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## ONE LESS AT HOME.

ONE less at home!  
The charmed circle broken, a dear face  
Missed day by day from its accustomed place;  
But, cleansed and saved and perfected by  
grace,  
One more in heaven!

ONE less at home!  
One voice of welcome hushed, and evermore  
One farewell word unspoken; on the shore  
Where parting comes not, one soul landed  
more,  
One more in heaven!

ONE less at home!  
A sense of loss that meets us at the gate;  
Within, a place unfilled and desolate;  
And far away our coming to await,  
One more in heaven!

ONE less at home!  
Chill as the earth-born mist the thought would  
rise,  
And wrap our footsteps round, and dim our  
eyes;  
But the bright sunbeam darteth from the skies—  
One more in heaven!

ONE more at home!  
This is not home, where, cramped in earthly  
mold,  
Our sight of Christ is dim, our love is cold,  
But there, where face to face we shall behold,  
Is home in heaven!

ONE less on earth!  
Its pain, its sorrow, and its toil to share;  
One less the pilgrim's daily cross to bear;  
One more the crown of ransomed souls to wear,  
At home in heaven!

ONE more in heaven!  
Another thought to brighten cloudy days,  
Another theme for thankfulness and praise,  
Another link on high our souls to raise  
To home and heaven!

ONE more at home—  
That home where separation cannot be,  
That home where none are missed eternally,  
Lord Jesus, grant us all a place with Thee,  
At home in heaven!  
—Lull's Living Age.

## THE WORLD'S SUNDAY SCHOOL CONVENTION.

At the evening session on Wednesday, Rev. R. Glover, of Bristol, dealt with characteristic thoughtfulness with the theme, "Faithful Bible study Essential to Spiritual Life." Only in life we had light, and in the proportion that we lacked life we were in darkness. Our influence depended upon the measure of our life—if full of God it will be, like Peter's shadow, a miracle-working wonder; if shallow, it will be well-nigh useless. There is a contagious power in example, for as all life is receptive of influence so it is prolific of influence. All character is self-propagating, hence, what the teacher is, the child will seek to become. Character is the interpreter of the Gospel and the commentary upon it. The creed of the adult is, "I believe in God the Father Almighty, Maker of heaven and earth," but the creed of childhood will ever be, "I believe in God the Father Almighty, Maker of my father and my mother and my Sunday school teacher." Every devout spirit is a sacrament, revealing and transcribing the grace of God. Men seldom believe in Christ until they have believed in a Christian. God opens hearts not by words but by wedges, the thin end of which is a human life, and thus the small slit is made by which He Himself may eventually enter the human heart. In proportion as our lives are the shadow of the Almighty we are fit to be teachers. Faithful Bible-study enlarges our thoughts of man and duty, of life and responsibility. When the surface of our hearts is alone appealed to then the surface only responds. We shall find God in a faithful study of His Word. But faithful study is indispensable, for it must not be casual and off-hand. We must seek to discover the meaning of the words of Scripture and the circumstances connected with their utterance. Many of them are the battle-grounds of the past and present, whilst others are worn in meaning with the course of the years. Let the "helps" that abound on every side set us thinking and not save us thinking. In this matter let us not hasten to be rich lest we fall into generalisations. A home-grown creed of three articles is better than a creed of thirty-nine articles put into us by the State. Let us be thankful if we have discovered our work, for he that findeth his work findeth a good thing. The address was listened to throughout with the greatest possible attention and interest, and elicited frequent applause.

### STUDY OF THE WHOLE BIBLE.

The Rev. Dr. John Hall, New York, said: "If we wanted to study the Bible it was the whole Bible that we were to study—the Old and the New Testament. Who could understand the New Testament that did not know the Old? If we wanted to have an effective study,

