

IMPORTANT NEW WORK

NOW READY

REPORT OF THE

Centenary Conference

THE PROTESTANT MISSIONS

OF THE WORLD.

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Editors: J. H. MacVicar, D.D., Secretary of the

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There are other considerations. As Dr. Briggs says, "The conference in America of insisting upon an educated ministry, while the supply of such was utterly insufficient, has been the Presbyterian, Reformed and Congregational Churches have lost their relative positions, and importance in the religious life of America, which has been counterbalanced by the gain of the Methodists, Baptists and Cumberland Presbyterians and other minor denominations who have not insisted upon a full ministerial education for their pastors." In other words, to speak for ourselves in Canada, Presbyterians, not being able to secure men educated fully according to our ideal, and refusing to avail themselves of the services of godly, able men who are not fully educated, have had to come to the aid of other denominations, who at once ordained and sent in zealous but partially educated men to do their best in the newer settlements. This is true, nor have we a word of blame for those who have tried to do what we have failed to overtake.

Shall the Church continue this method? or shall some modification be made to suit the ministry to our times and circumstances? Dr. Briggs takes the latter alternative, "Ministers are not made," he says, "but called" that is of God. If God calls a man who has already entered upon some calling, and who has reached mature years, say twenty-five or over, shall the Church require that man to take an entire academic course as well as theological? Dr. Briggs says, No. While all who have youth on their side, and can afford it are to be encouraged or required to take the full college and theological courses, these men should be differently dealt with. There are certain subjects more important than others with which ordinarily every student entering on the study of theology should have some acquaintance. Dr. Briggs specifies eight such, namely, Hebrew, Latin, Logic, Ethics, etc., Rhetoric and Literature, History, the English Bible, and Voice Culture. Before entering the theological seminary there should be sufficient training in these. Then give the full theological course. The course, if at all, is to be shortened in the college or preparatory parts by the omission of such subjects as have no direct bearing on ministerial qualifications, such as Mathematics and Science. A course suited to the case of men of mature minds, and not requiring too long a term of preparatory study should be provided—in the Church. If this is not done we shall be unable to utilize the services of some valuable men whom God has called. And it is to be hoped other Churches will use them.

But how is this to be accomplished? If colleges are prepared to allow in their classes the prosecution of certain subjects without taking all that are necessary for graduation, good and well, let the men avail themselves of the academy and college classes. If not, let the Church establish a preparatory department in connection with each seminary. At any cost, provision should be made for preparing earnest, godly men of mature age for successfully entering upon the study of theology, at the earliest possible moment.

Dr. Briggs asks "Whether the Church might not establish two or more such colleges for such students. . . where the course of study, including, academy, college and seminary could be reduced to five years of ten months, and where all the essentials of theological training might be given, and all the requirements of our Presbyterian law might be fulfilled." The question is worth considering. But perhaps a summer session for such students, with a course extending over at least seven years, would be more likely to meet our circumstances, as these students might do effective work in the mission fields during the winter months.

This question of ministerial education is forcing itself on our notice. The present state of matters is not satisfactory. Many students are wasting valuable time on useless studies, and, after their best efforts, fail to attain even a respectable knowledge of college subjects. Whereas, others can and do make most satisfactory progress in theological study, and afterwards make efficient ministers, whose preparatory training has been very defective. We want in the ministry a few men of high culture and academic attainments; we need a large number of more liberally educated and fully equal to the educated classes around them, but there is room also for earnest, able, gifted

men of little erudition, but thoroughly acquainted with Christian doctrine experience, who can go forth and minister to the uneducated masses who will not attend the services of cultured men in fashionable churches. God has called all of them, and there is work for all. Let the Church prepare and send all forth to that work.

THE JESUITS' ESTATES BILL.

WE are glad to notice that at the late meeting of the Montreal Presbytery a resolution was adopted reappointing the Committee on the Jesuits' Estates Bill, and enjoining them to co-operate with Committees of other Denominations in bringing the matter before the members and adherents of the Churches, and at all events to see to it that members and adherents of our own congregations have an opportunity of expressing their mind by way of petition, in regard thereto. The Presbytery's Committee consists of Revs. Principal MacVicar, Convener; Dr. Campbell, Professor Campbell, Professor Coussirat, D. W. Morrison, and R. P. Duclos; and we are justified in looking for prompt and vigorous action from these gentlemen. They have a right to look for active support from the whole Church, in endeavouring to have this most iniquitous measure disallowed. The people of Ontario have especially good reasons for petitioning the Dominion Government that the Bill be vetoed. If the Bill become law the Legislature of Quebec will find means of making the payment of the \$400,000 indemnity a charge upon the Dominion Treasury, or in other words, upon Ontario, the chief tax-paying Province. Apart from the inherent indefensibility of the scheme of giving to the arch-enemies of civil and religious liberty, nearly half a million of the country's money, this fact should stimulate the Protestant people of Ontario to make one combined effort to have the Act disallowed.

