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### DO WHAT IS NEXT TO THEE

Do what is next to thee:  
Love doth not measure;  
If not thy pleasure,  
Still thine the peace will be.

Do it with all thy might;  
Brief is the living;  
Hear those in grieving,  
As in God's holy sight.

Do it for Jesus' sake,  
Though it be trying,  
Sweet thy denying,  
His love can ever make.

Do it with all thy strength,  
Be not delaying,  
But swift obeying,  
For next will come at length.

Do with all care and rest;  
Patient in doing,  
Watchful, pursuing,  
So life's long days are blest.

Do thou with prayerful heart,  
Always rejoicing,  
Let thy sweet voicing  
Some good to all impart.

Do what is right and meet;  
Wait not the morrow,  
So shall not sorrow  
Burden love's willing feet.

—Churchman.

For the PRESBYTERIAN REVIEW.

### SCRIPTURE ILLUSTRATIONS OF THE SHORTER CATECHISM.

BY REV. A. B. MACKAY, MONTREAL.

CVII.

JAMES, the brother of our Lord Jesus, says, "Is any among you suffering? let him pray. Is any cheerful? let him sing praise." There is no better cure for sorrow than prayer, and there is no healthier expression of happiness than praise. Indeed the two are united by God in sweet companionship. If in our sorrow we begin to pray, our tears will be dried and our hearts will be comforted. Paul and Silas suffered imprisonment at Philippi. They were brought before the magistrates, condemned to stripes, and cast into the foulest prison in the stocks. It was very hard to bear; but in their suffering they began to pray, and as they prayed they were comforted, their hearts were so comforted that they broke out into singing praise. They sang hymn after hymn, till the roof of the prison rang again, and the other prisoners, waking from their sleep, were astonished and awed, as they listened to the strange, sweet sounds.

Paul, in writing to the Christians in Philippi a number of years after that, tells them (Phil. iv. 6, 7.) how they might always have peace and joy in their hearts. When they remembered his own happy experience, notwithstanding all his troubles and trials, they must have had no difficulty in believing what he said. Neither should we, for many have followed his advice, and never found it to fail. Following a suggestion made by W. Arnot, I once wrote out Paul's advice on a blackboard, in the form of a prescription, so that my Sabbath-school children might remember it. Here it is:—

### PRESCRIPTION FOR THE CURE OF CARE.

[Given first to the Christians at Philippi, but good for all suffering from this disease.]

1. Be careful for NOTHING.
2. Be prayerful for EVERYTHING.
3. Be thankful for ANYTHING.

The above is an infallible remedy. It has never failed me, and I write it down for the benefit of others, in the barracks of the Pretorian Guard, at Rome, while waiting to be tried for my life by the Emperor Nero, about A.D. 65.

PAUL THE APOSTLE.

As prayer thus necessarily leads to peace and praise, Christians in all ages have felt that it is seemingly that the prayer which Christ taught His disciples, should end with a doxology. "Whether the Lord uttered the words on this occasion, or some other, or not at all, they are a true echo as well as a real conclusion of the prayer." Moreover the very words are found in Scripture as one of the loftiest expressions of inspired praise. David, the sweet singer of Israel, the Psalmist of all the saints, was the man who uttered them. It was a great disappointment for him to be told by God that he could not be allowed to build the temple. But he was comforted when he was informed that the work would be done by Solomon, his son; and with the ingenuity of ardent love, David devised means whereby he also might have a share in

the good work. He collected for it gold, and silver, and precious stones, and brass, and iron, and timber, and stone, and he gathered them in such profusion that it has been thought there must be some mistake in the figures, the value of the precious metals would be so enormous. It is correct, there never was such liberality in the service of God, in the history of man. I wonder if men are led to doubt the correctness of the figures, because the consecration of enormous sums to the service of God is so rare. Many Christian givers in modern days may blush when their gifts are compared with those of some old Jews. Surely there should be far more princely liberality for the erection of the spiritual temple which is to stand for ever, than there was for the erection of that material temple, not one stone of which is left upon another. David not only gave royally of his own substance but urged all his people to unite with him in the work. The result was very gratifying to him, and very ennobling to the people. "With a perfect heart they offered willingly to the Lord," and so great was the joy of David that he poured out his heart in these words of thanksgiving—

"Blessed be thou, Lord God of Israel, our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honour come of Thee; and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank Thee, and praise Thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and Thine own have given Thee. For we are strangers before Thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding." These beautiful words are invested with a special interest because in them is found that expressive and comprehensive doxology which the Prayer of the Disciples concludes. Our prayers must also praise Him for all He is, and for all He does. Therefore "The conclusion of the Lord's prayer [which is] For Thine is the kingdom, and the power, and the glory, for ever, Amen] teacheth us to take our encouragement in prayer from God only, and in our prayers to praise Him, ascribing kingdom, power, and glory to Him. And, in testimony of our desire, and assurance to be heard, we say, Amen."

