

# PRESBYTERIAN REVIEW.

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FOR A SULTRY EVENING.  
ISA. xxxiii. 2.

[ON the Sunday after the late Mr. George Rawson, of Clifton, was taken home, one of his daughters opened his well-marked copy of Faber's Hymns, and found the following verses in her father's handwriting. The first three are from a long hymn by Faber; the last two verses are the composition of Mr. Rawson. We have been kindly favoured with the deeply interesting tale by Mr. Rawson's daughter, who expresses a hope that the verses may perhaps refresh some weary souls at this season of the year.]—

I.  
STAY, O pilgrim, stay!  
It is the waning of the day,  
There is no other resting place this way;  
The Rock is near,  
The Well is clear,  
Rest in the shadow of the Rock!

II.  
The desert wide  
Lies round thee like a trackless tide  
In waves of sand forlornly multiplied  
The Sun is gone,  
Thou art alone,  
Rest in the shadow of the Rock.

III.  
Night tells the land;  
How the Palms whisper as they stand!  
How the well tinkles faintly through the sand!  
Cool water take,  
Parched lips to slake,  
Rest in the shadow of the Rock.

IV.  
A refuge tried  
There is, where weary souls may hide  
In Christ the Rock of ages!—there abide!  
From storm and heat  
Seek this retreat,  
Rest in the shadow of this Rock.

V.  
Once left for thee!  
In Him the living waters see!  
Drink and forget thy fevered misery;  
Soul over pressed,  
Here take thy rest,  
Rest in the shadow of the Rock.  
Aug., 1857. —Glasgow Christian Leader.

CANADIAN PRESBYTERIAN  
HISTORICAL SOCIETY.  
FIRST REPORT TO THE GENERAL  
ASSEMBLY.

The work has been going in a quiet and unobtrusive manner, on the conviction that the task of cultivating historical research is likely to prove more successful by the work of the few having decided tastes, and possessed of patient industry, rather than by the general interest of the many who are willing to receive the results which are thus achieved. The Sections have not in all cases been organized, but reports have been received from the chairmen of all the Sections. The Assembly at its last meeting empowered the Society to obtain an Act of Incorporation from the Dominion Parliament, but it has been deemed better to have all the Sections organized before taking this important step.

HALIFAX.  
The President of the Society, Rev. Dr. Burns, of Halifax, reports on behalf of the chairman of the Halifax Section. It is stated that the year 1838, embracing three centennial celebrations, contributed not a little in the line of the Society's objects. Dr. McCulloch's Jubilee, too, in February of this year, was in the same direction, and several valuable papers were contributed, which had been prepared by various brethren. During the past winter several articles of value and interest as to the history of our Church in Prince Edward Island, have appeared in the *Island Guardian*. It is in contemplation also to publish a number of papers in connection with the operations of the Glasgow Colonial Society in the Maritime Provinces; certain valuable documents being in the hands of the President. It is reported that there is a commodious vault in the college at Pine Hill, so that manuscripts and other historical material committed to the care of the Society, can be preserved in safety. Arrangements have been made for a full organization of the Halifax Section at the next meeting of the Synod of the Maritime Provinces, in September, at Pictou.

QUEBEC SECTION.  
Dr. J. W. Harper, Chairman of the Quebec section, reports that, while the Presbyterian population of Quebec is much reduced, yet there are those who are of opinion that the movement is one worthy of every one's hearty support—every Presbyterian in whom the literary spirit has been developed. The chairman recommends a more flexible Constitution than that suggested by the Assembly, of allowing separate action where it is not convenient for the College authorities to co-operate; and that papers read be placed at once in the custody of the Secretary of the Society. In regard to the Executive Committee it is of opinion that the present Constitution in this respect should be adhered to, for at least another year.

The Society is glad to hear the chairman say, "I have been ploughing the ground for you by collecting notes from some of the old people, which will be of interest when they are woven into a paper."

MONTREAL SECTION.  
The three officers of the Society in Montreal have had conference, and express much hope for the future of the Society there. Both the Montreal Presbytery and Synod of Montreal and Ottawa, have given expression of opinion as to the need and usefulness of such an organization. Dr. Robert Campbell, Dr. John Campbell, and James Croil, Esq., have taken steps toward organizing, by holding a meeting of Session clerks, and thus exciting an interest in the subject before organizing completely. The chairman of the Section expects to have formal organization on a successful basis early next autumn.

