

## THE CANADA PRESBYTERIAN

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## The Canada Presbyterian

WEDNESDAY, MAY 17TH, 1893.

Dr. Langtry may be surprised to learn that arrangements are being made for the meeting of our General Assembly in Brantford next month. So far as we know his lecture will not materially affect the meeting of the Supreme Court.

Conducting anniversary services at Birmingham a short time ago, Dr. Parker read his text, and then asked if it had been heard by everybody in the building. Cries of "No" came from the other end of the church, and the doctor repeated the text in a voice that made the farthest off man hear without the slightest difficulty. No more useful innovation was ever introduced in public worship.

Judging from the reports and criticisms we see in the British journals, of the May meetings in England, dullness seems to be considered an unpardonable sin on the other side of the Atlantic. The public and press have little patience with a dull sermon, or a dull speech, or a dull man. Over here we like dullness so well that we often call it dignity. They do things differently in England.

The British Weekly says the Vice President of the Baptist Union of England has inherited some humour, but the President is "intensely grave and was not observed to smile once during Monday's proceedings." Perhaps the worthy man saw or heard nothing to smile at. Anyway one day was not a long time to go without smiling. Over here we could easily find a moderator who could preside over his court for ten days and never smile.

Two Synods and part of a third are in the Province of Ontario. Each Synod has a Committee on Temperance composed of men who represent the opinion of the Church on the temperance question. It is highly desirable that these committees should come to the front and do some good work next autumn when the plebiscite campaign opens. The surest way to keep bogus temperance men in the rear is for real temperance men to come to the front.

Principal Caven, Prof. McLaren, Dr. Reid, Principal Grant and other well known Presbyters were not at the meeting of the Synod of Toronto and Kingston last week. Of course the Synod got on without them, but would have been a better court with them. It is easy to rail against leadership, but an emergency may arise at any Synod or Assembly meeting when a word from a wise leader may save a world of trouble. Dr. Wardrope, Dr. Smith and Dr. Gregg gently applied the brakes at one critical point and stopped what might have caused serious trouble in many a congregation.

One of the very best appearances in the Synod of Toronto and Kingston was made by Mr. R. S. Gourlay, Convener of the Committee on Systematic Benevolence. The report was an admirable one and was presented by the Convener in that clear, crisp style that comes so easy to a first class business man, but which is so difficult for a professional talker to acquire. Mr. Gourlay has given much attention to his work and has Church finances at his finger ends. He takes high Scriptural grounds on the question of giving and will no doubt do good work for his Synod. There are few things that would do the Church more

good than for a large number of business men of Mr. Gourlay's ability to take a hand at raising money.

There were no middle-aged men and perhaps no old ones at the meeting of the Synod of Toronto and Kingston who can remember when Dr. Torrance was not a prominent figure in Guelph Presbyterianism. The Doctor's many friends were glad to see him looking so well after his late illness, and no doubt noticed that he prepared the grist for the Synodical mill with all his old-time quiet efficacy. As secretary of a business committee Dr. Torrance is simply peerless. With Dr. Torrance to prepare the grist, a good-natured brother like the Moderator to put it into the hopper and Dr. Gray to keep a record of it after it was ground, the Synod had a set of officers that it would be hard to match. Even Dr. Langtry would have admitted that the part of the court on the platform was made well.

Everybody was glad to see Mr. Houston unanimously elected Moderator of the metropolitan Synod last week. In addition to his high personal qualifications for the position he possesses the merit of being one of the few ministers from the eastern part of the Synod that attends its meetings regularly. Like all Irish ministers the pastor of Cooke's Church, Kingston, likes the atmosphere of a church court; and the Synod reciprocated by putting him in the chair. It is unnecessary to say that the chief characteristic of his reign was supreme good nature. He did not say "Order" even once. It is well that there are men who like church courts. An ever increasing number, we fear, like Donald Fraser, attend them simply as a matter of duty; and some brethren scarcely ever attend them at all.

