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THE FOURFOLD LIFE.

**D**URING the ages in which God made himself known, truths and doctrines were gradually developed, and came out more and more clearly through the diverse times. From Genesis to Revelation there is a marked progress in doctrine and a sustained advance in the disclosures given of grace and truth, till in the New Testament record it blossoms out into the character and life of Jesus Christ, who is in bodily form a manifestation of the Godhead. In the former ages God spake to man by his prophets, but in the last times he has spoken by his Son, and thus all revelation culminates in Him. Though all Scripture is given by inspiration of God and therefore profitable; yet the four Gospels form, in many respects, the most important part of the Bible. They are, from their position and character, the heart through which the life-blood of revelation circulates. All previous revelations flow into them, while the later disclosures flow out of them as their fountain-head. While in other parts of Scripture we hear of Him only by the hearing of the ear, here we meet Christ face to face, and our eyes behold Him. The four Gospels therefore may well be called the very Ark of the Covenant where the Cherubim of glory overshadows the mercy-seat.

Before the end of the century in which Christ was born four original histories of His life and character were in circulation in the Church. And we are safe in adding that previous to His Advent no other event had been similarly recorded in four simultaneous histories. His coming alone was to be so honored. It is quite evident that the Holy Spirit would not have given the Church four Gospels in such a small book as the Bible, had there not been a distinct purpose to serve by each of them. And it must be of great moment to ascertain that purpose, and become familiar with the distinctive features of each of the four Gospels. While they all reveal the same Saviour, each one sees Him through a different medium, and from his own particular standpoint. Four times does the Lord of Glory walk before us, clothed in a different vesture each time, but none can fail to discover that it is the same Divine Redeemer—the same friend of publicans and sinners, full of grace and truth.

Four biographies of the same man, by as many authors, may each be different, and yet all be singularly true; for each writer proposed to himself a different object, and therefore he makes prominent certain features that carry out his plan. Suppose *e. g.* four men—a politician, a financier, a literary man, and a Christian author desirous of tracing the works of grace—were each to write a life of Gladstone, the four biographies might be all true, but it is quite certain they would differ widely from each other. The politician would bring out those features of the great British statesman that have made him the admiration of the world, while by no means overlooking his many other noble qualities. The financier would dwell at length, and chiefly on what was most congenial to his own mind and speak of the marvels of Gladstone's budget speeches, and his wonderful capacity for finance, that in former days both delighted and astonished the House of Commons. The literary man would, of course, make most prominent his literary ability, and emphasize the important services Gladstone has achieved in the great republic of letters, while the Christian philanthropist would delight to tell of his deeds of charity, his devoutness of spirit, his reverence toward God, and all things sacred, and the services he has rendered to the Church by his life and labors. We have a life

of Socrates by Xenophon, and another by Plato, and no two biographies could differ more widely. In the former we see a man of action and decision as if Socrates had been a soldier himself. In the latter we see a man of calm reflection, of profound thought—the philosopher of the ages; each writer having stamped his own individuality upon his work. So each life is different, and we have no doubt that both are true.

Some such service as this did the four evangelists render in writing the one life of our blessed Lord. Not only has each writer stamped his own individuality upon his Gospel, but he has brightened certain colors, and emphasized certain aspects of truth according to the purpose which the Holy Spirit had given him. In Matthew, the Messiah is portrayed as THE ROYAL LAW-GIVER; in Mark as THE MIGHTY WORKER; in Luke, as THE FRIEND OF MAN; and in John, as THE SON OF GOD. In Matthew, we see him in his *covenant royalty* as the Son of David; in Mark, in his *laborious ministry* as the servant of God; in Luke, in his *common humanity* as the Son of Man; and in John, in his *true Divinity* as the Son of God. Four aspects of the one life; and though the portrait changes, the same features are discoverable throughout. The early Christian Church gave great prominence to what they called the *Fourfold Gospel*, and the lessons which this variety teaches. They represented it by the four corners of the earth; the four rivers that watered Paradise; the four winds that blew over all the earth; and by the four living creatures referred to both in Ezekiel and in the book of Revelation, viz., the *lion*, the *ox*, the *man*, and the *eagle*. And even some modern interpreters regarded these as designed representations of the chief characteristics of the four Gospels, and the Divine agency which the Spirit uses to rule all the earth. Without committing ourselves to this view (which seems somewhat fanciful) it is a fact that these representations are fitting similitudes, and were early taken to represent the distinctive features of the four Gospels.

† Matthew may be called the Hebrew Gospel, and is supposed by many to have been originally written in Hebrew and afterwards a Greek version given by the Apostle. Matthew, writing, more immediately for the Jews, shows how the New

Testament grows out of the Old. He makes the Old Covenant the ground-work of his teaching, and brings in the Messiah as a completion of a long course of preparation, and therefore with him it is necessary to show the connection between the CHRIST and the prophecies that foreshadowed his coming. Hence his Gospel opens—"The book of the generation of Jesus Christ, the Son of David, the Son of Abraham." He is that son of Abraham in whom according to promise, all the nations of the earth were to be blessed. He was that descendant from David who according to Isaiah was to establish his kingdom forever. He is the long-expected Messiah now come in the flesh; the King of Israel and therefore the Saviour of the world.

2. The Gospel according to Mark is the Gospel of action. It is the record of practical work, the ministry of our Lord's loving deeds; the things which He began to *do* as well as to teach. And though the shortest, it yet contains more of the incidents of the life of Jesus Christ than the others. Without introduction, it leads us at once into the busy life of our Lord who went about doing good, and it passes from one mighty act to another in quick succession. Hence the ox, that laborious beast of burden, has been made the emblem of this Gospel. It does not give us the Master's sermons, and very few of his parables, but is taken up, almost exclusively, with the active ministry of Christ—the ministry, not in *words* but in *loving deeds*. Mark's special design is to set Him forth as the *Lord's righteous servant*, who must finish the work that was given Him to do. Another feature in this Gospel is the vividness of its pictures, and the scenes it depicts are brightened by a single stroke of the brush and made so real. It was with the *wild* beasts that Jesus was in the wilderness; it was on *green* grass the multitudes sat down to be fed; the multitudes did not merely gather together, but they gathered together *at the door*; it was where *two roads met* that they would find the colt; Jesus was asleep *on a pillow*; they let down the sick *through the roof*. The sketches are so real as to make us fancy we are looking on the very spots indicated. But through it all Christ is the constant, active, unwearied, successful laborer; the Son always engaged in his Father's business; the servant going forth to his labor till the evening.

3. In Luke's Gospel we have evidences of the universal design of Christ's mission. The Gospel has now come out of its Jewish shell, and addresses itself to the human race as glad tidings to all men. Hence the evangelist represents Christ as *the Son of Man*. And the face of a man is made the emblem to represent humanity in its broadest relations to show our Saviour's brotherhood with the race. Hence, while Matthew traces his genealogy no further back than to Abraham, to whom the promise was made, Luke traces it back to *Adam*,—"which was the Son of Adam, which was the Son of God." The Saviour of the world is a partaker of our common humanity, and to show how human he was, this evangelist describes his birth, infancy, and gives us the only anecdote we have of his youth. John tells us that Jesus wept, but Luke that he weiled over Jerusalem the doomed city that had rejected his prophets. He tells us of his prayers, tears, sympathy, and tender love in the common brotherhood. Always divine and yet so human, and as the Son of man so like other men. Here we see him in Gethsemane prostrate on the ground, and an angel coming to strengthen him. Here we discover that he needed help as other men needed it, and that he had it ministered to him by God that he might go forward to his cross. Here alone do we read of the great blood-like drops of sweat falling on the ground. Here too we have the parable of the prodigal Son—the Gospel within a Gospel, as it has been fitly called. Here also are recorded his prayer for his murderers, "Father forgive them for they know not what they do," and with many a sweet assurance beside that he who was true God, was also a perfect man, and came to the earth for our salvation.

4. While the first three evangelists—Matthew, Mark and Luke—dwell more fully on the *human* nature of our Lord, and his relations to man as a member of the common brotherhood; yet, at the same time, everywhere implying that he is also the Lord from heaven, John, on the contrary, begins by a studied, positive, intentional declaration of his Supreme Divinity—"In the beginning was the Word, and the Word was with God and the Word was God. All through, the clouds scarcely conceal the glory of the Sun of Righteousness, while everywhere He stands forth de-

clared to be the Son of God with power. The eagle is the emblem of this Gospel; the bird that soars aloft to heaven. In the former Gospels he was mainly represented as a dweller on the earth, but here he is carried up to higher and sublimer heights, and John represents Him as seated on the Throne of God. Hence he speaks of Him, not as the Son of David, the Son of Man, but the Son of God, and one with the Father. But his Divinity is never separated from his humanity, for he makes us behold his *tears* as well as to look upon the glory of the only-begotten Son.

The first three Gospels, usually called the *Synoptic*, differ in many respects from the fourth, and make our Lord's ministry largely a Galilean ministry, though with indirect references, to the Judean, while John chiefly describes his Judean one and seldom refers to his Galilean ministry at all. And some have emphasized this difference in order to prove the fourth Gospel to be *ideal* and not a plain record of fact and written long subsequent to the others. But there is no ground for this as there is really no contradiction. Our Lord's ministry was performed in both provinces, and the first three refer to that ministry as it was carried on in Galilee, while John on the other hand writes of his Judean, and thus they are complements of each other. Matthew wrote for Christian Jews; Mark for Christian proselytes; Luke for Christian Gentiles, while John's Gospel was written for all Christians in their broad Catholic relations.

We might then put the following symbols on the title page of each of our Gospels as a fit representation of their separate contents. On the title page of Matthew—THE LION, the emblem of royalty—David's royal Son. On the title page of Mark—THE OX, the beast of burden, whose part it is to labor patiently—the Lord's servant. THE FACE OF A MAN stamps the title page of Luke representing Christ in his broad human relations and brother of humanity—the Son of Man, while in John we have THE EAGLE to proclaim the Lord from heaven who came from the bosom of the Father—the Son of God. "*The Gospel according to Matthew*" is the Gospel as it presented itself to him. That which Matthew portrayed was *his* Christ as Matthew himself saw and knew him. Under this aspect the Deliverer of

men appeared to him and in this character he has presented the Saviour to the world. So also with Mark, Luke and John who give us different portraits of the same blessed life. For Christ, ever one and the same, does yet appear with different sides of his glory reflected as four different portraits—profile, full-face, and three-quarters, right, and left, but all a likeness of the same person. The evangelists themselves were men of different temperaments and apprehensions. They had each the special needs of a different class of men in their eye when they wrote and so they adapted their Gospel to their special wants. Christ's life was so full of grace and truth that it required more than one record to present the whole of it. Hence we have four Gospels, and each one has divine lessons peculiar to itself. One man sees things from one stand-point, and another man from another. And so the several evangelists sat down to give us a faithful account of the life of Christ, but each one selects a distinct aspect, and portrays special features of that wondrous life. Each one dwells on what has come with peculiar power and sweetness to his own heart, and tells what has impressed itself most upon his own life, and this accounts for the variety and agreement which we naturally expect in a true record from several faithful witnesses.

Studying each Gospel, reading over one, another, a third and the fourth, is no work of supererogation. Reading Matthew, Mark, Luke and John is not reading the same thing over and over again, for each one has its own lessons and special features, and it takes them all to give a full portrait of the Lord Jesus Christ. The Holy Ghost had a gracious design in these differences which are intentional, and should be studied with loving care far more than is common among his professed children.

The burden of all the Gospels is Jesus Christ, and the aim of all is to bring him as a personal Saviour into vital fellowship with the heart of man, and to give full, rich, soul-satisfying disclosures of God's love. Each had the same purpose though John expresses it in plain terms: "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

J. THOMPSON.

## GENERAL PRESBYTERIAN COUNCIL.

**A**MID the excitement of travel and the bustle of this mammoth metropolis, it is hard to find time or taste for ordinary epistolary correspondence. The readers of the MONTHLY must therefore make charitable allowance for the hurried and disconnected nature of our present attempt at a narrative of the proceedings of this the fourth meeting of the General Presbyterian Council.

The Council was organized in London, July-21-23, 1875 ; its first regular meeting was held in Edinburgh July-3-10, 1877 ; the second, in Philadelphia September 23-October 3, 1880 ; the third, in Belfast June 24-July 3, 1884 ; after an interval of thirteen years the Council returns for its fourth meeting to this great city where first it was formed.

