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THE STRANGE CONTEST.

And Jacob was left alone, and there wrestled a man with him until the breaking of the day.—Gen xxxii., 24.

Uron the silent plain the patriarch stood
Across the Jordan's fords the lengthened files
Of all his costly train had passed before,
And left him there the patriarch with his God!
A little while ago, and on his path
There lighted down a band of angel guards
Such as of yore, when on his weary route,
And fleeing from a vengeful brother's face,
He saw in Bethel, by the field of Luz;
And in the visions of the night beheld
The bannered legions marching from the skies,
Making the wand'rer's stony pillow seem
Like to the house of God, and gate of heaven!
But they had vanished from his longing gaze,
As the last beams of a departing sun,
Leaving a long, long track of glory in
The perfumed air! And now another host
Came forth to people the great firmament,
And in the starry worlds unrolled above
He read the promise to his fathers given,
That as their numbers, so his seed should be—
As limitless and vast, stretching away
Through all the borders of that fertile land!
He bowed his head and worshipped, mindful then
That He who led him o'er that Jordan's stream—
A pilgrim with his staff—would bring him back,
Full-handed, to his father's house again.
Alone, yet not alone! for one was nigh—
The captain of the host that lately camped
At Mahanaim! He heard the voice of prayer
Upon the wings of faith borne! He heard,
And to the suppliant patriarch drew near,
He knew Him not, and yet it seemed as if
The ground He trod was holy, and the air
Of Paradise were wafted from His skirts!
"O man unknown! O messenger divine!
Who'er thou art I will not let thee go,
Till the deep longings of my soul are filled,
And the rich blessings thou alone canst give,
Descend in fruitful showers upon my head!"
And through that night of darkness and of fear—
Through the long night, in weakness and in tears,
Now gathering strength, and fainting now, he strove
To wrest the blessing from the Angel's lips,
Not let Him go till he had wrung it forth,
He wept and struggled till the dawning day
Broke on the strange encounter, and he knew
That what the flesh refused his power had won,
O'er Pentecost then, with his

Toronto, March, 1886.

A—AH—UGH.

WILL you allow me to call the attention of your clerical readers to a subject which has an intimate relation to the success of their pulpit ministrations. For some past, as I have heard one and another preacher and public speaker, I have been making observations in regard to the matter, and out of a large number whom I have heard I do not recall one who has not fallen into a habit, the correction of which would remove a serious blemish.

I refer to that parenthetical utterance with which they frequently interlard their discourses, especially when they do not seem to know just what they are about to say. It is a sort of articulate rest, usually a simple a or ah, more or less protracted, thrown in at intervals between their words, and sometimes extended into the Indian guttural ugh. Extemporaneous speakers indulge in it more than others, and they seem to rely on it to help them out with their thoughts. I have observed that it is much more commonly repeated when they are giving out and commenting on notices from the pulpit. I will give an illustration. The minister reads a notice of some meeting and proceeds:

"The object—a—of this meeting—ah—is one of—a—great importance, and I—a—should be very glad if—ah—the whole congregation—ah—were of the same mind, and—a—would attend. We—a—have not been—ah—as efficient—a—as we should be in—ah—helping on this good work."

This is no exaggeration of what I have repeatedly heard. In most cases those who make these audible pauses are probably wholly unconscious of this fault, and their regular hearers may have become so accustomed to it that it does not strike their attention, but others are very unpleasantly affected by it.

The habit, though inveterate with many, is not beyond correction. I have in mind at this moment an eminent divine, who was often called upon to speak on special occasions, who broke up nearly every sentence into parts by a long-drawn guttural ugh. Some one must have called his attention to it, for he has entirely overcome the habit.

My object in this communication is not to criticize for the sake of criticism, but to suggest the removal of a serious blemish in the ministrations of some of our most eminent ministers. Clergymen sometimes fall into habits in their public ministrations which grow worse and worse with time and become inveterate, simply because no one calls their attention to the matter.

It is not to be questioned that if ministers generally gave more attention to their pulpit manners and habits, to how as well as what they preach, and especially if they sought friendly criticism with a desire and determination to profit by it, they would be more effective as well as more acceptable in their preaching.—A *Hearer in N. Y. Observer.*

Mission Work.

