

acteristics of Christianity at the present day, may I ask? Is it not individual isolation rather, church standing off from church, brother from brother, the ministers of one denomination looking down upon those of another, and considering them not "gentlemen" enough to be associated with? As I read the Bible, the religion of Jesus Christ commands tender and considerate treatment of the poor and the unfortunate, without any of that insulting patronizing pity, often not far removed from contempt, and which many a proud spirit would rather die than receive. The Bible, as far as I can understand, frowns down all acceptance of persons. It teaches the brotherhood and the oneness of all believers in Christ. Where will you find gold and worldly dignity more efficacious "oilers of tongues and finger-joints" than in some Christian congregations, and with some so-called ministers of Jesus Christ? I venture to say that if Christ Himself were to come to this city, and how do we know He never does come, in the body too, though unknown to us, and to enter some of our churches, if his coat were pretty seedy, and He had altogether the air of one who had not got on very well in the world, He would almost to a certainty be treated to one of that centre row of seats so kindly and considerately placed for the convenience of the godly poor in some of our fashionable churches and would meet with but scant courtesy even there. I read in the Bible exhortations against worldly ambition and self-seeking. Are those injunctions carried out, Mr. Editor? Is the vulgar ambition of striving to get before other people, and of making other people feel their inferiority, an altogether unknown trait in the character of Christian churches, and even of some Christian ministers? We express regret and surprise that the Pope should have usurped such authority over his brethren—at first his equals. Is the very same spirit that led to these results wanting among ourselves? Are country ministers, and others, who have not been so successful as some we know, treated with all the respect they deserve, or are they made to feel that they must just expect the same treatment from church members and church ministers too, as from men of the world? Men of the world can't understand why these men should have sacrificed good prospects and taken up with poverty, and, in many cases, with contempt; but church members should be able to do so, and not constantly act on the ungenerous principle that to him who hath shall be given until he have overflowing abundance, and from him who hath not shall be taken even what he seemeth to have. Mr. Editor, though I am not a sceptic, nor a condoner of scepticism, I can yet strongly sympathize with sceptics when they are earnest and perplexed.

A. K. BRIGHT.

HOME MISSIONS.

MR. EDITOR,—I daresay you are about tired of articles on the "Home Mission Indebtedness," but hope you will excuse me, an old subscriber, and a Canadian Presbyterian of nearly fifty years standing, for writing a few lines on the subject. I say fearlessly, to begin, that I don't think our people as a body, are to blame for the present state of the mission. Believing firmly in the injunction of our Lord with regard to things temporal as well as spiritual, "Ask and it shall be given you," my conviction is that in many cases that has not been carried out. Presbyteries ought not to request but to *require* annual returns from every minister and his representative elder of their diligence in the matter of the collections ordered by the Assembly. It is all nonsense to suppose that the people will come and contribute without being asked, and every minister ought to state whether he announced the collections as ordered by the Assembly, and where he did so, and what were the results. Of course when there are congregational missionary associations this is not required, but still every minister ought to explain, as soon after the Assembly's annual meeting as possible, the requirements of the Church, and the collections agreed upon, and their objects. The Committees should not run so recklessly into debt as they have done hitherto, but take care that income and expenditure approximate as closely as possible. I have, many a time, gone round with ministers asking help for various schemes, and very seldom met with refusals; and there are very few men, I believe, so mean and churlish as to refuse lady collectors engaged in a good cause. Some people talk about the delicacy of their feelings, and very few people like to beg for money, but let them put *duty* before delicacy,

and they will find it the best way. Trusting that under God's good hand the Home Mission will soon be clear of debt.

CANADIAN PRESBYTERIAN.

December 17th, 1879.

P.S.—I should like to see a column in our statistical schedule of "Debt for Building Purposes," as I hold that there is great extravagance in our Church under this head.

THE MISSION FIELD.

Madagascar.—The missionaries in Madagascar made the first translation of the Bible in Malagasy, in 1835. In the rising against Christianity which followed, and which resulted in driving the missionaries from the country, nearly all these Bibles were destroyed; but some were buried, and thus preserved until the missionaries were permitted to return and resume their duties. This Bible is now being revised. The work has been going on two years, and is participated in by three missionaries of the London, one of the Propagation of the Gospel, one of the Quaker, and two of the Norwegian, Missionary Societies.—A missionary relates the following incident. One Sunday he preached from the text, Gen. xxviii. 22, "And of all that Thou shalt give unto me, I will surely give a tenth unto Thee." At the close of the service one of his hearers, named Tobaccowell came forward and said: "Me plant big corn-field next week. Me make it ten pieces; plant all, then one piece be the Lord's corn." He did so; the part of the field to be devoted to the Lord was ploughed and planted with great care. But when the time for hoeing had arrived, our neighbour hoed his own corn, but did not find it convenient to hoe the Lord's. As the season advanced the Lord's corn, uncultivated and dwarfed, and Tobaccowell's tall, well-hoed, and thrifty, produced a strong and striking contrast. The Missionary says the sight of that corn-field has been a life-long lesson to him, and whenever he finds himself more devoted to his own personal interests than to the glory of God, he says to himself, "I am neglecting the Lord's corn."

