

## Literary Notices

MODERN MISSIONS AND CULTURE. By Dr. Gustav Warneck. Translated by Rev. Dr. Smith. James Ginn, Edinburgh 1888. Second edition.

This book was first published in 1879, but it has been out of print for some time. The call for a second edition is not only a high tribute to the intrinsic excellence of the work, but a significant indication of the growing interest in the subject of missions in all its relations. The confession of the translator in his Introduction, that the reading of Dr. Warneck's book, which he had bought as part of the apparatus for the study of the same subject, with a view to writing a book on it himself, had satisfied him that it was superior to anything he could expect to write, and had determined him to abandon the idea of authorship, and content himself with the humbler task of translation, is conclusive evidence of the exceptional merit of the work, especially when it is remembered that Dr. Smith is Professor of Evangelistic Theology in New College, Edinburgh, and was for twenty years Dr. Duff's colleague in Calcutta. It is noteworthy that the author "differs very strongly" from the translator as to the value of the educational method of conducting missions with which Dr. Duff's name is so widely known. Dr. Smith's discussion of this point in his "Translator's Introduction" is very interesting.

The author, with the diligence and determination characteristic of the German mind, has gathered materials for his views and conclusions from a very wide range of missionary literature—standard and serial—as well as from secular books and magazines.

He does not believe that godliness has ceased to be "profitable for all things," but thinks the interest in, and appreciation of mission work would be enhanced if missionaries would report more fully the "cultural results" of their work, though he disavows any "blind enthusiasm for culture," or any "change" in the work of the church from the salvation of the world through Jesus Christ, the Son and the Image of God into a mere culture-mission.

The book is divided into three chapters. In the first there is a very clear statement of the question; in the second the relation of missions to culture is fully discussed under the heads of the Material, Intellectual and Moral Departments of Culture. In the last, the relation of culture to missions is considered.

It is a great advantage to have a book of contents gives a clear idea of the scope of the work.

Christianity is shown to be the chief among the culture forces of the world. The distinction between culture and civilization is clearly stated. The untrustworthiness of most of the hostile criticisms of missions is unquestionably established. The cultural superiority of modern missions is brought out by comparisons of these with apostolic and medieval missions. The influence of missions on the dress, dwellings, and industries of so-called "native peoples," is illustrated by most interesting descriptions and statements of well-authenticated facts. The hostility of so many traders to missions is explained and accounted for. The effect of Bible translation and reading on the intellectual life of the heathen, and of the training and work of native teachers and preachers makes a very interesting section. The elevation of the standard of morals, and the improvement in the moral life are noted. The saving of life by the abolition of human sacrifices, cannibalism, child-murder and the slave trade with all their unspeakable horrors, are cited as noteworthy instances of the cultural results of missions.

On the other side of the question, in the chapter on the relation of Culture to Missions, the dangers of our modern civilization for heathen peoples, and the sources of these dangers are indicated. The labour traffic in the South Seas, the perhaps worse opium traffic in India and China, the treatment of the Chinese in America, the rum trade in Africa, are exposed and denounced as they deserve to be. The danger of the Europeanizing and denationalizing of converts and native agents, of making "culture-caricatures" are pointed out and deprecated.

The book abounds with fresh and suggestive facts, affords most interesting reading for a leisure hour, and material for thought for the earnest student of the missionary problem. If space permitted the publication of extracts, it would be easy to justify our high estimate of the excellent way in which our author treats his subject. All of our ministers and theological students at least, should read the book, and have it by them for reference. There is in it abundant illustrative material for the enrichment of sermons and missionary addresses. We can think of no better book for one who is disposed to set much store by civilization and culture, while forgetting that these are but incidental results of the gospel of the blessed God, which it is the chief end of modern missions to preach and propagate.