### Mission Work.

### W. F. M. S. WORK, ENCOURAGEMENTS AND HINDRANCES.\*

BY MISS GORDON, HARRINGTON, ONT.

The day of our annual meeting has come round once more; and once more we are met to enjoy its privileges and to share its responsibilities. This propitious day, our present, divides the past year of our history as a Presbyterian Missionary Society from the coming one, 1880. Standing here, the thoughts of every one of us are busy with the past, not without eager searchings into the future. The past and the future are, in these days, filling the thoughts of many hundreds of our fellow-workers, who like us are holding their Presbyterian meetings here and there through our country. Those reviews of our past, and these previews of our future, are wise and right. Indeed, they form the main purpose for which we hold our annual meeting at all. Year after year, our history repeats itself.

In looking back, we find many causes for thanksgiving on the one hand, and as many, perhaps, for regret and humiliation on the other. Our business to-day is so to look at both these, that they shall alike guide and inspire us to better work for the year to come, that our successes and our failures may alike prove stepping-stones to higher things. In most of the congregations of our Presbyterian Society in working order. For this we are thankful. And to-day this is to us an inspiration to a resolve that, by the good hand of our God upon us, we shall yet leave no charge unrepresented in our Society. Without anticipating the report of our treasurer, I may say the amount of our year's contributions is a matter of thankfulness. In some of our Auxiliaries there has been advance, with these we rejoice; in some, a slight deficit. We believe this, in most cases, is not due to flagging interest, but to circumstances over which the members

\*An address delivered at the Stratford Presbyterian W. F. M. S. Listowel, January 1880. Revised for the Review.

had no control. In both results let us find a spur to greater effort in the coming year.

There is one feature of our past history, however, to which I very earnestly invite the attention of this meeting. Our Auxiliaries are all small, relatively. In no congregation of our Presbyterian Society—probably in no congregation of our Church, has an Auxiliary of our W. F. M. S. attained the ideal at which we aim, namely, to have ever a Christian woman in the congregation a working member of the Auxiliary. How near have we come to this? The answer is, in every case, matter of humiliation and regret. Believing as we do, that through the organization of the W. F. M. S. Jesus Christ has spoken in a very special way to every woman, setting His name in this country, inviting her to new growth in knowledge and study of His divine works and will,—to united prayer and systematic giving to Him, believing that thus, in a very special sense, "the Kingdom of God is come nigh unto us," in the opportunities which this Society furnishes for helping Foreign Mission work, it is with the deepest concern that we notice that everywhere, in town and country, the greater part of the work of our Society is done by a few of the women of our Church. In every place which I have visited I have seen these patient workers, a mere handful of the women of the congregation. I see before me now their representatives, and I would fain speak a word of encouragement to them.

You think your work is not much,—it is so little that you can do, and that little so poorly done. Dear friends, the Lord Jesus does not think little of your work. Let me remind you that the work which you are doing for Him is truly a part of the very work that is filling His own hands. It is that part of His eternal work and will which is allotted to you in "your little corner of space and your short minute of time." You are indeed happy into whose hands He puts some bit of His own work, and into whose hearts He puts the earnest will to do it. To such He says, "I know thy works, and charity and service, and faith, and thy patience." Well may you be glad in your work and in your Master. Of one he may be saying to-day, as he sits over against you, "How goodly are thy works, O woman, great is thy faith, be it unto thee even as thou wilt."

The question, however, recurs: Is this work, with all the blessings which it brings still to be left to the few? That is a question for us to-day. We must think over it, and pray over it; and consult about it. And may our blessed Master make us wise to know what He would have us to do, and make us strong and very courageous to do it. If these ends be secured in our meeting, we will not have gathered here in vain.

Dear friends, this touches a wider question than appears. The great problem set before the Church of Christ for solution to-day—the problem which is occupying the minds of the leaders in the Missionary cause on both sides of the sea—is this: Can the Gospel be carried to all the world, and preached to every creature during the lifetime of the present generation?

On this subject the Earl of Shaftesbury, during the latter part of these centuries it has been in the power of those who hold the truth, having means enough, having knowledge enough, having opportunity enough, to evangelize the globe fifty times over." Dr. A. T. Pierson, says, "It is our solemn and mature conviction that before the close of this century the Gospel might be brought into contact with every living soul." What hinders this grand consummation? Not the barriers which stood in the way a century ago. Then, every heathen nation was shut and barred against the Gospel in the hands of the missionary. God has taken this matter in hand, and flung back the triple gates of intolerance, bigotry, and superstition, and the whole world is open. Then differences of language stood in the way. Only about one fifth of the world's population could study the Bible in their own tongue. Now it is translated into languages that make it accessible to nine-tenths of the world's inhabitants. Then, the speediest way in which missionaries could travel was by stage coach or sailing vessel, and the most pressing news could go no faster. Now, steamship and railway, telegraph and telephone have brought the ends of the earth together and almost annihilated time and space. Truly all things are now ready in the world's great field; and in the Church, too, God has been working miracles of grace as marvellous as the wonders of Pentecost are repeated in our own day. Thousands are found more than willing to go with the message to the ends of the earth, and millions of dollars are poured into the Lord's treasury to send them. What then is the hindrance? Simply the apathy and indifference of the