India.—The South India Missionary Conference did not approve of surrendering anything to caste. It adopted a resolution declaring that Hindoo caste "is diametrically opposed to the Christian doctrine of the oneness of human nature and the brotherhood of all true Christians, and that it is the duty of all missionaries and Churches to require its entire renunciation, with all its outward manifestations, by all who desire to enter the Church of Christ."—In 1846 Father Gossner, of Berlin, Germany, sent out six missionaries to the Kols, of Nagpore, India. In three years four of the six had died, and the two men worked on alone, yet without any sign of spiritual success, though the natives had come to show themselves very plainly. They persevered, and in the fifth year there were indications of religious awakening, and eleven converts were baptised. The next year there were nineteen more, then the conversions were counted by hundreds, and now there are forty thousand Christians among these natives of Nagpore.—The Free Church of Scotland proposes to raise a Jubilee Fund of \$100,000 in six-penny subscriptions, to mark the semi-centennial of its mission work. It was in 1829 that Dr. Duff went as the first missionary of that Church to India. His ship was wrecked upon an uninhabited island, thirty miles from Cape Town. No life was sacrificed, but Mr. and Mrs. Duff lost their effects, including 800 valuable books. Proceeding on their way in another vessel, they were dashed ashore in a cyclone at the mouth of the Ganges, thus having a decidedly rough introduction to their work.—Rev. John Ross of the United Presbyterian Church of Scotland, has now translated about half the New Testament into the Korean language. The Korean peninsula, northeast of China, is supposed to contain a population of twelve or fifteen millions, and thus far they have had no portion of the Bible in their own tongue. Until lately the country has been closed against foreigners, but the Japanese have now forced them to open one of their ports.

Africa.—There is now an unbroken chain of communication by steam from England to the northern end of Lake Nyassa in Central Africa, excepting seventy miles of the Murchison Cataracts in the Shire River; and it is ascertained that Lakes Nyassa and Tanganyika are but 130 miles apart, instead of 250.—Sir Garnet Wolseley's letter to Bishop Schroeder in regard to excluding missionaries from Zululand does not at all dispel the fears of the missionaries. The

letter makes it quite plain that the various chiefs have the power to exclude the missionaries altogether from their respective districts if they choose. Formerly it was only necessary to get permission from the king to settle in any part of Zululand. Now there are thirteen independent chiefs having jurisdiction.—Last year the Church Missionary Society completed the transfer of all the congregations in Sierra Leone, Africa, to the native Church of that colony, with one exception, that of Sherbro, which is expected to be transferred shortly. The Native Church is almost self-supporting, the Society granting only \$1,500 a year to it. The Native Church has fifteen congregations, fourteen clergymen, and 4,874 communicants. The number of native Christian adherents is about 14,000 and there are thirty-eight schools, with 4,037 scholars. The Society supports stations at Sierra Leone and Port Lokkoh for Mohammedans, and has in charge the higher education of the colony. The missionaries report that they have access to the Mohammedans and have under instruction some earnest inquirers. Much is hoped for from the mission at Port Lokkoh among the Timnes, who are a peaceable, rather indolent people, holding somewhat loosely to a religion which is a mixture of Mohammedanism and heathenism. They come to the church when they are invited and always listen. Some of them have begun to observe the Sabbath.—The Friends have been of late displaying considerable activity in foreign mission work. Within the year they have done much in South Africa; they have a number of societies in Madagascar; they have labourers in India and Syria; and now we hear of Mr. Hensen in Denmark organizing the scattered Friends there into regular meetings.—"All the ends of the earth shall fear Him." Two things have been impressed upon us by the recent meetings at Syracuse and Chicago. One is the duty of getting down our atlases and familiarizing ourselves with Africa, and the other is the rapidity with which the ends of the earth are being reached, and instructed in the Gospel. The progress which has been made within five years in Africa, and elsewhere, is marvellous. We cannot afford not to keep ourselves posted regarding it. Nor may we forget in our close attention to our daily personal duties the broader reach of our religion and its need of our interest and prayers. Ought we not, also, to ask ourselves if Christianity means to us as individuals as much as it should? They who live nearest the Saviour are the ones whose prayers tell most for the world. (*Congregationalist*.)—Discouraging reports have recently come from the Nyanza Mission in Africa. Hostile influences at work on the mind of King Mtesa have put him in an attitude of antagonism to the missionaries. He has accused them of complicity with an invasion of his territory by the Egyptians. Two of their number have gone to Egypt to disprove these charges, and the position of the three who are left at Mtesa's court is very embarrassing and dangerous.

WHEN we are out of sympathy with the young, then I think our work in this world is over. That is a sign that the heart has begun to wither—and that is a dreadful kind of old age.—*George Macdonald*.

LET the Sunday school be made more truly the church-at-school. There is no other form of the church's organization which possesses such advantages for getting at "the masses." Double its teaching force, if not in quantity at least in quality. Emphasize the necessity for consummately trained as well as thoroughly consecrated teachers. Teach the school to realize that it stands, or ought to stand, four-square, facing modern society on every side, with windows looking out upon every phase of the world's life, and open doors inviting to wayfarers from every highway and every by-way of life. Make the Sunday school the mother of Christian patriotism, the mother of all manner of religious, moral, social reforms. Identify it with the church itself. Awaken in it, and educate, the missionary spirit. Get the school out of the ruts of childishness; keep it clear of cant; appeal to the highest motives; strike for the deepest—they are the mightiest—springs of personal character and life; avoid the fantastic and the fanciful in Bible interpretation, and cause that nothing else in the world shall seem so reasonable, so supremely satisfying to mind and heart, as the revealed Word. Even our own country is threatened with socialism in some of its worst forms; but the church, the Sunday school and the day school, might—let them be such as they should be—kill socialism at the root.—*Advance*.