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THY KINGDOM.

"For behold the kingdom of God is within you."

Thy Kingdom here?
Lord, can it be?
Searching and seeking everywhere
For many a year,
"The kingdom come" has been my prayer,
Was that dear kingdom all the while so near?

Blinded and dull
With selfish sin,
Have I been sitting at the gates
Called beautiful,
Where thy fair angel stan is a' wait,
With hand upon the lock to let me in?

Was I the wall
Which barred the way,
Darkening the glory of thy grace,
Hiding the ray
Which, shining out as from Thy very face,
Had shown to other men the perfect day?

Was I the bar
Which shut me out
From the full joyance which they taste
Whose spirits are
Within Thy Paradise embraced—
Thy blessed Paradise, which seems so far?

Let me not sit
Another hour,
Idly awaiting what is mine to win,
Blinded in wit,
Lord Jesus, rend these walls of self and sin,
Beat down the gate, that I may enter in.
—Susan Coolidge.

ONEWAY OF HELPING THE MINISTER.

It is manifestly impossible for one man to do all the Christian work that ought to be done in an ordinary parish; and it is equally manifest that if the pastor could do it all, the people cannot afford to allow him to do it. For their own sakes they need to engage constantly and heartily in the labours for which the Church is organized. And it is a curious sort of Christian who can sit down contentedly in the midst of the work that waits everywhere to be done for Christ and humanity, and find in his heart no impulse to engage in it.

Whatever, therefore, the habits or expectations of the pastor may be, the people of the Church, if they have even the faintest apprehension of the real meaning of church-membership, will themselves have a mind to work, and will insist on finding ways of working.

The remark may be true, but its truth is not yet sufficiently impressed upon the minds of all church-members, that one effective way of helping the pastor is to attend faithfully the regular meetings of the church—the Sunday services, the prayer meetings, the Sunday-school sessions,—all the assemblies in which the people meet for work or worship. Even those who take no part in such services are helping if they "assist," in the French sense of the word by being present. The pastor will preach more effectively if the seats are full. No matter how devout and spiritual he may be, he cannot help being influenced by such conditions. A large congregation rouses and inspires him. It is not merely the encouragement that he feels on account of the presence of numbers; the congregation itself is almost sure to be in a more receptive mood if the house is well filled. A large congregation is generally alert, expectant, impressible; it listens more sympathetically and more responsively than a small congregation. The pastor knows and feels this; it is a call upon him for his best service; it rouses and kindles him; his sermon is more effective. A sermon preached to a large congregation not only does more good because more persons hear it, but also because each person who does hear it, is apt to be far more impressed by the truth of it, than if he had heard it in a sparse and cold assembly.

Many church members seem to suppose that the reason for going to church is simply to be taught and inspired; and that, if one does not feel like going, the loss is all his own. But this is far from being true. You go to church not only for the good you can get, but for the good you can do. You go to help to kindle, by your presence in the great congregation, that flower of sacred love which makes the souls of those who listen sensitive and mobile under the touch of the truth. You go to help others to listen; to help to create the conditions under which they can listen well. You go to help the minister preach; to add vitality and warmth and and convincing power to his words. Good preaching cannot be produced by one man; it is the fruit of the combined power of an inspired congregation, acting upon one another. If the people fail to supply their part of the power, the work of the minister will be much less effectually done.

If the people of the Church generally stay away from the preaching services, or from any of them, those who come in naturally infer that the church members do not highly value these services. Their habitual absence disparages the minister's work. But, even if outsiders should

not draw this inference, they will certainly fail to receive that positive spiritual influence which the presence of the church members in large force would be likely to impart. The fact that the members of the church can do so much by their presence in the sanctuary to make the preaching of the Word effective, and the service of the Lord's house impressive and useful to all those who come, is a fact that should be well considered, before devoting the best part of Sunday to ease and recreation.

