

THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, MAY 21, 1884.

SURGEON is not always right. In a recent lecture to his students, he is reported to have given them this heterodox advice on courting. "Theological students should not go courting. That is not good for them. Walk in the fields like Isaac, by all means, and meditate; but do not lift up your eyes for Rebekah. She will come soon enough." Probably she may if the student's father has sent his hired man for her. Isaac might have meditated in that field for a thousand years and Rebekah would not have come without being sent for. All theological students have not rich fathers like Abraham, who can afford to hire men to court for their sons. We don't know how it may be in England, but we rather suspect that few Canadian girls would care to be courted by their prospective father-in-law's man. They would much rather that Isaac should attend to the business personally. Isaac himself generally prefers that way. We do not agree with the great London preacher in saying that courting is not good for a theological student. Anybody who visits the manse and parsonages of Canada, and gets acquainted with the "sisterhood" knows better. Most of these "elect ladies" were won in student days. Winning them could not have been a bad operation for the young man.

A WRITER who signs himself "Presbyterian" says in one of the daily papers, that while attending one of the Episcopal churches the other Sabbath evening he "was astonished and annoyed, in common with many other Presbyterians who are in the habit of appearing there at evening service, to hear the young clergyman who officiated raise the old and feeble cry of the Episcopalians that there should only be one Church in the world, and that by reason of its privacy, the Anglican." "Presbyterian" thinks that it was "the very opposite of fairness and good taste" for the young man to assume such a self-glorying and ostentatious tone knowing, as he did, that there were many present who belonged to "dissenting denominations." "Presbyterian" evidently feels hurt. Most people will say, served him right. Had he and the others been in their own churches their feelings would not have been wounded. Besides the young man could not reasonably be expected to leave the offensive paragraphs out of his sermon because some strangers dropped in who should have been in their own places of worship. He prepared his sermon for an Episcopalian congregation and if Presbyterians or Methodists were there they had no right to complain. The remedy for this kind of grievance is simple—worship in your own church.

THE Ottawa Presbytery have cut out what may prove to be some lively work for the Assembly. They transmit an overture deploring the heat of party politics and asking the Assembly "to adopt such measures as may be deemed most effectual to abate the evil and develop a more calm and judicial spirit in the community with regard to all public questions." Nobody doubts the existence of the evil but how to develop the calm and judicial spirit is a question that would puzzle the wisest body of men that ever met. If the brethren wish to discuss the question at any length, there will be no difficulty in getting abundance of matter for their speeches. Let the Tory members bring in copies of the daily *Globe* from about the 17th of March to the middle of April. Let the Liberals bring copies of the *Mail* of the same dates. For telling illustrations, open anywhere and read. Then consult the *Week* for vigorous denunciation of both. An Assembly man who cannot make a good speech with such matter in his hands is not qualified to speak

on the overture. There is, however, a somewhat serious difficulty in the way. Some of the Assembly men are rather ardent politicians themselves. Not to speak of the elders even some of the ministers may not always take a very "calm and judicial" view of all public questions. Are these good men to be asked to condemn themselves? A good many people will watch this overture with interest.

In his admirable address at the closing exercises of Wycliffe College the other day, Principal Sheraton, after alluding to some very successful work done by his students, said:

After all, these statistics would furnish a very inadequate estimate of the extent and value of the work carried on. "The kingdom of God cometh not with observation." We are apt to forget this utterance of the King when we attempt to measure the progress of such a work as this. It is easy to write the history of a tornado or record the ravages of a pestilence. Not so with the gentle, patient, all pervading influences of the silent dew, the glowing sunshine, the thousand and unobtrusive forces of life which are reconstructing the face of nature—how difficult to trace their way or mark out their individual effects. so it is in the moral and spiritual world.

A most important truth beautifully illustrated. It is very easy to say that several hundred people were present at any given service, or that a hundred have united with the church in a year. It is quite easy for some people even to say that hundreds were converted and to telegraph the supposed fact to the newspapers. Nothing is easier than to get up a sensational newspaper report about an alleged revival. But who can form a correct estimate of the amount of good done by hundreds of quiet workers for Christ who help the poor, visit the sick, pray with the dying, and faithfully preach the Gospel without advertising themselves or their work. The Master knows these unobtrusive workers, and when the great day comes they may stand much nearer the throne than many whose names are in everybody's mouth. The "unobtrusive forces" are those on which society and the Church mainly depend for their welfare—yes, for their very existence.

WOMAN'S WORK FOR WOMAN.

THE most diligent readers who have plenty of leisure, are often heard to complain that there are various books they would like to read if they only had the time. Many people cannot enjoy the luxury of reading even if they possessed the inclination. Much that is really valuable must from circumstances remain unread. In these busy days amid the endless profusion of reading matter, there must be a wise selection. Whatever is of a temporary and ephemeral nature is by the great mass of readers merely glanced at and then thrown aside. To this class of literature—if the name be permissible—belong the printed reports of the multifarious organizations now existing. It would be a great mistake, however, to conclude that all such annual reports are of no special interest, except to those belonging to the associations from which they emanate.