Every Presbyterian in Canada must be grateful to know that our Theological Colleges have had an unusually good year. In proportion to the amount of money expended on them, the colleges of our Church do more and better work than the Theological Seminaries of any Presbyterian Church in the world. The annual income of Knox College has never reached twenty thousand dollars. The annual income of Princeton Seminary is over seventy thousand. Montreal College expends annually about thirteen thousand dollars. Union Seminary, New York, over seventy thousand. The annual expenditure in every department in Queen's University, is twenty thousand dollars less than the annual expenditure in the Theological seminaries of Princeton or Union. In educational matters, our Church is a pronounced economist. There is no economy in criticism though, if a student does not preach well.

## THE UBIQUITY OF MISSIONS

Gentle reader, spread before yourself a missionary map of the world. What do you see? Promises fulfilling.

Over this continent the red man is followed in his roamings wherever his trail is seen. Mormonism has its temple, but its sanctity is invaded by the presence of the church of the Gentiles. There are missions in Greenland on to Patagonia. The South Seas scarce have an island from which voice echoes not to voice in the great songs of Israel of old. In many of its islands an idol to the young is to-day as great a curiosity as with us. New Zealand and Fiji have the Gospel preached to them. New Guinea, the latest unknown land, has heard the sound. China's million and India's multitudes are being swayed as the forest in a gale by the message of Christ's peace on earth. The dark continent has a chain of mission centres through the regions marked on every map unknown until David Livingstone laid down his life in Mid-Africa. "The missionary is in Constantinople and Rome, in the primitive home of Abraham, in Damascus, on the Tartary steppes, wherever civilization touches, or Anglo-Saxon enterprise endeavours."

On the mission stations of the Christian Church the sun never sets; eye answers to eye on the great citadel of Zion.

A testimony to the ubiquity of the missions of English speaking nations is unwittingly given in a satire, "John Bull and his Island," thus:—

The French fight for glory; the Germans for a living; the Russians to divert the attention of the people from home affairs; but John Bull is a reasonable, moral and reflecting character: he fights to promote trade, to maintain peace and order on the face of the earth, and the good of mankind in general. If he conquers a nation it is to improve its condition in this world and secure its welfare in the next; a highly moral aim, as you perceive. "Give me your territory, and I will give you the Bible." Exchange no robbery.

Much, very much is yet to be done; but looking over what this century has witnessed, we may surely thank God and take courage.

## GOOD NEWS FROM CENTRAL INDIA.

Editor Canada Presbyterian: After nine months of waiting, watching and prayer, the first decided break in the ranks of the Mangs at Indore and the first large outward reception of them into the Christian Church, took place two weeks ago, when fourteen of the men were baptised, followed by the baptism of four more last Sabbath, along with a Takoor—a caste just below the Brahmans. Twenty-two men in all have been received by us from the Mangs—all heads of families, and as the women are as anxious to be received and seem to have a very true grasp of the truth, it means that we have thus broken away from the lower strata of the crumbling mass of Hinduism 22 families. Who can estimate what all this means? It was to us a deeply solemn occasion; and one for which we were deeply grateful. For the first time in the history of the Mission, have so many come forward at one time for baptism; and it is the first indication of a mass movement towards Christianity in Central India—a movement that seems to deepen and widen in the face of persecution, and that already has spread to other places far and near. We have been asked to send teachers to several cities not occupied by us, as they, too, want to become Christian—all the result of the story being carried by their own people, in one case at least as the result of their being forced to leave Indore, through the persecution. Nor is it confined to one caste, two other castes in Indore at the present time showing much interest in the Gospel, and several of them asking for baptism. Such an evident working of the Holy Spirit is a call to duty, is both stimulating and encouraging. True, those received were only low caste Mangs, few of whom can read, with but little social influence and power, that will require much patient teaching and guidance; but they have souls, and already among them is seen very decidedly the elevating power of the Gospel of Christ. That we shall have many weaknesses to contend against, and some failures to sadden us, need cause no surprise. But I am convinced the movement is from God; and if so, none can stay it.