we must treat the Bible as God's Word through and through. It was a good thing to have memory verses. Children's memory should be taken possession of by proper portions of the Word of the living God. Who could tell, when in the darkness of their sorrow, or the multiplicity of their temptations, precious words of truth might come up impelled, and inspired, and empowered by the Holy Spirit to drive the darkness away, or prompt them to say to the tempter, "How can I do this wickedness and sin against God?" Bible study, even as regarded words, should be accurate, and more particularly where those words describe facts and incidents. It was so easy to get into confusion. It was a common thing for people to speak against the preaching of doctrine, or, as they sometimes preferred to call it, dogma. They might easily mislead their hearers when they talked in that way "Jesus is the Son of God." That was a simple, elementary Bible truth; but that was a doctrine, a dogma. In the Bible as God has given it to us, these two things are linked together—doctrine and duty; and the duty rested upon the basis of the doctrine. Here was the doctrine: Christ loved me, Christ died to save me, Christ would have me love Him, Christ first loved me. Here was the duty: I love Him, because He first loved me; and because I love Him, I will try to keep His commandments. The doctrine and the duty went together. "What God hath joined together let no man put asunder." Further, the Bible supplied, in its doctrines, the right kind of motive for the doing of the duties. We ought to keep in our minds the teaching of the whole Bible, and in the sense and spirit in which God has been pleased to give it to us. If we at any time were discouraged, or disquieted, or hampered, or cast down, let us take our Bibles in our hand, and look away to the glory that is to be revealed, and we should get up again our courage and confidence; for we should feel ourselves fellow-workers with Him who subdues principalities and powers; who conquers evil, who establishes right, who glorifies the Father, and who shall see the travail of His soul, and be satisfied. And, oh, how much that must be in the way of redemption and salvation, that satisfies the great loving heart of Him who died on the Cross that we might have eternal life. (Applause.)

### BIBLE STUDY FOR TEACHERS.

The Rev. W. Hackney (Birmingham) said, to rightly study Divine teachings they must yield themselves to its sway. They must bring to the Word of God a reverent and docile mind; by long meditation, by humble prayer, real love, swift obedience, they must make for the Bible a place in their life if they would learn its secret of power. First, they must study the Bible in the footsteps of Jesus. Christ knew the Scriptures by heart; to copy Him they must be familiar with its every word, have them all at the end of their tongues, meditate on them continually, use them for weapons of war or inspiration of prayer. Christ trusted the Scriptures as God's own Word, the Old and New Testaments were blended for them into one indissoluble truth. Moreover, Christ used the whole of the Book, it was alive with God's own Spirit to the uttermost points of its being. Again, Christ drew it from Scripture, and compared with Scripture, the large general truths it contained. He learnt the Scriptures off by heart, and they became as second nature to Him. Then they should study the Bible under the guidance of a reliable commentator, but they must not let their guide be their master. There were knotty and difficult points in the Bible a wise guide would help them to understand. The commentator should be scholarly, painstaking, accurate and spiritually-minded; and they must beware of those who were untrue to the Gospel. They must retain their trust in the Word of God, and reject all the lies of men. The best Scripture commentary was often found in the Christian converse of truth-seeking teachers, meeting with the single-eyed motive of gaining a greater light on the lessons they learnt. Then they should study the Bible, lesson by lesson, a practice which would conduce to mind concentration. They should try to draw out and state clearly (on paper, perhaps) the leading and balanced ideas of the Scripture before them; then break up each thought into its several points by careful meditation on the part of the passage containing the idea, then apply each point to their own experience, forcing their heart and life into spiritual contact with all the words they uttered. Then they might apply those points to the case of each scholar. The points should now be placed in order of utterance, the most important, the most prominent, the least needful to be laid aside if necessary, citing to each one winking words of illustration, and searching for illuminating portions of Scripture. To study each lesson like that meant labour, but the result was sure

reward. Twelve months of such toil would give the teacher a larger knowledge of Holy Writ, would have brought their lives into touch with its power, and their scholars mind, to the light of God. Finally, let them study the Bible with earnest and continual prayer for God's blessing.