The Council opened in Regent's Square church, the cathedral of English Presbyterianism in London, on Tuesday July 3, at 11 a.m. This church was opened by Dr. Chalmers some sixty years ago for his friend and former assistant, the erratic but brilliant Edward Irving, then in the zenith of his fame. It was long the scene of the earnest ministry of James Hamilton, who was succeeded by the well-known Oswald Dykes, who filled the moderator's chair of his Church, at the recent meeting of its Synod, and has just retired from the pastorate on accepting the Principalship of the English Presbyterian College, to which the Synod over which he presided unanimously and cordially called him. His appointment (at a salary of £700 a year, £500 less than he received from his congregation) will, it is expected, give new life to an institution with which the interests of Presbyterianism in England, are intimately bound up.

### OPENING SERMON.

It was in every way appropriate that the sermon, with which the Council was opened, should be given by Dr. Dykes, and admirably did he discharge the duty in presence of an audience that filled every part of the capacious edifice. Dr. Dykes was



born in Port Glasgow in 1835, studied in Edinburgh and Germany, was ordained at East Kilbride in 1859, became colleague to Dr. Candlish of Free St. George's, Edinburgh, in 1861, went to Australia on account of impaired health in 1865, and was settled in London in 1868. He is now in his prime, of a pleasant countenance and vigorous physique, inclining to portliness, and has a finely modulated musical voice. His discourse was founded on Mat., 23, 8-12—"Be not ye called Rabbi" etc., read from the Revised Version. It was read with much ease and effectiveness, occupying forty-three minutes. In delivering the more eloquent passages with which it sparkled all over, his rapt hearers found it hard to suppress their admiration. It was a noble plea for the supremacy of Christ in the three-fold relation indicated in the text, and for the freedom of His followers from all secondary and subordinate authority. It was marked by all the keenness of analysis, the comprehensiveness of scope, the beauty of diction and the naturalness of delivery that distinguish this eminent divine. In the chairmanship of the Business Committee to which he was subsequently appointed, he displayed amazing versatility, enormous capacity for work, indeed, the powers of a statesman; and to his judicious and unwearied supervision, the marked success of the Council was largely due. The opening and closing exercises were conducted by Drs. Joseph Smith, of Baltimore, and Theodore Monod, of Paris. The latter is the son of the well known Fred-ck Monod, whom we met years ago in Scotland and Canada, and nephew of the yet better known Adolph Monod, whom he resembles in his finely chiselled features and the musical cadences of his voice. He speaks beautiful English, and every word is heard so distinctly. The Praise at the opening service and all through the sessions of the Council (out of deference to the feelings of a portion of the membership) was from selections of the Psalms—scattered in sheets through the seats—without the accompaniment of any musical instrument. Every evening before the public service (from 6.30 to 7) there was a service of song conducted by representatives of the leading Presbyterian choirs in the city. It was first-class singing. There was also a prayer-meeting preceding each morning session.

The Council was constituted by Dr. Dykes. Then the Roll

was called by our own Dr. Mathews, of whose secretarial capabilities we have reason to feel proud. It took as long as our Assembly Roll—nearly half an hour. Each member present, in answering to his name, stood up. It was interesting thus to get a view of so many choice spirits out of all lands with whose names we were more or less familiar. There were several absentees but there must have been in the neighborhood of three hundred commissioners. The Canadian contingent mustered in full force, there being but a single absentee (one out of sixteen) an exceptionally good record, and I do not know that any attended more faithfully.

There were two sessions daily, from 11 a.m., till 3 p.m., and from 7 to 9 p.m.

#### EXETER HALL

was the place of meeting, a very central place, in the midst of the crowded Strand and though its halls be dingy, and draughty too, and its modes of ingress and egress not of the best, yet, it has so many conveniences of various kinds about it, and is so well situated that it, on the whole, suited admirably. The large hall is historic. Here have so many of the world-renowned May Meetings been held. Here have been delivered those memorable courses of lectures through a score of years, under the auspices of the Y.M.C.A., which in the printed form have had world-wide publicity and furnished seeds of thought, and spurs to mental effort for so many ingenious youth. In this spacious hall, where three thousand can gather, some of the leading religious and philanthropic enterprises of the day, have originated, about these walls and that platform and these hard seats seem yet to flit the "forms of the departed" and the echoes of voices long mute, that used to thrill and electrify entranced multitudes. Sceptical politicians may sneer as they like at the "braying of Exeter Hall" nevertheless its "line has gone out through all the earth and its words to the end of the world."

#### RECEPTION AT ARGYLE LODGE.

The delegates were treated to a reception of Welcome at the Duke of Argyle's grounds in South Kensington on the afternoon of the opening day. They mustered, with their wives and friends, to the number, (it is said) of six hundred and sixty six,—an

onimous prophetic figure. In the absence of the noble Duke (who was detained by a debate on Irish affairs in the House of Lords) Lord Balfour of Burleigh officiated as chairman in the large tent erected on the lawn. His ancestor was prominent at Drumclog as were the Marquis and the Earl of Argyle in other thrilling scenes, in the history of the Church and the country, to which they proved faithful unto death. After a stirring opening address by his Lordship, (who is a tall fine looking young man an acting elder of the Scottish Establishment), Revs. Dr. Donald Fraser and Macleod of London, tendered very gracefully the greetings of English Presbyterianism, to which replies were given by Revs. J. A. Szalatnay, of Bohemia, E. Bersier, of Paris, Drs. Gray of Edinburgh, and Lynd of Belfast, moderators of the Church of Scotland and the Presbyterian Church in Ireland, by Dr. Welsh from the churches in the United States and by your corespondent in the name of Canada and the Colonies. Refreshments were provided in two smaller tents on the grounds. A band discoursed sweet music, Highland pipers dressed in their picturesque costume marched up and down sounding the pibroch. Some members of Parliament, (such as Messrs S. Smith, Maclagan and J. A. Campbell,) were present and the Duchess, accompanied by the Ladies Campbell, received under an awning on the lawn. The inevitable photographer was also on hand. The Duke got back shortly before the visitors dispersed. With reference to the

#### PERSONNEL OF THE COUNCIL.

Very prominent were such as these:—Bersier, the greatest Protestant preacher in France, with a head and face and build resembling Beecher; Signor Prochel of Rome, and Count George of the Waldensian Valley, both of an imposing personal presence, and other counts and barons from various portions of the continent, whose unfamiliarity with our language made them silent or speak but seldom; Principal Brown, of Aberdeen, author of the standard work on the negative side of the Pre-Millennial Advent, looking hale and hearty at the age of eighty-five; Gavazzi, the illustrious Italian reformer and orator, with his sturdy form and stentorian lungs and striking attitudes, giving out with the dash and energy of bygone days the old war cries; Dr. Somerville, fresh from his world-wide pilgrimages, saintly and spirit-stirring

as of yore (both of these old men turned eighty and still bringing forth fruit in old age ; Dr. John Hall, of New York, towering a Saul among his brethren, with his illuminated common sense and frank, forceful utterance ; Principal Cairns, of Edinburgh, of like colossal build, of world-wide sympathies, whose ready translations (as at Belfast) of some of the foreign speeches, revealed him as a walking Polyglot, and whose *résumé* at the closing session of the Council's History and Work, especially the peroration, seemed the product of a special inspiration ; Dr. Schaff, a living encyclopedia, who, all the time has the literary work of half a dozen on his hands ; our own three men (for were they not all Knox College students), Donald Fraser, Monro Gibson and R. M. Thornton, and all once laboring in Montreal within our Church, form now a most useful triumvirate in London, and in different ways, rendered signal service to the Council. Mr. Thornton, as Secretary of the Local Committee, was in labors more abundant. Dr. Fraser spoke with his quondam felicity, force and fervor in delivery, both in his addresses of Welcome at the Argyle Tent, and in his paper on the Regulation of Worship. He favored, within certain limits, the use of Liturgical Forms, advised a revision of the Westminster Directory, the drawing up of models for special occasions and the ceasing to regard prayer and praise as mere preliminaries to the service. He counselled the dividing what is known as the Long Prayer into parts, the attending to posture in prayer, (he preferred kneeling) and allowing the people more freedom in the way of uttering amens or kindred responses, and repeating the Lord's Prayer. Against all liturgical tendencies Drs. Pettigrew, of Ireland, and Hall, of New York, with the Rev. John McEwan, of Edinburgh, lifted a decided protest.

Dr. Gibson (whose comfortable and commodious church is becoming, "too strait" for his increasing congregation, and whose influence is being growingly felt in many departments of Christian work), discarded cheerily on the "Grounds of Hope," looking on the bright side of things. We had the privilege of listening in his church to a characteristic discourse from Dr. W. M. Taylor, of New York, in the forenoon, and of preaching for him in the evening, reviewing the memories of former days.

The famous Pressense was with us—a venerable man—with broad brow and benignant countenance. He spoke at one of the social gatherings and read a paper in French. His theme was Modern Apologetics. With much cogency of reasoning, and aptness and amplitude of expression, he showed that Christianity is not the product of religions that have preceded it, and that man's moral consciousness, all through the ages, bore an unwavering testimony to the reality of evil and the necessity for redemption. Le Pasteur Eugene Bersier advocated liberty in worship, while favoring order, too. He thought our Presbyterian services too dependent on the minister, and that the people should take part more than they do. The Rev. Dr. Ellinwood, of New York, read a very able paper, dealing with intellectual tendencies in regard to scientific assumptions, destructive criticisms, the theories of those who account for Christianity by historical development, and the disquieting tactics of the secularist. He maintained that the present generation has had no equal in the past. In the subsoil of all ministerial training there should be an acquaintance, at least, with the results of Modern Science, and that the Church should be careful not to accept theories which are set forth with great assurance, and accepted with a blind bewilderment.

"How far is the Church Responsible for Present Unbelief" was discussed by Dr. Marcus Dodds. It was ingeniously, yet insidiously put, and was very unsettling in its tendency. He evidently has little faith in the thorough inspiration and infallibility of the Old Testament Scriptures. He said it was the duty of the Church to make it plain, that "Faith in Christ was not bound up with faith in the infallibility of Scripture." He charged the Church with not having as yet "formulated a doctrine of Revelation which enabled inquiring minds to discover what the Bible is and to account for all its characteristics." This paper was subsequently very keenly criticised by that acute dialectician, Dr. Watts, of Belfast, and by several others. Confessedly, the most conclusive reply was by Principal Caven, who, in five minutes, thoroughly demolished the weak points of the paper.

Principal MacVicar's admirable address on "Rich and Poor"

was well received, as was also Dr. Cochran's, at the farewell meeting in moving the votes of thanks. Dr. Warden showed his usual business capacity as convener of the committee on the Reception of Churches.

Professor MacLaren took an active and useful part in the discussions on Foreign Missions. Chief Justice Taylor made a good president one of the evenings, and on another evening, your correspondent and the moderator of the Welsh Calvinistic Church shared the honors of the chair between us. On that evening Dr. John Hall, of New York, and the Rev. John McNeil, of Edinburgh, gave two of the most effective addresses of the series. Mr. McNeil is a plain-looking young man, son of a mechanic—himself, originally, we understand, a subordinate employee on a railway, who has lately sprung into the foremost rank as a speaker to the masses. He ministers in Roxborough Presbyterian church, Edinburgh, of which the late lamented Dr. Topp was once pastor. There is talk of erecting a tabernacle for him to hold 3,000. He is also spoken of for London. In his address of half an hour last Wednesday evening he held his audience enchained. He showed a good deal of the Gough and Moody power. It was a plain, practical, but most pointed and intensely earnest talk to young men, interspersed with most graphic word pictures and vivid illustrations. There were excrescences (as was the case at first with Spurgeon) which time and taste will lop off, but Mr. McNeil is plainly one of the coming men.

