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WARFARE.
My hand has lost its cunning and its power,
I cannot fight;
My arm hangs helpless, like a wounded flower,
Killed by a blight;
My tendons, once of steel, are limp and shrunk—
Each yields, and bends;
My iron frame is like the blasted trunk
That lightning rends!

And where my armour? Is it also gone?
I wake to find
That I am standing here, disarmed, alone—
With youth behind—
And strength and beauty, and all else that dies,
Locked chill in death.
Gone like a vision of the night that flies,
At morn's first breath!

What has my warfare brought me? What
great gain?
How much renown?
Where are my trophies? Where my conquered
slain?
And where my crown?
What are my victories, that I should share
The victor's seat?
I fought as one who vainly beats the air,
And gained—defeat!

And this the end is this the climax grand,
The scene won!
The foal downfall of a house of sand,
The last good run!
And what my profits are, I ask in vain,
For none are shown;
Nothing is left that I can count as gain,
Or call my own.

I toyed with shadows, while the sands of time
Rolled swiftly on;
And said not, "This is youth," until its prime
Was past and gone!
And now, in shame, before the Head Supreme,
With garments rent,
I crave for grace that I may yet redeem
The time mispent!
—Chamberlain's Journal.

FOR THE PRESBYTERIAN REVIEW, SABBATH SCHOOL WORK IN WALES.

IN FOUR PARTS.—PART III.
BY REV. JOHN GRIFFITH, WILMINGTON, ONT.

It has now been pointed out that the Sabbath School of Wales had the remarkable fact of being the only one in the world which has been established in a matter of Welsh history. The same work is still carried on, on the same lines, with undiminished vigour. From the magnitude of the work before it and the success that has crowned its efforts, one may naturally infer that the Sabbath School there is something better than it is in any other part of the world. The grand result in point of figures has been ascertained by Mr. Hartley, the great English Sabbath School statistician, who has recently declared that one out of every three persons in Wales is either a teacher or a scholar in the Sabbath School. It is but justice to the work in Wales, and Sabbath School workers everywhere, that the work there should be made widely known.

The principle that fired the heart of Charles, and which has been embodied so completely in his schools can be put in a simple form: *That all Christians should meet together to study God's Word and teach it to all.* Is this a new idea among evangelical Christians? And is the working out of it limited to the Sabbath Schools of Wales? This principle underlies all missionary efforts, and it is acknowledged that a nineteenth-century Church approaches the Primitive Church to the degree that this principle is worked out. Christ was a Lawgiver and a Teacher. As a Lawgiver he established His Church; as a Teacher He would turn His Church into a school. The Christian Church must include both ideas, church and school. The Church is a school, and the school or Sabbath school is but the outer court of the church. The Church of the Disciples was a Bible Class conducted by the Great Teacher Himself. We cling to the idea of a church, but a church in the sense of a club or a secret society, or even as a mutual improvement society, is not what we believe in, but a church that resolves itself into a teaching board or a missionary committee or a committee of missionaries. Christ met his disciples, after his resurrection, on a mountain in Galilee, and there to "five hundred" of them he gave the command: Disciple, Baptize and Teach all nations. Is this command fully obeyed by all our efforts to send the Gospel to heathen lands? Where can this command—that all should go to all—be better obeyed by our home churches than by the whole church marching to the Sabbath school? Certain it is that this command is not obeyed as it should be when this important work is delegated to one good man who is appointed superintendent, and who receives full powers to do the best he can and hunt

the neighbourhood for teachers; while the great mass of believers do nothing. If after these single-handed efforts, supplemented by the minister's Bible Class, the attendance on the Lord's Day is good, and the church flourishing, how can members be at peace with themselves when they find the work progressing almost in spite of themselves. If all the churches of Canada were turned into schools, would it not really appear a new thing under the sun? It would only mean an application of the principle which impels us to send our missionaries to foreign lands, to a sphere that is within the reach of all. There is something for all in the Sabbath School, and all can do something there. Here we find a principle fit for the whole Christian world to adopt, limited in its operation, so far as religious teaching is concerned, to a small country like Wales. It must not be thought that this kind of Sabbath School is suited only to ignorant Wales. Enlightened Wales would rather have her name blotted out from the list of nations than abandon her Sabbath School; and humbly, yet confidently, she hopes that a hundred years' work there and its story will be the means of rousing the whole Christian world to undertake a similar task.

