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AS GOD WILL.

PAIN'S furnace heat within me quivers,
God's breath upon the fire doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow,
And yet I whisper, "As God will!"
And in His hottest fire hold still.

He comes, and lays my heart, all heated,
On the anvil, milled so
Into His own fair shape to beat it,
With His great hammer, blow on blow;
And yet I whisper, "As God will!"
And in His heaven's bow hold still.

He takes my softened heart and beats it,
The sparks fly off at every blow.
He turns it o'er and o'er, and heats it,
And lets it cool and makes it glow,
And yet I whisper, "As God will!"
And in His mighty hand hold still.

Why should I murmur? for the sorrow
Thus only longer-lived would be;
Its end may come, and will, to-morrow,
When God has done His work in me;
So I say trusting, "As God will!"
And, trusting to the end, hold still.

He kindles for my profit purely,
Affliction's fiery, glowing brand;
And all His heaviest blows are surely
Inflicted by a Master-hand.
So I say praying, "As God will!"
And hope in Him, and suffer still.
—Sings in the Night Watch.

For the PRESBYTERIAN REVIEW.

FOREIGN MISSIONS THE ONLY BASIS FOR A UNITED CHURCH.

BY REV. H. M. PARSONS, D. D., TORONTO.

ALL who believe will agree that the union of the believer to Christ—as the member to the head in the body—results in obedience. "If ye love Me keep—My commandments." This obedience primarily is to the last and great command, "Go ye into all the world and preach the Gospel to every creature." Whoever in faith obeys this command, receives the full blessing of the Holy Spirit. "So I am with you always to the end of the age." This indwelling and abiding of the Holy Spirit keeps the believer abiding in Christ, and hence "bringing forth much fruit."

What is good to keep one believing abiding in Christ is good for all believers, taken collectively—in the Church of God. Any single church, or collection of churches, that is taken up with this immediate and pressing order of their Lord, as a first charge, will be more visibly drawn to sink all minor and unessential differences, in the exaltation of this one supreme purpose.

The history of the institution of the Church at Pentecost accords with this view.

The first recorded act of the Christian Church, after it was filled with the Holy Spirit, was this foreign mission work, among the Jews. The 120 went out of the upper room, and found men of every language and nationality, gathered around Jerusalem, for the purpose of this first experiment of an obedient Church. The spirit of God furnished their missionaries with all they needed for the foreign work. They were plain, unlettered Galileans, and hence they received the gift of speech, in the language of the company they might meet, in this assembly of a million from all lands. They had been taught by the Holy Spirit, the truth in Jesus; they were to tell. They were witnesses for Jesus to the people. The Spirit of God fulfilled the office, which since then has been entrusted to linguists and learned professors under Him. They were the means of sending to their homes, converted sinners—Jews, who were to be witnesses, and to establish home missions in every place whence they had come. The Lord bound and sealed their labours.

The next thing reported after this obedience was a further obedience in reference to home-missions. Home missions, according to the New Testament, have always followed foreign missions—never preceded them. The caravans that came up to Jerusalem, from all over the world, were largely under charge of the wealthier Israelites, who had been scattered abroad. They delighted to bring with them their poorer brethren, and so fulfil the law of the feast. It was a part of self-righteous service among the Jews. When a large number of their devout humble people had embraced the new faith, and avowed themselves as followers in "this way"—they were doubtless cut off and cast off by their wealthy benefactors.

They must be taken care of, in order to found home-missions in the cities and countries to which they would soon return. Therefore, the Holy Spirit is again poured out to empty the pockets of the Church. The needs of the converts required support for food and shelter, and passage back to their

homes. The same person and power which raised Jesus from the dead was invoked and not without success. Plenty was forthcoming from the assembled Church to meet all expenses for sending these new missionaries to foreign fields, where soon the Gospel would take root and form home churches and home missions. The temptation to stay in Jerusalem was then strong, as it has been to stay in Christendom the last eighteen centuries. God permitted a persecution to scatter the members of the Church, not the officers, that they might go to the destitute and "preach the Lord Jesus." So the drawing of the minds of Christians now to the last command of their Lord, is stimulating to similar obedience. It was not the piteous appeal of the suffering and poverty of the people that drew the self-denying liberality of the early Church—it was testimony of the Risen Christ which received the immediate stamp of the Spirit's official presence. It was not an adroit appeal to the hostile and carnal Jews, by means of curious and spectacular exhibitions, to draw and steal their money for these pious uses—it was the way the Holy Spirit then honoured, and has honoured at every subsequent trial of it: the actual self-denying, voluntary offerings of those who confess themselves only stewards of their Lord's money.