"Co-operation in Foreign Missions" has been all along a subject to which much of the attention of the Council has been directed. The reports submitted by Dr. Murray Mitchell for the European, and by Dr. W. R. Taylor for the American (or as it was resolved henceforth to call them, the Eastern and Western sections), were highly satisfactory. The work of unifying is in progress and there is an understanding among the Churches as to the selection of the fields and the distribution of the forces such as never existed before. In several cases union is already an accomplished fact, and accomplished, we may truly say, with the happiest results. (1) In Amoy the English Presbyterian Mission and that of the Reformed (Dutch) Church have been united in one church since the year 1863. (2) In the Island of

Trinidad the missions of the United Presbyterian Church, the Free Church, and the Canada Presbyterian Church, have also been united since 1863. (3) In Japan, three missions—those of the Presbyterian Church (North), the Reformed (Dutch) Church (both of these being American), and the United Presbyterian Church of Scotland, were united in the year 1876. Two other churches have, since then, been admitted into the Union. (4) There is also the prospect of a union being formed between the (Scottish) United Presbyterian Mission and the Irish Presbyterian Mission in Manchuria, North China. (5) The Waldensian Church has five missionaries laboring in connection with the French Mission to the Basutos in South Africa. (6) There is a united mission in the Transvaal, South Africa, composed of representatives of the Free Churches of Canton du Vaud, Geneva, and Neuchâtel. (7) The Madras Christian College is an example of co-operation. It is chiefly maintained by the Free Church of Scotland; but many of the missionary bodies avail themselves of its classes in the training of their agents, while the Church Missionary Society and the Wesleyan Missionary Society contribute towards its support. (8) A college in Saharunpore, North India, connected with the American Presbyterian Mission, receives and trains agents of the Scottish United Presbyterian Mission. (9) In the Livingstonia Mission of the Free Church, Dr. Laws is supported by the (Scottish) United Presbyterian Mission. (10) In the "Presbyterian Alliance of India," the representatives of thirteen Presbyterian Missions meet from time to time for consultation on important questions connected with their work. (11) On the last day of August, this year, will be constituted the Synod of Brazil, composed of the foreign and native missionaries of the Presbyterian Churches (North and South) of the United States. The Synod will form three Presbyteries, comprising thirty-two ordained ministers, twelve of them natives. The list does not exhaust the instances of co-operation. The necessity of union is increasingly felt at home; but in the mission churches the conviction of its importance is still deeper. The sentiment is by no means confined to Presbyterian Missions. Thus, in Japan, not only have five Presbyterian Missions coalesced into one Church, but negotiations are

now going on between this united body and the mission of the A. B. C. F. M.—which is, in constitution, Congregationalist,—and this with a view, if possible, to incorporation. It is evident that, in cases in which union, in the sense of incorporation, may not be practicable, co-operation will be more and more sought and found, and that collision between missions will be earnestly guarded against.

With reference to the Brazilian Union to come off in August the Rev. Emmanuel Vanorden, who was ready to depart to his distant field (and whom we recognized on the morrow as an old Chicago friend,) presented a most interesting statement, and the resolution we drew up respecting him and the work in Brazil was cordially passed.

On the evening devoted to missions, ten missionaries spoke ten minutes each. They kept their time exactly and maintained the interest of the great congregation to the last. The Revs. Dr. Shoolbred and D. Whitton (from Nagpore) spoke for India; Smith (Swatow) and McGregor of Amoy for China's millions; Alex. Stout on Union in Japan. The Rev. Charles Grant, D.D., formerly of St. Andrew's, Halifax, now of Dundee, but for some time a missionary at Calcutta, (brother of our popular Principal at Kingston) gave a powerful address on the work among the educated natives of Hindostan. The Rev. Dr. W. M. Grier (Reformed Church in America) spoke on the "Union Churches in Japan, fifty-five in number, and a considerable number self-supporting." The Rev. Wm. Stevenson represented the Women's Association for Missions of the Free Church of Scotland. The Rev. J. Ross let light in on the Hermit nation of Corea, which he had thoroughly explored and where the work silently progresses in a most singular way. Last, but not least, came the Rev. Dr. Post, Beyrout, a most accomplished man full of knowledge on his favorite theme. It would need a distinct article to give your readers even a synopsis of these model addresses. We have already, we fear, taken up our available space.

Not the least interesting portion of the Council's proceedings was the elaborate report on statistics submitted by Dr. Matthews. It evinced prodigious labor in its preparation. This, and the Council's reports with which it is incorporated, form a ponderous



tractate of about 300 pages, nearly half of the coming volume of the Council's proceedings (to be out in three months for \$1.50). When the Alliance was formed in London in 1875, twenty-four Churches were represented; there are now seventy-eight, represented by about 300 delegates. Four million communicants are reported representing Dr. Mathews calculates, *some twenty millions of persons* as associated with the Presbyterian Churches of the world. The Presbyterian Churches of the European continent (including Great Britain) run very closely side by side with those of North America, in reference to adherents, elders and Sunday School children. In a rough way it is computed that something like nine dollars is the annual contribution for the support of Christian work, per communicant, in the various sections of the Presbyterian Church. This, though not large, represents an aggregate of nearly thirty million dollars as the annual "free-will-offering to the cause of our Lord Jesus Christ." In about every theological seminary, whether in Europe, Asia, Africa, America or Australia, there is a three year's course, and in some cases four years are required for Presbyterian students for the ministry in addition to the customary Arts course. Sixty thousand communicants have been gathered out of heathenism and to-day profess faith in Christ as the result of the labor of our missionaries, 500 ordained ministers. During the past year, the women of our Church have contributed some half a million of dollars to the Foreign Mission Treasury.

Drs. Chambers and Cairns gave clear and comprehensive *résumés* of the work of the Council, since its organization, the peroration of the latter sounded like something inspired and stirred all hearts. The venerable Dr. Schaff, of New York, had a most interesting paper on the Revolution of 1688. We are sorry to be obliged to write "on the wing," and to be unable at present to attempt even the most cursory glance at the papers read and the addresses delivered.

No one produced a deeper impression than Dr. Arthur T. Pierson of Philadelphia, who on the 4th July, evoked the grandest enthusiasm from the vast throng on the question "How Best to Reach the Masses." Professor W. G. Elmslie, a rising

man in the Presbyterian College, is a great favorite with a London audience. He discussed with much fluency and force on certain social and economic problems, though exceeding his time so much as to drive Dr. Moses D. Hoge, of Richmond, Virginia, into a corner, but though laboring under this manifest disadvantage, the distinguished Southerner maintained his reputation for striking thought and stirring expression on how best to reconcile the antagonistic forces of society.

Dr. Marshall Lang, also just home from Australia, gave a fine speech on a similar line, the earlier part of the evening. As he gave a quotation from Gladstone, it was interesting to notice the blending of cheers and hisses as exhibiting the divided state of public sentiment on Home Rule. It occasioned a pause of two or three minutes and Chief Justice Taylor had some difficulty in restoring order.

We can say nothing about the social entertainments given to the Council, such as the three luncheons of the Local Committee at the palatial Holborn restaurant when many of the members had the opportunity of speaking; the breakfast given by Dr. Jas. A. Campbell, M. A., of Glasgow, (an old fellow student) at which a number of the Continentals spoke, representatives, with the Missionaries and Colonial men, of more nations than are mentioned in Acts ii; the walk through Westminster Abbey with Dean Bradley; the visits to Bunfield where John Bunyan and Daniel Defoe and many illustrious Non-Conformists lie; the Kensington Museum; the Houses of Lords and Commons; notably the trip to Cambridge, where we visited its Colleges, under the direction of Dr. Macalister, one of the Professors, an Irish Presbyterian elder, Lord Dalrymple and Mr. Laing, a barrister from London, dining in Clare Hall, and taking tea at St. John's (the College of Wordsworth and Henry Martyn); then the garden party at Dallis Hill given by the Earl and Countess of Aberdeen which closed, as that at the Duke of Argyle's commenced, the Council. All these we must pass over. Should you deem it worth while, we may "set in order the things that are wanting" in our narrative in a subsequent number. As we are starting for Switzerland we must hastily conclude, without being able even to read over what we have written.

The Council broke up on the evening of Thursday, the 12th, with profound gratitude to God for so remarkable a gathering and the deep feeling that the highest anticipations of all were more than realized. I should have mentioned earlier that the Alliance obtained at this meeting a fuller organization than heretofore; Dr. Blaikie, of Edinburgh, being appointed President for the next four years, and Dr. Matthews, Secretary, to whom the Council lies under the greatest obligation.

The fifth meeting will be held in Toronto (the invitation from that city being cordially accepted) D. V., in September 1892.

R. F. BURNS.

*London, 16 July, 1888.*

## PRESBYTERIANISM IN TRINIDAD.

IN my last paper for the MONTHLY a description of Trinidad was given, and also some information about the character and condition of the population. According to my promise then given, and in response to your present invitation, I propose to give some facts concerning the position and work of the Presbyterian Church in that Island.

Trinidad has one presbytery, composite in character, made up of ministers of the Free and U. P. Churches of Scotland and of the Presbyterian Church in Canada, as follows:—

HOME CHURCH.	NAMES.	LOCATION IN TRINIDAD.
Free Church of Scotland	Rev. A. M. Ramsay	Free Church, St. Amis Road, Port of Spain
U. P. Church of Scotland	Rev. Wm. Aitken	Grey Friar's, Port of Spain
" "	Rev. Wm. Dickson	Aronca
" "	Rev. S. H. Wilson	San Fernando
Canadian Church	Rev. John Morton	Tunapuna
" "	Rev. K. J. Grant	San Fernando
" "	Rev. W. L. McRae	Princes Town
" "	(Vacant)	Couva
" "	Rev. Lal Bihari	{ Indian Assistants } { Corresponding Members }
" "	Rev. Chas. Ragbir	

In Port of Spain (capital) there are two flourishing congregations made up of Scotchmen, Portuguese and colored people. I am not able to give definite statistics, but may venture the comparison that together they aggregate about as many as one of the larger congregations in Toronto. Both ministers are painstaking live men, and equally proud of their home-connection, and, in the most friendly way possible, jealous of the "line fence" between their congregations, and zealous in looking after newcomers and stray sheep. I had the very highest respect for Mr. Aitken and all the others, but it was generally agreed that Messrs. Ramsay and Wright were the David and Jonathan of the presbytery. Few men I have met took such a hold on me as Mr. Ramsay did.

At Aronca, there is a large congregation made up almost entirely of black people. The minister is a colored man—a native of Jamaica. A thoroughly good, earnest man and an excellent preacher. He is well-beloved by all his co-presbyters and respected by the whole community. He is doing a glorious work. It was my privilege to speak at missionary meetings in the Aronca church, three years in succession, and I was charmed at the size and life of the gatherings.

At San Fernando we have two churches. The one on High street is in connection with the U. P. Church of Scotland. This congregation is smaller than the others. It is made up of about an equal number of Scotch and colored people. The other church is in connection with Canada. Mr. Grant is the pastor, and Lal Bihari the assistant. We have a church at Tunapuna, another at Princes Town, and another at Couva where I was stationed, and had for some time, before leaving, Chas. Ragbir as assistant. There is also a second church in Mr. Grant's field at Oropouche. Thus we have nine congregations with churches besides out-stations of which there is a large number, and it will appear that Presbyterianism has a good hold upon the island which measures fifty miles by thirty-five.

The Canadian ministers with the two Indian assistants have to do chiefly with the Indian people, and as your readers are specially interested in them I must give some details concerning their fields and work.

The men now in the field are Revs. Morton, Grant and McRae, with Lal Bihari and Ragbir. Mr. Morton has been in Trinidad for twenty years. He now labors in Tunapuna district. This is comparatively a new field. Mr. Morton was stationed for many years at Princes Town. Before this he was associated with Mr. Grant in San Fernando for some time; previous to which he was at Jere Village where certain buildings had been given by one of the American Churches to our Church. This was the old centre of the Princes Town field.

In Tunapuna field proper there are five schools. Two others (St. Joseph and Caroni) have been added to these since the U. P. Church of Scotland gave up the St. Joseph district. These seven schools had altogether 419 pupils on the roll and a daily

average of 281 last year. Tunapuna is about ten miles from Port of Spain along the Armia branch of railway. We have a good mission-house there, with a comfortable school-room beneath it. A very handsome frame church was built at the close of '86. All the buildings at the out-stations are good.

San Fernando is Mr. Grant's field. Here we have thirteen schools with 709 pupils on the roll and a daily average of 510. This is our largest field, but it is well supplied with helpers. Lal Bihari, the assistant missionary, is a host in himself. I can heartily endorse the following reference to him in Mr. Grant's last report. "There is one, however, who stands out accredited by the Church as no other Indian in Trinidad does and I need not hesitate to name him—the Rev. Lal Bihari. His knowledge of Indian character and habits, of Indian language and literature, his sympathy with the people and thorough prudence in dealing with them, his clear insight of Divine truth, his loyalty to it and his ability in unfolding and illustrating it, and his intense desire to win his countrymen from the false faith they inherit to a simple trust in Jesus as the only Saviour of mankind, render him invaluable to myself and a power in the mission." Mr. Grant says also that in the evangelistic work of his field about one dozen helpers are employed. San Fernando is about forty miles from Port of Spain. There is a good concrete mission house there, built some years ago by a grant of \$3,000 from the Western Church. There is also a good church which was built many years ago, and in most of the out-stations there are good school-houses and teachers' dwellings. Many of Mr. Grant's people are well-to-do. Some are shop-keepers and some are clerks in offices and stores, and so they are able to give more than the Indians in the other fields.