A noteworthy exception we have found in the Eighth Annual report of the Woman's Foreign Missionary Society (western section), and the Seventh Annual Report of the Halifax Woman's Foreign Missionary Society. These have a special value to all interested in one of the greatest and most important works in which the Church of the present day is engaged. The missionary enterprise is gaining in strength every year. Many who took little or no interest in it are now active in promoting the spread of the Gospel in foreign lands. Ladies in Canada, not in one denomination only, but in all the larger denominations in the Dominion, have for years been devoted to this cause.

The first named publication contains the Home and Foreign secretaries' reports. Mrs. Harvie gives a clear though brief account of the various mission fields in which the society is interested. The mission to the Indians in our own North-West, with its results and prospects, is described. The marvellous work accomplished in Formosa, through the zealous and devoted labours of Dr. McKay, and those associated with him is also narrated. This portion is all the more interesting as it contains extracts from letters recently received both from Dr. McKay and Mr. Jamieson. Much interest also attaches to the Central Indian Mission. The peculiar difficulties with which our missionaries at Indore have at present to contend, and from the rapid development of the Zenana mission, render this portion of the report peculiarly interesting. Many as are the obstacles placed in the

way of mission work at Indore, through the aroused hostility of the Maharajah Holkar, the mission band is not reduced to inactivity. With praiseworthy zeal they embrace every opportunity of preaching Christ to all whose attention they can secure, and are unremitting in their educational work. The zenana work, for which women alone are competent, is carried on uninterruptedly and with most encouraging results. Through this modern agency a mighty influence for good will be brought to bear on the mothers and children of India.

No less interesting is the Halifax society's report. In addition to a record of the work done during the year, by this organization and its auxiliaries, there is a clear and simple account of Miss Blackadder's labours among the cooler children in Trinidad. Miss Blackadder is supported by the Halifax society. This society in the eastern section works for the various missions maintained by the Presbyterian Church in Canada, but is specially interested in the Trinidad and New Hebrides missions. The President, Mrs. R. F. Burns, Halifax, in her address at the last annual meeting gave some interesting particulars regarding woman's work for woman, showing that this important movement is no novelty since one of the ladies' branches of the London Missionary Society originated in 1834. In Europe, eighteen such associations are enumerated, while in the United States, sixteen Woman's Foreign Missionary Boards have been organized since the outbreak of the war in 1861. The various woman's societies of the Presbyterian Church in the United States raised over \$160,000 last year.

In her report, Miss Topp, Home secretary of the Western Section, says:

The number of auxiliaries on the list has now reached eighty-nine, twenty-one of these having sprung into existence since the last annual meeting, many of them through the agency of the Presbyterian societies; Presbyterian organization is going forward and working effectively. During the year two new societies have been formed, one in the Presbytery of Glengarry, which has now eleven auxiliaries, and four mission bands, and the other in the Presbytery of Lanark and Renfrew, having eleven auxiliaries and one mission band. . . . Of mission bands we have now sixteen, and some excellent work has been done by them this year.

Both reports speak gratefully of the visits paid to the churches and various auxiliaries by missionaries during the year. Mr. and Mrs. Robertson, of Eromanga; Mr. and Mrs. Morton, of Trinidad; George Flett, from the Indian mission in the North-West. Mr. Junor, though in feeble health and but a short time in Canada, ably advocated the cause of missions. Mrs. J. Fraser Campbell, from Mhow, India, and the Rev. Thomas Christie, who has returned with impaired health after many years' labour in Trinidad, also have had opportunities of addressing missionary societies. The Eastern section reports its last year's income as \$1,389.94, and the Western section raised about \$8,000 for the work of Christ among the heathen. The year on which these important societies have now entered will see large numbers added to their ranks, and still more effective work accomplished.

THE UPPER CANADA BIBLE SOCIETY.

THE directors of the Upper Canada Bible Society are to be congratulated on the successful annual meetings they were instrumental in holding last week. The society itself secures the sympathy and support of all true friends of evangelical truth, who are anxious for the promotion of the welfare of humanity. It is no difficult matter to awaken interest in the work of Bible distribution; but the directors have sufficient discernment to neglect no effort to make these annual meetings specially attractive. They have generally succeeded in securing the services of some of the best representatives of the various branches of the evangelical churches, in addition to those who have in our midst. Last year we were favoured with the presence of Dr. John Hall, and the Bishop of Algoma. Presbyter and Bishop joined heartily in their earnest advocacy of the objects aimed at by the Bible Society. This year Congregationalist and Methodist took the principal share of the work and did it well.

The distinguished stranger this year, not hitherto so well known in Canada, brought to Toronto by the Bible Society, was the Rev. Dr. A. J. F. Behrends, of Brooklyn. He is a gentleman of marked ability, possessing the vigorous thinking power of the Teutonic race. No one listening to him, can for a moment doubt his intimate and thorough acquaintance with the current theological thought of the age. He looks