majority of professing Christians, apathy and indifference caused by the pre-eminence of the cares of this world and the uselessness of riches. The few are on the alert; and on the alert; the many are slumbering. The few redeeming time in earnest work for Christ; the many careful and troubled at heart, the old problem of the world's study, what shall we eat and what shall we drink, etc. The few faint yet pursuing, the many at ease in Zion. Dear friends, when within the Church every disciple shall have the same mind which was in the Master, when each shall say, "I am, in my own, I am bought with a price," what shall we live to Him who died for me? I shall rise again, Lord, I am thine, body and soul, what wilt thou have me to do? I count not my life dear unto myself, so that I may finish my course with joy, then will the grand consummation be near at hand and all the ends of the earth shall echo with the glorious shout, "The kingdoms of this world have become the kingdom of our God and of His Christ."

In the hearts of the disciples themselves is the great work to be wrought. It shall fit them to be used as witnesses for Him. And this brings us back to the practical question of our personal work in "our little corner of space, and our short minute of time." Perhaps no word expresses our whole duty better than the one He has chosen, "witnessing for Him." He says, Ye shall be witnesses unto me both in Jerusalem and in all Judaea, and in Samaria and unto the uttermost parts of the earth. Witnesses are not allowed to give hearsay evidence. The first duty then is to know Him as our Great Missionary who though He was rich, for our sakes became poor, that He might make it our daily business to witness to influence others to work with Him. To do this successfully we must be wise and strong and courageous; these graces he has promised. The effectual way, to do this is by scattering information of the great facts of our Christian life. Christians cannot know the great facts concerning Missions and Missions, Love is the skilful alchemist that turns knowledge into zeal, and intelligence distils inspiration. Our friends, did we but know the needs of those weary, desolate lives, the deaths of the millions of our fellow-creatures, we could overflow with pity. We need not urging to deny ourselves, we might send to them the word of consolation that sweetens the life and quickens the death of believers in Jesus. If there are amongst us in Christian Ontario those who, calling Jesus their Saviour, can bear of such lives and such deaths of the heathen and feel no thrill of pity, then are these themselves more to be pitied than the veriest slave of sin in those dark lands. They live for themselves. They worship Wealth and Fashion, their thoughts and their days are filled up with the vulgar and sordid competitions as to style of dress, or the aesthetic and expensive furnishings of their homes and the dainty and delicate appointments of their entertainments. They can shed tears of vexation if a "dear friend" shall outshine them in these things; but alas, they have no tears to shed for the sins and sorrows of Christ's little ones, yet ungathered, whether these are in the next street or in the depths of India or Africa. Oh, such wasted lives call for the pity of men and of angels. The Lord's own pity can yet break these gilded fetters and bring them out into the glorious liberty of the children of God.

"And the Lord turned and looked upon Peter, and Peter remembered the word of the Lord." The same glance of Divine love and pity, as the Lord turns and looks on these, can transform their lives into all that is real, earnest and Christlike.

### "THEN CERTAINLY FOR ME."

A Jewess took it into her head she would like to go to a Methodist revival meeting, just to see what it was like. Her husband tried to dissuade her, but she persisted. She went and listened; and as she listened there was a quiet voice that seemed to be whispering in her heart all the time, "What if Jesus is the Christ?" She went again, and again the same query was running through her mind, "What if Jesus is the Christ?" "I'll search into it at any rate," she thought; and she returned to her husband, and said, "You must get me a New Testament. I want to see what it is like." "Nonsense," he said; "the Methodists will make you mad." However, to please her, he sent across to a Methodist's house with the inquiry, "Will you be kind enough to lend me a New Testament?" Most gladly was it lent. The Jewess seized it, rushed up stairs, and throwing it down exclaimed, "Oh, Thou Father of Abraham, Father of Isaac, Father of Jacob, God of my father and mother, show me the truth." She opened the Book and read the words in Romans 1, 16, "I am not ashamed of the Gospel

of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." She sprang to her feet at the words "to the Jew first," exclaiming, "Then certainly for me; and I accept Him."—Friend of Missions.