Mr. MacKae is at Princes Town which lies inland about eight miles from San Fernando. Here we have a good house, school and church at the central station and school and teachers' houses at all the out-stations. There are eight schools in this group with 401 on roll, and daily average of 276.

Our other field is Couva where I was settled for four and a half years. Here we have six schools with a roll of 314 and daily average of 202.

Good progress has been made in all these fields during the past five years. Let me speak of Couva as an example. When I arrived, there was a very poor mission-house, unfit, in the judgment of the government medical officers, for habitation by Europeans. There was no church at Exchange Village, the centre of the field. There was a building at California which was honored with the name of church, but it was little better than a good school-house. There was no English congregation. Now there is a large comfortable house with debt a of a few hundreds on it, which will clear itself in a short time from proceeds of the old house and lands; a very handsome frame church free of debt (cost \$2,500.); and also an English congregation made up of the Scotchmen, who are officers on the sugar estates, and fluctuating crowds of black people. The Indian work also prospered well. The Couva field lies lower than any of the others, is more exposed to the west wind and is consequently the most unhealthy. Our work in the several fields falls under two heads: school work and preaching. Most of the schools are on what is called the "Government List of Assisted Schools" so that the missionary is manager under the government as well as under the F. M. Board, and has a sort of double responsibility. The advantage arising from connection with the Government List, is, that we get grants of money if we keep up an average of twenty-five daily, comply with certain regulations as to the character and number of teachers and the style of school furniture, and get our pupils up to such standards of proficiency that they may pass the Government examination which is held once each year. For every infant, or child under seven years of age, who has attended 100 full days in the year, if taught in the same room with the other children, there is a grant of \$2.40, but if taught in a separate room \$3.60. For every child passed in the higher standards there is a grant of \$6.00. This helps out the expenses considerably. The whole amount earned from Government last year was £898:17:4. These schools require a great deal of attention and take up a good deal of the missionary's time and energy. It is the desire of the Mission Council and the tendency of all its work that these schools should be handed over to the Government as soon as possible. There

are strong hindrances at the present time to a general Government scheme of education. The Roman Catholics and Episcopalians of whom there are many on the Educational Committee, advocate a denominational system assisted by Government. The school work has been very fruitful to our Mission. Teachers and catechists have been trained, and Indians have been fitted for positions of influence and income.

The preaching work includes week-day services on the roadside, in Estate hospitals and barracks, in the homes and yards of the people as well as regular Sunday services in churches or school-houses. The missionaries are all earnest and devoted men. We have had to chide one another again and again for overdoing it. They must be able to put their hand to anything and everything. They have to superintend the building of houses, they have to advise the people and in many cases do business for them, and sometimes must undertake the critical task of arranging matches among the boys and girls. All the Indian people, even those who are not Christians, have the utmost confidence in the missionaries. They see that these men are their friends and seek only their good. We could count upon respect everywhere.

You will perhaps ask—"How do they treat the message of the Gospel?" As a general thing they treat it respectfully. Some of course refuse to hear, they go away whenever one begins to speak. Some listen with stone-deaf indifference. Some noisily argue against it and ask all sorts of questions, wise and otherwise. Many listen quietly and earnestly and are ready to be persuaded. These people have their own systems of thought. They have been brought up to believe that they have the truth. Their prejudices are strong. It requires great tact and gentleness and perseverance in dealing with them. Often it is a long time before they give in. This did not discourage us, because we found in many cases that the longer they took to decide the better and stronger and more steadfast converts they made. Mushroom growth of mission statistics has no advocate among the Trinidad missionaries. Their motto is "sure if slow." There was one young Brahman in our Couva field who studied earnestly two-and-a-half years before he could come out and confess



that Christianity was true. After they have come to a knowledge of the truth, they seek earnestly to learn still more and more. They attend church regularly and read a great deal. Beyond doubt there is growing up in Trinidad, among the Indians there, a band of men, whose hearts God has touched, who will one day be a power for good among their countrymen either in the island of their adoption or in their own land of India.

I do not advocate the Trinidad mission in preference to others, but, I wish to impress you with the fact that there is a great, interesting and hopeful field for mission enterprise in Trinidad and that the Church has good, earnest, prudent, successful men at work out there. Scarce 100 years ago one lone missionary, neither backed with enthusiasm nor cheered with much encouragement, went out to carry the Gospel to the dark millions of India. The times are changed, read ye the signs. The highways of India are open, and large ships sail the sea bringing thousands of her sons to the very shores of our Continent of light and knowledge. Near at hand there are 63,000 East Indians. We have a mission among them; let us take interest in it, let us pray for these people, let us sustain and strengthen the missionaries by our sympathy and prayers. We may not be able to give much, but we can think and pray a good deal. The work is promising, success has been great and real.

Perhaps someone may ask, "Are there any difficulties or hindrances to the work in Trinidad beyond the ignorance and prejudices of the people themselves?" Sad to say there are many. Dr. Duff was wont to express the wish that he could get a block of Indians somewhere outside of India, but probably he did not sufficiently take into account the hindrances and influences which might exist in the place where that block might be located. We have the desired block of Indians outside of India in Trinidad. and yet I have heard men who have labored as missionaries both in India and in Trinidad say that the work was as hard in the one place as in the other.

The Indians are brought into contact every day with rather poor specimens of Christians. They labor in the field with black people who swear and lie and steal and live with women without marriage, who yet call themselves Christians and in

many instances enjoy privileges in some branch of the Christian Church. Sometimes also they see a white man who belies the name Christian. Again, *some* of those in high places in Trinidad have little sympathy with either the religious or educational work among the Indians. They say that these people were brought there to work the Estates, that if they are educated and Christianized they will refuse to work by and bye, and so the interests of business will suffer. Happily, this is quickly dying out, because these men may see, every day, boys working in the fields, doing their work cheerfully and well, who at one time were in our schools and there learned to read and write and count well; besides they begin to feel that the Christian element among the Indians is a safe element—an element in favor of quietness and fidelity and law-abiding. The mission is steadily living down this kind of opposition.

Another hindrance is the plentiful sale and use of intoxicating liquor. When an Indian acquires a taste for strong drink it is hard to do anything with him. These people are exposed to temptation everywhere; they see others—blacks and whites—drinking, and many of them follow the evil example to their own hurt. In many instances, also, intelligent Indians set up a rum-shop knowing that in this way they will make money easily and quickly.

Another serious hindrance to our work on the Sabbath, is that all shops are open for business until nine o'clock in the morning, and as the people are kept close at work all the week and get their pay on Saturday afternoon the early hours of Sunday morning are used for the purchase of provisions, etc. Nor does this thing stop at nine o'clock. Trading is legal until nine but it is in many cases customary all day long; the front of the shop is closed at the legal hour but the back door is kept open except when a policeman may be in sight. Feasts, marriages, and festivals of all sorts are held by these people on Sunday as this is the only day free from work.

As to sources of income: of the total amount spent last year (£4093), about one-half was sent from Canada and the balance (£2069) was raised in Trinidad. The Estate proprietors and the governor gave about one-third each, and the

rest was supplied by the Indian people and other friends. And let me say that I believe firmly that the best possible use is made of all moneys devoted to that field. The Mission Council keeps strict check upon the expenditure in each district. Sometimes special donations are made by congregations in Canada to one field or another, and I cannot close this paper without saying that I entirely disapprove of this. Let all moneys pass through the hands of the Board. It is, of course, right enough that an individual or a congregation should name a special mission or mission field to which their money should be devoted, but as estimates are made, at the *beginning* of each year, of the money required for carrying on the work in each field separately, special donations sometimes cause confusion and very often a certain amount of very human feeling among the missionaries. Let all moneys be gathered by the Board and distributed to each field according to the annual estimates considered and deliberately adopted by all the missionaries on the ground. In each field there is a Canadian lady teacher, supported by the W.F.M.S. These teachers are a vast source of strength to the mission, they do good work and they do it well. Next to the missionary they are our strongest and most efficient agency. Those in the field at present are Miss Semple at Princes Town, and Miss Copeland at San Fernando. One is on furlough, and Couva is for the present vacant. Miss Archibald was with us for eight months, good, loving, noble girl she was, full of zeal for the Master's service. With consecration of heart and life she went into the work earnestly and gave promise of very great usefulness, but the Master called her home.

I fear that this paper is already too long. Very much might be said about the attitude of other Churches in Trinidad to the Presbyterian; very much about the attitude of individual clergymen, which is, perhaps, better unwritten. Presbyterianism may be frowned at, and disallowed, and nonconformed, and hereticised, but it cannot be sneered at or despised in Trinidad. Wave on old banner of blue.

*Toronto.*

J. KNOX WRIGHT.

## REVIVALS OF RELIGION.

IT would be strangely incongruous if those who had dedicated themselves to the service of Jesus Christ and to the promotion of His honor and glory, were found opposing any influence which enhanced His service, or any event or series of events which advanced His kingdom. On the other hand, it would be equally inconsistent for them to give countenance or support to any means or results, which, upon careful and fair scrutiny, they found on the whole to be prejudicial to the cause of their Lord and Master.

No Christian minister can have any possible objection to a revival of religion. He would belie his profession if he had. But many cautious and godly men have the gravest objection to engage in some of our so-called revivals, or to co-operate with some of our so-called revivalists. They object to the means used as unworthy and unscriptural; they object to the results secured as superficial and spiritually unsettling. It is needless to say, that there are revivals and revivals, and objections often lie more against methods than results. However much our prejudices may be offended by the manner in which revivals are too often carried on, if certain results accrue singly or together, then there has been a revival.

(1st.) If believers are quickened; if instead of a lagging prayer-meeting it becomes vital with soul-cries for nearness to the Master; if this, reacting on the preaching, whether in the heart of the hearer or the preacher, or both, gives it a fulness of spiritual unction enlightening the soul; if the fingers relax on the almighty dollars and these flow freely for the cause of Christ, and, consequently of our fellow-man; and if the hearts of such believers become too small to hold the riches of God's grace, and they must perforce empty them for others, and tell the old, old story—then, although there may be few ingatherings, none will deny that this is truly a revival of religion.

(2nd.) If there be those who have fallen from their first love and become cold, dead, suspicious, who have enough of grace to be restless but not enough to be restful, who demand much and give little; those whom we commonly call backsliders—if these can be reclaimed and brought into sympathy, sweet and strong, with our cause and its promoters, then again we have a true revival, and one, we may venture to remark, as much needed as any in the majority of churches with which we are acquainted.

(3rd.) If the unregenerate are awakened, convicted and converted; if by aggressive onslaughts upon the world we gather many prisoners of Satan and gain for them the freedom of the Gospel bonds, then we have a revival, not more, but not less than in the preceding cases. The absence of all of these phases of progressive Christianity, under ordinary circumstances, would point to the need of special effort being required to bring a congregation up to the tone of living Christianity. But, if in any of our congregations the unregenerated are being converted, backsliders are being reclaimed, and the general body of the workers are both devout and self-denying, then such a congregation has no need of special effort. All that it requires is to keep right on, "pressing forward to the prize."

It cannot be denied that denominations, as well as congregations and individuals, have become dead to spiritual things, and although holding a nominal place among the forces of Christianity yet they send forth no warriors for aggressive warfare, while at the same time they allow the home defences to fall into decay. Such times are in all our memories:—the Roman Catholic Church before the time of Luther; the Anglican before Wesley; the Presbyterian before Disruption, and the Congregational before Edwards. "Eternal vigilance is the price of Liberty" finds a spiritual parallel, in "Watch and pray that ye enter not into temptation." Those who neglect to watch, generally forget to pray. If, from any cause, such a time of spiritual declension befalls any part or member of the Christian Church, the only remedy is a spiritual revival.

Have we to await such a revival, or are there means by which it may be hastened or even brought about? Declension is no true or necessary part of spiritual life. It arises not from the new

life, but from the old. Progress, eternal progress, is the Christian's motto. Onward is our cry of battle. "He who putteth his hand to the plough and looketh back is not fit for the kingdom of God." We are taught that the treasury of the Lord is always full to overflowing with spiritual blessings, and it is the preparation to receive them that we need. The better the preparation the greater the blessing. Does this preparation embrace only the ordinary means, or does it include extra and special means, such as revivals and revivalists (in the usual acceptation of such terms) as apart from the general work of the ministry in gathering in and building up? We call in the aid of our physicians, when the system is wearied and disordered, as well as when it is diseased. His prescriptions for the first depend on our constitutions. If these be sound and robust he recommends a change of place or work. No medicine is needed. In cases of disease, medicine is required to allow the recuperative powers of nature the opportunity of repairing damages.