### BIBLE STUDY PROPER FOR SCHOLARS.

Looking, first, at the very young children, Mr. James Bailey (London) said, in their case the process of obtaining knowledge was almost wholly confined to the operation of the senses upon external things, or to verbal descriptions by their elders, which should be simple, picturesque, and well illustrated. Truth to them must take the form of narrative or biography, truth as presented in connection with natural life and visible things about them. That could only be interpreted and brought home to them by the spoken words of the teacher, aided by pictorial representation, by blackboard sketches, and such illustrations as appeal to the sense of sight. The elder scholars, through development of mental power, were capable of more self-effort, and should be encouraged to rely more and more upon it. Though the direct communion of knowledge by the teacher was not yet to cease, the work of the scholar in the direction of research, in the drawing upon the store of memory, in gathering and storing for themselves, in thought and reflection upon what was accumulated, must be ever proportionally increasing. For the scholar could none search, compare, infer, judge and reflect. The work of selection was still needed, and that of guidance and direction as to what and where and how study should go on; difficulties must still be removed out of the scholar's way, or he must be helped over them. The scholar at this stage should be led to an understanding of the Word, through the Word itself, its parallel passages, and the reference passages which throw light upon the text. He should be encouraged to do what was practical in the way of preparing for the ensuing lesson, which should be selected on some carefully arranged plan. The methods of the class-work itself should involve a large participation in the process of the lesson, by the scholar; it should be largely conversational. Opportunity should be given them to contribute whatever knowledge or reflection might enable them to offer. The proper study of the Bible embraced the intellectual study of it for the purpose of understanding its contents, as we understand an ordinary book of English literature; and the devotional study of it, for the purpose of affecting the conscience and the life. It was not too much to allege that a danger, incident to the reaction brought about by unintelligent and to exclusive memorising of former days, was that neglecting the committal to memory of forms of words, and especially the words of Scripture. In proportion to the gradually increasing power of the young student there should be a gradual lessening of the dependence on the teacher, and a corresponding increase of effort on the scholar's part; the teacher ever in advance, selecting, guiding, helping, but ever encouraging more and more reliance upon memory, investigation, thought, and the expression of it; ever, too, deepening the sense of personal responsibility both for the increase of knowledge, and of that application of it by which the Word should bring the hearer ever nearer Him of whom it testified.

### CONVENTIONS AND INSTITUTES.

Mr. Cowden (U. S. A.) said that Conventions and Institutes were really two distinct subjects, both in purpose and method. He first addressed himself to the former, confining his remarks to Conventions in the United States of America and in the British American provinces. A Convention was a meeting of Sunday school workers, employed over a wide field, whether a county, a state, a nation, or a world, for the purpose of looking over the field in order to ascertain what had been done in it. With that object in view, statistics were collected, collated and published. Again looking over the field, they inquired what remained to be done; and maps were prepared to show where the vacant places were. Then they determined upon the best methods for completing the work. Such were the primary objects of the Convention. In America they had a system of gradations of Conventions. The first national Convention was held in 1832; the second in the following year, or, at any rate, soon after; the third in 1859; the fourth in 1869; the fifth in 1872. The last-named gave them the International Lesson system. At the third the inspiration was given to go out and organize the States or extend the work downwards towards the masses of the people. After the organization of the States, the next step was to organize all the counties of each State, and one State sometimes had more than one hundred counties in it. Every county was to be organized after the same general plan; a similar operation was applied to every

township in that county, and sometimes a county would have as many as from fifteen to twenty townships. When perfected, the organization would admit of every township of every county having a Convention every year. They visited every family, so that every family might hear the voice of the Saviour through them; they looked up not only every neglected person, but every neglected person, the latter being as large a class as the former. Of course, there were difficulties attending this Convention system, but there were many incidents of the blessedness that came from these great gatherings of the people. With regard to Institutes: When the National Convention of 1872 was held that gave them the International Lesson system, it was felt necessary that something should be done for the improvement of Sunday school teaching. In the next year, the Chautauqua Sunday School Assembly was organized for the purpose of helping teachers, and other similar gatherings had since been commenced. Institutes were now to be found in city and village all over the United States and Canada.

### NORMAL AND TRAINING CLASSES.

Mr. W. H. Groser (London), read a paper on this subject, in which he traced the history of this movement from its inception forty years ago until the present hour, and, whilst expressing thankfulness for the measure of success which had attended it, lamented the fact that by so many teachers it had been neglected. Out of it had grown various educational classes of the highest value to those studiously inclined. He knew no valid reason why such classes as he had tried to sketch, meeting for a comparatively brief period, and occupying their scholars with a limited, but definite and systematic course of study, should not be established wherever the desire for help exists. Professors, pastors, and trained teachers in public and private schools, were found both able and eager to distribute of their stores of knowledge, Biblical and educational, of which most encouraging proofs had been given during the last five winters in various parts of the metropolis. The real need was a deeper conviction on the part of Christ's disciples that they were not only permitted, but solemnly bound to give of the best of their knowledge, and the best of their skill, intelligence, and self-discipline to whatever work they attempted in His name. There was too much of base metal, even yet, in the Temple furniture. What was called for everywhere among Christian men and women was a nobler conception of Christian service, and a loftier elevation of "the Sunday school idea." Without these our wisest plans were mere words, and our most finished organizations, inoperative. "More light!" was the prayer of the German poet philosopher as he neared the eternal world; "more light!" should be the daily and hourly prayer of every toiler in Christ's kingdom, whose poems were little children and whose philosophy found its centre on the Cross. (Applause.)