II.—ITS TEACHERS AND PUPILS.

The peculiar character of Welsh Sunday Schools is seen especially when we consider the various classes of people that attend them.

1. *Church members and their families.* It is an unwritten law (and perhaps better obeyed than if it were written) that every member of the church is also to attend Sabbath School. All members do not attend, but those who do not are put down as the "drones" of the church. I remember having occasion to scrutinize the list of communicants in one place in order to find out the number that attended Sabbath School. Out of over 300 members only fifteen habitually absent themselves. Members are not considered entitled to the respect and confidence of the church unless they are prominent members also of the school. I have already referred to the testing of a candidate for the ministry. The same is true of all office-bearers—the Sabbath School is the "ground of the keys." Weekly positions and other considerations are based on the attendance of members, and men are elected to these offices on account of these side influences, but these are not the men that influence the church for good.

The church looks upon the school, on the one hand, as an outlet for its energies, and on the other, as a reservoir for new supplies. To attain this double end, the school is in the hand of the church. The elders are its directors, and the minister is the honorary superintendent. Whenever the church meets to discuss matters relative to its welfare (which is every week) Sabbath School work occupies much attention. When a new member is received, either by profession or by letter, he or she is exhorted "to come to the Sabbath School, where a seat in some class is duly allotted to him or her. In fine, the Sabbath School everywhere is the measure of the spiritual life of the church.

2. *Children who are deprived of family instruction.* The ostrich-brood in populous districts contributes a large number to the Sabbath School. A diligent search is made for them. Though I hold that the Sabbath Schools of Wales are entirely different to the philanthropic schools of Raikes and the ragged schools of Gutrie, still they are elastic enough to take in these features without giving them the form of independent institutions. These neglected children are generally placed side by side with the children of church members. As the classes are small in number, and the teacher consequently can give special attention to them, they are both benefited by the society of their better-trained class-mates, and prevented from initiating the latter into their own vicious practices. Sometimes a branch school is started for these neglected children near their homes. A band of workers from the main school volunteer or are appointed to conduct this branch. From the rough materials gathered and polished there, the ranks of the large school are to a large measure filled, where many of those who were previously supposed to be possessed of "unclean spirits" are found "sitting, and clothed, and in their right mind;" and the other children are not a bit "afraid" of them.

3. *Young people who are not connected with religious families.* To many of these the Sabbath School class is their "religious family." Here they make their friends. The society found there is their strongest safeguard against the allurements of vice. Their acquaintance is not limited to the school. The two that are sitting side by side in the class, reading their Bibles on the Sabbath, are seen also walking arm in arm on a week-day evening. This companionship is not necessarily based on deep religious feeling, for many of the class I describe

have not yet decided for Christ. I simply state the fact that such young people find a home in the Sabbath school. And as all the teachers are to be church members, and the teachers of this class the best informed and the most spiritually minded in the church, the church naturally looks to their ranks for recruits. Neither is it disappointed. In the weekly church meeting, these, one by one, turn in. They are there received publicly, and after words of exhortation from minister and elders, they turn to the Sabbath School teacher of that person. He, with deep emotion, expresses his joy at seeing one of his pupils deciding for Christ. This pays him for all the weary years he has worked as a teacher, and this makes him more solicitous than ever for the moral welfare of those under his charge.

It is a significant fact, that there are no Welsh-Young Men's Christian Associations. In some of the towns the English element has forced this exotic into growth. Without doubting the good that is being done by these institutions in other lands, they are looked upon in Wales as superfluous. So far as I have understood that movement, all the features of it as far as they bear on the spiritual welfare of young men, are well-developed for the need of Wales through the Sabbath School and its allied organizations, with this important advantage, that the work is done through the latter in immediate connection with the churches, and in the former apart from the churches. The need for the Y. M. C. A. in Wales would indicate a certain disorganized state of church and Sabbath school, which, happily, is not found there.

