

latter have only recently been sent out, their zealous efforts have met with great success. Not only have a large number of the natives accepted Christ as their Redeemer, not only do they endeavour to live a life in accordance with the precepts of the Bible, but some of them have become teachers, and thus do we see that Formosa is rapidly becoming a Christian island. From Formosa, we sail over to Hong Kong, where we board one of the steamers plying between this island and Australia. Arriving at Sydney, Australia, we change vessels once more, for the New Hebrides Islands, rendered memorable in missionary annals by the martyrdom of Williams, Harris and the Gordons. Well may Eromanga, the principal island of the group, be called Eromanga, "the blood-stained," for here on this island the noble Williams, the patient and zealous Harris, the earnest Gordons, husband, wife and brother were all ruthlessly slain by the natives. Mission work is now prospering under the Rev. H. A. Robertson. Efate is under the able direction of Rev. Mr. and Mrs. Mackenzie, and Santo, under that of the Rev. Mr. and Mrs. Annand.

We now turn our face towards India. It is necessary to return to Sydney, and from there we set sail around the north coast of Australia, through the Torres Strait, Indian Ocean and Arabian Sea, finally landing at Bombay, India, from whence we go by rail to Indore, the first missionary station—established in 1877—in our Central India Mission. Rev. Mr. and Mrs. Wilkie, Dr. Marion Oliver, Dr. Margaret O'Hara, the Misses Sinclair, and McWilliams, are in charge of the mission in this large city of Indore, inhabited by some 83,000 people. Mhow, some thirteen miles south of Indore, is the second mission station established. It is under the able management of Rev. Mr. Russel, Dr. Fraser, and Miss Isabella Ross. Neemuch, the most northerly station, is where the Rev. Mr. and Mrs. Wilson, Rev. Mr. Jamieson and Miss Jamieson, are labouring so earnestly; though Mr. and Mrs. Wilson are at present away in Canada on furlough. Rutlam and Ujjain are the other mission stations in the charge respectively of Rev. Mr. and Mrs. Campbell, Dr. and Mrs. Buchanan. After visiting these various stations in India, we turn to Bombay, where we board a steamer bound for Joppa, on the coast of Palestine. Crossing the Arabian Sea, we enter the Strait of Bab el Mandeb; pass through the Red Sea and Suez canal into the Mediterranean, and up the coast of Palestine to Joppa, once the great port of Jerusalem. From there we travel by rail to Jerusalem, the holy city of the Jews, one of the great historical cities of the world. The salvation of the Jews is promised, and the promise is beginning to be fulfilled in the mission of Dr. and Mrs. Webster, whom our Church have sent out to Jerusalem, and of other Christian missionaries who are labouring among the Jews.

Returning to Joppa, on the coast, we engage our berths in a large steamer sailing through the Mediterranean Sea, the Strait of Gibraltar, out into the Atlantic. After a voyage of some days, we arrive at Liverpool, the great port of the Mersey, with its miles and miles of docks. Here, we have no difficulty in finding some vessel sailing for Trinidad, the last missionary station in our route. After our long sail across the ocean we are met at Tunapuna, the principal mission station of Trinidad, by Rev. Mr. and Mrs. Morton and Miss Blackadder. The educational work in Trinidad, that of the boarding school for girls, and other schools and the college, are well worthy of mention and excite our deep interest. Having visited the other mission stations, we soon say farewell to Trinidad and set out on the homeward voyage to New York, from whence we return home by rail to Toronto.

Such a tour through the various mission stations of the Presbyterian Church is highly instructive, not only in that the scenes presented excite the interest, but in that they are associated with the progress of the Gospel. The greatness of the missionary field, the welfare of the missionaries, and of those to whom they minister, must needs furnish food for long and deep meditation and interest.

THE TEACHING OF THE CONFESSION OF FAITH ON THE DOCTRINE OF HOLY SCRIPTURE.