### MISSION WORK IN THE WESTERN STATES.

Mr. Boston Smith, a Sunday-School Missionary in Minnesota, one of the Western States, delivered an address, which for graphic force, for interest and for information, was seldom equalled and never excelled, during the proceedings of the Convention. It threw light upon the life of the outlying States, and established beyond all question the importance of special agency to carry out Sunday school work in such districts. The address abounded in illustration and incident, to which we can only briefly refer. Mr. Smith (who amongst the children of his State is known by the euphonious name of "Uncle Boston"), told of a visit paid to a village where religious life seemed nearly extinct. The pastor, whom he described as "the bluest man," he had ever met, suggested that he should pass on to his next appointment, for nothing could be done there as it was the most "God-forsaken village" in the State. He set out to visit the house, when he came across a number of men and boys who were playing baseball. He joined in the game and was asked by them to take part in a match on the coming day. Returning to the minister he told the story, when indignantly the pastor threatened to write to the Sunday School Association at once, receiving, however, a suggestion from the missionary that if he delayed until the next day he might tell the story in a more interesting way. He went to the match the next day and helped to win it. On his return the members of the team asked him who he was

and what was his business in the village. He told his story and they pledged themselves to help him, and in the end a good church was established, and two of his "base-ball compeers" are deacons of that church to-day.

### "THE GLORIOUS FOURTH."

Thursday was "Independence Day," and in recognition of that fact, Mr. F. F. Belsey, J.P., the Chairman of the Convention, addressed a few kindly words to the American delegation, in which he presented the congratulations of the English and Colonial representatives, significantly adding that history had taught the English lessons that they would never forget. He suggested that the English and Colonial representatives should join with the American National hymn, whilst they in their turn should join in singing "God Save the Queen." This was enthusiastically done amidst the waving of the "Union Jack" and the "Stars and Stripes." The scene was one which will not easily be forgotten.

The President introduced the Countess of Aberdeen to the Convention, and asked permission to commence that session a little earlier than usual, as Lady Aberdeen's engagements that afternoon compelled her to hurry away as soon as possible. It was not necessary for him to introduce Lady Aberdeen to that audience. Wherever the English tongue was spoken, wherever English newspapers were read, the name of the Countess of Aberdeen was honoured and esteemed by everyone. (Loud cheers.)

The Countess of Aberdeen, who was received with great cheering, said she would like to say how honoured she felt at being permitted to take part in the proceedings of the Convention, and she desired to express her regret at what would seem like discourtesy, in her running away as soon as she had read her paper. She would not have done so, only that she had to take the chair at an important business meeting which could not be postponed. The title of the paper was

### "RECREATIVE EVENING SCHOOLS."

and at first sight there did not seem much connection between these and Sunday school work, but when they came to look into it they would find that one subject bore in very much upon the other, and that the Recreative Evening School Association had a very definite message for Sunday-school teachers, very much the same message to those who, like herself, were Sunday-school teachers—(cheers)—as that which was contained in a tract which she read a few days ago, which told of a minister who was very depressed by the little that was done by the members of his congregation. He had tried meetings, and mission services, and Bible readings, but all were of no avail. It seemed as if he could not stir them up at all, and at last he rather surprised his congregation by addressing them somewhat in this manner: "You all know this is to be a week of prayer, but I am going to ask you to make a change, and to make it a week of practice instead." [The Countess then narrated the experiences of the various members of the congregation as detailed in "The Deacon's Week."] They were all trying to bring up Sunday school scholars to live pure and bright Christian lives, but we must try to get hold of these young people in their everyday lives. It is idle to think that the hour or two that we spend with the children on Sunday counteracts the daily and evening education of the streets. (Hear, hear.) It is here that the Recreative Evening Schools Association steps in and sets itself to meet this want by supplying such attractions in their Schools as will make it more pleasant to them than the street or the amusements that often lure them to ruin. These attractions of the Evening School, to be powerful for the object desired, must be threefold. First, there must be in them healthy play, the charm of music, and the splendour of colour. The active energies of youth should be utilised and wisely directed; give their hands something to do and you have won them. There are in London more than one hundred Evening Schools in connection with the Association, and over six hundred teachers engaged voluntarily. The chief subjects taught are reading, writing, arithmetic, English, geography, history, elementary science, and domestic economy. The studies are made light and attractive as well as eminently practical. The lantern lectures are amongst the most attractive of the methods employed. Geology can be brought home to a London lad by talking to him of the Thames mud—of which he very willingly procures specimens. (Laughter.) Physiology is made interesting by stories of volcanoes, glaciers, rivers, and mountains. The chemistry of common things with some simple experiments, is always very popular, as are electricity and magnetism. There are occasional lectures on subjects of practical interest, such as ventilation, foods and food-supply. Musical drill is one of the great-