Is not something analogous to this going on in the spiritual world around us. In some of our healthy, sleepy churches there is need of a change. Perhaps of the mode of presenting truth, perhaps in the one who presents it. Every pastor is not so fertile that he can stand the drain of 1500 sermons and addresses in the course of a ten years' ministry without considerable exhaustion of freshness and interest—if not in himself, in his audience. If his powers be unlimited the receptivity of his audience is limited.

In case of disease the spiritual physician must be called in. Whom shall he be? As I am dealing more especially with the human side of revivals here, the necessity of the presence and work of the Holy Spirit will not be considered left out if it be unmentioned.

If he be a specialist, *i.e.*, one who devotes himself to revival work there are some necessary qualifications upon which we should insist.

(1) It is necessary that they should be thoroughly grounded in the Word of God. I leave it to our Professors to decide if this can be attained without some years spent in careful study of the Hebrew and Greek. It seems to me that it is possible to utilize

the results of the best scholarship in our day of translations better than in the past. But however attained, a wide and comprehensive knowledge of the Word itself is imperative. This is the most powerful weapon of their armory and, if their knowledge of other books be not profound, their knowledge of this should be something more than superficial; of the Old equally with the New, of both the type and symbol and of these realized in Jesus Christ. While conditions vary, human nature remains much the same and we believe that every gamut of human sin and human greatness is touched in these imperishable and invaluable records. While I have every sympathy for men of warm enthusiastic temperaments, who desire to work for Jesus, yet I have no word of tolerance for them if they presume to rush into the battle unequipped. Their enthusiasm, if it be spiritual, will not cool by a careful and prayerful study of the Word of God. It is deeply painful to every reverent Christian to hear how earnest men, through ignorance, do dishonor to their Master, to the guide which he treated so reverently, and to the cause which they have so much at heart, by their sinful neglect of that Gospel of Salvation which they presume to teach. They begin with the Gospel, they end with themselves. The end is so continually growing in importance until, in listening to some of these, one wonders whether they are miracles of grace or examples of graceless, presumptuous ignorance.

(2) It is necessary that they should be men of some experience in pastoral work. There may be one exception to this—when they follow the example of the scriptural evangelists and go out among the unshepherded heathen either at home or abroad and gather a congregation for themselves. In this case they will gather their experience as they gather their congregation. But when they come to assist pastors of congregations, as the great majority of them seem to prefer to do, then it is as little as we can insist upon that they shall not be novices; that they themselves shall have some knowledge of the trials and perplexities of the regular pastorate, and that their coming shall not add an additional burden to an already heavy one, but that their part of the work shall be carried on so discreetly that while the evangelist is not loved less, the regular, hard-wrought, earnest pastor shall

be loved more. There is much need of insistence on this qualification, for in my somewhat limited experience I have frequently known the opposite results to follow. The advent of a revivalist has been followed by the exit of a pastor whose shoes the revivalist was not worthy to unloose.

(3) It is necessary that they should be men specially adapted to winning souls for Christ. And a winner of souls must needs be a man of eminent personal piety, of unselfish devotion to his calling, and of sterling common sense.

The first quality requires no remark, the history of revivals has so amply illustrated it that it is a truism.

The second needs to be emphasized strongly, for there is more than a suspicion that some of our revivalists have a very fair idea where the loaves and fishes are most plentiful. Moreover, some of them use means which smell most suspiciously of shop in advertising their abilities. To glance at the headings one scarcely knows whether it is the theatre or the House of God that is advertised. Leaving these points to be discussed under methods, is it not plain that workers, who are brought into a community to deal with men specially for their souls, should be free from any taint of the mammon of unrighteousness. How can they be so under the present loose system! Some of them carry away more in a month than the pastor receives in a year, and my suspicion of the real value of their services has been very much increased by the fact, that what little the pastor receives is lessened by these contributions. If there be a fair comparison of labor throughout a year the balance will be largely in favor of the hard-wrought pastor. If there is to be a class of special workers then, should not such be chosen by the Church as a whole, paid by the Church, and have their movements directed by the Church. Let their remuneration be ample but let it be definite, and let it be denominational, not congregational, so that the poorest congregation within its bounds, if its exigencies so demand, shall be able to procure their services equally with the wealthiest. This church recognition would assist us in taking stock of their theology and prevent us from falling a prey to the license of these nondescript prowlers which follow in the wake of all truly great movements, temporal or spiritual.



Common sense I mentioned as another qualification of a winner of souls, and by that, I mean *working Christianity*. "Fools rush in where angels fear to tread." How often we have seen an enthusiastic, forceful man, limited in Christian knowledge and experience, but full of emotional power, striving to arouse feelings without either the judgment or the power of controlling them. He would laugh at us if we told him that feeling, or more accurately speaking the affections, are without moral bias and are in themselves the most unreliable of guides; that there is no more religion in a tear, *per se*, than in a peal of laughter, and that it is only when the aroused affections are bent Christ-ward that they become a spiritual power. Moreover, in dealing with enquirers, the coolest judgment is required; sinners are easily deluded into a false security; they are willing rather to receive their assurance from men, by answering some man-shibboleth, than wresting it from God by meditation, repentance and prayer. It is easier, it is pleasanter, to take a Pullman from the City of Destruction to the Celestial Gates than to join with Pilgrim in his arduous journey. I have never been satisfied that it is spiritually safer.

We cannot leave out music as an important element in this work. Ever since the time of David it has had its place in the sanctuary; the Reformation brought it into greater prominence and it has been growing in favor ever since. Bonar, Bliss and Sankey have done much to enliven our song service, and have largely contributed to give evangelical songs such a place in these services. We do not see why the preacher should monopolize the whole time, or why his part of the service should completely overshadow the rest; and one of the choicest adjuncts to Gospel services is good music. Well selected hymns set to sweet, simple airs, that may be easily followed by the audience, not only warm the service but clinch many a nail driven home, and carry the arrow of conviction to the heart, already aroused by the earnest words of a powerful pleader. It would be a mistake to leave out old hymns, for many of them are powerful through tender associations with the past, and can be used effectively. Not a few of these Gospel hymns are sermons in themselves and carry on their banners many trophies of victories won

for Christ. We cannot enlist too many agencies in the cause of Christ, for all things are His.

Granting that the man is possessed of the qualifications indicated, we would not be too critical of the methods he adopted, nor would we endeavor to bind him to those more congenial to our own mind. God has granted each man an individuality and he can do his own work best in his own way. There is, however, a general limitation applicable to all methods; they must be in harmony with the spirit of the religion which they proclaim. There should be nothing in the means which cannot be gathered in the result, and, in proportion as the means are out of harmony with the end in view, so is that end marred.

Corinth was a wicked city in the time of Paul. There were in it tens of thousands going down to moral death. It was a city that loved startling things. Yet, as far as we can learn, Paul made no display on entering. He did not endeavor to impress them by a striking exhibition of street miracles. As far as we can gather he commenced work quietly and carried it on in the same manner. He was in earnest, terribly in earnest, but everything was done decently and in order. The other Apostles seem to have wrought in like manner. They spared not themselves; they faced perils by land and sea, daring death in a hundred forms, yet in all that they did they were decorous in speech and manner. The addresses which they have left on record are models of persuasive, earnest eloquence—cogent facts, clearly arranged, earnestly put, and boldly applied. Dr. Pentecost charges the Church with being more like a business concern than an organization for the conversion of souls. Might not the retort be made with some truth, that as a class the evangelists are altogether too sensational to be scriptural. Their advertisements resemble those of a bankrupt sale of goods. Their parade of the number of their converts is offensive to every reverent Christian. Does not their manner of conversion too often savor more of men than of God? Are we to take the Apostles for our guide, or Hallelujah Sam and Happy Billy? Have we to believe that the Holy One blesses rant and bombast and withholds His blessing from quiet, godly preaching? Are we to believe that a man who is preceded by a brass band and followed by a motley crowd of

partly reformed drunkards and courtezans is going to do more for the conversion of the world than the careful, prudent, earnest servant of God, supported by a company of honest, God-fearing men and women, whose whole lives have been a living daily testimony for Christ. We are delighted with the former as testimonies to the efficacy of the grace of Christ, and when they have given fair proofs of their sincerity by a humble, godly walk and life, and exhibited diligence in familiarizing themselves with the Word of God we would gladly but cautiously introduce them to the work. If they are truly converted they will not shrink from this test of discipleship and if they are not, it is a fearful mistake to leave the care of souls to them.

Again, in regard to methods, there seems to be a feeling growing that the day of huge meetings for this purpose is at an end. There are some very suggestive figures given in a recent article in the *Independent*. Without going into detail, in the year 1885-6, a series of meetings were held in Pittsburgh, Pa. All the churches united and made a thorough canvass of the city. All necessary steps were taken to ensure interest, and prayer was unceasingly made for their success. The work was inaugurated by a three days' meeting opened by Moody and Sankey, and then carried on by the united efforts of the pastors themselves. There was added to the Church by these efforts one convert for every 10.19 members, or 9.81 per cent. In 1887-8, a united effort of the ordinary type was held in an immense rink. Mr. Moody was there for three weeks and was assisted by no less than 500 ministers, yet the ingathering was only one convert for every 13.24 members, or 7.87 per cent. Two conclusions are drawn: (1) Concerted and co-operative work is most fruitful. (2) In evangelistic work the best results are obtained where no outside assistance is depended on.

With these conclusions, Dr. Reed, in a late issue of the *Homiletic*, seems to agree. He says, "I am not in favor of work (evangelistic) conducted after the fashion of great mass meetings, but evangelistic work carried on in individual churches, so that the members of particular churches can be inspired to take hold of the work with renewed zeal in their own particular fields."

It is not safe to prophesy, but the present indications are that

in the future revivalists will not occupy the place they do at present. They have done the work which they had to do in arousing the ministry to a deeper sense of their duty, and to a more earnest effort for the salvation of souls. Now they must either take the place of the pastors, or in a great measure cease to be. It will be an instance of the survival of the fittest. If the revivalists are more devoted, better qualified, and if the results of their system of work will more easily bear the tension of actual life, then Northfield will supplant Andover and Princeton, the regular pastors will die out and they will replace them. But if not, if we deserve to live we shall live. The things of the Lord are not as men's. Although Jerusalem is fallen and Rome sits in mourning, Zion still increases her sanctuaries and marshals her hosts for coming triumph.

I do not undervalue the real work done by revivalists. It stands out so prominently for good that it would be blindness not to see it, but I am endeavoring to estimate its value and place in the warfare of the Lord; and I, for one, cannot agree with Dr. Pentecost, presumptuous although it may be to differ, when he affirms that there should be a pastor and a revivalist in every large congregation—the one to be a winner of souls, the other to build them up, and at the same time watch over the general concerns of the Church. Such a conjunction and separation of offices seem to me incongruous, and likely to lead to most mischievous results. Is not the remedy, for any lack apparent in the regular pastors, a greater consecration to their work? Would it not be more in harmony with our conceptions of the preaching function, if those exercising it would confine themselves more closely to their special duty of ambassadors for Christ? Winning souls means a great deal more than arousing them and securing their adherence to some church—all precautionary measures taken to prevent lapsing or entering into worldliness are equally valuable as revivals, if they may not logically be classed as such. Quiet, steady work done in prayer-meeting, Bible classes, Sabbath schools, or by personal dealing is not to be ignored and laid aside because another phase of work has become prominent. I would have our sacred office dissevered from all or as much of the secular work of the congregation as

possible, and let our Christian business men attend to it while we can devote ourselves with renewed diligence to our own proper work. We are hampered on every side by the lack of workers. If much of the withering sarcasm, which has fallen on the heads of inefficient pastors, were directed towards their criticising self-sufficient flocks it would accomplish more good. The revivalist who gains the ear of the people by indiscriminate abuse of the regular ministry does more harm in a week than he can undo in years. If, by stimulating others to labor in our congregations, we could secure hearty, earnest co-operation within ourselves, then a revival of the best and highest kind would follow. I, too, feel the need of greater earnestness, a more profound conviction of the importance of my calling, and of my responsibility to my Maker; but I seek this inspiration in vain in the lives of professional revivalists. To me the lives of such men as Morrison in China, Judson in Burmah, or Carey in India, seem infinitely more full of stimulus.

