

Pastor and People.

EVENING PRAYER IN WESTMINSTER ABBEY.

So deep the hush we cannot even hear
The heart throbs of the city. All is still
As if we feared to waken those who sleep
Here in the House of Rest for the great dead.
The soft caressing light comes warmly in
And makes the marble faces flush like life.
And seems to waken even those who sleep.
Bidding them live again. They are alive!
We feel the presences of living men,
Chaucer and Browning, poet, sire and son,
Addison, Tennyson the well-beloved,
H Handel and Livingstone—they all are here,
Whose voices grow not silent with the years.
But join us in the great Magnificat
And in their songs do magnify the Lord,
Who hath put down the mighty from their seat
And hath exalted them of low degree.

It cannot be the white-robed choir alone
Which thrills with triumph the Apostles' Creed,
But surely the departed swell the song
The Holy Catholic Church throughout the world
Is represented here; and we and they,
The Church below and glorious Church above,
United to worship Christ upon the throne,
And sing our Alleluia unto Him
Who has redeemed our souls and made them His.
Whose royal gift is everlasting life.

—*Marianne Farnham.*

Written for THE CANADA PRESBYTERIAN.

MADAGASCAR'S TROUBLES.

BY J. S.

The victory of Christianity, both in individuals and territories, is seldom attained without repeated conflicts. This statement is the result of both experience and observation. We cannot read the history of the Christian Church, in any of its ages, without being impressed by the words of Jesus: "In the world ye shall have tribulation." Madagascar and its martyrs, is a subject which, some years ago, in the memory of some of us, drew forth the sympathy of the Christian world. But happily, the dark days of the persecution and martyrdom of Christians passed away and Christianity was again encouraged and fostered. Yet Madagascar's troubles have not ended; for now she is subjected to terrible trials forced upon her at the point of the bayonet! Is it not possible that there may be at the back of France's actions an additional cause working darkly and stealthily as a propelling power? Romanism is acknowledged, professed and subsidized in France where the power of that church is still strong. It is true, what may be termed its religious influences, as a moral power, is but little felt in the hearts of the people, but, though spiritual life may be lacking, Jesuitical intrigue has the character of being a never-dying political force. The Vatican's dictates, too, are felt, enforced and obeyed by the men, and especially the women who influence the members of the French legislature. Rome has lost its nature, its boasted *semper cadem*, if it can let peaceably fall from her grasp a prize of such rich promise as is the island of Madagascar. She had gladly received the missionaries of the gospel of peace and salvation from England, and their labors have been abundantly blessed. Now France, a neighbor to England, only twenty-one miles distant, and claiming to possess the highest culture and refinement, sends messengers with engines of war and destruction to a people who were daily becoming happier from their queen down, and rejoicing in gospel light. The hearts of all true Christians, especially of those who have been interested in the progress of mission work in that island, almost from infancy, must beat with the warmest sympathy with those of the brotherhood of Christians in that distant land. Truly at a great price have they obtained their religious freedom. Christian missions were established in Madagascar in 1818 by men sent there by the London Missionary Society. Now, there are affiliated with that society nine hundred and nine congregational churches, with a school connected with each church. There is also a college for the training of evangelists and

pastors with thirty-one students. The churches are ministered to by eight hundred and twenty-eight ordained native pastors aided by three thousand four hundred and ninety-five native preachers. This shows that many of the converts become mission laborers. Congregational churches there are now extremely anxious in view of the claims and warlike actions of France.

