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MAXIMUS.

BY MELBAIR EROCTOR.

I hold him great who, for love's sake,
Can give with generous, earnest will;
Yet he who takes for love's sweet sake
I think I hold more generous still.

I bow before the noble mind
That freely some great wrong forgives;
Yet he who is the one forgiven
Who bears that burden well and lives.

It may be hard to gain and still
To keep a lowly, steadfast heart;
Yet he who loses has to fill
A harder and a truer part.

Glorious it is to wear the crown
Of a deserved and pure success;
He who knows how to fall has won
A crown whose lustre is not less.

Great may he be who can command
And rule with just and tender sway;
Yet is diviner wisdom taught
Better by him who can obey.

Blessed are they who die for God,
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in his sight.

THE TEACHER AS PASTOR.

In the statistics of our churches we often read over the list of our pastors, five hundred in this state, one hundred in another, fifty in a third, and, as a rule, we find that each church has but one pastor; whether it numbers twenty-five members or twenty-five hundred, it has but one pastor. Why should not the number of pastors be increased tenfold?

There are certainly ten times as many Sunday-School teachers as ministers; there ought to be in every church at least as many pastors as there are teachers and ministers. The word "pastor" is shepherd, one who cares for flocks and herds. What is there in the original or later meaning we attach to the word which relieves the Sunday-School teacher of the duties of a pastor? We frequently speak of the minister as the pastor and teacher of his people. In the same way should every teacher in the Sunday-School regard himself as first the shepherd of his little flock, and then their instructor. In order to instruct them well, he must shepherd them well.

The good shepherd will first know every member of his flock, not only their names, but their natures. He will know them at their homes; he will understand their dispositions; he will appreciate their various capacities; he will find out when their hearts are softened by sorrow, or are gladdened by some unusual joy. Then the hour of instruction on the Sabbath day will be something more than the threshing over of the worn-out straw of a familiar passage; there will be some fresh food found in every lesson for every lamb. The very necessities of the case require that there should be more than one shepherd. The church flocks are too large for one man, be he ever so faithful, to watch over. It may be possible for a shepherd of sheep to care for a flock of a hundred; for sheep can be driven in droves, and cared for in masses, since all sheep need about the same treatment; but the shepherd of man, each man with his individual wants and hopes and desires, cannot thus treat his flock. He must deal with them individually and personally.

But most pastors of churches have far more than one hundred souls in their flocks. A church of three hundred members represents, we suppose, at least a thousand people under the pastoral care of one man. It is impossible for him to know and feed and care for such a flock as he ought, unless there are under-pastors to whom he can look for help and information. Especially will the lambs of the flock be likely to slip through the bars of the fold and be lost, unless for every little flock of ten or a dozen (such as the Sunday-School class forms) there is a faithful shepherd.

Does not this lack of shepherding, of pastoral care on the part of the teacher, account in large measure for the meagre spiritual results of Sunday-School work which we so often deplore? Instruction is not sufficient. Biblical lore, if it is ever so well imparted, will not answer every purpose. Faithfulness on Sunday is an invaluable requisite in a teacher, but it is not the only thing necessary; there must be love for, and knowledge of, and care for the scholar, outside of the class-room. Every teacher can know and ought to know the spiritual condition of every scholar, whether or not he is a Christian; if not, what the difficulties in the way may be, what the intellectual doubts, what the stumbling blocks thrown in the pathway by others, and how they may be removed.

It is this personal contact of soul with soul for which the Church is suffering more than for

any one thing, and who is in so favourable a condition to bring about this personal contact as the Sunday-School teacher, with the few scholars given him to care for? Only so far as this pastoral idea is carried out (and we are glad to believe it is carried out in multitudes of Sunday-School classes) is the labour of the teacher blessed in the conversion of souls.

Why should not the pastors of these little flocks report occasionally, but regularly, to the pastor of the church? Would not the best kind of a teachers' meeting be this pastors' meeting, where each shepherd should tell something about the religious condition of every one in his class? "Johnny—has become a Christian during the past quarter." "Charley—never seemed so serious and so much interested as now. I wish you would have a little talk with him." "Susy—has got in with a wild set of girls, and seems to be losing her devotion. Won't you pray for her?" How helpful beyond estimation would such reports be to every earnest pastor of a church! In the confidential intimacy which should exist between every pastor and his teachers, such reports could be safely and properly made.

Does any teacher say, "If all that is to be required of me, I must leave my class—I never agreed to do any such work." Well, perhaps you ought to leave it, but not until you have asked yourself if very prayerfully if the pastoral effort is not a part of your duty, and if you can escape responsibility for the souls of those scholars by the easy method of giving up the class.

The theme of a recent sermon preached by Dr. Christlieb, of Bonn, is, "The shepherd-faithfulness of the Son of man in seeking the lost." The theme of many a Sunday-School teacher's prayers and meditations should be, "My shepherd-faithfulness in seeking the souls of my scholars—is it what it should be?"—*Pilgrim Teacher.*

Mission Work.

CHRISTIANITY DEFINED.—Could anything be finer in its way than the Christian religion?