For the PRESBYTERIAN REVIEW.

MISSION NOTES.

IN Ecuador, South America, the Pope still names the President of the country and the priests make the laws. What is the result? In that whole country there is not a railroad or a telegraph nor a stage coach, nor a highway upon which a carriage or a cart can be driven. Some years ago a railway track ten miles long was laid along the sea coast but was never operated, and is now covered with tropical underbush like a jungle. Ignorance prevails and the children are not educated.

THE London Missionary Society established a mission on Lake Tanganyika nine years ago. Since that time twenty-three men have been sent out, ten of whom have died and nine have returned from the service, leaving at present but four in the field. Though the experience of this mission has been a trying one, yet they are calling for eight more men for Central Africa. May the call be speedily answered.

GLORIOUS news comes from China. A whole town of 500 inhabitants on the coast of China, near Foochow, has adopted Christianity. Missionaries in connection with the Church of England are labouring there. Dr. A. E. Pierson, of Philadelphia, says: "We need only organization and consecration to carry dismay and defeat to the allied powers of hell. Wm. Carey's grand motto of 1792 should be emblazoned on the banners of a Church that gathers all her hosts for one final, resolute and overwhelming charge. Expect great things from God. Attempt great things for God. All around the signs are appearing which indicate to Him who watches that a more momentous era is at hand than historic pen ever chronicled or artistic pen ever illustrated."

THE district of Tinnenelly, India, contains a population of 1,693,959. Only a short time ago this people were utterly destitute of Christianity. Now there is Christian teaching everywhere, and in some places there is quite a large extent of conversion. The work of native teachers has been converted under the preaching of the missionaries and trained for labour. In one village in which forty years ago there was not one Christian, now most of the villagers are, with over seven hundred attending service on the Sabbath.

FORTY years ago Ben. Hogen was born in Switzerland. Thirty years ago he emigrated with his parents to the United States and landed in New York. He was sent to a German Catholic school, from which, however, he was dismissed for bad conduct. He afterwards lived a wicked life, and was at length sentenced to be shot, but was pardoned by President Lincoln. Afterwards he was arrested for murder, but acquitted on the plea of self defence. Becoming tired of a life of vile pleasure, he one night wandered into a religious meeting on Broadway, New York. He had never attended a Sabbath School, could not read, and never heard a chapter or verse of the Bible read in his life. He was utterly ignorant of the precepts and teachings of God's Word. In the meeting, however, he sat spell-bound, and in a few nights was found on his knees pleading with God for forgiveness. The struggle was long and intense, but through God he gained the victory. He visited Moody, who was holding meetings at Ballimore, to consult with him about his future life. Moody invited him to speak at his meetings, and afterwards he commenced his labours as an evangelist. At the close of 1885 he was holding meetings at Omaha and was doing a good work there. Large audiences attended, and the people listened to him with profit and delight. Though he often violates the rules of grammar, yet he is always earnest, forcible and logical. How often God chooses the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty!

BRITISH COLUMBIA.

EXTRACTS FROM REV. D. M. GORDON'S REPORT TO H. M. COMMITTEE.

St. Andrew's, New Westminster.—The revenue for the year ending Dec. 31st, for congregational purposes was \$1,650; salary paid Mr. McKay \$1,000, to Mr. Jamieson \$350; \$210 was paid to schemes, and \$120 towards library. No debt on church property. The congregation are at present building a manse to cost about \$2,000; the greater part of which is covered by subscription; they ask a continuation of the grant of \$400 for next year, and hope to be able to reduce it after that.

Vancouver and North Arm.—Vancouver has at present 27 families, 20 communicants, 28 at Sabbath School. There are no arrears. The congregation is building a church to be completed by 1st of May, the whole cost of which will be about \$4,000, and being nearly covered by present subscription, is expected to be opened free of debt. Owing to the heavy

expense of building and lack of accommodation in the past, the congregation cannot promise to raise more than \$500 for next year, beginning April 1st. North Arm has 15 families, 16 communicants, 2 elders, no Sabbath School yet. This congregation is also building a church on Sea Island, to cost about \$1,700, nearly covered by subscription, and to be completed by June 1st. The people have promised at least \$400. The united charge ask a grant of \$300 for next year, beginning April 1st.