But the bearing of all this on the union of the visible churches of Christ, is not less clear from the divine record. "All that believed were together." "Continuing daily with one accord in the temple." "The multitude of them that believed, were of one heart and one of soul." "The Word of God increased, and the number of the disciples multiplied in Jerusalem greatly." "A great company of the priests were obedient to the faith." To preserve this unity—the next step is the conversion of Peter to foreign missions among the Gentiles, and of Saul of Tarsus to be the great foreign missionary. And just as fast as Paul planted churches, and they increased in home centres, they kept the unity of the Spirit, as long as they did foreign mission work.

The moment they were delinquent in obedience to the last command, divisions began and sects increased. The same thing is seen to-day. In a time of revival the barriers of the sects are levelled. In time of declension they are all raised again. The Churches of Christendom will never be united by building a common fence. Union must begin inside the heart, and be consummated in a united opposition to a common foe in the name of the Lord Jesus, our one Head. The Church has had enough of camp life. The supreme watchword of a united Church is aggression, immediate and persistent, till every creature on the earth has heard the sound of the Gospel trumpet, and felt the thrust of the sword of the Spirit.

For the PRESBYTERIAN REVIEW.

THE "HIGHER RELIGIOUS INSTRUCTION" SCHEME.

BY THE REV. JOHN M'EWAN, LANSHIRE, ONT.
"IN THE MORNING-SOW THY SEED."

It is with peculiar satisfaction and personal gratitude we hail the changed attitude of the Church, through her representatives in the late General Assembly, toward the interests of our Sabbath Schools in the provisional adoption of the measure at present called "The Scheme of Higher Religious Instruction."

Eight years ago, a similar Scheme was carried on for two years with some encouraging results, but exception was taken to the elements that have been dropped out, viz: the competitive and financial conditions in the working of the examinations; and we trust that this change in the presentation of the Scheme and the years that have left the idea to germinate in some minds, will lead to a fuller and heartier endorsement of the measure by the ministers of the Church. The more earnest of our superintendents and teachers have been patiently waiting. The success of the Scheme will depend more upon the earnest attempt to work it into the mind by working it out in the congregation than upon any critical discussion upon abstract grounds. Let it be amended from time to time, as the necessities arise. It has borne abundant fruit in Scotland, England and Australia. The initiative lies with every pastor, superintendent, and their band of devoted teachers: throw themselves into it and the school will follow.

The Sabbath School Committee will, I presume, put the matter in good form before the Presbyteries, but we need not delay. I am glad to observe the REVIEW has lost no time in giving the text of the Scheme to its readers.

There are three good reasons why the measure should become one of the settled lines of work in each congregation and Presbytery:

1. The strength of every congregation lies in the efficiency of its school and educational work, as the growing and coming power, in the community,

2. The strength of every school, depends upon the piety and intelligence of the teachers—and what the Church will not sow she cannot reap.

3. The present state of public sentiment in reference to the old foe of the Reformation—can be fed on nothing more nourishing than Reformation doctrine in life and politics; and our circumstances makes the inauguration of such a scheme peculiarly timely—enabling pastors and teachers to go back to old and fresh principles—"A Free Church in a Free State."

THE WORLD'S SUNDAY SCHOOL CONVENTION.

[For the following report we are indebted to English exchanges, chiefly the *Christian World* and the *Sunday School Chronicle*.—ED. REVIEW.]

RECEPTION AT THE MANSION HOUSE.