In this connection, it is exceedingly gratifying to notice that the recent action of the Quebec Legislature in behalf of the Jesuits, is attracting attention in Protestant circles in Great Britain. A special despatch to the *Montreal Gazette* informs us that the current issue of the monthly *letter of the Protestant Alliance* is containing the progress of Romanism in the Premier Mercier's legislation, and is thoroughly denounced, and Principal MacVicar's protests commended. England is urged to be warned, from the experience of Quebec, of the danger of placing the absolute control of education in the hands of the ultramontane ecclesiastics. The Dominion Evangelical Alliance has also taken up the matter, and forwarded to the Governor-General-in-Council a strong petition that the Bill be disallowed.

These are cheering signs that the heart of Protestantism is being stirred to the very great dangers that threaten this country. Is it too much to indulge the hope that, even if the Jesuits' Estates Bill should not be disallowed by the Dominion Government, a strong protest, such as has already been made by the Presbytery of Montreal, if adopted by the Protestant people of the country, and laid in their behalf before Her Majesty, would not prove ineffectual. It is high time for every pulpit and congregation to let its voice be heard in this matter.

EDITORIAL NOTES.

In a newspaper report of a social gathering in connection with the opening of a new Presbyterian church which has reached us, we notice that the editor takes occasion to enter a strong protest against the unseemly conduct of a number of young people whose rude behaviour prevented some of the speakers from being heard. We regret to think that bad behaviour on such occasions is not confined to one locality, or even to one denomination. But the prevalence of the evil is no excuse for permitting its continuance anywhere. Unseemly conduct on the part of young people at public gatherings is a sure sign of defective home training, and suggests the thought that the congregation so disturbed, is not doing its whole duty either to parents or children in merely providing a place of worship for them. The family life must be reached, and such a regard for decorum built up that the hoodlum element, if existing, will not dare to lift up its head in public. As we read of the unseemly behaviour of young peo-

ple at church or congregational social gatherings we are almost tempted to long for the introduction of the Syrian method of dealing with troublesome boys, as mentioned in the current number of *Woman's Work for Woman*.

A few days ago the Mission School in Zambesi was attacked by some boys who threw stones at the doors and windows. Complaint was made and the Mudi advised the usual punishment of putting the mothers of the troublesome boys in prison for several days.

This very practical method of maintaining law and order might not suit Western ideas, but, nevertheless, the Mudi is a very discerning man. Perhaps a modification of the plan might be adopted by substituting fathers for mothers.

The combined efforts of certain European Powers led by Great Britain, to put down the African slave trade have, as might be supposed, provoked much hostility from the Mohammedans of the country who are the principal agents of the traffic. The cable of the 11th inst brings news from Zanzibar of an alarming condition of affairs.

Advices have been received from the interior that in October last Mwangi, king of Uganda, plotted to destroy his entire body guard, his intention being to abandon them on an island in Lake Nyanza, where they would starve to death. The guards, who had been forewarned of the king's intention, refused to enter the canoes which were to convey them to the island, but returned to the capital and made an attack on Mwangi's palace. The king fled, to escape the fury of the guard, and his brother, Kiwewa, was enthroned in his stead. Kiwewa appointed Christians to the principal offices. This enraged the Arabs, who murdered many of the Christian officials and replaced them with Mohammedans. The Arabs burned the English and French mission stations and killed many of the converts to Christianity. The mission boat *Eleanor*, in which some of the persons who had been converted by the French missionaries were fleeing, was struck by a hippopotamus and sunk, five of the converts being drowned. Many letters from Emin Bey and Henry M Stanley were destroyed by the burning of the mission stations. The missionaries have reached Usambara in safety. The Malala depot is safe. Mwangi is a prisoner at Magu. He has appealed to the English missionaries for assistance. The Arabs have written to Missionary McKay evincing in their triumph, and prophesying the extinction of all the mission stations in Central Africa in revenge for England's anti-slavery policy. They have proclaimed Uganda a Mohammedan Kingdom.