est means of instructing and amusing. It is wonderful to see how the boys and girls and young men and young women enter into this musical drill. The pupils are taught also to use their hands in conjunction with their heads. Wood-carving has many devotees. It is most interesting to notice how eagerly the young men take to it, and learn to make pretty things for their homes. For girls there is fancy needle-work, and teaching them how to make the most of scraps; how to trim their bonnets and to make dresses. But to make all these subjects bright and attractive there must be bright and attractive teachers—(hear, hear)—and the point is gained by having voluntary teachers who will not be too professional in their way of teaching; but the principal thing is to have teachers who care about the children and feel the vast importance of what they are doing; and in this respect there is no one to whom we can appeal more strongly than to Sunday school teachers. (Hear, hear.) Here the Sunday school teacher has a splendid opportunity of meeting his scholars during their leisure hours. Here are the means to interest and instruct them, the means to arouse their enthusiasm, the means to awaken them into a sense of beauty, which is a great thing in itself, and a sense of the ideal and the wish to reach it, and if we can be by the side of our Sunday school scholars when they are awakening to that sense of beauty and the ideal, and if they feel that we are entering thus into their lives, if we are so charged with the spirit of Christ, which enables us so to lay down our own lives that we may enter into the lives of others, can we doubt that through these Recreative Evening Schools and efforts of that nature, we shall be the means of uniting these many young souls for whom we hold ourselves responsible to their God and their Father. (Loud cheers.)

### "THE WEE BAIRNS."

Mrs. E. G. Wheeler, (U.S.A.) gave an effective address on "Primary Classes." Admittance to them should not be determined by age, but by ability. A certain standard of religious knowledge should be required. They should know, for example, the Lord's Prayer, the Ten Commandments, the 3rd and 10th Psalms. A register of the birthdays of the children should be kept, and letters written to them when the birthday came. The parents should be invited to be present at the school, and many so invited had been influenced for good. Miss A. S. Harlow, also from the States, followed on the same lines, and insisted on the importance of object lessons. Things might go in at one ear and out at the other, but no one ever heard of a similar process in relation to the eyes.

### PLEASANT SUNDAY AFTERNOONS.

A paper from Councillor Mellor, of Nottingham, gave some interesting details of a Sunday afternoon service held in that town attended by about two thousand persons. In connection with it there were such auxiliaries as book fund, sick benefit society, and penny bank. Mr. Councillor Pitt, of West Bromwich, also dealt with the adult class movement. During his paper he stated that 27,000 persons were now attending these classes throughout the country.

### MUSIC IN THE SUNDAY SCHOOL.

At the evening session an able paper on this subject was read, by Mr. A. H. Miles, of London, in which after dealing with the broad subject of "Music and Worship," he advocated special training classes for Sunday school singing, the introduction of other instruments besides the organ, and the adoption of a liturgical service in which the scholars should take part.

### TEACHING BY THE EVE.

Rev. A. J. Schaffler delighted the Convention with an illustrated paper on "The Teacher and his Class," in which frequent use was made of the blackboard, and examples of object-lessons were given.

### THE FIELD THAT INVITES US.

On Friday morning the Convention entered upon the consideration of its last theme. Rev. Dr. Macfarlane, of Manchester, spoke of the work that has still to be done, and urged that the children of the rich needed teaching as much as the poor; that the Gospel was needed by the children of Fifth Avenue as well as the Five Points, and by those of St. James's as well as St. Giles's. Sir Charles Reed had said that a poor man's child was not more dangerous to society than a rich man's profligate. With a view to prepare himself for that Convention he had written to a number of young people who had left the Sunday school asking for their criticisms, and he had received a number of replies. One spoke of the average Sunday-school teacher as below mediocrity; another would have nothing to do with a teacher who ignored him in the week; whilst a third stated his ideal of a Sunday school teacher—he must be "a man of God and yet a man of the world, and one able to give old truths (Concluded on page 1502.)"