What has been said of the Sunday services is even more true of the social meetings for conference and worship. For exactly the same reasons a large attendance at the prayer meeting kindles the interest and increases the usefulness of the meeting. This is not because of any unspiritual alliance upon members or external helps; it is the working of a law of mind which anybody can understand. True it is that God can work by few as well as by many; that is to say, He can work miracles; but He does not encourage us to expect that He will work miracles. He means that we shall understand and conform to the laws which He has impressed on our own natures. The law of His working is to accomplish more by many than by few. According to the ordinary methods of his grace, we should say that more spiritual power would be found in an Assembly of two hundred disciples than in an assembly of one hundred. And just as ten fagots will make a fire more than ten times hotter than one fagot, so the increase of members in an assembly of worshippers more than proportionately increases the fervour and enthusiasm of those assembled. The leader of the meeting, who is generally the pastor, always feels this influence, and the earnestness thus awakened in him will be reflected upon the meeting.

Much satire has been expended upon those who regard church-going as an important Christian duty. The ridicule is somewhat misplaced. The Christian whose religion is summed up in church attendance is, indeed, a defective type; nevertheless, the old-fashioned duty of going to meeting is duty still, and an important duty. It is not purely for his own edification that the intelligent Christian visits the house of God; but quite as much for the support and encouragement and inspiration that may be imparted to others by his presence and by his participation in the worship. And this is a service that can be rendered by many who feel themselves incapable of teaching in the Sunday school or of testifying in the prayer-room. If all those who have the power would be faithful and conscientious in their attendance upon the services of the church, showing thus, by their constant presence in its assemblies, their interest in its work and its worship, many a weary pastor would find his hands strengthened and his heart lightened.—*Washington Gladden in the Independent.*

Mission Work.

ERRORS IN F. M. REPORT.

(To the Editor of THE PRESBYTERIAN REVIEW.)

Sir,—In the report of the Foreign Mission Committee of June last I find several errors in the financial statement, which kindly allow me to correct in your columns as they have already become public. In it the press is represented as having *ararou* from the mission treasury, R1070 3 9; as having *paid into same*, R334 9 4, and therefore as owing same R735 10 5. In the same statement the Indore receipts are given as follows:—Medicines, R53 4 0; high school fees, R100 11 3; contributions, R100 0 0; total, R163 15 3.

In the report sent home in April last, on the last page the following will be found:

TOTAL MONEY RAISED IN INDIA.

	Rs.	1/4.	p.
School Fees	248	9	3
Government Grant-in-aid	1516	2	4
Medical Fees and sale of Medicines	310	0	0
Press (book not audited, but probably not less than)	1000	0	0
Contributions of Christian Churches	660	0	0
Contributions of other friends	335	0	0
Totals	4069	11	7

The statement in the Committee's Report is only for nine months ending Dec. 31st, 1885, whereas our Mission Report was for the year ending March 31st, 1886—hence probably the mistake; but in any case an unfair impression, as to what is being done at Indore, is given, which I am sure the Foreign Mission Committee will be glad to see thus corrected.

In regard to the press, the statement is very unfair since it has, since March, 1882, cleared above all expenses about R1,000 yearly, whilst the stock has been increased four fold; and whilst as a congregation we are far from our ideal—entire self-support—and so do not feel that we have anything of which to boast, yet I feel the correction of what is clearly an unintentional mistake is necessary. Had no financial statement been given I should have been quite pleased and would not have thought of thus troubling you. Yours sincerely,

J. WILKIE.

Indore, Aug. 14, 1886.

ANOTHER MISSIONARY FOR THE NORTH-WEST.—At the adjourned meeting at Stratford presbytery, 20th inst., the Rev. J. Hamilton, B.A., son of the Rev. K. Hamilton, of Motherwell, was ordained a missionary for the North-west Territories.

SIN-TIAM CHAPEL.—We have been favoured by Dr. Mackay with a photograph of Sin-tiam chapel, built in three months by him in 1885. It represents a very solid, handsome and commodious building. We are thinking of having the picture engraved for the REVIEW.