The foreign delegates attending the Convention, to the number of about 500, were received at the Mansion House, on Monday evening, July 1st, by the Lord Mayor and Lady Mayoress. Most of the guests were from the United States; the *Bohemia* having alone brought over 232 delegates, and among them were a few gentlemen of colour. One of the delegates, Rev. J. Ward, of Columbus, Ohio, had been a student in the Pastors' College. Tea and coffee having been served, the company assembled in the Egyptian Hall, where the Royal Hand Bell Ringers, in their picturesque costume of courtiers of the time of Edward IV., and the excellent string band of the Sunday school choir gave, during the evening, an admirable selection of music. The Lord Mayor, who was accompanied by the Lady Mayoress, commenced the proceedings with a most felicitous speech, remarking that he never felt more happy than when identifying himself with a good cause, but that he was especially glad to welcome those who were connected with Sunday school work in all parts of the world. He was strongly opposed, continued the Lord Mayor, amidst loud cheers, to definite religious instruction being given in rate-aided or State-supported schools, but that only rendered it a greater necessity to look after the religious teaching of the people in Sunday schools. Referring next to the presence of so many American brethren, he would not call them comrades, as the Lord Mayor said, some of his ancestors were among the early colonists of Pennsylvania. "The Christian Quaker" was the joint work of William Penn and George Whitehead. In Australia and New Zealand also, as he had himself seen, Sunday schools and Young Men's Christian Associations were vigorously promoting the extension of religious truth. "Count Bernstorff, a remarkably fine-looking man, who takes an active interest in Sunday school work in Berlin, next addressed the meeting. He had long been, he said, at home in England, and appreciated more than anything else its generous sympathy with all good work. Statesmen were often entertained at the Mansion House, and important questions of domestic and foreign policy discussed, but their only policy was to bring the Word of God to the children of the world. Twenty-five years ago Sunday school teaching in Berlin received a great impetus from the influence of an American gentleman, and since then they had made great progress. After some music, Rev. Dr. Dixon, of Baltimore, in the course of a very effective speech, said that the delegates came with the greetings of all the Sunday-school workers of America. The *Bohemia*, on which they had been holding meetings from 10 a.m. to 10 p.m. every day, had been described as the *Mayflower* returning home, bearing back the results of the principles that the Puritans carried to America. The hand of God had been on the rudder of both England and America, and the Gospel would, he believed, ultimately girdle the world. Rev. F. H. Marling, of Montreal, Canada, who followed, created some amusement by remarking that they seemed to be at a merry-making over the return of the prodigal son. They arrived at Liverpool on Saturday night, and on Sunday morning heard a grand sermon from Dr. Oswald Dykes, who had come to welcome them, whilst in the evening the Sunday school teachers of Liverpool organized a very cordial reception. A vote of thanks to the Lord Mayor was then moved by Lord Kinnaird, seconded by Col. Griffin, and carried both by show of hands and, after the American custom, by waving of handkerchiefs. In acknowledging it, the Lord Mayor said he would take the latter part of the demonstration as a compliment to the Lady Mayoress, who took a sincere interest in every good work.

FIVE MILLION WELCOMES.

Mr. F. F. Belsey, J.P., as Chairman of the Convention Committee, gave a hearty welcome to the visitors. He asked them to listen to the voices of the band of English teachers, giving five hundred thousand welcomes, and then to the shrill trebles of the childhood of English schools, as their voices raised the cry, Five Million Welcomes. They all knew the words of a great conqueror of the past, "Veni, vidi, vici." They had come to see the Master and each other to consider, plan, and talk over difficulties, and they wanted to conquer.

THE OLD FASHIONED SUNDAY.

Lord Kinnaird then gave an address of welcome to the foreign delegates, in which, after expressing regret for the absence of Mr. Geo. Williams, through the sudden death of his daughter, and alluding to the undenominational character of the gathering, he referred to some dangers common to all of them. The old fashioned Sunday was being assailed, and they must defend it. They need not be narrow in their views respecting its observance, but, acting on the principle that "the Sabbath was made for man," should retain it for any purpose that contributed to general good. Many were on false pretences endeavouring to steal it away. A Scottish railway company, in one of its meetings, was defending, through a director, Sunday excursions, on the ground that they were a great boon to the poor, when an old Scotchman in a corner of the room rose, Bible in hand, and quietly read, without note or comment: "Not that he cared for the poor, but"—the rest of the sentence was lost in the laughter and cheers of the audience. In appropriate terms Lord Kinnaird welcomed the delegates, remarking that the voyage in the *Bohemia* was a sermon in itself. Never before had a ship carried passengers so united in one aim and purpose.

