

PRESBYTERIAN REVIEW.

Vol. II.

TORONTO, APRIL 22ND, 1886.

No. 69

The Presbyterian News Co.,
TORONTO (Limited).

INCORPORATED BY ROYAL CHARTER.
Authorized Capital, \$50,000.00, in 5,000 Shares of \$10 Each.

Applications for stock to be addressed to
G. H. ROBINSON, M. A., Manager.

For the PRESBYTERIAN REVIEW.

THE WORKER AND THE DREAMER.

FLING away thy idle fancies,
They but weaken heart and brain—
Break the pleasant dreamy fetters
Of romance's shining chain.
Come from out the misty kingdom—
Thou hast lingered there too long.
Come out girded as for battle,
Armour true and spirit strong.

Sit no longer by the waters
Hearkning to their murmurs sweet—
Up! while yet the morning shineth—
Then go forth with earnest feet!
Cast away thy idle dreamings,
Work with ardour, willing, brave,
For, O dreamer! life is action;
And to act—a duty brave.

Steep and rugged is thy mountain,
Yet the faithful toilers say,
When they gain its hallowed summit,
"Blessed was our weary way."
So to thee, when thou hast battled
Bravely, nobly for the right,
Will thy labour, though a burden,
Seem, with sweet content, but light.

Truth and error wage a warfare,
Constant in this world of ours;
We have need of champions fearless—
Come from dreamland's rosy bowers!
Cast away thy idle fancies;
They will cumber thee in life,
Be henceforth a warrior mighty—
Earnest in a glorious strife!

TORONTO, April, 1886.

SUPPLY OF VACANCIES—ALTERNATE SCHEME.

BY REV. R. J. LAIDLAW, HAMILTON.

It is suggested that the Scheme for the supply of vacant pulpits submitted to last General Assembly, and sent down to Presbyteries and Synods for their consideration, is not likely to be adopted in its original form, or in the amended form published in the REVIEW. I have thought it advisable, as framer of the Scheme, to take advantage of the various criticisms and suggestions which the discussion of the subject by Presbyteries and individuals has elicited, and present the following alternate scheme for the consideration of all who are interested in having a good Scheme of some kind adopted without another year's delay.

Should exception be taken to sections 4 and 5 of this Scheme, it need only be said in reply that if an attempt be made to supply vacancies exclusively by licentiates and ministers without charge, many vacancies, which otherwise would be open, will decline to ask supply from the committee. And on the other hand, if vacancies are supplied in part by ministers in charge, and unemployed ministers are not allowed to fill their pulpits in their absence, but must be content with inferior appointments perhaps to vacancies that have already decided to extend a call to a minister in charge, then many unemployed ministers will refuse to come under the provisions of the Scheme.

My brief experience as Convener of the Assembly's Committee on the Distribution of Probationers has led me to regard the provisions of sections 4 and 5 below as essential to the successful operation of any scheme of distribution and supply.

ALTERNATE SCHEME.

(1) There shall be a committee appointed by the General Assembly to assign licentiates and ministers without charge to the several Synods, quarterly; regard being had to the reported requirements of each Synod, and also to the preferences of those to be assigned.

(2) There shall be a committee in each Synod to allot licentiates and ministers without charge to Presbyteries for appointments, in accordance with the reported requirements of each Presbytery.

(3) There shall be in each Presbytery a Committee on the Supply of Vacant Pulpits, to which vacant congregations shall apply as they may be authorised by Presbytery, making any special request regarding the supply to be furnished which their circumstances may seem to demand.

(4) Presbyterial committees shall be at liberty to apply for the occasional services of ministers in charge, whose services may be required in vacant congregations.

(5) When ministers in charge are given occasional appointments, their pulpits may be supplied in their absence by ministers and licentiates allotted to Presbyteries for appointments.

(6) Only ministers and licentiates duly certified by some Presbytery of the Church, and eligible for settlement, shall be allotted to Synods and Presbyteries.