4. *Persons of untutored views and towering faith.* We cannot call them sceptics, for Wales is remarkably free from such troublesome creatures. The paucity of their number is accounted for by Sabbath School work. Young men acquire the habit of attending it. When they become troubled with doubts regarding doctrinal matters, they speak them out in the class. On this thrashing-floor every member of the class uses his flail, and under their doubts almost invariably vanish. Sometimes a tough sheaf resists the flails for successive Sabbaths. On such occasions the advice of the superintendent, or better still, the minister, is sought. The minister is the "strong man" of the class, and with which many a "crotchet" point is settled, would sometimes afford much amusement to outsiders. The class adopts a certain standard in the form of some popular commentary. Sometimes a copy of that standard work is kept at hand for reference in the class. Charles' Bible Dictionary, James Hughes', and the Sabbath School Commentaries are the favourite books of reference. Their decisions are final. Occasionally an independent thinker is found among the scholars who questions even the decisions of these standard authorities. An aged scholar of the name of James Bennett clung tenaciously to an idea which was considered erroneous by the rest of the class. "James Hughes says thus and thus," said a class-mate. "Let James Hughes say what he likes," said the excited old man, "James Bennett says this."

5. *Converts made through the regular ministry and revival services.*

Every convert in Wales when he asks the convert's question "Lord, what wilt thou have me to do," is quickly answered, "Go, work in the Sabbath School." Here he finds a test of his zeal, and a field for work. He is plainly told that he is expected to work here and every truly converted man and woman are glad to get to work. After every revival the reality of the good done is tested in the Sabbath School; and many a school during and after a powerful revival presents a lively and interesting scene. In this class an illiterate drunkard is found drinking as much knowledge as he can get out of a Sunday School Primer. In the other class is a talented but dissipated man astonishing his class-mates with his aptitude at expounding Scripture, which he had for years buried in the ways of sin. In another place a new class has been formed entirely of converts. In all the classes earnest exhortation is blended with exposition. The great converting truths of the Gospel are further taught and applied.

(To be continued.)

PUNDITA RAMABAI, in whose work for the women of India so many persons in this country are interested, has arrived in India and opened her home for widows in Chowpatty, in which a good education will be given, with a training for some suitable employment.

MRS LAURA BRINGMAN, an American missionary, writing from South Africa, sends encouraging news concerning the success of Christian Endeavour Societies in Natal. She says, however, that the tobacco question is troubling them, and the missionaries find it necessary to discuss the question and pronounce against it.

THE MINISTER AND POLITICS.

Politics is not civil government, but the science of appointing and directing the agents or officers of government. How far should a minister of the Gospel take part in such a work? It is asked that this question was raised in the early days of our Republic, when it was proposed to prevent the exercise of suffrage by ministers. A shrewd politician, however, moved an amendment to the proposition which read in this wise: "Provided, however, when a minister is deposed from his office for adultery, drunkenness or other crime, this shall not prevent him thereafter from exercising the right of suffrage." The matter was soon brought to the table; they were not prepared to sanction the principle that a righteous character was incompatible with the duties of a citizen, nor did they favour the withdrawal of a minister from politics. I think this position should be enforced now, for if Christians and Christian men withdraw from politics it will turn over this Government into the hands of the devil's agents, and be a confession that God, in the establishing of His institutions, requires duties inconsistent with each other. But if this is denied, it follows that a minister, as a citizen, has the same right and responsibility as other men, and his position in the Church does not relieve him from his responsibilities in the family and the State. Elder Harrison has been inaugurated President of the United States, but that does not relieve him from his duties as an elder of the Church, nor will his eldership in the Church relieve him from his duties as President. But what are some of the duties of a citizen? Is a minister bound to preach on political topics? What is his commission?

He says, "Go ye therefore and teach all nations, baptizing them in the name of the Father, the Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." But this commission is clearly not given to him as a citizen, but as a minister of the Gospel. He ought, therefore, never to preach as a citizen, but as a minister called to the office by the Lord Jesus Christ, the head of the Church, and he is to be faithful to the Church and to his commission. He is not to be a politician, no matter how warmly he may approve it as a politician. He must find his texts and his subjects in the Bible; there only does he find the words commanded by Christ. But, as an able writer has well said: "The Gospel is itself a fire in the earth, and there is no living interest of humanity which the Gospel is not designed to reach and benefit." If the times make it necessary to preach in obedience to law it is easy to find a text. Here is one, "Submit to every ordinance of man for the Lord's sake." If we consider it a suitable time to urge prayer for rulers, though I would not recommend the old Scotch preacher's prayer—"Lord bless the king, give him wisdom and right principles, for thou knowest how greatly he needs them"—here is a good text, "I exhort, therefore, that, first of all, supplication, intercession and giving of thanks be made for all men, for kings, and for all that are in authority," etc. If it is deemed necessary to preach against oppression and wickedness in office, the words of the Saviour may be used, "Woe unto you scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretence make long prayers;" or Paul's words may be used, "God shall smite thee thou whitest wall, for sittest thou to judge me after the law, and commandest that he be smitten contrary to the law?" If a temperance sermon must be preached, here is a good text, "Look not every man on his own things, but every man also on the things of others." If instruction is needed on the character of rulers, we do not suppose that the requirements now should be lower than in Moses' time, and therefore Exodus xviii. 21 would do, "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers."