KINGSTON SECTION.  
Dr. George Bell, Chairman of the Kingston Section, reports that, on account of ill health and pressing duties, he has not been able to effect the organization of the Section. This is to be regretted, as it is believed that Kingston, being the old civil and ecclesiastical centre of Upper Canada, would be a most fertile field for the cultivation of historical research. The presence of Queen's University and the existence of excellent library accommodation, should not make it difficult to make a good showing in another year.

TORONTO SECTION.  
Dr. William Gregg, in his report, gives an account of the valuable stores gathered together in Knox College Library. The following are among the historical documents:—

1. Seven volumes of Correspondence of the Glasgow Colonial Society, and the original manuscript minutes of the Society, in two volumes.
2. Valuable manuscripts, contributed by Rev. John Burton, Rev. Robert Wallace, and Mrs. McAnany, and others, containing an autobiography of Rev. Wm. Smart.
3. Letters of Mr. McLean, of Brockville; minutes of Dutch Reformed congregation of Brockville, and letters of the late Rev. A. Henderson.
4. Collection of Mr. H. McCullum, of St. Catharines, comprising books, pamphlets, and manuscripts relating to Canadian Presbyterianism.
5. Printed Minutes of Synod and General Assembly.

Dr. Gregg makes the suggestion that it seems to him very desirable "that separate portions of the History of the Presbyterian Church in Canada, or of the different branches of which the General Assembly is composed, should be written by persons specially conversant with these separate portions or branches." The existence of such valuable material in Toronto should encourage the prosecution of much original research. Two years from now the centennial of the organization of Upper Canada will have reached us. If not soon gathered, much of the history of the earlier pioneers will have gone for ever. It is hoped that during this year full organization of the Section will take place, and that many may be enlisted in the work.

WINNIPEG SECTION.  
During the year the Winnipeg Section was regularly organized, and a roll of twenty-six members obtained. Steps were immediately taken to obtain, as soon as possible, a vault in the library of Manitoba College. A meeting was held at the time of the meeting of Synod, for the reading of papers. Three interesting papers were read, one on "The First Presbytery of Manitoba, 1870-75," by the Chairman of the Section; "Presbyterianism in the Thunder Bay District," by Rev. John Pringle, B.A., of Port Arthur; and "The Pioneers of the Presbytery of Calgary," by Rev. A. B. Baird, B.D., of Manitoba College, Winnipeg. These papers will be published by the Section. The Section has already come into possession of a number of valuable documents. Among these are—

Records of first Presbytery of Manitoba 1870-75, and Records of second Presbytery of Manitoba, 1875-1884.  
As illustrating the opportunity of gaining historical collections, even in the newest states of society, it may be mentioned that there has been presented to the Section a copy of the celebrated "Breches" Bible of 1610, and that was given by a settler living in the town of Gladstone, 100 miles west of Winnipeg. The Section is full of hope for its work.

At the close of its first year the outlook for the Society is good. The persistent and intelligent action of those devoted to historical study is relied on, and it is hoped that next year it may be reported that every Section has been fully organized.  
The following are the names of the officers of the Society, elected for the following year:—

President, Rev. Dr. Burns; Vice-Presidents, Dr. McCulloch, Dr. Weir, Professor Campbell, Dr. Aloxat, Dr. Reid, Chief Justice Taylor; Secretary, Dr. Bryce; Treasurer, Jas. Croil, Esq.; Chairmen of Section, Dr. G. Patterson, Dr. Harper, Dr. R. Campbell (Montreal), Dr. Bell, Dr. Gregg, Dr. Bryce.

LEADING IN PRAYER.

THERE is no public duty from which the majority of young people shrink more tremblingly than that of leading in prayer. The very sacredness of the exercise makes it difficult. It is not, perhaps, that we are usually overwhelmed with thoughts of reverence when about to approach the throne of grace, for such thoughts should fill our hearts equally when we follow the leading of others, as well as when we lead ourselves. But there is a feeling that every misplaced word is noted by our companions, and the fear of not being able to continue, often greatly confuses the mind.