(7) Should there be doubt at any time as to the propriety of giving or continuing appoint-

ments, the case shall be referred to the Presbytery to which the applicant may belong, or by which he was last certified.

(8) The Presbytery shall, on a congregation becoming vacant, determine the amount to be paid for supply, regard to be had to the amount paid for stipend before the vacancy took place, and shall communicate the same both to the congregation and the committee of the bounds.

(9) When a minister or licentiate accepts a call, he shall give notice to the Conveners of the Committee appointing him, but shall be required to fulfil the appointments already made, unless relieved either by the committee of the bounds or the congregation or congregations to which he has been designated.

10. Ministers and licentiates shall be required to labour in the vacancies to which they are appointed, conducting public worship on Sabbath, and prayer meetings in the course of the week, teaching Bible classes, assisting in Sabbath School work, visiting families, and especially the sick; and shall submit to Presbyteries written reports of their labours.

11. Vacant congregations shall report at each stated meeting of Presbytery as to the supply received, and the prospects of settlement.

12. Each Presbytery shall present an annual report on the supply of its vacancies to the Synod; and each Synod shall submit an annual report to the General Assembly, through the Assembly's committee on distribution and supply.

April 10, 1886.

THE MINIMUM CHRISTIAN.

(Republished by request.)

THE minimum Christian! And who is he? The Christian who is going to heaven at the cheapest and easiest rate possible. The Christian who purposes to get all out of the world that he can, and not meet the worldling's doom. The Christian who aims to have as little religion as he can, without being destitute of it altogether. The minimum Christian generally goes to church in the morning unless he is too tired with his week-day labours and has lain in bed too late on Sunday morning to get ready for the morning service; in that case he will attend in the afternoon or evening. He is too busy to pray; his room is too warm or too cold, or he feels too sleepy or has the headache. He listens respectfully to the minister and joins in prayer and praise. He applies the truth often to his neighbours, rarely to himself. If there is a lecture in the week he goes if quite convenient, but rarely attends the prayer-meeting, as the latter is apt to be uninteresting. He feels it his duty to be present on communion Sabbath, and has family prayer at least once a day, unless business presses upon him too urgently.

The minimum Christian is friendly to all good work; he wishes them well, but it is not in his power to do much for them. The Sunday-School he looks upon as an admirable institution, especially for the young, the neglected, and the ignorant. It is not convenient, however, for him to take a class or attend very regularly. His business engagements are so pressing during the week that he needs Sunday as a day of rest; nor does he think himself qualified to be a teacher. There are so many persons better qualified for this important duty that he must beg to be excused. He is in favour of the visitation of the poor, but he has no time to take part in these labours of love. He thinks it is a good thing for laymen to take part in the prayer-meetings of the church, but he has no gift for public prayers or for making addresses (unless the subject be business or politics), and he must leave it to others. He is friendly to Home and Foreign Missions, and gives his 'mite,' but thinks there are too many appeals; still he gives or he will lose his reputation.

The minimum Christian is not clear on some points relating to Christian conduct. The circus and dancing, the theatre and card-playing, and large fashionable pleasure parties and the skating rink, give him considerable trouble. He cannot see the harm in this or that or the other popular amusement. He says there is nothing in the Bible directly against it. He does not see but a man may be a Christian and go to the theatre or the rink, or to the ball-room. He knows several people who do, and members of the church, too. Why should not he? In short, the minimum Christian knows that he cannot serve God and mammon; he would if he could, and will come just as near to doing so as he can, for he thinks it not best to be "righteous overmuch." He will give to himself and the world all that he may, and to God and His cause as little as he can, and yet not lose his soul. He stands so close to the dividing line between the people of God and the people of the world that it is hard to say on which side of it he actually is.

Ah! my brother, are you making this attempt? Beware, lest you find at last, in trying to get to heaven with as little religion as possible, you have missed it altogether; lest, without gaining the whole world, you have lost your own soul. Would it not be wiser and better and happier to make sure of heaven by being a maximum rather than a minimum Christian?—*Domestic Journal.*

Mission Work.