## Contributed.

## A PLEA FOR TITHING.

AN important element in all teaching is definiteness. Owing to the absence of this element, many an appeal on "Systematic Beneficence" has failed of its aim. We cry, "Give," "Give." Many of the people anxiously ask, "How much shall we give?" We reply, "As the Lord has prospered you." And yet they are left in the dark as to the definite proportion. In consequence, the revenues of the Church suffer and must continue to suffer till we go to the people and tell them, you ought to give at least one-tenth of your income to the service of the Lord.

This paper is a plea for the revival of the old Scriptural method of tithing. Tithing our income has at once

the merit of antiquity and Divine authority to recommend it. It is, at least, as old as Abraham, who paid tithes to Melchisedec. It may be older. Some think that Abraham in giving one-tenth was only giving in accordance with a custom that had been established from the beginning. It does seem a little strange, to say the least, that both Abraham and Jacob should decide to give one-tenth if there had been no revelation of God's mind on the subject hitherto. It is important to notice this early reference to tithing, because it separates it from Mosaic institutions and prefigures the use of the argument that its binding character ceased with the disappearance of the Jewish economy. There can be no doubt in any mind about the obligation resting upon the Jew to give at least one-tenth of his income to the service of the Lord. See Leviticus xxvii. 30-32, Deut. xiv. 22-28. Other passages might be quoted, but these may suffice. We are all agreed that the Jew was bound by Divine authority to give one-tenth of his income. But the important point in this discussion is to prove that we are bound by the same authority to do the same thing. The whole question hinges on this point. Are we under obligation as Christians in this dispensation, to give at least one-tenth of our income to the service of the Lord? My contention is that we are under obligation.

The obligation to give one-tenth was a moral one binding on the Jew. No moral law has ever been abrogated, and therefore the obligation to tithe must be binding upon the Christian. If any one questions the

MORAL CHARACTER OF THE LAW to tithe, we say that the law referring to the disposition of our property is just as moral as the law referring to the disposition of our time. None of us

can afford to neglect the moral character of the law. The law of tithing is a moral law, and as such it is binding on all who are under the law.

"And all the tithe of the land, or of the fruit of the tree is the Lord's; it is holy unto the Lord." In other words the argument that will prove a Christian free from the law to tithe will relieve him from the obligation to observe the Fourth Commandment! There is a sense in which Christians are not under the law. They are not under the Ceremonial Law of Moses. They are under grace. They are not under the curse of a broken law. Christ has redeemed them from that. But they are under the great moral laws of the Old Testament, such as giving a seventh portion of time to the Lord, and a tenth portion of income. Christ came not to destroy these, but to fulfil. Bishop Carmichael, in his introduction to the "Path of Wealth," says—"For years, it has been to me not a thing of doubt, but of firm conviction and uninterupted, and I may say, of more satisfactory and better established certainty, as the years pass on, that the original and unrepented claim of the Most High God, the possessor of heaven and earth, upon every human gainer and owner of substance is, that one tenth is the Lord's; and to be rendered up to Him directly as Proprietor and Ruler, in token of His original and fundamental ownership and our allegiance, dependence and stewardship. This rule, law or institute, like marriage and the Sabbath was given to man as man, and hence is binding on the universal human race."

And to further confirm the binding character of this law of tithing, let me ask you to remember how we argue in reference to the Church membership of infants. We say, infants were recognized as members in the Jewish Church. That law never being abrogated, therefore, we ought to receive them into the Christian Church. If we feel bound by the Jewish law in regard to the membership of infants, surely we ought to feel as much bound in reference to giving the one-tenth. But we are not left to the Old Testament exclusively for arguments to prove that

TITHING IS A DUTY in the Christian dispensation. I venture to affirm that there is more evidence in the New Testament in favour of giving a tenth portion of income than there is in favour of giving a one-seventh portion of time. The fact is, there is nothing said in the New Testament about what proportion of our time we are to give, apart from references to the Decalogue and to example. But there is something said about the duty of

\*A paper read before the Toronto Presbyterian Association. Published by request. Revised by the author for the PRESBYTERIAN REVIEW.

tithing. Speaking of the Pharisees tithing mint, annis and cummin, Christ said—"These ought ye to have done." That is, ye ought to tithe the fruit of your ground, but ye should not leave the other undone. Surely this is, at least, an indirect endorsement of the law of tithing in this dispensation.

