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TORONTO, WEDNESDAY APRIL 18, 1883.

DR. ORMISTON delivered a lecture a few days ago before the Presbyterian Historical Society of Philadelphia, on "Presbyterianism in the Dominion of Canada." A Philadelphia paper describes the Doctor's effort in this way:

His subject was "Presbyterianism in the Dominion of Canada"—a theme with which the speaker, from his long residence in the Dominion, was entirely competent to deal. It was mainly historical, tracing the history of the Presbyterian Churches in the various provinces of the Dominion, until this history culminated in the union of the various branches, resulting in the establishment of the Presbyterian Church of Canada. The lecture was illumined by many gleams of the wit and humour of this distinguished Scotch-Dutch divine.

The best thing Dr. Ormiston can do for the Presbyterianism of this Dominion is to come back and build up another congregation like the Central of Hamilton. Should he do so, no Canadian journal will ever call him such a clumsy name as a "Scotch-Dutch divine." Dr. Ormiston is not "Scotch-Dutch." He is a Canadian and a brilliant one too. What kind of a being is a Scotch-Dutchman anyway?

THE series of articles, "Concerning Baptism," contributed by the Rev. W. A. McKay, M.A., Woodstock, terminates in this number of THE PRESBYTERIAN. On his part the discussion has been conducted with great ability and candour. The spirit in which he has written is in harmony with the principles of the Gospel and fidelity to truth. Mr. McKay has shown that he is intimately acquainted with the whole range of the Baptist controversy, the details of which he has thoroughly mastered. In the statement and vindication of Pædo-Baptist views, he is a master polemic, and yet no mere disputant for discussion's sake. The controversy now closed has attracted much attention and interest. Many have expressed a wish that the papers on both sides should be printed in a handy volume, so that they might be preserved in permanent form. Their publication would be productive of much good. Should a sufficient number of those desiring the republication of these papers in book form indicate their wish either to Mr. McKay, or addressed to this office, the work will be undertaken. It is designed that the price of the volume will not exceed one dollar.

WE willingly open the columns of THE PRESBYTERIAN for "free criticism" on the proposed changes in the plan for the distribution of probationers as requested by the Home Mission Committee through Mr. Laing in our last issue. The critics must, however, comply with certain conditions—the critics must strike the nerve of the question every time, and do so with reasonable brevity. The criticism, too, must be confined to vital points in the scheme. General remarks that sprawl over the entire scheme, and say nothing particular about any point, cannot be inserted. At first glance many of the changes strike us very favourably. We refer specially to sections thirteen and fourteen, which provide that probationers shall not be kept in congregations that have already called ministers. More than once has THE PRESBYTERIAN pointed out the injustice of keeping a probationer in a congregation during the weeks or months that often elapse between the moderation in a call and the settlement which follows. Perhaps Mr. Laing would explain if the term "Church court" in section eleven is meant to include sessions and deacons' courts. We earnestly

hope this scheme may have the desired effect—that of bringing suitable men into our vacancies in such a manner as may bring about more speedy settlements. Ministers without charges and congregations without ministers are not desirable. Meantime let the brethren say their say about the scheme, and next Assembly may give us a good measure.

THE disciple is often more violent than his master. The average disciple of Darwin is apt to sneer at foreign missions. Not so with the great scientist himself. Referring to the shallow criticism of certain opponents of foreign missions, he said:

They forget, or will not remember, that human sacrifices, and the power of an idolatrous priesthood; a system of profligacy unparalleled in any other part of the world; infanticide, a consequence of that system; bloody wars, where the conqueror spared neither women nor children—that all these have been abolished; and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far.

Yes, it is easy to sit in a newspaper office, or an infidel club, and, while protected by the laws which are enforced in Christian countries, sneer at foreign missions. A shipwrecked sceptic, however, would much rather land on a coast where the foreign missionary had been at work. The illustration is a good one. Darwin was not a Christian, but he took better ground on the question of foreign missions than some churches did less than a century ago. Indeed he took better ground than some professing Christians do now when asked for a contribution for foreign missions. They say foreign missions are a failure. They would soon decide otherwise if they had to choose between landing among George Leslie McKay's converts and a few hundred hungry cannibals.

THAT venerable and wise journal, the New York "Observer," seems to think that part of the ecclesiastical machinery has broken down in the Presbyterian Church of the United States. Our contemporary concludes a thoughtful article on "Getting a Minister and Getting a Call," in this way:—

And after all has been said that can be said in regard to the duty of being contented, and waiting patiently and using the means, it still remains true, and distressingly true, that there is no adequate agency for securing a faithful minister for every pulpit, and a pulpit for every minister. There should be such an agency. The power ought to reside somewhere, and be exercised. It is easy to say that the genius of our people demands perfect freedom of choice, and they will not submit to any system that dictates to the people whom they shall have, or to the minister where he shall go. Which is all very true. But as the youthful soldier of the Cross says to the Church, or to the Board of the Church, "I am ready to be offered—here am I, send me to Africa or Asia, or wheresoever you will, I will go," so the preacher should say "I will go to any field you appoint and do my best to win souls to Christ." That spirit in the ministry and a corresponding spirit in the vacant church would remedy the great deficiency in the system of supplies, and result in filling every vacancy and finding something for every man to do.