Nicola, &c.—Mr. Chisholm states that he preaches once in four weeks at Spence Bridge, once at Woodwards, Forks, and Nicola, once at Douglas, and Mimmie Falls, and once at Moore's, Quilshamma, and Nicola; that the whole field raised \$650 towards salary. It is proposed to divide the field in the interior into three groups, as follows:—1. Nicola, Woodwards, Forks, Moore's, Quilshamma, Kamloops, and North Thompson. Mr. Chisholm desires to retain this field to be worked by himself, and hopes to reduce the supplement to \$300. This will depend on what will be raised by Kamloops. 2. Spallumcheen, Grand Prairie, and Okanagan. These promise \$600 the first year, and at least \$700 the second year. This is a very promising field, and should be taken hold of at once. 3. Spence Bridge. This field comprises Hope, Yale, Spence Bridge, Askcroft and Savanna, stations along the line of railway, with Clinton, an important point about 30 miles from Ashcroft on the Cariboo wagon road.

Victoria District Group.—In this group there are six stations, lying in the vicinity north and west of Victoria, namely, Saanich, Cedar Hill, Craigflower, Esquimalt, Metchosin and Sooke. There is a church at Craigflower belonging to the Church of Scotland, which has not been occupied for several years. This might perhaps be obtained for service. In some of these stations there is no service at all—others are supplied only by the Anglican Church. The people in all these stations are very anxious to have a missionary from the Presbyterian Church in Canada. It is estimated they will be able to raise about \$700 towards the salary of a missionary.

Alberni.—This is a large station containing about 225 Indians settled on the reserve at Alberni. A large proportion of the settlers are Presbyterians, including many of the prominent men of the district. No Protestant service is held here. There are 225 Indians settled on the reserve at Alberni.

Chilliwack and Agassiz.—Applications have been made by settlers in these districts, which are good agricultural districts lying along the line of railway and on the bank of the Fraser river, desiring occasional service of a missionary. As yet nothing definite is known as to the amount which might be contributed.

Farwell.—A town on the western crossing of the Columbia, likely to be an important centre. Two lots in the town have been promised for church building purposes. Nothing definite is known what can be contributed here.

RESOLUTIONS.

I. Your Committee resolve to ask the Home Mission Committee to send four additional missionaries to British Columbia:—One for Spallumcheen Group, which is expected to raise \$600 towards salary; one for Spence Bridge Group, which may be self-sustaining; one for Victoria District Group, which is expected to raise about \$700 salary; one for Alberni, which is expected to raise about \$200 towards salary. As these fields have only been partially explored, and as these are only estimated amounts of what the people may raise, the Home Mission Committee is asked to guarantee the salary of the missionaries the first year, when statistics can be had. The Committee believe the salaries of missionaries should not be less than \$1,000 per annum.

II. Resolve to ask a grant of \$400 to St. Andrew's, New Westminster; \$300 to Vancouver and North Arm, etc.; \$400 to Nicola, etc., and sufficient supplement to each of the other districts if the Committee are in a position to send missionaries to occupy them.

A NEW PRESBYTERY PROPOSED.

III. Resolve to renew our application to the General Assembly to be erected into a Presbytery. The Committee, while asking for the organization of a Presbytery in connection with our own church, greatly desire to see the consolidation of all the Presbyterian interests in the Province; recognize the valuable services rendered by the Presbytery of the Church of Scotland, and the liberality shown by the said Church towards the maintenance of religious ordinances in the Province; believe it would greatly advance the interests of Presbyterianism if the existing Presbytery of British Columbia would unite with the Canadian General Assembly. At the same time the Committee are persuaded that if such a union be any longer postponed there should be no further delay in the erection of a Presbytery in connection with the Church in Canada.

IV. Resolved, that the name of the new Presbytery be "Presbytery of Columbia."

V. Resolved, that the Presbytery of Columbia be connected with the Synod of Manitoba and the North-west.

VI. Resolved, that the first meeting be held in St. Andrew's Church, New Westminster, on the first Tuesday of August, at 10 a.m.

VII. Resolved to ask Mr. A. E. Howse, a member of Nicola congregation, at present in Ontario, to attend the meeting of the Home Mission at Toronto, to furnish the Committee with further information regarding the mission field in the interior.