Now, if he point be admitted as established, that we are under obligation to give at least one-tenth of our income in the present day,

## AN IMPORTANT STEP FOLLOWS.

We can go to our people with a definite message. We can say to them: "Brethren, this much at least you owe to God as a just debt, and as He is the most honourable being you can have dealings with, you ought to pay him what you owe." This, of course, would change our phraseology a little on the subject. Instead of talking about Systematic Giving we would talk about Systematic Paying. If the position I am trying to maintain be the right one, then none of us should talk about giving till first of all we pay what we owe to the Lord. "The tenth is the Lord's." He claims it as His own.

## IT MAY BE OBJECTED.

here, that this teaching is out of harmony with Paul's when he says, "On the first day of the week" etc. (See 1 Cor. xvi. 2.) There is no lack of harmony if we understand Paul properly. He was writing to Christians many of whom were converts from Judaism. They knew that one-tenth was the minimum, and over and above that they would lay by them in store as the Lord had prospered. This is the position to take: the one-tenth is the Lord's to begin with, then as He prospers during the week lay by in store for Him.

It will be seen from this that we do not propose to limit the offerings of any one to one-tenth. The New Testament opens the way to a still greater exercise of liberality. And this is in perfect accord with the existing state of things. If the Jew was expected to pay one-tenth, though the sphere of his Church's operations were comparatively limited—for the idea of missionary enterprise had not dawned upon the Jewish mind in the modern sense—surely the Christian who belongs to a Church that is trying to lay her hand upon the wide world should be expected to give more than one-tenth.

But even if this small proportion were conscientiously given by the rank and file of the Church, it is conceded on all hands that the treasury of the Lord would be full and flowing over. Dr. Caven in his circular letter on Systematic Beneficence says—"Were the tenth of their revenues contributed by professing Christians we should see the Lord's treasury overflowing, and the painful and spasmodic measures often

resorted to, would be unnecessary. The Church has often to descend to questionable methods of raising money to carry on her work; to tea-parties, bazaars, concerts, lotteries, "neck-tie" socials, "apron" socials, "kissing" parties, and other

DEVILISH INVENTIONS, which are a disgrace to the Church of Christ. This state of affairs obtains, remember, while the vast majority of the people are robbing God in tithes and offerings. If, as we believe, the adoption of the tithing system would bring money enough into the treasury of the Lord for carrying on His work, without the introduction of these jimcrack methods of raising money, surely that of itself should be sufficient to commend it to the warmest sympathy of all who love our Zion.

It may be said that a great many of our people give a tenth or more even now. Granted. But after careful investigation it has been ascertained that if the members and adherents of the Presbyterian Church in the United States would only give one-tenth there would be

EIGHT MILLIONS MORE to give every year, for the spread of the Gospel. You will see this worked out in Mr. Kane's tract on, "Christian Giving." Assuming that the members and adherents of our own Church give as much per head as they do in the United States, the proportion of their givings for all religious and benevolent objects is only one-sixteenth. If this were increased to one-tenth it would give the Church a good margin with which to extend her missionary operations.

I venture to predict, moreover, that if the Church would loyally adopt the one-tenth system there would not only be a large increase to her revenues but a large increase of spiritual blessing. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith saith the Lord of hosts if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Mal. iii. 10.

## HOW ARE WE TO PROVE HIM?

By our faith? By our love? By our devotion? No, verily. This is the nonsense often talked of in connection with the text. The true idea is to prove the Lord with our tithes and offerings. We Christians are wont to appropriate the last part of this text. But we have no right to appropriate the last part unless we are willing to fulfil the conditions of the first part.