Yet, I believe that when these spasmodic efforts are over we shall not have one earnest spiritual worker unemployed. If their zeal truly burns for souls they will find many an untrodden field wherein they may plant the standard of the Cross, either in our Foreign or Home Mission field. There is room for the heartiest work in the slums of our cities. Let the enthusiasm of the gambler, the procureress and the saloon-keeper—slayers of souls—be met by the purer, nobler zeal of these winners of souls. After five or ten years of this labor, let them come to us, who are said to be clothed in purple and fine linen and to fare sumptuously every day, and reproach us with carnal self-seeking and we will listen with patience and respect; or let some crowned king of evangelistic labor lay aside his sceptre and, as our noble Chalmers did, spend the autumn of his days in unrequited, unthanked labors, among the needy, the shameless and destitute, and then we can listen with some equanimity to their persistent indictment against the present pastors. We are not perfect, but the great majority of us are spending our lives in earnest, unceasing and continuous effort along every line of Christian energy within our compass; and because we may criticise the narrow lines in which some would have us walk, we would not be held as opposing

either revivalists or revivals, but as making an imperfect endeavor to assign them a place, somewhat lower than they claim for themselves, yet a true place in the work of the Lord. In brief, we incline to believe (1) that this work to be done efficiently, and to be productive of stable results, must be done and should be done by the pastors themselves. When they fail, special effort is necessary to bring them up to the mark, and consequently all such effort is a reproach to the regular pastor (granting that his field is within his compass). (2) That the true sphere of the revivalist is still that of Philip and Timothy. There is plenty of ground untilled, and more unreaped, and here they will find a work as satisfying to earnest lovers of souls and as honoring to the Master as that in which many of them are now engaged.

*Colé's Corners.*

J. CAMPBELL TIBB.

THE TRAINING OF HUDSON TAYLOR.

ABOUT the year 1830, the heart of Hudson Taylor's father, then an earnest evangelist, was greatly stirred as to the spiritual state of China. Being himself precluded by circumstances from going, he was led to pray God that if He should give him a son, he should be called and privileged to labor in that needy empire, then sealed against the truth. Although young Taylor had many opportunities of learning the value of prayer and of the Word of God, after many vain attempts at self-reformation, he even for a time sought refuge in infidel views. But the prayers of his mother and sister were remarkably answered in his conversion at the age of fifteen. While he was alone in a warehouse reading a tract, God's spirit shined light into his soul in answer to his mother's prayers, in her room seventy or eighty miles away, when after several hours spent in supplication for him she at length could pray no longer for him, but only praise God for that which the spirit taught her had already been accomplished—the conversion of her only son. The spiritual life of this remarkable man thus began with a striking lesson as to the power of prayer.

Not many months after his conversion he retired one day to his bedroom to commune with God. As in unreserved consecration he put himself, his life, his friends, his all on the altar, a deep solemnity came over his soul, and he consciously felt that his offer was accepted. The presence of God became unspeakably real and blessed, and, though a child under sixteen, he stretched himself on the ground, and lay there speechless in the presence of God with unspeakable awe and unspeakable joy. For what service he was accepted he knew not, but a deep consciousness that he was no longer his own (which has never been effaced) then took possession of him.

Within a few months of this time of consecration the impression was inwrought in his soul that his life service was to be for China. His parents neither encouraged nor discouraged his desire to engage in missionary work. They advised him, with such convictions, to use all the means in his power to develop the resources of mind and body, of heart and soul, and to wait prayerfully on God, quite willing, should He show him that he was mistaken, to follow His guidance, or to go forward, if in due time the way should open. He accordingly began to take more exercise in the open air. He got rid of the feather bed, and as many of the surroundings of comfort as he could, to prepare himself for rougher lines of life. He also began at once to distribute tracts, teach in Sabbath school, and visit the poor and sick as he had opportunity.

Learning from Medhurst's "China" that medical knowledge would be valuable there, he entered upon medical studies in Hull. Before leaving home he decided to give to the Lord's service not less than one-tenth of all moneys he earned. In order to be able to tithe the whole of his income he removed from comfortable quarters to a little room in the suburbs and boarded himself. While he felt the change a good deal it was attended by no small blessing. He had more time in solitude for the study of the Word, visitation of the poor, and evangelistic work in the summer evenings. He was now led to go through his library and wardrobe, and dispose of everything superfluous for the benefit of the poor. This practice he has kept up all his life, and he testifies he has never been through his house from basement to attic with this object in view without receiving a great accession of spiritual joy and blessing.

He was early convinced that his work in China was to be on somewhat different lines from anything hitherto attempted. He felt that his spiritual muscles required strengthening, and so he went out on the promises of God daily. There was no doubt that if one's faith did not fail, God would not fail; but then, what if one's faith did fail? He had not then learned that, "If we believe not, He abideth faithful, He cannot deny Himself." He thought to himself, "When I get out there I shall have no claims on anyone for anything, my claim will alone be on God ;



and I must learn before I leave England to move man through God by prayer alone."

His employer, a medical man, wished him always to remind him when his salary was due. But Taylor determined to ask God to bring the fact to his recollection, and thus encourage him by answering prayer. Although the time passed without payment, he still continued in prayer, meanwhile suffering no lack. At this juncture the needs of a poor family compelled him to give away his last coin—a solitary half-crown, and to trust God with empty pockets. At this time he had dispensed with butter and milk and "expensive luxuries" such as bread and meat, and lived mainly on oatmeal and rice with occasional changes. In this way he had more than two-thirds of his income available for the poor. He found that the less he consumed, and the more he gave away, the fuller of happiness and blessing did he become. On returning from the poor family to whom he had given his last coin, he sat down to his basin of water gruel, but he would not have exchanged it for a prince's feast. "I reminded the Lord as I knelt at my little bedside of his own word, that he who giveth to the poor, lendeth to the Lord, and I asked Him not to let the loan be a long one, or I should have no dinner the next day, and with peace within and peace without I spent a happy restful night." Next morning half a sovereign came in a letter, whence he never knew save that it was from his rich Father's hand. But he still prayed regarding his salary, and just as his half-sovereign was done the answer did come, and he received the money.

He next went to study in the London Hospital. He had two offers of support while there, but he still felt that he could not go to China without having still further developed and tested his power to rest on God's faithfulness. This led him to decline both offers of support. God did not fail him. In many ways, often to his surprise as well as delight, He helped him. He found that his most economical way was to live almost exclusively on brown bread and water. A large two-penny loaf purchased daily on his long walk of four miles from the hospital, furnished him with supper and breakfast and on that diet he managed to walk eight or nine miles a day. A dissection wound nearly carried

him off by blood poisoning, but he was spared in answer to prayer, the Lord meanwhile providing for his medical care and nursing. During his convalescence he was directed by God "not to *attempt* to walk, but to *walk*", some miles to an office where some money was due him. This he accomplished, strengthened by faith. The money was just sufficient to supply his wants until other provision was made for him.

He sailed for China, as first missionary of the Chinese Evangelization Society, on 19th September, 1853. For twelve days they beat backward and forward in the Irish Channel, until at length they found themselves within a stone's throw of the rocks in Carnarvon Bay. When the captain had given up all hope the wind freed two points, and they beat out of the bay. One thing was a great trouble to him that night. He thought that the use of a swimming belt was inconsistent with complete trust in God. But God taught him that the use of means ought not to lessen our faith in God, and our faith in God ought not to hinder our using those means that He has given us for the carrying out of His own purposes. Hence Mr. Taylor tells us he is no party to much erroneous teaching regarding Faith-Healing.

A second time the Lord delivered them from shipwreck; this time off the cannibal coasts of New Guinea. The captain said: "Well, we have done everything that can be done; we can only await the result." "No," replied Mr. Taylor, "there is one thing we have not done yet." "What is it?" "Four of us are Christians; let us each retire to his own cabin, and in *agreed* prayer ask the Lord to send immediately a breeze. He can as easily send it now as at sunset." They did so. Mr. Taylor felt so satisfied that their prayer was answered that he could not continue asking, so very soon went on deck. The first officer, a godless man, was on duty. Mr. Taylor went up to him and asked him to get ready for the breeze by letting down the corners of the mainsail. "What would be the good of that?" said he. Mr. Taylor told him that they had been asking a wind of God, that it was coming immediately, and they were so near the reefs that they had no time to lose. The corner of the sail was at that moment seen to tremble in the coming breeze, and in a few minutes they were ploughing their way at six or seven

knots an hour, and the multitude of naked savages they had seen on the shore had no wreckage that night.

"So God encouraged me," says Mr. Taylor, "ere landing on the shores of China, to bring every variety of need to Him in prayer, and to expect that He would honor the name of the Lord Jesus, and give the help which each emergency might require."

The early months of his work in China were spent amid the horrors and atrocities of war. The embarrassments of the time were very great, but the Lord carried him safely through to the praise of His glorious grace. He testifies that the cold, the hunger, the watchings, the sleeplessness of nights of danger, the exhaustive summer heat were well and wisely chosen and tenderly and lovingly measured out.

He was soon brought into contact with Rev. W. C. Burns, of the English Presbyterian Mission, who became his true spiritual father. Mr. Burns' views, especially about evangelistic work as the great work of the Church, and of the order of lay evangelists as a lost order that Scripture required to be restored to its place, were seeds which have borne abundant fruit in the China Inland Mission.

During 1856, Mr. Taylor was greatly exercised about his connection with his society which was *in debt*. This he conceived to be unscriptural. So he was led to sever his connection with them. He himself must now speak: "I knew not what it might cost me nor how I could support myself, but I could look right into a Father's face with a satisfied heart, and ready by His grace to do the next thing he might teach me, feeling very sure of his loving care. And how blessedly he did lead me on and care for me, I can never, never tell. My faith was not untried; my faith often failed, and I was so sorry and ashamed of the failure to trust *such* a Father. The occasional trial about funds never came from insufficient supply for personal wants, but from our ministering to the needs of scores of the hungry and dying ones around us. And trials, far more searching in other ways, quite eclipsed these difficulties, and, being deeper, brought forth in consequence richer fruits. How glad one is not only to know with dear Miss Havergal that:—

They who trust Him wholly  
Find Him wholly true,

but also that when we fail to trust Him wholly, we still find Him wholly true. He *is* wholly true, whether we trust or not."

But health failed, and to his great sorrow he was forced to leave China for England, where the doctors told him that he could not return for years to come. Little did he then realize that the long separation from China, was a necessary step towards the formation of a work which God would bless as He had blessed the C.I.M. Daily he reviewed a large map of China on the wall of his study, and prayer was often the only resource by which the burdened heart could gain any relief. The needs of the *whole* country were thus burned into his soul. He was now led to engage for several years in the revision of the Chinese New Testament, and he testifies that without those months of feeding and feasting on the Word of God he should have been quite unprepared to form on its present basis a mission like the C.I.M.

Thus was Hudson Taylor trained to inaugurate the greatest work for China now in existence. The further history of that work must be reserved for another time.

DONALD MACGILLIVRAY.

## HUDSON TAYLOR IN TORONTO.

LOOK at some of the world's great ones is something. There is life in it, and education, and inspiration. It is something to listen to a voice that speaks and millions hear; to have one's mind played upon by a master mind that has changed the destiny of nations; to look into a face that is photographed on the world's heart and whose features will be familiar to generations yet unborn. Men have been made heroes thus. Thus have tongues been unloosed, feeble knees strengthened, and into the nostrils of death has been breathed the breath of life.

It is not to be wondered at, then, that not a few people cut short their holidays and returned to the city when it was announced that the Rev. J. Hudson Taylor would hold a series of missionary meetings in Toronto on August 26th and 27th. They knew that in all probability this would be their only opportunity of seeing and hearing the founder of the China Inland Mission. His name is a household word throughout Christendom; and the fruit of his labors may already be seen in nearly every province in China. Curiosity to see the man and to hear him tell the story of his life, even though that story might be trite, was, therefore, natural. Some of our readers who have not heard him may be interested in a few paragraphs written almost before the sound of his voice has died away and while yet the impressions are fresh and vivid.