DR. MACKAY CONSIDERING A VISIT HOME.—The Convener of the Foreign Mission Committee has lately received the following letter:

Rev. Dr. Mackay, I send this note to say that there is a possibility that at some future time Dr. Mackay and A. Hoar may go to Canada. Dr. Mackay has all along resolutely set his face against going, but A. Hoar is exceedingly anxious to see the Canadian Church, and continually pleads with Dr. Mackay to take him, and he will not go without Dr. Mackay's account the Dr. may be persuaded to go. So you need not be surprised if some day you should suddenly find them among you. I am sure you and Dr. Mackay's many friends in Canada will only be too glad to hear that there is any hope of his return.—With kind regards, I am, yours sincerely, JOHN JAMIESON. Tamsui, Formosa, July 30, 1886.

JUST AS IN ENGLAND.—One of the missionaries of the London Missionary Society writes from Amoy, China:—"It is wonderful to watch the Gospel operating out in this Eastern land, just as it does in England. The Chinese naturally know nothing of sin. The Bible idea of sin does not exist in this land, and it is difficult to get enquirers to understand it. Yet here in a group awaiting baptism are a number of men brought up in heathenism, talking about sin, and confessing themselves guilty of it, just as though they had been familiar with the idea all their lives. The history of one of the men baptized is interesting. He is about forty-eight; is a doctor by profession. For twenty-six years he was an opium eater. Ten years ago he got a copy of John's Gospel. He at once gave up idolatry, but took no steps to become a Christian. Last year a native Christian induced him in a conversation to become a worshipper of God. He was told he must give up his opium. He had the opium eaters' belief that death would result from an attempt to give it up. After some hesitation he at length resolved, 'From this instant I will give up my opium and never touch it again.' He suffered terribly. One evening his wife thought he was dying, and bought some opium to save his life. Though racked with agony he would not touch it. After ten days of terrible suffering he was a free man. He continues the practice of his profession and preaches the Gospel wherever he goes." "All things are possible to him that believeth."

BUDDHISM AGAINST CHRISTIANITY.—It is with feeling of profound regret that we receive the tidings of the latest development amongst the Karen Christians in Burmah. The American Baptist missionaries have been obliged, says an American journal, to put their converts "at the trigger." The Dacoit rebellion is really a Buddhist insurrection against the Christian rule of Great Britain, and the Dacoits have made savage attacks upon the native Karen Christians in the mountains. But the mountains are held by the Karens, who are all joining, under the lead of the Christians, in defence of their homes against their Buddhist neighbours. The American missionaries say it would be almost impossible for Britain to conquer and hold the country but for these Christian Karens. "They have astonished everybody by their bravery, fighting at most desperate odds, and being very imperfectly armed. Between the British forces in the plain and the Karens in the mountains the rebels are being ground as between two millstones." The missionaries have taken an active part in enlisting the people, not only to defend their homes, but also to attack the Dacoits in the field. One of them, Mr. Vinton, has shouldered a Winchester rifle and leads the Karens under the hottest fire. The Buddhist priests are leading their men on the battlefield; a thing unprecedented in their history; and they declare that it is a fight of Buddhism against Christianity. "One missionary writes that he has never seen such quiet assurance of faith in God as nerves the hearts of the Karen disciples now." He adds an expression of his belief that "ten years of preaching would never build them up in the faith as the wonderful deliverances God has wrought for us in these bloody days."—*Presbyterian Messenger.*

Woman's Work.

ANOTHER LADY MEDICAL MISSIONARY TO INDIA.—The Presbyterian church at Avonbank was crowded by an attentive audience on Monday, 20th inst., to witness the service conducted by the Presbytery of Stratford in designating Miss Oliver, M. D., of Downie, Ont., to the mission field of India. An able sermon was preached by the Rev. P. Wright, of Stratford, after which Dr. Wardrobe, of Guelph, as con-

vener of the Foreign Mission Committee, delivered an appropriate address. Miss Oliver will leave in a short time for Indore. Miss Oliver is the second lady physician whom our Church has sent to India, the other being Miss Beatty, whose name is familiar to all our readers, and held in honour by the whole Church.