If in loving loyalty to the Lord, we would bring all the tithes into the store-

house and prove Him, I believe He would open the windows of heaven upon the Church, and pour out such a blessing as she has not seen since the days of Pentecost. "Ye are cursed with a curse," says the prophet. Why? Because ye have robbed God in tithes and offerings.

"Ye shall be a delightful land saith the Lord of hosts." When? When ye bring all the tithes into the storehouse. Thousands have put the Lord to the test in this matter, and they have found Him true to his promise to open the windows of heaven. Mr. Kane in his tract gives some facts about business men who have adopted the tithing system, and the overwhelming testimony is, that God not only blesses them spiritually but vouchsafes unto them abundant temporal blessings. So that the promise to open the windows of heaven would seem to cover both temporal and spiritual mercies, both to individuals and to the Church.

## THERE IS A PREJUDICE.

we know in some minds against the system of tithing. This is partly accounted for from its abuse in the twelfth and following centuries, when people were compelled to pay tithes for the support of a religion they could not endorse. But we should not allow the abuse of a good thing to swing us round into an unscriptural attitude on any subject.

This question too is best with difficulties to some minds. They say, there must be something wrong with the law that asks a poor man to pay as much as a rich man. The same objection will apply to the observance of the Sabbath. Time is money. And yet the poor man is asked to give as much time as the rich. It ought to be enough for us to know that God has given the law, whether we are able to adjust it to all the circumstances of life or not. Besides, the one-tenth is the minimum, and while the poor man may not be able to exceed that proportion, the rich ought to exceed it, and will exceed it if he is a conscientious man. If it should seem a hardship to ask the poor man for the tenth, there is atonement in the thought that God can make his nine-tenths go further than the whole amount. The widow of Shunem gave more than one-tenth at the request of the prophet. She got back "good measure pressed down and running over." "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

## Church News.

REV. JOHN GIBSON, M. A., B. D.

FOLLOWING is the resolution adopted at the late meeting of the Presbytery of Toronto in regard to the late Rev. John Gibson, D. D., of Demerara, but they desire to bow in submission to the unerring and holy will of Him who determines all things and in whose sight the death of His saints is precious.

Mr. Gibson was endowed with excellent talents, which were carefully improved by very superior scholarship; and all his endowments, natural and acquired, were faithfully consecrated to the service of his Lord. For the brief period of four years he has exercised his ministry in Demerara, labouring among the coolies, while he also cared for the English-speaking population of his field. In both departments of labour he rendered valuable service to the cause of the Redeemer, and has manifested such fidelity, zeal and prudence as will not soon be forgotten. It was his delight to spend, and be spent for the honour of his Lord, and the promotion of His kingdom.

Though his sun has gone down while it was yet noon, it is most comforting to know that he enjoyed visible tokens of his Master's approbation, and has left a record which will doubtless stimulate and encourage others to enter upon the great work to which his life was devoted.

The Presbytery desires to express its deep sympathy with the widow of their departed brother, and with his father and the other members of his family.

May his bereaved partner and his child be especially dear to Him who is the God of the widow and the fatherless.

EVANGELISTIC services are in progress in St. Andrew's church, Fergus.

A MINISTERIAL association has been formed in South Huron. Rev. Mr. Fletcher has been appointed president.

A CONCERT was given on New Year's night in the Church of the Holy Trinity, the pastor, Rev. J. A. Townsend, in the chair. Proceeds over \$86.

On New Year's Eve, Miss Clark, organist of the Manitou, Man., church, was presented with a gold chain and purse accompanied by an address as an expression of regard from a large circle of friends in the congregation.

THE anniversary services in connection with Carmel church, Hensall, were held 13th and 14th inst. On the latter evening a sacred concert instead of the usual tea-meeting was held. Proceeds of concert \$112, which with Sabbath collections amounted to \$182.

THE anniversary services of Penetanguishene church were conducted, Sabbath, 13th inst., by Rev. D. D. McLeod, of Barrie. On the following Monday a tea-meeting was held at which addresses were delivered by Rev. Messrs. McLeod, James, the pastor (Mr. Currie) and others. Proceeds \$60.

