

THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

VOL. XIV.

NOVEMBER, 1889.

No. 11.

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Presbyterian Extension.

HAS our church been sufficiently aggressive? Has she made adequate use of her facilities and opportunities? A church that ceases to be progressive and aggressive is dying—dead! No one need shed a tear when such a church is buried out of sight. Our church polity is “founded on and agreeable to” the Word of God. Christ is Head and Fountain of authority and power. His Word is the only rule of faith. By His authority the free people elect their ministers and elders. We preach and teach a free salvation through the Lord Jesus who is at once Prophet, Priest and King of His Church. The commission of the church from her Divine Head was and is to preach the Gospel to every creature. How do we carry out our orders? Is our system of doctrine, is our Government, any hindrance in carrying out the great command?

Evidently, Presbyterianism *ought* to be the most beneficially aggressive form of faith in the world. It ought to be the people's Church, wherever freedom is linked with law and order. In any enlightened and self-governing community, one would rightly expect the church to be Presbyterian. Why do we find it otherwise? Mainly, no doubt, because we have not been as earnest and faithful as we ought to have been. We have

trusted, perhaps, too much to the excellence of our polity and the purity of our doctrine. The pastor, the elders, the deacons, must give their attention mainly to their own congregation. The Presbytery must embrace a large district of country, and yet, doing its utmost, it may not be able to overtake the spiritual destitution of the region included in its limits. The same holds with regard to Synods and Assemblies. Our organization is all that can be desired. To develop the evangelistic spirit, to give full, free scope to evangelistic effort, seems to be the great need of our church. It is true that every pastor is to some extent an evangelist, but in countries where much pioneer work has to be done, evangelistic effort must break ground in advance of the exercise of the pastoral office. Our own “Home Missionaries,” our “Catechists,” are of necessity largely evangelists, and it is by their efforts that our church is able to overtake her share of work in new regions. Are we doing our share of this pioneer work in all the provinces? Are we putting them to the best possible use? The *Presbyterian Quarterly* (South) in a recent article urges that greater prominence be given to the office and work of the evangelist.

“The evangelist,” it says “is a minister with a commission as broad, it may be, as a province or a state. He is the long right arm which the church stretches out in her Christ-like love to the destitute at home and abroad and with which she draws them, first to the