At the Bombay Conference it was several times repeated, that the more energetically the work is carried on amongst the low caste people, the greater the interest amongst the higher castes,—provided the work is carried on amongst them on lines by which they can be reached; and no better method was suggested for this than the Educational. In those Missions where the schools for the high caste people has been enclosed or carried on half-heartedly, whilst at the same time the work which specially touched the low caste people was carried on vigorously, the Mission had almost no success except amongst the low caste people, and that Mission became largely a low caste one, e.g. the American Mahratta Mission. Their Brahmin converts, who became the giants of the Mission, were brought in when their school was largely carried on and largely by means of it. So keenly did that Mission feel this, that at last they felt

forced to return to the original policy, so far as possible. On the other hand, the Methodist Episcopal Mission, whose largest success has been amongst the low caste people, actively pushes its educational work, and finds they each help and form the complement of the other. Our experience is not old enough yet to be of much value; but so far, though our work outside of the College has been so largely amongst the low caste people, and though the city is more or less moved over this Mang movement, yet it has not in any way affected our work in the College, nor our intercourse with the better classes—some of whom have expressed their sympathy with the Mang movement. In the M. E. Mission also, the College is becoming a greater power for good as the proportion of Christian students increases, even though many of them were originally of the very lowest classes. We must educate those of our Christian boys that show ability to use it right. These too we cannot afford to endanger by placing them in godless colleges, nor can we send them away to other missions and so lose the sympathy or personal contact if we can do the work ourselves. The establishment of three new High Schools in Mhow, Ujjain, and Neemuch, shows how our staff regard the matter, and we believe the largely increasing number of Christian boys in our College will tend to help on our work more decidedly in the same direction. Work amongst both high and so called low castes being thus actively carried on, each reacting on the other; the new religion of the former low caste pupils telling on the high caste, and the culture of the high influencing the low till the time come when in the fold of our Lord and Saviour Jesus Christ, they all rejoice in one Lord, one faith, and one baptism. Yours faithfully,

J. WILKIE.

Indore, April 13th, 1893.

## SYNOD OF TORONTO AND KINGSTON.

This Synod met in Knox church, Guelph, on Tuesday evening, 9th May. The floor of the edifice was crowded and there were a good many seated in the gallery. A service of praise, prayer by Rev. Dr. Wardrope and the reading of scriptures by Rev. Mr. Gandler, opened the proceedings.

The sermon was preached by the retiring Moderator, Rev. Dr. Parsons, of Toronto. His text was the first clause of the 10th verse, 3rd Chapter Philippians: "That I may know Him and the power of His Resurrection."

Rev. Dr. Parsons before retiring from the Moderator's chair, thanked the brethren for electing him to the position and for the support they had accorded him. He recalled the fact that it was ten years since last they met in Guelph, and that then was held the first session of the Synodical conference. He reminded the brethren of the trepidation with which that conference had been inaugurated, but rejoiced that it had proved such a great power for good.

Rev. W. Frizzell, of Toronto, in a complimentary speech, presented the name of Rev. Wm. Houston, M. A., of Kingston, as Moderator for the ensuing term. The nomination was seconded by Rev. Dr. Torrance, and unanimously confirmed by the Synod.

Mr. Houston's election took him by surprise. He heartily thanked the brethren for the honour they had conferred on him.

Dr. Jackson, of Galt, seconded by Dr. Wardrope, moved that the thanks of this Synod be hereby tendered to Dr. Parsons for the earnest and practical sermon with which he opened the Synod this evening, and for the courteous and dignified manner with which he has discharged the duties of Moderator. The resolution was carried unanimously and Dr. Parsons made a fitting reply.

The report of the Committee on the Order of Business was presented by Rev. Dr. Torrance. Among other things it suggested, that the next Synod meeting