A fundamental condition to enable one to overcome this distressing timidity is familiarity with the throne of grace in our individual Christian life. We must learn to know God our Saviour as our dearest personal friend, and to regard prayer as simply gathering about the Father's feet to make known our child-wants. Very closely allied with this there must be an accurate familiarity with the Father's promises, and with the descriptions of His holy and gracious character found in His word. We should diligently memorize such verses as give full expression to the individual desires of our own hearts. We suggest this rule—when in your daily reading of the Bible you meet with a verse which expresses the longing desires of your own heart, stop at once and carefully memorize it. Be sure that you have it word for word, for if you have it only half-memorized the effort to use it in public prayer will confuse rather than assist. Next, use such verses very frequently in your closet prayers, accurately yourself to pray aloud.

It is well, also, to fix in the mind a general order to be followed in prayer. This old order is Scriptural, and a better one cannot be found—adoration, confession, thanksgiving, and petition. We sometimes hear it flippantly inquired, "What is the use of waiting to tell God what He is? Why not proceed at once to tell Him what you want?" But would you go into the presence of any distinguished person to make a special request? would you even present such a request to father or mother without addressing them in a respectful manner? Do not understand us to recommend a long theological discourse on the attributes of God. That which is most proper is a simple, Scriptural form of address, such as you will find in nearly all the Bible prayers. Take, for example, the prayer of Jacob (Gen. xxxii, 9-12). There he addresses the Lord as the God of his father Abraham, and the God of his father Isaac, the Lord who said to him, "Return unto thy country," etc. This form of address breathes forth the spirit of child-like trust and lowly reverence. This spirit is also expressed by the preface to the Lord's Prayer, "Our Father, who art in heaven," than which no better introduction to our prayers can be found. Also store in the mind verses which will assist you in every part of the Prayer—confession (see, for example, Dan. ix, 3-10; Psa. cxxx, 3, 4), thanksgiving (see Psalms ciii-cvii), petition, in which the Psalms and Epistles are especially helpful. Make yourself familiar with many Bible texts touching these general subjects, and use them daily aloud in your secret prayers.

But it is sometimes said that it is one thing to offer your own desires in the closet, and a very different thing to present the wants of others in the prayer-meeting. Right here is where the failure often springs up. Many aim to present the wants of others in the meeting rather than our own wants. But, the truest prayer, that which gathers the thoughts of all who may be present into one channel and leads them most closely to the throne, is that in which the leader voices the deep-felt wants of his own soul. The prayer which does not spring from his own deep sense of want is an abomination in the eyes of Him who searches the heart. It also fails to draw forth and express the devotion and desires of others who are seeking to follow in the sacred exercise. There are, of course, petitions which belong to the closet alone. We should study the fitness of things in our public prayers. We should enter into the great burden of desire resting upon the assembled company. But let us shut out all thought of our companions as mere auditors, remembering that they are fellow-supplicants, pleading for mercy, and that it is when we most truly present the wants of our own hearts that we most perfectly voice their devotions and desires. As Emily Huntington Miller says:—

"It is this attempt at praying for others which bewilders and overwhelms the young Christian. He forgets that he has only to go forward himself, and the others will follow; to present his own petition, and let it draw the hearts of others after it. We who kneel together are a body of supplicants with many common needs, coming to a Father to whom we are under common obligations, to claim common promises. We are all sinners saved by grace; we all have occasion for thanksgiving and for confession; we all have need of divine help. If with simplicity and directness you come to God for yourself, it is not uncertain to carry with you the others. Alas! the others. Therefore, the truest way for a young Christian to lead in prayer is to forget all about leading, and pray simply for his own case."—*Young Christian*.

ARE YOU DOING YOUR PART?

You have a part to do in life. Are you doing it? These elements which form your body have been brought together for a purpose. There is not one of the atoms which make up your material frame which could not be of use somewhere else in the universe. They have been wrought into flesh and blood into muscle and nerve for your use. They have been loaned to you. You hold them in trust. Are you making good use of them? Are you putting this borrowed capital to a better use than a dog or a horse would put it to? You are a human being, with a human soul and a human opportunity. Are you doing your part?

What are you doing your part? Just where you are? A man's first opportunity in life is in the sphere in which he is born. Nature launched him here before him. It is a poor little wail that does not find any other bark to take it in tow. The place for a human being to do his part is just in that place where nature has started it. Are you born for a part? Be sure that a part is born for you. Begin where you find yourself. Your life has not merely been made to absorb it, it is made to radiate. You have a part to do and a part to be. What you do will depend somewhat on what you are, and what you are will depend somewhat on what you do.