Now supposing "that spirit" were in every minister, and supposing "a corresponding spirit" were in "every vacant congregation," what about the "agency for securing a faithful minister for every pulpit, and a pulpit for every minister?" Presbyterianism knows of no such agency. The Bishop is the "agency" in the Episcopal Church; Conference is the "agency" in the Methodist Church; but there is no agency for settling ministers in our communion. The "Observer" thinks there should be such an agency: Probably. Would our excellent contemporary describe the needed agency, and tell the Presbyterian world how it is to be provided? There's the rub.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

ONE of the distinctive characteristics of the age is the rise and expansion of modern Christian Missions. The great movement began in humble circumstances. In Holland and Denmark, in Switzerland and Germany, in England and Scotland, quiet and unobtrusive men, impressed with the catholic and merciful principles of the Gospel, entertaining the idea of penetrating heathen darkness with the divine light, originated the enterprise of sending missionaries to the regions beyond. Self-denying men, without the accompaniments of enthusiastic, popular jubilation, went forth, facing the perils of land and sea, and more dread perils among races debased by cruelty

and superstition, to tell them the old, old story. The successes of the missionary enterprise are to be reckoned among the triumphs of faith. Its rapid expansion is an evidence of Christian vitality. Time and enlarged experience develop the latent resource of the churches, and call forth agencies still better adapted for the christianizing of the nations.

Christianity is not one among the many elements of civilization, it is emphatically the means of all others best fitted to elevate and bless mankind. Wherever its devoted representatives have gone, education, industry, benevolence, liberty, have become the possession of the peoples who have adopted its teachings. The liberal-minded and energetic friends of missions have readily recognized this. Hence medical missions have had their origin. The remarkable success attending them, especially in India and China, demonstrates the wisdom of imparting to a goodly number of ambassadors of the Cross a knowledge of the healing art. The adaptiveness of missionary effort is also seen in the institution of the Zenana Mission. Here, likewise, the encouraging success of this important branch of Christian service, amply justifies the wisdom of special effort to reach a hitherto unapproachable, but most interesting class.

Despite the subtleties of Hinduism, it never did anything practical for the elevation of woman. If it has saved her from the drudgery of more degraded forms of heathenism, it has most rigidly excluded her from all the possibilities of which her refined nature is capable. Hopelessly excluded from nearly all human interests, woman's life in India is one of the most dreary and hopeless forms of imprisonment it is possible to imagine. Confined to the Zenana—the back part of a Hindu dwelling, with no light save what streams through a barred aperture—she is not permitted to go anywhere except to a religious ceremony or to see her father, and then she must be closely veiled and shut up in a palanquin. Uneducated, her mind is a comparative blank. The usage to which she is subjected is cruel and debasing. It is not so long since it was supposed that personal contact with a Christian woman would be contaminating. Strong prejudices were entertained against the admission of Christian ladies to speak with their heathen sisters. The Zenana mission, now reaching such great proportions, is of comparatively recent origin. A missionary's wife who had long pondered how the native women of India could be reached, at length applied to a former pupil of hers and suggested the advantage of teaching the inmates of his Zenana needle work. Pleased with the suggestion, access was obtained. Her new pupils were docile and deft with their fingers. They soon acquired proficiency. Delighted with the result, the baboo's prejudices were disarmed, and the Christian lady was eagerly desired to continue her instructions. The Hindu ladies were taught to read, and were instructed in the truths of Christianity. Thus, in the year 1860, the first Zenana was entered by a missionary's wife, and a work begun that is destined to become mighty in results and influence. This lady was soon invited to visit other houses and impart to their inmates the same advantages she had conferred on the household of her former pupil. Then the desire sprang up for a Zenana mission. The Churches of Britain and America at once responded, and progressive work has been steadily advancing in this most promising field.

Seven years ago the Christian ladies in Canada resolved to adopt a method of working, tried before with encouraging success, in the American Church. They organized the Woman's Foreign Missionary Society. Its short history is one of wonderful success. It began undemonstratively. Its resources were limited, but its promoters went forward with faith, amid not a little discouragement, and now to them it must be peculiarly gratifying that they see it attaining to such goodly proportions and able to do such considerable work. It is rapidly outgrowing the years of its infancy, and it may now be confidently hoped that its future expansion will be much more rapid and much greater than in the past. Seven thousand dollars last year is a large contribution to the treasury of missions. Important as is the result, there are others no less important. The cause with which these Christian ladies have identified themselves is growing in interest throughout the Church, and this is mainly attributable to their faithful and sustained efforts. It has already given a new impetus to missions. It brings the Church at home and its ambassadors abroad into closer and more helpful relations, and perhaps most