After the Chinese classic as his estimate of our religion: "A religion that keeps the heart, cares for the body, harmonizes the family, and gives peace to the empire."—*Sol.*

PRESBYTERIANISM IN MEXICO.—In no country can the Gospel be preached to a greater number of willing hearts, with the same amount of outlay, than in this sister Republic. The fight against Roman Catholicism, infidelity, indifference and avarice is a bitter and desperate one; but the coming decade will certainly see even greater victories for the faith of Jesus than the past decade of wonders has witnessed.—*Southern Presbyterian Missionary Reporter.*

TURKEY.—Mr. Chambers, one of the many Canadians who are making names for themselves abroad and bringing honor to Christ and their country, writes from Erzingan, Nov. 23: "I have just learned that a persecuted Turkish convert has been permitted to return to his village, but is stripped of everything—wife, house, mill, fields, and a little money he had out at interest. He—an old man—is chopping wood and doing chores for his bread, but is joyful and fearless."

A WIDE FIELD.—One can do much mission work without learning a foreign language, as the following figures will show: "English is now spoken by all but some 500,000 of the 37,000,000 persons in the British Islands, 53,000,000 out of the 56,000,000 inhabitants of the United States, 4,000,000 persons in Canada, 3,000,000 in Australia, 1,700,000 in the West Indies, and perhaps 1,000,000 in India and other British colonies. This brings up the total to 100,000,000, which cannot be very far from the truth."

THE CRY OF JUDAS.—An irate correspondent of a Glasgow evening paper denounces the spending of money on the conversion of the Jews that might go to feed the hungry at our doors. If the truth were known, the writer of the protest would, no doubt, be found to be a man who gives as little to the feeding of the hungry at home as he does to the cause of missions. It is the people who look after the Jews who also attend to the necessities of the poor around them.—*Christian Leader.*

FORMOSA.—We welcome the news that Christian secular education has been undertaken by the English Presbyterian Mission in South Formosa. Mr. Edc sends the following account to the *Presbyterian Messenger*:—"The daily routine includes morning and evening worship, lessons on the life of Christ, Old and New Testament history, studies in the Gospel of John and in Acts (both in character and colloquial), learning a catechism which I have translated out of the Swatow dialect, arithmetic, reading the Chinese classics, and general information lessons on Chinese history, geography and natural science.

All these subjects have been already begun. The lads have, even at this early stage, come to appreciate the difference between monotonously chanting the sounds of Chinese characters and a vigorous excitement of intelligence. I sincerely trust that they may get God's grace with it all. The absence of country schools is a real want. However, we hope soon to see one or more of these schools working in connection with the Middle School, and thus enabling it to receive recruits and fulfil its proper functions. If there is one thing more necessary than another in the native Church in South Formosa, it is training, and it is to be hoped that the Middle School will become one of the means, and an effectual one, towards satisfying this requirement. It is with great pleasure that I record its opening, and will only add that I look forward with faith to spending many happy hours of work in connection with it."

METHODS OF WORK.—The generation denounced by our Lord is not dead yet. Neither Christ's method nor the Baptist's satisfies. The editor of the *Japan Weekly Mail* pours merited contempt upon the whole race of such carping critics in a most interesting article on Missionary Methods in Japan, written after a visit to the Doshisha—the training school of the American Board at Kyoto. We quote one paragraph. "Shallow-headed scoffers" is good; he might have added *and small souled*. "There is another species of critics who, while they do not openly condemn the missionary's cause, are never satisfied with his methods. The minds of these people are curiosities. They avow the most bitter contempt for cant and sanctimonious observances. Yet they will condemn the hunting and fighting of Synesius just as roundly as the asceticism and self-denial of John Nelson Darby. A missionary eats tender beef and white bread; above all, if he happens to have a wife who knows how to make his home bright and to surround him with little comforts, he is spoken of as a man who trades upon his religion and makes his livelihood out of his Bible. How he ought to behave, whether he should wear a sackcloth shirt, sleep on bare boards, and turn his wife into a gullery-maid—these are questions not seriously considered. But if he makes any large city the

chosen office's rewards which are independent of shallow-headed scoffers."

GOD'S ISLAND.—We have maintained all along a firm belief that Madagascar was safe, and that France might do her worst in vain to conquer that beautiful island. We wish that faith, if only as a grain of mustard seed, in the Divine watchfulness over the Church of God, could exist in the minds of administrators, rulers and governors in the modern world. It is conceivable enough that such an element might exist in modifying, if not controlling power. For instance, nothing is more remarkable than the impression of awe which the moral and physical powers of Christ created on the grave mind, all heathen though it was, of the Roman Government. It seems to us that this is too much overlooked by modern preachers. The Jews despised and persecuted Christ, but the Pagan Romans did not. They were profoundly interested and deeply moved by His works and His fame. The Jews insisted on the crucifixion which the Romans would have prevented. A centurion of Caesar gave an eclipsing illustration of faith in Christ. It is saddening to notice how little of this reverence for Heavenly authority controls the movements of the masters of polity at this day, even in the countries that constitute Christendom. But the recent history of the wonderful missionary island speaks of a celestial magistracy which is greater than all the machinations of the most potent terrestrial aggressions. Nothing would seem easier than for France to overrun Madagascar. In these columns we have all the time ventured to assert that nothing would be more difficult. We have no human reason, but a better, for saying so. The French are perplexed and confounded at the strange confusion of their admirals off Tamatave. Any simple Christian could enlighten the diplomatists of Paris. No more wonderful devotion has been chronicled than that of the martyrs who suffered for Christ when hung over the Malagasy Tarpeia. God permits His witnesses to suffer many things, but a land that accepts His shield as a shelter is one which the mightiest nations on earth cannot snatch from the protection of the Omnipotent.—*Christian Commonwealth.*

Woman's Work.