We repeat again, however, that these sermons ought to be preached as ministers of the Church of God and not as partisan politicians. It would not do, therefore, to say that the candidates of this or that party are just the kind of men required by the Bible, and the candidates of the other party are not; nor would it do to say this or that policy—free trade or protection—is demanded by the Bible, and the other ought to be opposed; that would be putting the politician into the pulpit in place of the minister of the Word. But on whatever subject the Word speaks, then the minister, at the proper time, may let his voice be heard.

The fact that questions affecting the morals of the Church become also political questions, does not take away

the right of the Church to lift up her voice in behalf of what she believes to be the truth of God. Indeed, the position of the State may make her duty all the more imperative if she would save the nation from the judgments of God. It is as true to day as it was in the days of Jeremiah (xviii. 7-9), when God said: "At what instant I shall speak concerning a nation and concerning a kingdom to pluck up and pull down and to destroy. If that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them, and at what instant I shall speak concerning a nation and concerning a kingdom to build and to plant it. If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." But it is claimed that there are passages of Scripture teaching the doctrine that the ministers of Christ should hold themselves aloof from all affairs of State. Well, I confess that I am wholly ignorant of this fact. I have read considerably in the Bible, but have not come across any such text. I have found the text, "Render unto Caesar the things that are Caesar's, and to God the things that are God's," but if that teaches anything it is that every man is under obligation to perform the duties he owes to the State as well as those which he owes to God and the Church. I have also found the text, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I would not be delivered to the Jews." That is, the kingdom that I have come to set up on earth does not use the carnal weapons which earthly governments do—my servants may not draw the sword in my defence—peace on earth and good will to men are foundation principles in my kingdom. In another sense, however, it is of the world, it is set up in the world and for the population of the world; its aim is to regenerate and save the world; and Christ prayed for its members, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." And while they remain in the world they are citizens with the responsibility of citizens. We have also read Christ's interview with the man who asked him to teach to his brethren, "I have said unto you, that ye are the light of the world, and ye are not to be hid, but to be as a city upon a hill. Whosoever therefore will be great in the kingdom of heaven, must be as a servant. Who made me?" he asks, "a judge or a divider over you?" The probability was, the young man was asking something contrary to the law, for the Saviour added, "Take heed and beware of covetousness." We have occasionally read the history of Apostle Paul, and we remember he was not backward in claiming his rights as a Roman citizen. At Philippi, when the magistrates ordered his release from prison, together with that of Silas, he said to the officers whom they had sent to open the prison doors: "They have beaten us openly, uncondemned, being Romans, and now they thrust us out privily. Nay! verily, but let them come and fetch us out." And these magistrates came and brought them out. At Jerusalem he escaped scourging by his claim that he was a Roman citizen, and finally he appealed to Caesar and had his case certified to Rome. But Paul was not a man to claim privileges, and refuse to perform corresponding duties. Accordingly he often urges upon Christians the performance of civil duties. Almost in the words of the Saviour he says: "Render, therefore, to all their dues, tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom honour."

It is to be remembered, also, that at the time Christ and his Apostles lived the power of the people was largely restricted, compared with the present—they were not as now, sovereigns. Their duties consisted largely in the payment of taxes and in obedience to the "powers that be." The State could only be reformed by reaching the rulers with the Gospel. They could reason of righteousness, temperance and judgment whenever they had opportunity before rulers, as Paul did, but they were beyond reach in any other way. But today the people can, by the sovereign ballot, if they choose, put the Government on the side of right, truth and humanity, or against it, and God will hold them responsible for the use of this power. I plead for both plans. The one is the plan of the Church-member, the other of the citizen. Ministers ought to use both if they want to do their whole duty. Nor would we have them forget that whether they act as citizens or as ministers of the Gospel, they ought to do it with reference to God's authority. "In all thy ways acknowledge God." In all thy ways, in the family, in the Church, in the State. Christians and Christian ministers ought to be satisfied with nothing less than the recognition of the authority of God's law, in the State as well as in the family and the Church.