Speaking for myself I might say that Hudson Taylor is rather disappointing. I knew something of his work before I saw him and had in my mind an idea of what such a man should look like in order to do such a work. There are the great missionaries with their powers of endurance, their dogged determination, their mental acumen, their pleading, passionate eloquence. He being confessedly one of the greatest missionaries of modern times must be such as they. But he is not. There is little in form or feature to tell the tale of work done or ability

to do. A stranger would never notice him on the street or mark him in a crowd, except, perhaps, to say that he is a good-natured-looking little Englishman. Nor is his voice in the least degree majestic—a common sort of voice with little range, a soothing monotony with a tendency to tears. His addresses are not more striking. He displays little oratorical power, “neither action nor utterance nor the power of speech to stir men’s blood.” He elicits little applause, pronounces no apostrophes, launches no thunderbolts. He has little of that power of surging eloquence with which old Dr. Duff used to sweep resistlessly the not too sympathetic Free Church Assembly and make the granite pillars of indifference tremble. Dr. MacKay’s *Formosa* appeals were far more thrilling. Even our own Goforth used to plead more eloquently for China’s millions, and apparently with more effect, than did Hudson Taylor himself. As a preacher he is probably less effective. It would not be a very difficult matter to name a score or more of abler preachers among our comparatively unknown country ministers. It is quite possible that were Mr. Taylor, under another name, to preach as a candidate in our Ontario vacancies there are those who would begrudge him probationer’s pay.

This, of course, is the impression likely to be made on an entire stranger. When we know it is Hudson Taylor and view him in the light of his life’s work we can readily see the lines and lineaments of greatness. Any one can see the unmistakable marks of distinction in a man already distinguished. His personal peculiarities and what in another would be defects are clearly the tracings of genius. He is dull indeed who cannot detect the clear-cut stamp of greatness on one whom the world calls great. So, doubtless, many who heard Hudson Taylor saw at a glance indications of power—knowing beforehand of the existence of that power.

Does any one ask what is the secret of the phenomenal success of the China Inland Mission seeing that its founder is not far removed from the ordinary race of men? Here is a mission, doing pioneer work in China, represented in nearly all of its provinces, employing about one-third of the whole force of Protestant missionaries working in that Empire, adding

upwards of one hundred to its staff in one year, spending during the same time £50,000, never soliciting pecuniary aid, never reporting a deficit. Here is a state of things unparalleled in history to be accounted for.

The main distinguishing features of the China Inland Mission, when compared with the other great missionary enterprises, may be stated briefly thus:—(1) No appeal for funds. (2) No rigid denominational test. (3) No uniform educational standard. (4) No stated salary. (5) Occupation of unoccupied fields. (6) Probation for candidates before taking rank. (7) Adoption of native dress.

Something might be said about their method of raising money. It was determined at the organization of the Mission in 1865, "That there should not be any collections or personal solicitation of money." As has been stated so often by Mr. Taylor, when money was needed that need was laid before the Lord in earnest, believing, importunate prayer. They reckoned on the faithfulness of God. With what result is well known. Now, statements like these are liable to be misunderstood and misapplied. Indirectly, comparison is made between this method and those of other missionary organizations, the distinguishing features of the China Inland being prayer to God and faith, as against appeals to men and collections. But after all the method of the new organization is not so very "unusual and peculiar." No one mission has a monopoly of either the faith or the subscription books. Every true minister, in announcing from his pulpit the regular missionary collection, and urging liberality, is following a Scriptural method and reckons on the faithfulness of God more than on the responsiveness of men. And on the other hand Hudson Taylor himself in every published report of his Mission, and in every address delivered in Toronto made an appeal for money. Every statement of the work done by any mission and of the crying need is an appeal for sympathy and support. Every statistical report is a subscription list. The methods of collection may be different; the principle is the same. And it may be that this alleged peculiarity of the China Inland method gives weight to Mr. Taylor's indirect appeals with people not proof against sentimental considerations. In the present state of affairs no argument is more effective than the

repeated announcement of his determination to solicit no funds. But were his method adopted by all Mission Boards the point and power of his argument would be lost.

But notwithstanding all that has been said we freely and gladly acknowledge that the China Inland Mission has been grandly successful, has won the confidence of the Christian Church, has been honored of God and has been of untold blessing to China. Why? Why has victory so often perched on their banners in this mighty struggle in which so many splendidly equipped battalions have been worsted? Mainly because the weapons of their warfare have been spiritual, not carnal. Faith in the living God, believing prayer, unquestioning obedience—against such there are no walls, no barred doors. The Master said "Go, I am with you." Hudson Taylor went. Did the promise fail? Was the expedition, laughed at by the farseeing Christians of England, directed by no diplomatic genius, with no resources honored on the 'Change, no security save the faithfulness of God—was the expedition a failure? Let China answer.

Naturally enough we are made to think of our own Church's Foreign Mission work. Has it been successful? We have sent out a goodly number of worthy and efficient workers. Large sums of money have been spent. Are the results commensurate with the expenditure? Must we not confess to some disappointment? There has been enough of success to make us hopeful, and of failure to make us thoughtful. Our committee is laborious, painstaking, intelligent. Our Church has not been quite niggardly with either men or money. Our missionaries are well-furnished and devoted. And yet——. May it not be that the Church is only now learning what Hudson Taylor and his associates have long since learned, that it is not men, nor money, nor committees, nor conferences, nor all the machinery of man that will raze the Great Wall of heathendom. May it not be that the Church is being taught, not yet at too great an expense, to reckon on the faithfulness of God, to wield more vigorously the spiritual weapons—the faith that would remove mountains, the prayer that gives not rest, the obedience that asks neither how nor why. Verily more things are wrought by prayer than this world dreams of. "To your tents, O Israel."

*Knox College, Toronto.*

J. A. MACDONALD.



## A GLIMPSE AT THE MISSIONARY CONFERENCE.

THE papers and periodicals of the day have been so full of faithful accounts of the great Missionary Conference held in London from June 9th, 1888, for ten days, that I will only gather up a few items or interesting bits here and there. Take it all in all, it was a grand success. Great credit is due to the efficient work of the secretaries and executive committee, but most of all to the united prayer of all the Christian world.

Next to the joy of being in the presence and beholding the face of our Lord and Saviour Jesus Christ, is the happy privilege of looking upon the faces and listening to the recital of the work of His dear children, done in His blessed name and to advance His cause among the nations.

The month of June, 1888, marks a new era in mission work. Never since the Pentecostal season in Jerusalem has there been such a gathering. Now, as then, "we do hear them speak in our tongues the wonderful works of God." Missionaries have come to the front. What we want to hear and see is the noble army of workers from over the seas, those who have borne the burden and heat of the day, isolated for years from friends and home, counting not their lives dear unto them. They *know practically* what is most needed for the work, and whether the plans which are made at our quiet firesides will stand the test of different climates and be applicable to all times and places. If you call the roll, there will arise the joyful response from over 130 different societies and 1500 delegates from many languages and nations upon earth. If there is joy in heaven over *one* sinner that repenteth, what joy must fill the hearts of the Divine Company as these blessed brothers and sisters in Christ, rest a moment from their labors and come hither to tell us what the Lord has done by and through their efforts in turning many from darkness to light and from the power of Satan to the Living God.

Not the least pleasant feature in the course of the ten days conference was the daily lunch provided for the delegates in the gymnasium of the Y. M. C. A. Different influential gentlemen

presided each day and gave *such* happy introductions and little histories of each person as they called them up for an after dinner speech. It was intensely interesting and thrilling. Personal incidents were related that could not well be told in the Conference Hall. Time would fail me to tell of the breakfasts, luncheons, teas and receptions we were invited to, giving us pleasant glimpses of Christian social life in the great metropolis, but the sweetest season of all was the celebration of the Lord's Supper upon the closing day. Everyone seemed to feel the power of the unity of the Spirit and the bond of Peace.

The four grand subjects that engrossed the most attention were:

- I. The preparation of the Workers.
- II. Partition of the field among the Churches.
- III. Medical Missions.
- IV. Woman's Work in Missions.

The days flew by all too swiftly as we listened to Hudson Taylor, of the China Inland Mission, Gratten Guinness, of the Congo Mission, Dr. A. T. Pierson, editor of the *Missionary Review*, Murray Mitchell, of India, etc., etc., these grand leaders and organizers. Each one gave us their ideal of what a true missionary should be. But when they were through, we almost felt as if even the Apostle Paul might have been found lacking in some respects if he were to be re-commissioned! Many exclaimed, "Who is sufficient for these things?"

Let me enumerate some of the points for the benefit of those who are led to offer themselves for the work:—

Rev. Dr. Barlow, of the Church Mission Society, says, "He should know Latin, Greek and Hebrew, that he might be able to acquire a new language readily and translate it." "He should know his Bible better than ministers at home." "Be well up in Church History, Biography of Missionaries as well as the Missionary enterprises of the world." "Should understand the elements of music and have a well-trained voice and ear." "Should have certainly two years in hospital practice and an elementary training in medicine." "Manual training—to be able to drive a nail, and turn his hand to anything from building a wall or house to preaching an out-door sermon."

Mr. Gratten Guinness says not to ask, "Can he be *made* into a missionary?" but, "Has God *made* him." "We cannot create

genius, much less grace." "There should be great love for souls, whole-hearted consecration by the spirit of Christ." "Training in home-work before that of the foreign field—crossing an ocean, does not make a man a missionary." "Ambassadors must be anointed for service here." "God always trains his servants, and Christ trained the disciples three years, morally, intellectually and spiritually. What a development for service! Men saw that they had been with Jesus." "The society of Christ was the college where they graduated and their education was continued by the Holy Ghost; we cannot improve upon that method." "The book of Acts is a grand guide now for city missionaries." "Education is good but no substitute for grace." "Develop evangelistic gifts and ability." "Open-air preaching a grand test of power to attract and interest the heathen, must be clear and practical not powerful if *muddy*."

Dr. Pierson in the same vein, said, "Personal contact with the lost was needed—the slums of a great city will test a man's consecration." "If not fitted to preach ANYWHERE, he is fit to preach *nowhere*." "There is plenty of room at the bottom, instead of the top."

Rev. Dr. McGregor, of the English Presbyterian Mission in China, said, "Mental training is good but he must know the Gospel." "Churches should see to it that they do not send men of lower qualification than they accept for home work." "Great good common sense is needed."

Dr. Post, of Syria, said "There is great need in Mission fields for every occupation—farmers, blacksmiths, printers—as well as missionaries and translators." Rev. L. Dalhe, a Norwegian, said, "He must have common sense to take care of his own health and not need a nurse and medical man to take care of him." "He must have *go* as well as piety." "He must be able to attract the people, not frighten them." "Have different *nets* for all kind of fishing."

Dr. Murray Mitchell, whose name is so dear to Canadians, said, "We must not send a poorly trained man to argue with a Mahomedan or Braham." "Must send men that could represent a living Christ." Dr. Lyie, a professor in the Imperial College in Tokio, said, "Send men who can *stay* and are content with the gifts and place God has given them." "Some of the privates want all the privileges of a general." "Have

professors to train missionaries and select the *best* to *send out* and keep the *poor preachers* at home." "Wanted only 'all-round' men—you can only get them by *prayer* and *pains*."

As you look over the audiences what heavenly peace illumines each face, and what harmony of thought and action they all express. By what name or denomination they are called you cannot tell, they belong to the grand Church of Christ, and, as such, they ask for perfect unity in the work. "That they all may be one," as Christ's prayer in the beginning of the age, so now His followers echo it and tell of their harmonious action in foreign lands—Japan, China, and India are more closely allied in thought and feeling and action than our Churches are at home.

On Medical Missions I wish I could paint Dr. Post's pictures of the value of medical knowledge. Any knowledge of the healing art can be of use and a great power to attract the sick in soul as well as in body. Meetings were held almost daily to discuss the questions pertinent to this matter.

One of the most astonishing things was the prominence given to woman's work, and the continual calls upon the ladies by the *staidest* of *staid* Scotch brethren to tell what the Lord had wrought through them in home organization as well as in the foreign field. Some of the most effective and thrilling speeches were made at a public meeting, and by ladies who had been working for years in China and Ceylon in apparently secluded fields. The ease with which these dear sisters could rise and tell in earnest, burning words about their special work, will be an incentive to many a hitherto silent worker for the Master, and prove to the most skeptical mind, that woman's place in this great work is just beginning to be understood, and that it is her hand placed within the Divine Hand that can unlock the gates that have been closed for centuries.

A special meeting for ladies was presided over by Lady Aberdeen in her elegant and graceful manner. The addresses by delegates from different societies were most impressive, and stirred our hearts and fired our zeal for more active service.

This is but a flying sketch and touching only a few points. The influence of such a Conference is far-reaching, and the result will only be known when "the Lord cometh to make up his jewels."

MARY S. PARSONS.

## LEAVES FROM A MISSIONARY'S DIARY.

THE usual monthly prayer meeting was held at Dr. Corbett's this afternoon, June 4, attendance about twenty. Reports of work were given by Mr. Johnston, of the Southern Presbyterian Mission, Hang Chow; Mr. Wells, of the English Baptist Mission, Western Shantung, and by Mr. Canling of the English Methodest Mission, Shantung. All spoke of a widening and deepening work, and of the need of more workers.