It is difficult for them to see what right that nation has, or imagines it has, to send war vessels and troops to attack a peace-loving and, in so far as its civilization goes, Christian people. In some way, what is called a protectorate is claimed by France. This position seems to have been agreed to by some European powers, but without any regard for or the consent of Madagascar, which asks for no protection. Is this the kind of care France was expected to exercise towards its weak ward? Christian influences and a Christian government, as we understand the term, may not be, and should not be favorable to the consumption or the free and liberal importation of French alcoholic vile concoctions as articles included in their trade. But are the French on this account justified in imitating one of the worst actions performed under the British flag when opium was forced upon China. The Malagasy, therefore, in Rome's view, must be subdued and made ready by French instrumentality for sacerdotal emissaries from the Tiber. They may, indeed, be even now tolerated there, but they are never content with toleration nor equality in any land while there is the remotest possibility of their attainment of dominant control, state patronage and support. France is seldom fortunate in any of her foreign, aggressive enterprises, ever endeavoring to rule as with a rod of iron. She has power, nevertheless, to materially weaken, obstruct and retard, in some degree, Christian civilization, especially in a comparatively weak and new country like Madagascar. Instigated and encouraged by Rome, her ecclesiastical instincts would lead her to check and, if possible, to crush out such heresy as Christian liberty and independence of thought and action have ever given birth to in all parts of the world in which they have obtained a foothold.

Maitland, N.S.

THE BIBLE INSTITUTE CHICAGO.

A ministerial conference for Bible study was held at the Bible Institute Chicago (Mr. Moody's) which was most successful as to the number attending (over 50), among these three missionaries from the foreign field, and as to the great interest those who attended took in the work during the four weeks of the Session—April 2nd to April 27th. The Institute as many know is for the training of young men and women for mission work in the home and foreign mission field. These students are gathered there from the United States, Canada (several from Toronto and other parts of Ontario), Europe, Asia, Australia and New Zealand. At the Institute Monday is rest day, as on Sabbath nearly all are engaged in some mission work in various parts of the city, at the prison, and in open air meetings. On the five remaining days of the week the students receive lectures two hours, and are engaged in studies and mission work in the afternoon and evenings. Many of the students almost maintain themselves by their services as waiters in the dining-room who are engaged five hours a day with one day off. These require to go out to mission work three nights in the week. This work is reported on weekly in writing, and once a month oral reports are called for in the lecture hall.

During the conference lectures were delivered five hours daily 9 to 12 and 2 to 4. The 9 to 10 hour of the first Tuesday of the month is devotional. Principal Torrey lectured in the forenoon on Bible study, its advantages and the various methods, recommending the study of the books of the Bible in chronological order and also con-

secutively as in our English Bible. Further there should be biographical and historical study, also topical and doctrinal, following these through a particular book, and again through the whole Bible, and a similar study of words. Only by combining all these methods could the best results be got. But the first requisite for Bible study is that the student be born again, be a child of God, and be guided by the Holy Spirit. All educational advantages will be most helpful, but without this requisite the teachings of the Word of God cannot be understood and received. Then followed lectures on the doctrines of the Christian Religion in which the texts were cited and the doctrine derived from them stated. Special attention was given to the personality and work of the Holy Spirit.

In the afternoon the Principal lectured on the first Epistle of John, analytically going over each verse carefully, and asking all the points in the verse. After these had been recited by a student, the question was asked. Is there anything else in the verse? Has anything been given that is not in this verse? Thus the Epistle was treated up to chapter iii. 2. Then the synthesis of the whole Epistle was taken up and the teaching of the Epistle found on such points as God the Father, His names, titles attributes, the new birth, its necessity, author, nature. Believers, what they are, what they do, what they have, what they know, etc., etc.

Professor White at 9 o'clock on three Tuesdays lectured upon "Prayer." The other mornings with crayons, and on large sheets of paper, he gave clear, interesting, instructive and impressive lectures on Jeremiah, his times, the political situation from time to time through the book, his relation to the kings, against whom he prophesied, his character, his personal history, etc. Thus the writings of the weeping prophet, about which many know so little, seemed to become the most interesting, instructive and attractive of the Old Testament Scriptures.

At 10 o'clock Prof. White lectured upon the Acts of the Apostles. A plan of the whole book with its 28 chapters was quickly put on paper. Each chapter space was filled in with the name of the chapter taken from something in it, thus: 1. Ascension. 2. Pentecost. 3. Beautiful Gate, etc. Acts i. 8 was found to be the key to the situation. The word "Witness" was printed under, extending from chapter i. to xxviii., and Jerusalem, Judea, Samaria, the uttermost parts of the earth under their respective chapters. A heavy line was drawn between chapter xii and xiii, dividing the Book into its two parts. In a space below these, two divisions were written. Peter to the Jews and also to the Gentiles, in the other, Paul to the Gentiles but first to the Jews.