Are you doing your part in the church? There is one part at least that you can fill. You can support it by your presence. It should be to you a source of inspiration. It is one of the channels through which you may work. It opens your life on its universal side. It binds you with the past, and takes toll of your life for the future. Are you doing your part in the church to make it a live, active influence for humanity, of are you turning over the personal influence which belongs to you to the minister, the sexton and the choir, content to pay your pew rent two months after it is due?

Are you doing your part in the great work of humanity? Not are you doing somebody's else part, but are you doing your own? Society is a great organism. The perfection of the whole depends on the perfection of the parts: Are you a hindrance, or are you a help, a blessing or a curse to the world in which you live? Are you one of those whose self-indulgence adds to the world's sorrow, or are you doing something to lighten the world's pain?

Do you ask what your part is? Be sure if you seek it you will find it. The life that seeks some object of interest, labour, duty, love, outside of itself, can never fail to find it. To do your part is to live your part. There is no way in which your life can better be fulfilled than in doing the duties which throng around you.—*Northern Christian Advertiser*.

All believers receive of Christ's fulness; the greatest saints cannot live without Him, the weakest saint may live by Him.—*Henry*.

Mission Work.

NOTES FROM INDIA.

[The Editor of the Presbyterian Review.]  
SIR.—From India I learn that two of our first college class have succeeded in passing the F.A. examination of Calcutta University, equal to the second year examination of Toronto University. The two who have passed were sent to us by the Maharajah, of Dhar, when first we opened the college, showing that he was not afraid of the Christian training they were to receive in the Mission College. They have not come out as the professed followers of Christ, but one of them has frequently expressed his warm appreciation of Christianity publicly, and in going back to occupy important positions in the State will be found favourably disposed towards all Christian efforts as a Mission may put forth there—even if he may not go further. But from what I know of him, I shall be very much disappointed if the seed sown does not bear much more decided Christian fruit. Would that we could only have carried him through his entire university course! I only hope he may not, for the balance of his course go to some Government college under an infidel principal and so have the good influences in a measure counteracted.

Mr. Channukam, our faithful Christian headmaster in the high school at Indore, has been visiting Bombay in his holidays, and writes: "They (the Christians in Bombay) are doing a splendid work. They have lately arranged for street preaching and discussion in English. I have been taking part in them, and am more fully convinced of the importance of the educational missionary work when followed in the true spirit."  
J. WILKIE.

P.S.—The staff are all very well. Mr. and Mrs. Campbell are at Chakrata, a hill station. Miss Dr. Beatty reports more cases in the month of May than in any similar period since their work began—1595 in all for the month.  
TORONTO, July 5, 1889.

THE RESULT IN FIJI.

When the German scientist, Baron von Sigmund, visited Fiji some time ago, he had an unusual opportunity of seeing the natives, and of observing the results of the various men he came in contact with, as to the cause of the unquestionable changes he saw in the Fijians, he came to a missionary to ask some questions. Himself a Roman Catholic, he thus expressed his mind: "I must say that the change which has come over these islands is wonderful; no candid man can deny it. What I want to get at is, How did it come about? I have spoken to some of the Government officials about it, and they ascribe it to the influence of the Government upon them." "Yes," replied the missionary; "but how do they account for the fact that the change was there before there was any settled government?" "That is true," he replied. Then he added, "I asked some of the traders, and they attribute it to the influence of trade upon them." "Yes," returned the missionary; "but how do they account for the change that existed before the traders dared to settle there?" "Well," he said, "I have come to you as a missionary, and I want you to tell me how you account for it." This was the reply: "I cannot account for the change that has taken place, except in one way. If it has struck you so forcibly, Baron, how has it struck me? You have seen this only as a visitor; I have seen it for years, and have seen it going on. I can only account for it in one way—I believe in God, and I account for it by the influence of the Holy Ghost." And he, though a Roman Catholic and a foreigner, bowed his head reverently, and said, "So do I." That is the only way it can be accounted for. It strikes foreigners and travellers strongly; but it strikes the missionaries more strongly still who have been on the ground, and seen the changes wrought before their eyes, that, without admitting the supernatural factor, in missions, the transformations cannot be accounted for. No human philosophy is adequate to explain them.—*Free Church of Scotland Monthly*.