INDIA BECOMING CHRISTIAN.

THE Rev. P. F. Leavens, in the April *Foreign Missionary*, contributes a most conclusive and encouraging article, to show that India is fast approaching the status of a Christian land. A historical comparison with the conversion of England is his line of argument, and his conclusion is based on the four following propositions:

1. The Holy Scriptures have entered the languages of India. 2. Converts have been gained. 3. Christianity in India has become organic. 4. There is coming to be an indigenous ministry.

"Given these four particulars," says he, "the Scriptures wrought into the common language, a seceding of genuine converts, church organization and an indigenous ministry—and the case cannot fail. India, in the nineteenth century, is following the tracks that England pursued in becoming Christian.

"Providence lends also grand auxiliaries. One is peace. What land has been so rent by fierce wars as India? But now no other land is more peaceful. The Government is strong and just. The people look up to a Christian sovereign. The means of internal communication are multiplying, causing an interflow of races that must help to dispel enmities and break up caste. Education advances. The famous 'dispatch' of 1854 gave a powerful impulse to middle and higher schools, and measures of the Government, now taking shape, promise to do as much for elementary or common schools. The power, indeed, is not in these; but these are aids. They prepare the way of the Lord and make straight His path. His own presence is in His Word, His disciples, His organic Church, and His consecrated ministry. Through these India is coming to be Christian."

GOSPEL FOR CHINESE GRADUATES.—The National Bible Society of Scotland arranged for the distribution of 10,000 Gospels of John to the graduating students taking the B.A. degree at Wa Chang in the month of September last, and along with these one of the ablest works in Chinese on the "Evidences of Christianity." The student holds all literature, even a scrap of printed paper—without regard to what is printed on it—in veneration; and these books, as they were handed to the students emerging from their examination, were respectfully received. As a token of the appreciation of the gift, several who had been missed in the distribution, or who had passed after the supply was exhausted, returned afterwards asking for copies. Who knows the far-reaching results that may flow from this wide distribution of sacred literature among thousands of the best minds of one of the largest and most populous provinces in China? The people look to these men as their leaders. But "if the blind lead the blind, both shall fall into the ditch."

SPEAKING for the students, the *Queen's College Journal* says:—"The resolution passed by last General Assembly, requiring every graduate in divinity to go to the mission field for six months is, as we anticipated, meeting with much disfavour. The students are bitterly opposed, and will, if possible, render the Assembly's finding ineffective. Some are doing this by accepting charges in the States. Many complaints are also heard from the people, as there are a number of churches ready to call present graduates, but cannot. There is, indeed, much difference of opinion as to what the Assembly's resolution really means. Some say that students will require to put in six winter months in the mission field before ordination to a regular pastorate. Others are content with understanding the motion to mean six months, either summer or winter, while others still believe the resolution is to be enforced only in the spirit and not in the letter. The latter interpretation of the motion simply makes it mean anything or nothing according to circumstances. Some presbyteries we understand intend working upon this elastic reading of the Assembly's motion, and will proceed to ordain students as soon as they are ready. But the Presbytery of Kingston, we think, did wisely in resolving meanwhile to act up to the Assembly's instructions, and at the same passing unanimously a motion asking the Assembly to rescind the objectionable resolution."

Woman's Work.

ENGLISH PRESBYTERIAN MISSIONS IN CHINA.

EXTRACTS FROM ANNUAL REPORTS.