ANOTHER W. F. M. PRESBYTERIAL SOCIETY.—On Tuesday, 14th, a Presbyterian Society was formed in connection with the Orangeville Presbytery. Mrs. Harvie, of Toronto, was present and addressed a large audience. The Presbytery adjourned for the purpose of attending the meeting and hearing her address on Foreign missions, which occupied about an hour, and which is highly spoken of in the local papers. The following are the officers elected for the Presbyterian Society:—President, Mrs. McFaul; Vice-Presidents, Mesdames Crozier Fowle, McGregor, and Miss Gilchrist; Secretary, Mrs. W. A. Hunter; Treasurer, Mrs. T. J. McClelland.

TORONTO Y. M. C. A.—A largely attended and interesting meeting of ladies was held on Sept. 22nd, in Shaftesbury hall to consider whether the furnishing of the Y. M. C. A. new buildings should not be undertaken by the ladies of Toronto. Mr. S. H. Blake, Q. C., president of the Y. M. C. A., presided, who, with Mr. Caldecott and Rev. H. M. Parsons, addressed the meeting. Mr. Parsons did not think any great difficulty would be experienced in collecting the money required for so good a purpose. It ought to be considered a privilege to subscribe and a privilege to collect. Stress ought to be laid on the importance of contributions of small amounts spread over a large number of individuals, more than on large sums, however cheerfully given, from a few. The ladies should organize in each congregation and use every personal and combined effort in saving young men, and for carrying out the business they were about to undertake. It was unanimously and cordially agreed, on the motion of Mrs. Harvie, "That the Christian women of Toronto furnish the new rooms." Regarding the mode by which the money will be raised, Mr. Parsons opposed a bazaar. He went in for cash "right out of the heart and right out of the pocket." Mr. I. C. Peake could not take exception to a bazaar, but wished to leave the ladies untrammelled as to the mode of collection. The election of officers to carry out the resolution of the meeting was then proceeded with. Mrs. Casimir S. Gzowski was elected president; Mrs. Harvie, vice-president; Mrs. Fitch, treasurer, and Miss I. Hodgson, secretary. The officers will be assisted by a committee of two ladies from every congregation, and by an advisory committee, consisting of Messrs. S. H. Blake, Caldecott and Peake, Rev. H. M. Parsons and the general secretary.

PRESBYTERIAL SOCIETY.—A meeting of the Halifax Presbyterian Society of the W. F. M. S. was held on Tuesday afternoon, 22nd inst., in the Y. M. C. A. parlour. The president, Mrs. H. H. MacPherson, took the chair at 3 o'clock. After devotional exercises and reading the minutes of last meeting, the secretary's report for the half year was read. Six new auxiliaries have been formed within the Presbytery during that time, viz: Gay's River, Fort Massey, Halifax, Musquodoboit Harbour, Ship Harbour, Clam Harbour, and Lower Stewiacke. The combined membership of these new societies is at the present time 165, with the prospect of speedy increase. Three new mission bands were reported: the "Mayflowers," Fort Massey church, and two in Yarmouth. The first mentioned raised \$60 by a garden party held in July, which will be used in furnishing boxes for Trinidad and Santo. The death of two members was referred to, one a member of the Elmsdale auxiliary and the other the late secretary of Matland, Miss Lawrence. The following resolution was adopted by the Board on hearing of the death of this active office bearer:—"That this meeting having heard of the death of Miss Lawrence, the much esteemed secretary of the Matland auxiliary, desires to express to that society their deep sympathy with them in the great loss they have sustained by the removal of so earnest and faithful an office-bearer. They would also be reminded of the brief time of labour allotted to each worker in the vineyard and would learn to work while it is day seeing the night cometh." The treasurer reported \$275 received since April for the ordinary purposes of this society. After hearing from the delegates from Milford, Elmsdale, and Ship Harbour, also from a visitor from Antigonish and from Mrs. Christie—the widow of Rev. T. M. Christie,—regarding the progress of their auxiliaries, a little time was spent in conference on the annual meeting of the Board to be held in Pictou on Sept. 30th and Oct. 1st. "Winding up a horse" by Rev. Jacob Chamberlain, D. D., American Missionary to India, was read and enjoyed. After an invitation to all present to the farewell social to Mr. and Mrs. McRae to be held that evening, the meeting, which numbered between thirty and forty ladies was closed by prayer by the vice-president, Mrs. Cattenach.