MISS ROSE, who has been for several years connected with the Sabbath school work of St. Andrew's, Kingston, was presented with a well filled purse of money and a Bible at the recent meeting of the congregation. The pastor, Rev. J. Macdonald, bore high testimony to Miss Rose's faithful and self-sacrificing efforts for the promotion of Christ's cause in the congregation.

THE new church at Fort William, East Lake Superior district, has been opened. Rev. Dr. Bryce, of Winnipeg, preached in the morning, Rev. Mr. Fether, in the afternoon, and Rev. J. Pringle, of Fort Arthur, in the evening. The new church, built at a cost between \$4,000 and \$5,000, occupies a commanding position in the town and is capable of seating between 300 and 400 people.

THE annual tea meeting in connection with Ivy church, Barrie Presbytery, was held on the 9th inst. After tea, the pastor Rev. J. J. Cochrane, M. A., in the chair, addresses were delivered by Rev. D. D. McLeod, of Barrie, Messrs. Geo. Duff, Reeve of Egan, and J. McL. Stevenson, of Barrie. Mr. G. A. H. Fraser, of Toronto University, also gave a recitation. The choir of the Presbyterian church, Barrie, lent valuable assistance towards making the meeting entirely successful.

THE annual meeting of St. Andrew's congregation, Whitby, Rev. John Abraham, pastor, was held, Monday, 14th inst. All the reports were of a most gratifying character. The treasurer's report showed no liabilities, with a respectable amount on the right side of the ledger. Messrs. J. B. Dow, Jas. McClellan and Galbraith were elected to the board of management. It was decided by a unanimous vote of the meeting not to hold a tea-meeting this year. This is the second year the same congregation has vetoed the scheme of raising money by tea-meetings.

A CORRESPONDENT writes to the REVIEW—The anniversary sermons of Geneva church, Chesley, were preached by Rev. Dr. James, of Walkerton, on the 6th inst. The attendance at both services was good, especially the evening one. The Doctor preached with earnestness and power, and his sermons were listened to with much interest by the congregations who were privileged to hear him. His preaching was characterized by faithfulness and fearlessness on the one hand, and tenderness and sympathy on the other. Long may he be spared to preach so ably the blessed Gospel of the grace of God.

THE fourth annual meeting of the "Topp" Auxiliary of the W. F. M. S., Knox church, Toronto, was held on the 8th inst. The President, Mrs. Parsons, in the chair. There was a very large attendance of members, and deep interest in the proceedings was manifested. The various reports submitted were of the most encouraging character. Mrs. Ewart, President of the General Society, and Mrs. Brimer, President of the Presbyterian Society, were present, and delivered short addresses. After the business of the Auxiliary had been transacted, an adjournment was made to the lecture room, where a "missionary tea" was served, at which a number of gentlemen specially interested in missionary work were also present. A most enjoyable social hour was spent, and the interest in the Topp Auxiliary much deepened.

THE annual meeting of Bank street church, Ottawa, was held January 14th, the pastor, Rev. Dr. Moore, in the chair. Mr. J. H. Thompson presented the annual report of the managing committee, which referred to the great success of the

church standing debts of the church were reported paid. The total number of communicants was 337, a net increase, after deducting deaths and removals, of 157 over the previous year. The Sunday school collections for the year was \$228, all of which was devoted to the Missionary Association of the Church. The Ladies' Association of the church had \$300 in funds, and had cushioned the seats in the gallery, the entire church now being cushioned. The report also contained a recommendation that in view of the large additional membership of the church, and the increased financial resources, the salary of the pastor, the Rev. Dr. Moore, be increased by adding \$500, making it \$2,400—carried unanimously. Rev. Dr. Moore gratefully acknowledged the action of the congregation. The amount raised for missions, \$4,400, was apportioned. Sabbath-school mission collections, to the amount of \$225, were also allocated. A motion was carried, "That in the opinion of the meeting it is desirable that a new Sunday-school hall be erected as soon as possible." The annual report of the Young People's Association stated that the work of the Society during the year had been specially of a devotional character, two weekly meetings being regularly held. The following were elected to the Board of Management: J. H. Thompson, R. R. Stewart, Dr. Bapine, Dr. Robertson, J. Fraser, Wm. Johnston.