We cheerfully give a place to the letter of Revs. Messrs. Hart and Baird, in reply to some statements of a correspondent on the North West Indian Problem, embodied in an editorial of Dec. 27th last. We are glad to be informed by these gentlemen that the Government officials are actually engaged in doing much that our first correspondent decried, and that things, generally, in their opinion, are moving in the right direction. Nevertheless the correspondent, whose letter appeared Dec. 27th, and who ventured the opinion that "the Indians are systematically pauperized, that the system of feeding them unconditionally and indiscriminately is gradually, yet effectually degrading them . . . and that until the present policy is changed there is little hope of much advancement in the Indian tribes, intellectually or morally, notwithstanding Government reports to the contrary," presumably speaks from personal observation and bears the reputation of being entirely trustworthy, as indeed we might suppose from his honourable position. We cannot undertake to decide at this distance as to the failure or success of the Government policy with regard to the Indians; and to a right solution of the problem we welcome all information upon the subject. We defer further comment upon the letter of Messrs. Hart and Baird until correspondent, number one, shall have been heard from.

The proposed union between the United Church of Christ and the Congregationalists in Japan has not yet taken place. The American Board at Boston sent a telegram to the Congregationalist missionaries and pastors meeting at Osaka, advising against union at the present time. Nevertheless the General Assembly of the United Church which met also in Osaka on Nov. 23rd, proceeded to discuss the proposed Constitution of the United Church. After four days of patient deliberation a basis of union was adopted by a large majority, and a Committee was appointed to communicate with the Congregationalists and

lay the basis before them. The next meeting will be held in May of the present year, and the decision of the union of these Churches, therefore, stands over to that time.

The Committee on the Relations of the Northern and Southern General Assemblies of the Presbyterian Church of the United States, met recently in New York, but though the Conference was harmonious nothing definite regarding union was presented. They adjourned for further deliberation until April, when the Committees are to meet again in Atlanta. The chief obstacle against union is the Negro question.

The death of the famous Italian preacher, Father Gavazzi, of Rome, one of the founders of the Free Church of Italy, well known to the older generation of Canadians, especially on account of his memorable visits to Quebec and Montreal thirty five years ago, is announced. We shall give some particulars of his remarkable career at an early date.

Literary Notices

YALE LECTURES ON THE SUNDAY SCHOOL. The Sunday School, Its Origin, Mission, Methods, and Auxiliaries—The Lyman Beecher Lectures before Yale Divinity School for 1885. By H. Clay Trumbull. Philadelphia: John D. Wattles, Publisher, 1885. Toronto: D. T. McAnish, 37½ x 5½ inches, cloth, gilt top, pp. xiii and 415. Price, \$1.50, free by mail.

The frontispiece of the solid and beautiful volume, "Yale Lectures on the Sunday School," is an interesting facsimile of the autograph letter of Dr. Timothy Dwight, the President of Yale College, and his colleagues in the Divinity School, expressing their sense of the value of the lectures and the hope that they would soon be given to the public. Dr. Trumbull is the successor in the "Lyman Beecher" lectureship at Yale, of such men as Beecher, John Hall, W. M. Taylor, Phillips Brooks, and Dale, of Birmingham. The foundation of the lectureship requires previous success on the part of the lecturer and the communication of his own experiences and methods. This has given a marked individuality to each course. The present series is no exception. Dr. Trumbull is a specialist of thirty years study and experience in Sunday School work, and, as Editor of the *Sunday School Times*, has not only been brought into close contact with the ablest workers in the Sunday School field, but has done more than perhaps any other living man, save Bishop Vincent, to mould the present course and methods of Bible study.

Dr. Trumbull is entitled to speak with authority. We look for something of more than ordinary interest from his hand; and it is safe to say that he maintains the previously high standard of the Yale Lectures. It is no mean achievement to have produced a fresh book, as Dr. Trumbull has done, on probably the most hackneyed subject in the round of religious and ecclesiastical topics.

The method pursued is philosophical. The modern Sunday School is traced to its Jewish origin; its identity in the apostolic times is established; its varying progress through the seventeen succeeding centuries is followed; and its modern revival and expansion delineated. (Lectures i. ii. iii. pp. 1-144) This portion of the book is filled with the results of much curious research, and indeed the whole work abounds in valuable quotation and reference, the Bibliographical Index of authors, cited at first hand, occupying twelve closely printed double pages, and the Scripture references being also very numerous. The thesis seems to be pretty fairly established, "In founding His Church, our Lord made Bible-School work its basis. The Bible-School was the starting point of the Christian Church, and it was by means of Bible-School methods that the Christian Church was first extended and upheld."

This high ground taken in the earlier lectures prepares the reader for a vigorous pressing of the claims of the Sunday School as one of the foremost agencies in Christian effort. Dr. Trumbull evidently agrees with the remark of his friend, Dr. Horace Bushnell, in regard to Sunday School work:—"Sometimes I think it's the only work there is in the world." This strong view gives tone to the discussions that follow—"The Sunday School, its influence on the family," "Its membership and its management," "Its teachers and their training," "The pastor and the Sunday School," "Its auxiliary training agencies."