Editor Canada Presbyterian:

Sir,—We deprecate at this stage any public discussion of Professor Campbell's case, which is in the hands of men competent and trustworthy, whose personal regard for the Professor will be sufficient security against anything unkind or harsh, and whose fidelity to truth and to ordination vows may assure the fearful that no concession will be made to the dread spirit of unbelief, the chill shadow of whose wings dims the bright beams of the Sun of righteousness. Leaving the judicial aspects of the case with confidence in the hands of the brethren of the Presbytery of Montreal, there are certain general questions raised in the issue upon which it may be well for the Church to ponder, to the end that all may discern between those things which minister questionings rather than a dispensation of God which is in faith, and those which edify; and to know more fully how to 'prove the spirits, whether they are of God.' To one or two of these questions it is our purpose to direct attention, and in doing so we shall assume the spirit of the enquirer rather than that of the dogmatist.

Whether the teaching of the "Confession of Faith" be true in whole or in part, is a question that may admit of discussion, but is not pertinent at this juncture: the system of doctrine formulated therein is confessedly that which the Presbyterian Church has said it finds "either expressly set down in Scripture, or by good and necessary consequence deduced therefrom"; and logically the first enquiry as to any tenet taught from Presbyterian pulpit or chair must be, is such in accord with the accepted declaration. The Confession may be wrong—neither its framers nor its subscribers have ever maintained its absolute infallibility—but certainly we must be assured that it needs correction ere manifest departure therefrom is to be justified; meanwhile, we must be assured, whether in any case there has been a departure, for manifestly while in a confession a doctrine may be stated that 'by good and necessary consequence may be deduced from Scripture,' it is not by any means so clear that the Church can demand from subscribers to that Confession what in the opinion of even a majority "may by good and necessary consequence be deduced from" it. The Confession is a statement of what we understand the Scriptures to teach; what the Confession itself teaches must be "expressly set down" therein; deductions therefrom "by good and necessary consequence" cannot be binding unless we are prepared to exalt the Confession to an equality with the Scriptures of which it is but an exposition.

The part of the Confession affected by those cases which have been before the Church courts of our brethren of the United States, and that which is now appearing before ourselves, is the chapter which ranks first, and is upon "The Holy Scriptures." No chapter from among the whole thirty-three shows marks of greater care in the preparation, or of more mature wisdom in the positions laid down; and we are persuaded that a patient study of its statements both in the light of its own history, and in its application to the questions of the present day, will with God's blessing do very much towards settling thought, strengthening faith, preserving peace, and keeping all in that frame of temper regarding which Bonar sings:—

"All truth is calm, refuge and rock, and tower;
The more of truth the more of calm,
its calmness is its power."

We purpose to this end one or two brief studies on this wise and pre-eminent Protestant chapter.

One marked characteristic of this chapter is its avoidance of all theoriz-

ing. It has been asserted that the question of inspiration was not prominently before the Westminster divines, as it is before us to-day, and therefore, that their deliverance is inadequate. We venture to assert the contrary, that the framers were fully alive to the importance of the fact that certain writings were 'given by inspiration of God,' and to the extreme danger of theorizing thereon; and we humbly conceive that theologians to-day would be wiser did they emulate the fathers of the Confession in that particular. "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth." Thus with those men who spake from God, being moved by the Holy Spirit. Theories regarding inspiration, verbal, plenary, suggestive, superintendent, are matters of liberty and of difference within the limit of the standards so long as the fact remains confessed, given by inspiration of God. The schools may differ as to the method deduced from the Confession; the fact only is expressly set down, and an honest acknowledgment of that fact is all the Church can consistently require.

Again; these Holy Scriptures are given "to be the rule of faith and doctrine" "sufficient to give that knowledge of God and of His will, which is necessary unto salvation," containing in express terms, or giving the principles from which may be validly deduced "the whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life." The scope of inspiration in the Scriptures is thus indicated; and these statements may lead us safely through the perplexities of what is debated as to the so-called errancy of Scripture. The moving of the Holy Spirit was in matters pertaining to faith and life, concerning all things necessary as to God's glory and man's salvation. Assuming, for the moment, that errors in matters of fact should be found, that would not affect the doctrine of inspiration as limited by the Confession's chapter, and which chapter, no doubt, was in the elder Hodge's mind when he wrote (Systematic Theology, Vol. I, p. 170) "No sane man would deny that the Parthenon was built of marble, even if here and there specks of sandstone should be detected in its structure."