MISSIONARY LIFE IN INDIA.

In the *London Christian* we find the following pertinent testimony to the simplicity of life and devotion to work on the part of missionaries in India. The writer is Mrs. Helen C. Mackenzie, who evidently knows whereof she affirms. She says:—  
"During more than thirty years my husband (Gen. Colin Mackenzie) and I were intimately acquainted with missionaries of every denomination in Bengal, the Punjab, the Dekkan, Bombay, and Madras Presidencies. We have stayed in their houses, lived close to them for many months, have known the

details of their expenditure, and I can bear unqualified testimony to their self-denying economy, and simplicity of living, and to the riches of their liberality to the poor in times of famine.

"Nothing can be more unjust or unfounded than to charge them with 'self-indulgence,' 'luxury,' 'worldliness' of any kind. The 'gulf' between them and the 'sation people' is the gulf between the Church and the world. Men like Dr. Duff, or Mr. Hislop, of Nagpur, may occasionally be sought after by high officials for their knowledge or their gifts, but very few civil or military officers, and still fewer ladies, ever visit a missionary's family, unless they are one with them in the faith. Missionaries are not 'in society.' They have neither time nor inclination to be so. I never met a missionary at Government House. I never heard of one staying with a Governor, except Mrs. Ingalls, of the Burmah Mission, with Lord and Lady Lawrence.

"At the same time their own houses were always open to any who seek their society, their hospitality generally taking the form of evening tea.

"They were universally respected by the natives who knew them; and by all but those Europeans who keep aloof from them.

"I have not spoken of the real hardships they endure in teaching, bazaar preaching in the hot winds, and in itinerating often on foot. As one instance, all the Basel missionaries engaged in the revival among the Jutias in 1870-71 were invalided from the hardships they went through."

ANOTHER AFRICAN HERO.

THE heroes are not all recognized by men. Some do great things out of sight, and the world is long in discerning them. The following paragraph describes a man evidently of heroic mould, though it is not wise to make comparisons to the disparagement of such men as Livingstone and Stanley: "Rev. James Scott, Free Church missionary of Natal, speaking in Edinburgh lately, declared that the greatest African hero, surpassing Stanley and even Livingstone, is Mr. Alexander M. Mackay, of the Church Missionary Society, who thirteen years since was sent to the interior of Africa to evangelize the interior of Africa, and who, after a long and arduous journey, had just returned to the coast with his own hands."

EDUCATIONAL MISSIONS.

WRITING on this topic in the *London Christian*, of the 24th ult., Mr. Eugene Stock says: "We believe that to gather boys of the upper classes into good schools, where they will not only be taught the way of salvation but also come under the personal influence of the missionary, is the best means of winning them for Christ; and we believe that, as a matter of experience, it has proved by far the most successful way. Those who differ from us on this subject may say our method is not a good one, but they should not say, as they sometimes do, that we care more for education than for the salvation of souls. Possibly there may be here and there in India a Mission High School where the one grand object is not avowed or aimed at as fearlessly as it ought to be. If this be so, I and my colleagues will be the first to condemn it."

We note with pleasure that a small Sabbath school in the backwoods of Ontario can reach out a long arm to bring cheer to a widow's heart, and assist her in educating two of her girls. The school to which we refer is at the Ridge North Hastings. Five years ago, under the superintendence of Mrs. Miller, the school began a "Mission Aid" collection, and it was decided to send the first five dollars to Indore to Miss Macgregor. This sum was applied to the education of two needy girls. On Sabbath, June 23rd, a letter was read from Miss Sinclair of the Indore Mission, enclosing photographs of the girls and giving some interesting particulars of herself and the girls. She says:—"I am studying a very difficult language, Marathi. At the end of the year I will only be able to compose very simple sentences. I trust you will pray for me that I may be given utterance. I expect to have the supervision of a Marhatta girl's school in Indore city, also Zenana visitation. I am now regularly visiting a Marhatta Zenana in the city, and teaching the women some knitting and English. A native Christian woman goes with me. I sing a hymn, then Susabai prays. Before I left home Mr. Miller came to say good-bye, and told me of two girls whom your Sabbath school keeps at a boarding school, so I am happy to be able to tell you about them. The mother is a widow, Susabai, my companion in Zenana work. The girls are nice bright girls, both good singers, and the youngest especially is very good-looking."