But the author is no weak enthusiast. The Church and the Family are given their rightful place. The lecture on the Family and the School is admirable, especially in its historic sketch of the condition of family religion prior to, and after, the rise of the modern Sunday School. It is contended that family religion pivots on Sunday School efficiency. The responsibilities and opportunities of the pastor in the Sunday School are set forth with abundant illustrations from actual instances. The

relations of the various Church agencies to one another are admirably stated in the closing passage of Lecture vii, which is in a few words, a summary of the five previous lectures.—"The Church of Christ is the body of Christ. In this body there are various members. The pulpit is the head, by means of which the truth is perceived for, and is indicated to, the other members. The Sunday School is the hands, by means of which the truth thus made known is laid hold of, and is made a permanent possession, for the benefit of the other members. The auxiliary practice agencies are the feet, by means of which the other members are started in the path of duty, according to the truth which the head discloses, and which the hands lay hold on."

The two final lectures, on "Preaching to Children," contain a suggestive and helpful treatment of an important, but too frequently neglected part of the minister's work. They form a valuable contribution to a subject which is now being much discussed.

Taking the Lectures as a whole, they are fairly easy reading, although the author's style is plain and strong rather than elegant. The book is one for a thoughtful, rather than a flippant reader, weighty, though not heavy. There is an occasional strain of quiet humor, as, for example, (p. 179) the search backward for "the good old day of godly homes and faithful parental instruction." With a few minor overstatements, such as specialists are apt to fall into, the book is probably the fullest and ablest statement of the whole case for the Sunday School that has yet been made. It should be in the hands of all ministers and theological students, as well as those of intelligent superintendents and teachers. Its study will lead to a wider and loftier conception of the work, and prove helpful and inspiring to its efficient performance.

Current Opinion.

A CHEAP MEDICINE.

The Queen of Sweden is undergoing peculiar treatment to restore her nature to a normal condition. Her doctors have ordered her to rise early, make her own bed, and dust and sweep the room. She has to take a walk in the garden before breakfast, work among the flowers afterward, and lead an active outdoor existence all day long. Already the queen has been benefited by this curious "cure," the "chambermaid treatment," as it is called. "The same mode of life might benefit many a woman in this country who has lost her grip on her nerves." That third feeling the advertisements speak of will succumb after a time to a course of bed-making and dusting.—*N. Y. World*.

IT OUGHT NOT TO BE.

There is living in a village in Essex County, Nova Scotia, a venerable minister of the Gospel who is a Doctor of Divinity, the master of four or five languages, a true poet, an eloquent preacher, a devoted and laborious Christian. We have it on excellent authority that this venerable Father is in very straitened circumstances, pecuniarily. He has never told us so; probably he has never told any one. But it is true, nevertheless; and it ought not to be true. A man who has labored as he has done should be above want in his closing days. We have not given the name of the gentleman to whom we refer. Many will at once understand our reference. If any wish to take a practical interest in the case, they can do so through this office. To prevent misapprehension we add that the minister was not a Presbyterian.—*Presbyterian Witness*.

SCHOOL EXAMINATIONS.

It cannot be too often insisted on, that examination is a good educational servant, but a bad master. It is a useful instrument in the hand of a teacher to test his own work, and to show to his pupils have followed and profited by his teaching. But it is a dangerous and fatal influence whenever it is made of such importance that teachers simply conform to an external standard, lose faith in themselves, sink into the position of their own text-books, and give but little of their own personality to their work. It is true that it is necessary to test the work of teachers; but it is not necessary, for the purpose of doing so, to take the whole soul out of teaching. If examinations are to be defended on the ground that they test the efficiency of teachers, then we reply that other and better ways of doing this are to be found, and must be found. We admit quite frankly that they can only be found and pursued at the price

THE Presbyterian Review.

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THURSDAY, JAN. 17, 1886.

MINISTERIAL EDUCATION.

THE last *Presbyterian Review* (Quarterly) contains an article from the pen of the energetic and progressive Editor, Professor Briggs, of Union Seminary, New York, on Ministerial Education, which is timely, thorough and to the point. Without particularly analyzing the article it seems well to emphasize some of the ideas there brought before the Church. We do so the more readily as the subject, in *Knox College Monthly* for December, was vigorously handled, without, however, that breadth of view which the experience of Dr. Briggs enables him to take. The question of how those, who are to be our ministers in this New World, with its extensive and ever increasing Home Missions fields, and its ceaseless migrations from older to new settlements, should be educated, is not to be settled by college-bred men alone, whose estimate of culture, however high and proper, does not and will not commend itself to the neglected thousands in country and in city that are crying aloud for Gospel ministrations. The college-trained ministers who are willing to endure the hardships of the mission field and to forego the comforts of immediate