The Church will be wise, in our opinion, if her children turn their attention earnestly and patiently to a renewed study of this first chapter of her recognized standards, to its teachings with their limitations; we shall find no surer guide in perplexities that may arise, nor more breadth of vision consistent with acceptance of the Word of God, than these wise presentations of the Westminster divines. We may have more to say on this important matter; meanwhile let us distinguish between the acknowledgment of a fact, and the holding of a theory as to that fact; keep clearly in mind the end for which inspiration was given; and avoid all appeal to prejudice or tradition, keeping ever in mind that the "Supreme Judge, by which all controversies of religion are to be determined, can be no other than the Holy Spirit speaking in the Scripture."

PRESBYTER.

Many a woman will pass for elegant in a ball-room, or even at a court drawing-room, whose want of true breeding would become evident in a chosen company.—Leigh Hunt.

The same dew, which sometimes on the buds was wont to swell like round and orient pearls, stood now within the pretty floweret's eyes, like tears that did their own disgrace bewalk.—Shakespeare.

Because half a dozen grasshoppers under a fern make the field ring with their importunate chink, whilst thousands of great cattle, reposing beneath the shade of the British oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field.—Burke.

Christian Endeavor.

THE BLESSEDNESS OF GIVING.

REV. W. S. M'TAVISH, B.D., ST. GEORGE.

August 6.—Acts 20: 25; Luke 6: 33-38.

I. The blessedness of giving is seen first, in the fact, that as individuals, we might reasonably expect to enjoy a greater measure of temporal prosperity. This may seem a somewhat sordid view of the matter, but the Bible frequently calls our attention to it (Prov. 6: 9; Mal. 3: 10, 11; Luke 6: 38). The Lord will be no man's debtor. It is a well-known fact that some of the world's greatest benefactors learned to give liberally because they found that God blessed them in proportion as they gave. A few years ago Mr. Thomas Kane, of Chicago, published a pamphlet on the subject of giving, and in that he says, 'My belief is, that God blesses in temporal as well as in spiritual things, a man who honours Him by setting apart a stated portion of his income to His service. I have never known an exception. Have you?' Though that question was submitted to five or six million persons, he had learned of no exception worthy of the name, but he received thousands of testimonies in support of his position. The late Mr. W. E. Dodge learned to give liberally because he found that God prospered him in giving. Speaking of the day in his early life when he gave his first contribution for the support of missions, he said, 'From that day it seemed as if everything I touched prospered.'

We would, moreover, enjoy a richer measure of peace, happiness and satisfaction if we gave according to God's directions. 'The liberal soul shall be made fat,' (Prov. 19: 17; Ps. 41: 1; II. Cor. 9, 7; Isa. 58: 10). The same thought is beautifully expressed by the poet: "The heart grows rich in giving." George W. Childs once said, 'The money I have spent on other people has been that which I have most enjoyed.' There is one thing in nature which is always receiving, but it never gives, and men call it by a most significant name—The Dead Sea. "The man may last, but never lives Who nothing lacks, but nothing gives."

Though David and his people contributed an enormous sum for the purchase of materials for the temple—the sum almost staggers us by its magnitude—yet, instead of feeling poor and unhappy because of their liberality, they felt immeasurably richer and happier. We are told that they ate and drank before the Lord that day, with great gladness (I. Chron. 29: 6-9).

In one of her poems, Miss Proctor, after showing that though the rivers spend freely, they are not the poorer, and though the flowers lavishly spend their fragrance, they are not in dearth, thus concludes:

"Give thy heart's best treasure; from fair nature learn;
Give thy love and ask not, wait not a return;
And the more thou spendest from thy little store
With a double bounty, God will give thee evermore."

II. If the givings of Christians were what they ought to be, the most blessed results would be seen in the Church, which could then do their work much more efficiently. There would be no need for Boards to come before the General Assembly regretting that the income did not equal the expenditure, or that certain improvements which were contemplated, had to be abandoned. It would not be necessary for missionary committees to report that they were obliged to curtail the work in this district or to withdraw a man from that because of the lack of funds. The Church would be no longer like a bird with clipped wings, but she could go forth clear as the sun, fair as the moon, and terrible as an army with banners. How often has the house of God been converted into a house of merchandise. The robes of the Church, the fair bride of Christ, are often dragged through the filth of the world to procure means for the propagation of the Gospel.