MEETING OF THE BRETHREN OF THE CHURCH OF SCOTLAND.

The H. M. Committee are aware that there are four ministers connected with the Presbytery of the Church of Scotland in British Columbia, viz.:—Rev. R. Stephen, of St. Andrew's church, Victoria; Rev. A. H. Anderson, of Nanaimo; Rev. James Christie, of Comox; and Rev. Alex. Dunn, of Langley. The amount of supplement at present given by the Church of Scotland to fields within this Presbytery is £325 stg.—say \$1,600.

The members of the Presbytery had not been called together as a Presbytery, but I had the pleasure of holding conference with Messrs. Stephen, Christie and Dunn at Victoria on the 11th inst., Mr. Anderson being the only minister of the Presbytery absent from our meeting. I was very cordially received by these brethren, and after we had for some time considered the position and prospect of church affairs in the Province, I was authorized to submit to the H. M. Committee the following formal deliverance as expressing the mind of the brethren present:

VICTORIA, March 11th, 1886.—The ministers of the Presbytery of British Columbia in connection with the Church of Scotland were unable to meet as a Presbytery, but the Rev. Messrs. Stephen, Christie and Dunn met this day with the Rev. Mr. Gordon, a delegate from the Presbytery Church in Canada, and, after full consideration of statements submitted by him, they unanimously agreed to the following resolution:—

The brethren present recognize the propriety of the formation of a Presbytery in connection with the Presbyterian Church in Canada:

They think that the general interests of Presbyterianism would be advanced by the union of all their congregations with the Canadian Church:

They find that, from the statements of the Rev. Mr. Dunn, the congregation of Langley is favourable to such union; that the Rev. Mr. Christie regards the congregation of Comox as unfavourable to such union, in the absence of the Rev. Mr. Anderson, the congregation of Victoria, as such, is not favourable to such union:

They are therefore not yet prepared, as a Presbytery, to enter into the union, but they cordially recommend those congregations that are, as such, desirous of union to connect themselves with the Presbytery that may be erected in this Province by the Canadian Church.

This resolution is subject to the approval of Presbytery, and when approved is to be forwarded to the Colonial Committee of the Church of Scotland, with the request that supplement be continued by the Church of Scotland to any congregation uniting with the Canadian Church.

The resolution which was passed by those ministers of the Church of Scotland with whom I had the pleasure of conferring, and which, it may be presumed, will be formally approved by the Presbytery, renders it unnecessary to take any immediate action in connection with

THE SUBJECT OF UNION.

If, in view of this resolution, the Colonial Committee of the Church of Scotland were to recommend the Presbytery to unite with the Canadian Church, giving at the same time some guarantee of continued supplement to the congregations now assisted by them, there is little doubt that such a union would soon be consummated. The Canadian Church cannot fail to appreciate the work which the Church of Scotland has for many years maintained in British Columbia, not to recognize with gratitude the service that she is still rendering among our Presbyterian fellow countrymen in that Province. Necessity has arisen through the changing circumstances of the Province and the increase of settlement, for a Presbytery connected with the Church in Canada. If the brethren of the Church of Scotland unite with us, such a union would advance the general interests of Presbyterianism, but, in any case, we shall still work in harmony with them, and in the hope that the Church represented by them will continue to extend her generous assistance to the Presbyterians of British Columbia.

MISSIONARIES TO BRITISH COLUMBIA.

The committee, in view of the recommendations of the brethren in British Columbia, then appointed the Rev. D. McKae, Rev. J. Jaffray, and Mr. R. C. Tibb, as missionaries to British Columbia—Messrs. McKae and Jaffray for three years, and Mr. Tibb for 12 months. The appointment of Rev. S. J. Taylor (by the Executive), to New Westminster, in the absence of Rev. J. S. Mackay, who is at present laid aside by sickness, was approved.

WOMAN'S WORK.

OWING to the pressure on our columns from the full report of Home Mission Work, we are obliged to hold over some interesting matter in this department. In the meantime we have to acknowledge with sincere thanks the receipt of a large number of letters received for our *Latter Mission*. Many of these are very beautifully prepared, and all breathe a fine spirit of sympathy with suffering and misery, and of devotion to the Master's cause.