UNIVERSITY COLLEGE Y. M. C. A.

THE OPENING OF THE NEW ROOMS.

A few months ago a Christian woman in Toronto received by mail one of the daily newspapers containing an article which had been marked with pencil. The article in question was a letter signed "A Grad." The writer, after speaking of the new building then in

course of erection by the Y. M. C. A. of the University, respectfully suggested to the Christian ladies of the city that they might greatly assist the young men in their noble effort, by relieving them of the responsibility of furnishing the rooms. The suggestion was acted on at once. A few friends were spoken to on the subject, and within a week a public meeting of ladies was called in Shaftesbury Hall. At this meeting, which was well attended, a Ladies' Auxiliary to the Y. M. C. A. of the University was formed, including representatives from various evangelical churches in the city, viz., Knox church, Cook's church, St. James' Square Presbyterian, Old St. Andrew's, St. Andrew's, Charles Street Presbyterian, Parkdale Presbyterian, Erskine church, Central Presbyterian and West Presbyterian; Carleton Street Methodist, Sherbourne Street Methodist, Elm Street Methodist, Bloor Street Baptist, Alexander Street Baptist, Jarvis Street Baptist, Zion Congregational, Spadina Avenue Congregational, Bond Street Congregational, St. James' Catholic Church of the Redeemer, and St. Paul's Episcopalian. It was decided to collect the amount needed, \$800 or \$1,000, in small sums from the women of the churches.

The members of the Auxiliary set to work with a will: small committees were appointed for each church represented, means were adopted to interest other churches, and funds began to come in steadily. The ladies expended the contributions wisely and economically, and on Tuesday, 2nd of March, the day appointed for the formal opening, were pleased to receive the students, to the number of about 300, in comfortable, even beautifully furnished rooms. The building itself, though making no pretensions to architectural grandeur, is an ornament to the park, and when lighted up at night brightens pleasantly the locality where it is situated. It is located a little southwest of the old Moss Hall, and is a handsome brick building one storey high. The main entrance is adorned by a porch, supported by a marble pillar. The building contains vestibule, hall, library and reading room, writing room, secretary's office, committee room and members' parlour. The reading room is covered with matting, and contains two fine reading tables covered with leather, and a

committee room are carpeted and furnished with writing desk, couch, table, chairs, etc. The parlour is both elegantly and tastefully furnished. Warm crimson curtains shade the windows, a good Brussels carpet covers the floor. The centre ottomans, lounges and chairs are elegantly upholstered in a beautifully figured rep, crimson plush facings; a handsome clock adorns the mantel, and the chandelier is artistic and beautiful. The rooms all open into one another, and when the hanging doors are thrown open, they form an auditorium with a seating capacity of 300. The building is heated by steam, lighted with gas, and is most comfortable in every respect.

The ladies' reception to the students and friends was held in the afternoon from 4 to 6 o'clock. The evening was set apart for the dedicatory service. The following extract from the report of the Finance and Building Committee of the Association read at the evening meeting, will show how the work of the Ladies' Auxiliary was appreciated by the young men: "The Building Committee had been carrying on their work of canvassing for subscriptions during the whole year. They were within sight of success, but \$800 were needed to furnish the hall and open it free of debt. But just at this time the streams of liberality, which seemed to have been flowing for months, seemed to have dried up. Canvassers came in every day reporting failure in obtaining funds. The less sanguine of the members of the committee began to despair, while even the most hopeful were perplexed. But the darkness was the darkness before dawn. Just at the right time God put it into the hearts of Christian women to aid in this work. The ladies of Toronto succeeded in raising \$800 for the furnishing of the rooms. The result of their energy and perseverance is visible. The students of University College owe gratitude to the ladies of Toronto for the kindly interest manifested in making these rooms comfortable and attractive. The Building Committee, on behalf of the Association and undergraduates generally, beg to assure the members of the Ladies' Auxiliary that their kindness is highly appreciated, and will not soon be forgotten."

The Christian women entered into this work with zest and heartiness; indeed, one of them was overheard to say, in speaking of it, that she had never undertaken anything which gave her greater pleasure. The Ladies' Auxiliary will not disband their organization, but continue in existence expecting that at some future time their services may be required. The Association may be congratulated on the completion of their hall, the first College Y. M. C. A. Hall erected in the Dominion, and we are sure that the prayer of every Christian woman's heart is, that, in these rooms, many young men may be brought to the Lord Jesus Christ.