THE annual congregational meeting of St. Andrew's church, Strathroy, was held on the 15th of Jan., the pastor, Rev. Thomas Macadam, presiding. The meeting was much larger than usual and was characterized by a very earnest and hearty interest in all the affairs of the congregation. The Session gave in a very jubilant report of the spiritual side of the congregation's work, showing an accession of thirty-seven members on profession of faith and fourteen by certificate, more than counterbalancing the unusually large number of members removed during the year. Statistics of the communion attendance were given, showing a gain of over sixty per cent. as compared with 1883, and making a steady increase. Prayer-meetings have also increased, and the congregation of late apparently improved in attendance at Sabbath services; while the young people of the congregation appear to be organized in a way highly hopeful for future work. Increased numbers were reported from the Sabbath school; the managers' report showing a decline in the weekly envelope collections, but a gain in plate collections, making the receipts for ordinary purposes \$1,908, as against \$1,028 the previous year. Over against this slight decrease is to be set a very large increase in the receipts of the Ladies' Aid Society, which amounted to \$513. Through their efforts over \$500 of debt on the church building has been paid off, a redemption which has been going on nearly at the same rate for the last four years, during which this sinking fund has extinguished about \$2,000 of debt on the property. For the missionary and other schemes of the church about \$400 was raised. The total actual receipts for all purposes when added up amount, according to the reports, to something over \$2,923, as against \$2,000 the previous year. The other benevolent societies and

committees have also been successful in their efforts, and the church is now in a position to meet its obligations with ease and confidence.

The annual meeting of the church was held on the 15th of Jan., the pastor, Rev. Thomas Macadam, presiding. The meeting was much larger than usual and was characterized by a very earnest and hearty interest in all the affairs of the congregation. The Session gave in a very jubilant report of the spiritual side of the congregation's work, showing an accession of thirty-seven members on profession of faith and fourteen by certificate, more than counterbalancing the unusually large number of members removed during the year. Statistics of the communion attendance were given, showing a gain of over sixty per cent. as compared with 1883, and making a steady increase. Prayer-meetings have also increased, and the congregation of late apparently improved in attendance at Sabbath services; while the young people of the congregation appear to be organized in a way highly hopeful for future work. Increased numbers were reported from the Sabbath school; the managers' report showing a decline in the weekly envelope collections, but a gain in plate collections, making the receipts for ordinary purposes \$1,908, as against \$1,028 the previous year. Over against this slight decrease is to be set a very large increase in the receipts of the Ladies' Aid Society, which amounted to \$513. Through their efforts over \$500 of debt on the church building has been paid off, a redemption which has been going on nearly at the same rate for the last four years, during which this sinking fund has extinguished about \$2,000 of debt on the property. For the missionary and other schemes of the church about \$400 was raised. The total actual receipts for all purposes when added up amount, according to the reports, to something over \$2,923, as against \$2,000 the previous year. The other benevolent societies and

## YALE LECTURES

— ON THE —

## SUNDAY SCHOOL.

The Sunday School.—Its Origin, Mission, Methods, and Auxiliaries. The Lyman Beecher Lectures before Yale Divinity School, for 1888. By H. Clay Trumbull, Editor of The Sunday School Times, author of Kadesh barnea, The Blood Covenant, Teaching and Teachers, etc.

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- VIII. The Sunday School—Its Auxiliary Training Agencies.
- IX. Preaching to Children—Its Importance and its Difficulties.
- X. Preaching to Children—Its Principles and its Methods.

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