IMPORTS AND EXPORTS.

Of late, Englishmen have been studying their fiscal concerns, and found that their imports exceeded their exports. It was his hope that the English friends would have the same result in the Convention. He quite expected that they would get more than they gave.

KITH AND KIN.

Rev. Dr. Cuyler, who asked permission to speak of the President of the English Union as "Brother Kinnaird," and kin in the dear old homestead. Mr. F. J. Hartley read a paper on "Organized Sunday school work in Great Britain," dealing with three points—the gradual progress of the system—the internal organism of the Sunday school, and the external agencies by which the Sunday school has been inspired and encouraged. Some inter-

land to-day. Their country was a large one. He was told that there were trees in California so high that it took two men to see the top of them. Yet this London impressed him powerfully, and the question of the day was: Shall Christ rule the city that rules the countries that rules the world? The question must be faced, and the Christian that won't understand it is a fool, and the one who is afraid of it is a coward. Let their motto be, "Union in Christ for a world without Christ."

VOICES FROM THE CONTINENT.

Count Bernstorff responded for the Continental representatives, but before doing so, at the suggestion of the Chairman, exchanged friendly greetings with the French delegate, amidst the hearty applause of the meeting. He told of visits paid to the Sunday-schools in France, Spain, Italy, Switzerland, Sweden, and Norway; and also stated that in St. Petersburg there was now a flourishing Sunday school. Whilst in England they were defending their Sabbath, on the Continent they had to conquer the one they had. The French Representative then gave an interesting account of Sunday school progress in that country. Paris had one hundred schools, and in France the total amounted to thirteen hundred. They had also Thursday as well as Sunday-schools for religious teaching.

LARGER BRITAIN.

Mr. King, of Halifax, Nova Scotia, said it afforded him great pleasure to respond on behalf of the Colonies. He believed the British Empire was composed of 485 millions of people, of whom 400 millions were in the Colonies. (Laughter and applause.) He had been approved by the Canadian delegation to speak on behalf of Canada, for the reason that he was a native of the soil. No doubt some of them desired to see a native—(laughter)—especially since in one of the religious papers a paragraph appeared some two years ago stating that the Baptists and Methodists of Nova Scotia were very numerous, and were mostly coloured people. He was one of the coloured people. (Laughter.) Another reason why he was chosen to speak on behalf of his Colonial brethren, was that he came from New Scotland (Nova Scotia), and was himself the descendant of a Scotchman. (Applause.) Confiding in his remarks to Canada, he heartily thanked the brethren for their kind welcome. The Canadians had come a long way in order to get their hearts stirred, and to be encouraged anew in the glorious work of Sunday school instruction. He spoke of three-quarters of a million of Sunday school workers in Canada who were in common sympathy with their beloved brethren in the United States. He fully believed in the definition of union as just given by Dr. Cuyler. They, with him, believed, not in talking about union, but in working together in a glorious cause of which they were all proud. He rejoiced to know that on the other side of the Atlantic they had worked out all distinctions of nationality, race, and creed, and could therefore work together in an International Sunday school Convention. He was proud of no distinction more than this, that he belonged to the great army of ten millions of Sunday school workers of the North American Continent. (Applause.) They heard a great deal about the big trees of California, and a lot of talk of the vastness of America, but Canada was a big country too, and they had the biggest railway in the world. Starting from the city of Halifax they could travel 3,500 miles, and on a line that was all under one management. (Applause.) The Canadians were hoping for the day when they would have a population as large as any other country; but their dearest hope was that they might be enabled to train that population in Christian knowledge, to win it for Christ, and to equip it for Christian work. (Applause.) One thing he had remarked in Sunday schools in Old England, was the comparative absence of adults, and the superintendent talked of, and to "little children." The Canadian idea of the Sunday school was the Church at work, and every member should have a place in the Sunday school, either as a teacher or as one receiving instruction. (Applause.) When that idea of a Sunday school was realized all over the world, the Church of Christ would become a mighty power in bringing down the strongholds of Satan; and they would come up, as one man and one woman, to the help of the Lord, to the help of the Lord, against the mighty. (Applause.)

A STORY OF PROGRESS.