ANOV.—During 1885, eight were received into full communion who had been baptised in infancy. Three others have been admitted during this month. It is always very cheering when we find the young connected with the Church growing up in the fear of God, and manifesting a decided Christian character. For the young who have to grow up in the midst of heathenism, with all its pollutions and allurements, the temptations to lapse from Christianity are such as

people in a Christian land can scarcely realise. The Christian name is an object of ridicule; the whole tone of society is antagonistic; contumely must be borne, and temptation resisted, if Christ is to be owned as Master. No wonder if we have often to mourn the defection of the young connected with Christian families—Only the grace of God in their hearts can enable them to stand. The Ladies' Committee will be pleased to know that, of those young who have been during the past year admitted to communion, two are pupils in the girls' school.—*Rev. W. McGregor, M.A.*

SWATOW.—In the beginning of March, Miss Black arrived at Swatow, and soon afterwards received word from the Women's Missionary Association that she was to be permanently located here, a decision which has given us all much satisfaction. She has applied herself with much diligence to the language, and is already able to use it to some extent in work among the women.

In the course of the year several members of the mission have suffered more or less from weak health or sickness. Miss Ricketts and Miss Mann went north to Chefoo, for a change during the hottest months. While there, Miss Ricketts had a very severe illness, from the effects of which she has not even yet quite recovered. Miss Mann, however, has returned with improved health.

In November we had the pleasure of welcoming back Mr. Duffus. It is no small trial for him to leave his wife and children at home, and certainly it is no small loss to the mission that Mrs. Duffus has not returned along with him to resume work among the girls and women.

While we are glad to record the arrival of new, or return of old labourers, we are sorry that we have to look forward to the early departure for home of Mr. and Mrs. Mackenzie and their son, Tom, and also of Miss Ricketts. They all need the change, but they will be greatly missed by missionaries and Chinese Christians alike, and there are none to fill their places. We doubt not they will meet with that cordial reception at home of which they are most worthy, and feel sure that, though absent from us in body, they will be with us in heart, and that their influence for the welfare of China on the Church at home, will be least in value to their presence in the mission field.

BIBLE-WOMEN.—As year by year Miss Ricketts sends a full account of this important branch of mission work to the Women's Missionary Association, it is unnecessary to enter into details regarding it in this report. Miss Ricketts has succeeded in getting women's work for women fairly started. In all, six Bible-women are employed. The oldest, Hiam Sim, has been in the service of the mission for about twenty years, and is located at Chia-na. Two have been passed over to the Hak-ka Mission, another has been in charge of a station for the last two or three years, and has been instrumental in gathering into the Church seven or eight women. The remaining two are not attached to any one place, but visit different stations as occasion may require, and also go out to villages to make known the Gospel to their countrywomen. Besides the six noted, there are other five under training with a view to being employed as Bible-women in due course. Miss Ricketts has of late specially got a number of sheets drawn up in colloquial in Chinese character. These set forth the great and essential truths of Scripture in a plain and interesting manner, and are fitted to be very useful to the Bible-women, as well as to those to whom they minister. The ladies in charge of the Bible-women frequently go out to the villages along with them, and also visit families, and, in general, are well received. In this work there is room for indefinite expansion. Now that Miss Ricketts is about to leave, we commend Misses Mann and Black to the prayerful sympathy of the Church at home, that they may be sustained and guided in the work committed to their care.—*Rev. Geo. Smith, M.A.*

FORMOSA.—During a good part of the year Mrs. Anderson had separate meetings with the women of our Taiwanfoo congregation at the close of the afternoon service; while Mrs. Ede conducted a class for children three days of every week in the girls' school. Mrs. Ede's departure on sick leave has been a matter of very sincere regret to us all. Her help extended far beyond any mere teaching work, and nothing more need be said than that she has endeared herself to every one of us. May the way be opened for her speedy return. Of course, the outstanding event to be thought of in the present connection is the arrival amongst us of Miss Butler and Miss Stuart. They don't require to say so, because it can be seen that they have taken very kindly to Formosa; while we have more than once expressed our gratitude to the great Lord of the harvest for this most generous gift to our mission. They are busy with their studies, and will soon get over all the initial difficulties of the language. They have a truly glorious opportunity before them in every department—boarding-school work, classes for preachers' wives and Bible-women, household and hospital visitation, with the educational and evangelistic work at our country stations.—*Rev. W. Campbell.*