In another space below i. to vi., Jewish Period; vi. to xii., Transition Period; xii. to xxviii., Gentile Period; i. to xii., Home Missions; xii. to xxviii., Foreign Missions; xii. to xx., Paul at Liberty; xxi. to xxviii., Paul in Bonds.

Farther the place of the missionary journeys and the Epistles was shown. With this plan before the class, a clear idea of the contents of the Book was obtained. This in whole or part was reproduced from time to time during the month.

In his plan for chapter study there were 19 divisions with sub-divisions. Some of these were:—1. Past and present (experience and knowledge); 2. Result of first reading aloud; 3. Name of chapter; 4. Authorized and revised versions; 5. Five facts, 1, 2, 3, 4, 5; 6. Condensation (as if to be telegraphed); 7. Results of study (a) as to belief, (b) as to Practice. Thus eleven chapters were dealt with.

In the afternoon Prof. White gave most interesting illustrated lectures upon the Gospel of John. (Key, verses xx. 30-31.) With crayon he showed the relation of this to the other Gospels, and these to the Old and New Testament Scriptures. There was as in all cases the Book plan of the chapters. From Christ's address chapter he was led

to deal with the Testimony to Christ under the following heads: 1. John the Baptist; 2. Mighty works; 3. The Father; 4. Jesus Christ Himself; 5. Other witness of individuals; 6. The Holy Spirit in the Gospel and particularly in the Acts. Then followed lectures on Isaiah, the Minor Prophets, and the Epistles to Ephesians, Colossians, Philippians, Hebrews, Romans.

With such studies the four weeks passed away all too quickly, but the ministers felt that they had received much new light on the Old and New Testament Scriptures, and new stimulus to further study. They also had the opportunity of seeing and taking part in all kinds of Mission work. A most important feature of the Institute is the music which is largely used. Careful instruction is given in elementary and advanced notation, in vocal and instrumental music and in harmony.

Thus the students at the Institution receive most valuable instruction in the English Bible, how to study it, and how to use it; and in all kinds of Christian work.

To Theological students a few months residence, either before, during or at the close of their course, would be most helpful in better fitting them for the work of the Gospel ministry.

LADY HENRY SOMERSET.

Lady Henry Somerset shares with Lady Carlisle the honour of leading the English women in their crusade against the iniquities of modern life. In less than a dozen years Lady Somerset has evolved from a lady of fashion, gaiety, and pleasure, to an earnest, self-denying, enthusiastic philanthropist.

Through the darkness of a widowhood worse than that caused by death, through the orphanhood of a soul that groped in the gloom for a Father God, Lady Henry has come out into light and peace, and while the sorrows of the past have tinged her mobile features with melancholy when in repose; the joy of the newer and better life shines out in kindly word to the despairing and in helpful hand to the weary. Her new found life was to her a patent of higher nobility. Browning's lines fit her: Where is the use of the lip's red charm The heaven of hair, the pride of the brow, And the blood that blues the inside arm— Unless we turn, as the soul knows how, The earthly gift to an end divine? A lady of clay is as good, I trow.

As journalist, editor, administrator, president of Executive Board, and platform orator, she is doing splendid service. In the latter capacity she easily takes her place among the best half-dozen women speaking now before the British public, perhaps even among the first two. As head of the British Women's Temperance Association she wields an immense influence, always on the side of right and truth.—*Great Thought*

GAIN IN SYSTEMATIC GIVING.

It will create an interest in the prosperity and happiness of mankind.

It will put us into active sympathy with every work conducive to this end.

It will strengthen faith in the ultimate triumph of Christ's kingdom.

It will call forth more earnest prayer for Christ's cause.

It will help us to realize "we are co-workers with God" in the evangelization of the world.

It will bring joy to the heart in seeing the work of God prosper.

It will bring blessings to the soul in the life, and abundant rewards in the life to come.—*Selected.*

Religious Herald. Recollections of past failures may be painful but they are a blessing in that they put us on our guard against making similar mistakes in the future.