—Rev. A. Ritchie, Ph.D., D.D., in the Interior.

Mission Work.

A NEW MISSION ON LAKE NYASSA.

RECENTLY an ordination took place at Graaff-Reinet which marks a great extension in the sphere of mission operations undertaken by the Dutch Reformed Church in South Africa. Such work hitherto has been chiefly carried on within, or on the frontiers of the colony and of the Transvaal; and that is on a more extensive scale than is generally known. The resolution, however, has been formed, and so far carried out, to begin missionary operations in a region outside of South Africa; and Lake Nyassa has been chosen as that field. The Rev. A. C. Murray, of Graaff-Reinet, has volunteered for that work, and proceeds this month to Quillimane, on his way to the Lake. There he will join the Livingstonia Mission for a time, and be received as one of the force now at work. Arrangements between the committees of the two Churches have been made to this effect. Later on, if it shall be found desirable or practicable, the Dutch Reformed Church may found a separate Mission, or may continue to work in conjunction with the Livingstonia Mission, in which, as is well known, two of the Scottish Churches have from the commencement worked together with harmony and success. These are the Free and United Presbyterian Churches in Scotland. It will be a happy omen, and a consummation most devoutly to be wished for, should the distant future find the Dutch Reformed Church working permanently in conjunction with two of its old historical allies. The Rev. A. C. Murray is a Stellenbosch student—passed through the theological curriculum there, and has also spent rather more than a year in Europe chiefly in acquiring such medical knowledge as may be useful to him in his distant sphere of work. For that, his missionary enthusiasm and devotion seem to peculiarly well qualify him. There is a unique feature in this new Mission which cannot fail to commend it to the sympathies of all Christians. It is, strictly speaking, a Ministers' Mission, the funds for its support being contributed by the various Churches of the Netherlands, and the Dutch Reformed Church in South Africa.

The Sixth Annual Meeting of the American McAll Association, began on Wednesday, April 10th, in the First Baptist church, Philadelphia. Amongst other visitors present who gave addresses was Miss Edith Moggridge whose recent visit to this city deepened the local interest in the Mission. She gave an account of the growth and development of the work and the increasing interest in it throughout France. Reports were received from sixty-five Auxiliaries. The report of the treasurer showed receipts amounting to \$37,508.53; of this \$30,795.65 had been forwarded to France. The proceedings were characterized by the greatest enthusiasm. A call for contributions to assist Mr. McAll in meeting the expenses of the two temporary stations at the gates of the Paris Exposition where the Gospel would be preached daily, and Bibles in all languages sold, resulted in less than twenty minutes of \$2,000 being given or pledged in addition to the \$500 in the President's hands.

At the regular meeting of the Canadian Woman's Board of Missions, held in Montreal, recently, several letters of interest were read. One from Miss Lyman gave details of her work in Bombay and its suburb, Parel. A meeting was described where each native brought her yearly offering, which represented a great deal of self-denial, in a country where a woman's wages was only eight cents a day. Miss Lyman and two of the other teachers expected to move into a bungalow newly rented for the use of the Mission. A letter from Mrs. Wheeler, who returned to her Turkish home in Harpoot last October, told of her joy at being among her chosen people to labour, not only for the secular education of those under her care, but how to make a Christian home when they leave the College. In an extract read from a letter of Miss Dr. Mutchmore, one result of the opening of the Zensanao Christian influence was seen in the trouseau provided by one mother for her young daughter; instead of loading her person with fine jewels and gay clothes, articles to make her home attractive and beautiful were given. Most of these poor women never go outside their dwellings and send for the Bible-woman or missionary to teach them to read simply for the novelty of something to do. It was suggested that children and older ones, too, might preserve and send their picture cards and other little decorations of fancy work to the missionary to distribute among the dark homes where such things never are seen, and every little picture could give many new ideas and aid the missionary in her work.