to the service of the Church—after a long and expensive education of from eight to ten years, and then have barely received enough to pay current expenses. Some even of the hardest and most successful workers, who willingly devoted not merely six months, but more than a year to the mission field—refusing every call because the fathers of the Church thought it desirable—gathering together groups of people, travelling thousands of miles on foot or on horseback along the worst of roads, preaching and expounding from house to house incessantly—content with the poorest accommodation, such as the new settlers could afford—many of the groups thus formed being now large and flourishing congregations—and yet have not had even their current expenses paid, but often having to eke out their salaries from their private means—until all their means were exhausted, while helping to pay for several new churches for the benefit of our Presbyterian cause. Some of these gave one fourth of their small salary of \$400 to this object, while at the same time their health was broken down from overworking, by which they incurred heavy additional expenses.

In some cases they have had to spend several thousand dollars of private means, besides many years of excessive toil and care in the service of the Church, and have nothing left for old age but poverty and privation. And then after all this toil and sacrifice during forty or fifty years, all that is promised them is about \$200 a year, besides the retiring allowance they may receive from their congregations. Is it right that such a state of things should be allowed by the wealthy members of our Church? Has not the King and Head of the Church laid the duty of advancing His cause equally upon all His people? Why then should the chief burden be allowed to fall on a few, or ministers be expected to make all the sacrifice?

Should not all Christians realize that all that they have belongs to Christ, and should be used in such a way as will best promote His glory? He says, "Ye are not your own; ye are bought with a price." If some men are called to devote their whole time to the work of Christ, surely they should be properly sustained by their fellow Christians who devote themselves to making wealth. Now the Great Head of the Church made ample provision for His servants under the old dispensation, and He has commanded His people properly to sustain the Gospel ministry as well. (Luke x. 7; I. Cor. ix. 14-16; Gal. vi. 6; I. Tim. v. 18). Some may ask what might be a proper support?

The late James Leslie, of Eglington, many years ago editor of the *Toronto Examiner*, when discussing the question of an established Church, to which he was opposed, yet stated that owing to the many calls upon a minister, and the expenses necessary to maintain his position aright, (that he should receive a salary "three times as large as the average income of his people." If this reasonable principle, set forth by an intelligent layman, not belonging to any leading denomination, were acted on it would greatly increase the salary of many of our ministers—many of those ministers by giving the time and efforts to business which they have given to the Church, might have accumulated wealth. But when they devoted themselves to the service of the Church they did not expect wealth. But they had a right to expect that their expenses would be met, and that they would be enabled to lay up a modest competence for old age. But in the majority of cases this has not been realized. Only a few ministers are so fortunate as to have wealthy members and spirited generous leaders who see that they receive a proper salary, according to their place and position, so that they are not only placed above privation but are enabled to lay up something for old age. Years ago regulations were made by the Aged and Infirm Ministers' Fund Committee that at least \$10 per year of services should be paid to ministers on the fund; that is, that after forty years of service or more each annuitant should be entitled to \$400 per annum; but the want of funds has prevented that being carried out. Even the \$300 would not do much more than pay house rent, fuel and water rate in a city; and those that during the greater part of their lives have been accustomed to town or city life would be compelled to reside in some country district in order to live at all.

But what shall we say of an aged minister having to depend on the highest amount now paid, namely, about \$200 a year? Let educated men who spend their thousands imagine, if they can, the misery thus caused. That justice demands that at least such a provision should be made for disabled ministers as was contemplated by the committee becomes more evident when we consider the generous provision made by the civil service for servants of the public, they being generally allowed about half of their ample salary when superannuated. Even policemen who only require the merest elements of education, are yet far better provided for than ministers of the Gospel after long years of the most expensive education, as well as requiring large and expensive libraries properly to discharge their duties. Thus the Toronto police, after fifteen years' service, are entitled to one-third their salary—over \$300 a year, and after twenty years to one-half, or from over \$300 to \$500 a year of a retiring allowance. Thus they are more than twice as well provided for as ministers of the Gospel.

Now in order to insure that small annuity to ministers of \$10 per year of service we require a fund of \$100,000, and that to be supplemented by the yearly collections throughout the Church and by the ministers' rates. Many ministers would be willing to increase the amount of their rate if only assured of such provision for old age. Far better double the rate if necessary than be kept down to the present paltry annuity. Some say, why not invest in an insurance company and thus provide for old age? All very well for the few who have large salaries, but how can this be done when your salary barely meets your current expenses, or does not meet them? The American Presbyterian Church has a fund of \$1,000,000 for the same object, and one gentleman left \$20,000 to this fund of our Church in the Maritime Provinces, thus setting a noble example to our rich Presbyterians of the Western Provinces.