At the afternoon session, held in the City Temple, Mr. F. F. Belsey, J.P., was elected permanent Chairman. Mr. F. J. Hartley read a paper on "Organized Sunday school work in Great Britain," dealing with three points—the gradual progress of the system—the internal organism of the Sunday school, and the external agencies by which the Sunday school has been inspired and encouraged. Some inter-

esting statistics were given in the paper. Five years after Raikes inaugurated Sunday schools, the scholarship amounted to 250,000. In 1818 it had risen to 477,000, in 1833 to 1,548,000, in 1851 to 2,407,500, and in 1880 to 5,733,000, or one in five of the population. There were one million more scholars in the Sunday schools than in the day schools of Great Britain; in London twelve per cent. of the population were associated with the Sunday school.

CONTINENTAL SUNDAY SCHOOL WORK.

This phase of Sunday school operations was dealt with by Mr. Edwards, Pastor Bachman, of Orebro, and Professor Teetzer, of Mamburg, the facts and figures in the main being the same as those presented at the annual meeting of the Sunday School Union, and already reported. Amidst many discouragements substantial progress was being made.

EVENING SESSION.

The subject of organized Sunday school work was further considered. Rev. Dr. Withow dealt with Sunday school work in his part of the British possessions, apologizing for any want of preparation, by stating that he had hoped to have thought out his speech on the *Bohemia*, but that during the voyage he had been "sickled o'er by the pale cast of thought," a way of putting things that was intensely enjoyed by the audience. Their scholarship amounted to 467,000, and their teachers numbered 55,000. The leading men of their country were many of them Sunday school teachers, and in the prisons of Toronto Sunday schools were held.

STATISTICS FROM THE UNITED STATES.

Mr. Payson Porter, dealing with the United States, gave some very striking figures. The average of those attending Sunday schools through the States reached 15 per cent. of the population. Many States stood higher, but the border States pulled down the average. New York showed 16 per cent. and Baltimore 20 per cent. In Philadelphia the adult scholars and teachers totalled 62,948, or 32½ per cent. of the population. Mr. B. F. Jacobs followed in an able and effective speech, which, by its originality, illustrative power, as well as its combined humour and pathos, retained the attention and awakened the enthusiasm of the audience.

It was important to distinguish between a "thing" and a "name." A man was shouting "hot mutton pies" at the corner of a street in an American city, and when a purchaser, disgusted to find that his teeth passed through an inch of frozen crust to reach a piece of sodden mutton, asked if he called that "a hot mutton pie," the vendor replied, "I didn't say it was a hot mutton pie, that's only the name of the thing." What we want by organization is simply this, "All for all."

AMERICAN CONVENTIONS.

Much use had been made of this agency in the United States. They had county, township, and district school gatherings, and had roused enthusiasm by these meetings to its highest pitch. They had training classes for teachers, conducted by the ablest men in their midst; and in Boston two thousand teachers had been gathered together on the Saturday afternoon at one training class. The past was full of encouragement, and in God's strength they would go on to victory.

"AMONGST THE COLOURED PEOPLE."

Rev. G. W. Moore gave some instructive facts as to the progress of Sunday school work amongst the coloured inhabitants of the States. Nearly a million scholars had been gathered, and in material prosperity the race had made gigantic strides during the last twenty-four years. The speaker gave unmistakable evidence of the love felt by his people for "dear old England."

SUNDAY SCHOOL WORK IN INDIA.

The Convention resumed its sittings yesterday morning, when, notwithstanding the counter attractions of which the gaily-decorated streets furnished ample evidence, the attendance was very satisfactory. Organized Sunday school work was still the topic for consideration. Rev. J. J. Pool reminded the Convention that there were 50,000,000 of children in India; of this number about 27,000 attended the mission day schools, and 100,000 the Sunday schools. Prizes, such as sweets, toys, knives, were given to induce the children to attend, singing was a great help, and native hymns and tunes were used. What was wanted was a native poet, a home-grown Watts or Wesley, as very little English was known. In dealing with the Hindoo they had to dwell upon life rather than doctrine. They had to show that the Hero of Christianity was bigger than the heroes of the land. The tree of Hindoo idolatry would fall when the axe of Christianity was supplied with a handle cut out of native-grown wood.

(Continued on page 1494.)