But that which was of greatest interest was the account which Dr. Nevius gave of his recent visit to Pekin. He contrasted the attitude of China's leaders towards foreigners, in the Imperial Capital to-day with that of twenty-five years ago. Then, missionaries were almost afraid to venture in; now the organization of the various mission societies there is the most complete in China. The American Methodist Mission compound, was eleven hundred feet long. This is filled with their various buildings. One of the missionaries, not long since, purchased a heathen temple, removed the idols, tore down the temple itself to its foundations, and on its site put up a two-storey building. Dr. Bludgeon is private adviser to Marquis Tseng. The doctor is a most aggressive Christian. The Emperor's cup-bearer comes to him for instruction in the Christian faith. A missionary teaches the English language to about one hundred young men of the nobility, among whom are the sons of Li Hung Chang. Recently, on the occasion of his daughter's marriage, the Marquis Tseng, sent an invitation to all the foreign residents in Pekin. The guests were received in true European style, by the Marquis, his wife, daughter, and two sons. There were present Chinese officials of the first rank who looked upon the foreign innovation, men and women mingling together as in Christian lands, without disapproval.

The lady who teaches Marquis Tseng's little son was rather reprovved one Saturday. She said to the little fellow, "to-morrow will be Sunday, you need not come." "Oh! I did not intend to come," he replied, "we have Sunday at our house too." Their eight years' residence in England has wrought into the children's minds the fact of a Christian Sabbath.

China moves slowly. She is so very conservative that she clings to the old, though convinced that the new is better. But this must certainly give way before the inflow of Western ideas. Japan has yielded. This will no doubt aid in the overthrow of Chinese opposition. The Chinese are very fond of foreign manufactures. British clothes at least, the sea coast of China. Each Chinaman we see is dressed in foreign cloth, though of Chinese cut. In this sunny weather not a few Chinamen carry foreign umbrellas, apropos of which the Japanese consul remarked, "the Chinese reformation is hopeful, it starts at the top and goes downwards."

Thus the most populous land on earth is surely opening every gate once so firmly fastened. It is an invitation to the Church of the Highest to enter and possess. The prize is fully worth the expenditure.

*Sabbath, June 10.*—To-day was communion Sabbath for the Chinese at Dr. Corbett's mission. The Doctor's text was Matthew xvii, 1-7. While partaking of the elements we prayed that the sacrifice of the Master might soon become a reality for the millions of China. Just then the Lord's words came to mind: "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." He puts no limitation to what we may do for His glory. We talk of tremendous losses in worldly affairs; but it is probable that from yonder world we shall esteem these of no consequence compared with the losses which we as individuals and as Churches have suffered in not fulfilling our Lord's conditions.

As we came from service a Chinese theatrical held hundreds of spectators. This multitude was not ignorant of the fact that the Gospel was being preached in a chapel not far off; but they cared for none of these things. "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

*Chefu, North China.*

J. GOFORTH.

## Open Letter.

TO A YOUNG MAN ABOUT TO STUDY FOR THE MINISTRY.

DR. CUNNINGHAM GEIKIE makes some timely points in the following letter. They are not new but are worth repeating. We give them for the benefit of returning students :

DEAR MR.—:—Though I have not the pleasure of knowing you personally, your father is so excellent a man that I feel sure you must have a deal that is good in you. I am the more convinced of this from hearing of your resolution to study for the Church, the highest purpose one can have in life, for it means, really, our hearty and absolute devotion to the good of our fellow-men and the glory of God.

The greatest want in the clergy now, as in all ages, is that they may be filled with a divine enthusiasm for their Master. To think of one's self is contrary to His example, for "He pleased not Himself," and we are expressly told that we are to "live not to ourselves but to Him who loved us." I trust, therefore, you will forgive me if I urge your glowing devotion to your Master. No power but intense love for God and man can really make you an able minister of the New Testament.

Of the subordinate equipments study, necessarily, stands foremost, for an ignorant minister is a libel against Him in whom is no darkness at all. "Give yourself, therefore, to reading;" first of all to the acquisition of the tongues in which Scripture is written, then to the thorough understanding of Scripture itself. Outside this let your reading be systematic. Read only the best books. Life is too short to waste on any others. Beware of desultory reading. To fly from book to book on disconnected subjects wastes your strength. Let your motto be "thorough." What is best worth getting, get really,—not in a superficial, imperfect way, of which you can make little use, and in which you cannot feel the confidence of true and accurate knowledge.

Yet, miscellaneous information gotten at odd minutes is most useful. Vivid, picturesque discourses are far more telling than dry harangues or essays. Beware of getting into the mechanical, slovenly fashion of reading written sermons. Begin while a student to address people, if only in college meetings, and you will thus get readiness. Make out a full plan of your discourse, and then from that preach the whole sermon to yourself in your study, actually repeating the words which rise in your mind as if the people were before you. Never be afraid of work. It is true religion if done for God. *Laborare est orare.* But beware of your health. It is your capital. Take daily exercise. A sound mind can only be found in a sound body. Get up betimes; morning air is purest.

Try to get a faculty of speaking to individuals about sacred things, and always remember that a word there spoken is very often more

effective than a whole sermon preached to a crowd. Dismiss the fear of man. Nobody deserves the name of a Christian minister who trims his vessel by the breath of the pews.

Again, let me warn you against any matrimonial ideas for a long time to come. If you should hereafter think in that direction, let it only be when you have made your position, and can stand independent whether a rich supporter be offended or not. To be kept silent for fear of throwing a household out of bread is pitiful.

To rouse yourself to a high ideal the lives of really enthusiastic men are of great use—men like St. Bernard, or Whitfield, or Wesley, or Edward Irving, one of the best men of these later times.

Don't dabble with books that raise doubts and treat Christianity as a fable. The time for that will be far later, when you are strong enough to hold your own ground.

Let your central theme be the love of Christ and the merits of His death. The love of Christ is the great attraction to a better life. Keep far from mere intellectual display. Try not to think of yourself at all in preaching, but only of your theme. Good-bye and may God be with you. Your sincere friend,

CUNNINGHAM GEIKIE.

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### *Here and Away.*

W. P. MCKENZIE is still at the Sanitorium, Dansville. He intends returning to Knox to graduate next session.

THE hitherto defective system of ventilating Convocation Hall has been remedied and the public need never again fear suffocation.

THE treasurer of the MONTHLY is anxious to have all subscriptions for current year, ending April '89, paid before the annual meeting of the Alumni on Oct. 2.

OUR old friend, J. L. Campbell, '86, who has, since graduation, been waving the blue flag over the rocks of Manitoulin, is going to come within speaking distance, and will settle at Cheltenham.

TWO graduates of '88 have already reached one end of the road to fame. H. R. Fraser was the first man ordained by the Presbytery of Columbia, and J. J. Elliott, his old room-mate, was the first licensed and ordained within the district of Algoma. That looks like a "combine."

HERE AND AWAY has been trampled nearly out of existence under the iron heels of the heavier departments. It has now caught its breath and got its back against a tree resolved to yield not an inch more to D.D., Ph. B., or any other alphabetical conformation. It's war to the knife, and every knife to the hilt.

THE college library is now ready for large additions. Money for this purpose must be obtained in some way. It may be that the riches of several men will take to themselves wings first. If any man is standing in the way of money intended for this purpose he had better beware. A word to the wise.



UNLOOKED-FOR as lightning out of a clear sky came the news of the marriage of E. B. McGhee, '89. This department has not sufficiently recovered from that shock and the one that followed, to give particulars. The second one was of a similar character with the names changed. The announcement was headed "Doherty-Duncan." The strongholds of '87 are giving way one by one. A faithful few refuse to surrender.

THE return of the Quintette from Scotland is worth noting. Messrs. Tibb, Haddow and the Gordons arrived a fortnight ago and R. M. Hamilton will follow shortly. C. W. Gordon is quite recovered and will soon be ready for work again. Hamilton will complete his theological course in Knox next session. The remaining trio will find their level somewhere in Ontario. The boys had a pleasant and profitable time abroad.

THERE was a row in the printing office the other day. Not over capital and labor, not for shorter hours nor for higher wages. It was all over the spelling of a word. The proofreader and the compositor had it first; then several printers put in a word; the office demon contributed his quota and in a few minutes the litte fire kindled a great matter. The editor dropped in just then, and the whole office staff turned on him as the *casus belli* in sending in illegible copy. When he came to himself at the foot of the stairs, he registered a vow that if he ever went as a missionary to the foreign field he would print all proper names in manuscript intended for publication. If our missionaries would take this hint, there might be some chance for the moral characters of several editors and printers we know.

THE annual meeting of the Knox College Alumni Association is announced for the first week of October and the tramp of the faithful is beginning to sound in the distance. The business meeting on Tuesday evening, 2nd prox., should have a full attendance. Among the items on the programme for that evening are election of officers, nomination of representatives on the Senate, instructions to such representatives, the college library and the MONTHLY. That's a good bill-of-fare. On the evening of Opening Day, Wednesday, a public meeting will be held in Convocation Hall, when addresses will be delivered by Principal Caven on the General Presbyterian Council; by Dr. MacLaren on the Missionary Conference, and by Rev. John Wilkie on Our Indian Mission. No sensible man will miss this meeting if he can help it. The prospects are good for a large gathering. Brethern let us see your genial faces—especially around the festive board on Wednesday at 6 p. m.

THE Acts and Proceedings of the Fourteenth General Assembly, has just come to hand, packed with information regarding the Church's work at home and abroad. What a blessing it would be were ministers and members to study it patiently from beginning to end! How the enterprises of the Church would flourish and the treasuries overflow with offerings! How selfishness and narrowness would hide their heads and intelligent sympathy relieve church work of all drudgery! What is needed is information. How would it do were some of our ministers—when they have exhausted the Bible and settled the matter between Science and Religion—to turn to the Assembly Report for subjects instead of worrying their people about reciprocity, retaliation and such

like? These reports and tables of statistics are quite as suitable for pulpit discussion as the social and political subjects advertised by many of the alleged "preachers for the times."

HERE is a paragraph from the Assembly Report which is worth repeating, and were it acted upon would do more to advance the real interests of the Church than all the political, Anglo-Israel and Gladstone-Ingersoll harangues of the next twelve months. Here are the words of the sober Senate adopted by the General Assembly *vide* appendix, No. 7, iv. "The KNOX COLLEGE MONTHLY has been conducted throughout the past year with much ability. It is hoped that the Alumni and friends of the College will see to it, that the circulation of the MONTHLY shall be made sufficient to secure its financial basis, and thus insure the permanency of a periodical, which has already an excellent reputation, and which may be rendered increasingly useful to the College and the Church."

THE coming of three new ministers to Toronto is a matter of interest, especially to students. The city pulpits have much to do with the training of men for the ministry. At least such is supposed to be the case. The Presbyterian ministers in Toronto will hold their own against those of any other city of equal size on the continent; but any increase of pulpit strength will be welcome. Messrs. McTavish, Wallace and Hunter will find in their new audiences many who can easily be gulled by an ostentatious display of erudition and who will crowd the gates to see an exhibition of pyrotechnics. They will also have some who can distinguish between things that differ, between sound and sense, between rockets and stars. And the approval of one of these is more to be desired than all the hoarse huzzas of the fickle and shallow crowd. The hearing of the common people is not now an unmistakable evidence of good preaching. It is not a question to be settled by votes. Even in Toronto a good market can be had for chaff, and audiences can be found ready to gulp down "milk"—skimmed, watered, soured milk—in preference to "strong meat."

"CITY *versus* COUNTRY" was frequently the "bone of contention" in a debating society which met once a fortnight in a country school-house. The brawn and brain of the country ran tilt against the cleverness and skill of the city, and in the combat weight and muscle told. These gladiatorial combats were recalled to mind by public references recently made to the number of theological students and ministers who are city-born. Take Toronto for example. The number of city students who have passed through Toronto University and Knox College during the past decade might be counted twice over on the fingers of one hand. Nor is Toronto behind other cities. We do not say whether the reason is to be found in the city youth, or in the parents, or in the congregations, or in the preachers. There is the fact that city boys do not take kindly to theology, nor for that matter to any of the learned professions. And Mr. Wallace was quite in order when he urged the claims of the ministry on his people in Bloor Street. It is quite true, as Dr. Gregg then said, that while Toronto has not furnished many ministers she has done her part in providing ministers' wives. It may be that this division of responsibility will prove the most satisfactory in the end.