### THE HEATHEN "FEELING AFTER GOD."

MR. YOUNG tells the following story. At Norway House, on a certain occasion, a number of Indians came to my room noiselessly, after their fashion, so that the room was filled with them before I knew it. When I became aware of their presence I asked whence they were. "From a journey of fourteen nights," they replied, for they reckon distance by the number of nights they are delayed from sleep. "We have got the Great Book, but we don't understand it, although we can read it." I thought they were joking, for the Indians cannot read unless some one has taught them, and I knew from their account they must live far away from the missionary. But I asked them, "From what missionary did you learn?" "We never saw a missionary nor a teacher." I took down from my shelf our Bible, printed in the beautiful syllabic character for the Cree language, and opened to Genesis. They read it with ease and correctness. I turned the pages, and they read in many places. I was amazed, and asked them again where they lived. They described it to me. It was far away, north of Hudson's Bay, hundreds of miles from any missionary. Their hunting-grounds adjoined those of some Christian Indians. They said, "We visited your Indians, and found that they had the Great Book. We got them to read it, and then to teach it to us, and we were so pleased with it that we all learned to read it during the winter." Every soul in a village of three hundred population had thus actually learned to read the Bible without ever having seen any white teacher; and having providentially come into possession of some copies that happened to be in the hands of Hudson Bay Company's agent, these heathen Indians had journeyed through the snows fourteen nights' distance, that to them might be given instruction in the Book they had thus learned to read.

Dr. L. W. Washford, in an article entitled "A Romance of Modern Missions," gives an address delivered by an Indian at a banquet given to four Flatheads, who had gone to St. Louis in the winter of 1832, when the city was commanded as a military post by Gen. Clark, a Roman Catholic, who received these representatives of their tribes from the far West with great hospitality, but denied their request to give them the white man's Book of Heaven. Two of the Indians died in St. Louis from the fatigue of the long journey from Oregon; the other two, disappointed at the refusal, prepared to return home, when Gen. Clark made them a banquet, and requested a response to his God-speed. This response is said to deserve rank with Lincoln's Gettysburg speech as a model of eloquence, and with Washington's Farewell Address in the influence it subsequently exercised. "I came to you over the trail of many moons from the setting sun. You were the friend of my fathers, who have all gone the long way. I came with an eye partly opened for more light for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. Two fathers came with us. They were the braves of many winters and wars. We leave them asleep here by your great water and wigwam. They were tired in many moons, and their moccasins wore out. My people sent me to get the white man's Book of Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You showed me images of the good spirits, and pictures of the good land beyond, but the Book was not there to tell us the way. I am going back the long trail, to my people of the dark land. You make my feet heavy with gifts, and my moccasins will grow old in carrying them, yet the Book is not among them. When I tell my poor blind people, after one more snow in the big Council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise and go out in silence. My people will die in darkness and they will go on the long path to other hunting grounds. No white man will go with them, and no white man's Book of Heaven to make the way plain. I have no more words."

God spoke through this poor Indian to a young man present, who wrote to his friends in the East of this pathetic plea and the denial of the Book. The

letter was published in the *Christian Advocate*, with the city, who will respond to this call from beyond the Rocky Mountains? Carson Tel, Daniel Lee and three others went out, and after a journey of several months reached Oregon, establishing a mission the which resulted not only in the uplifting of the Indians, but in securing the territory west of the Rocky Mountains to the United States.—*Occident*.

### ROMANISM IN BRAZIL.

A MEMORIAL FROM THE WOMEN'S BOARD OF THE METHODIST CHURCH.

At the annual meeting of the representatives of the Women's Board of Missions of the Methodist Church in Brazil, held in Paracicaba, December 26, 27, and 28, 1888, a committee was appointed to prepare a memorial to set before the Church at home the position of these workers in regard to Romanism.

The following paper by Miss Jones was unanimously adopted:

"In view of the great apathy apparent throughout the body of the Evangelical Church toward mission work in papal lands, and the growing interest here and there expressed in the question, 'Shall the Church of Rome be considered an ally in evangelical work?' we desire to place upon record clearly and unequivocally our position on this vital question.

"We declare, as our earnest conviction, after years of experience and observation of the practical workings and influence of Romanism, that it is *anti-Christ*, and should be opposed upon the same broad grounds, and with the same uncompromising determination, with which the less subtle and not more real idolatries of India and China are attacked. Out of the much that might be offered in support of our position thus declared we present the following:

"1st. The Bible is accepted as the standard of doctrine and rule of action by which obedience must be measured. The Church of Rome, while claiming the Bible as the foundation of its faith, also effectually shuts out its people from the knowledge of its contents.

"2nd. Not content with the errors that would naturally flow from absolute ignorance of the revealed will of God, it mutilates the decalogue, omits the second commandment in its canonical number, and deriving the tenth to complete the number.

"3rd. The Scriptures were written, and the commandment suppressed, to give itself to the teaching and practice of an unrestrained idolatry; multiplying images of things in heaven and in earth, bowing down to them and serving them. Witness the famous image of 'Bom Jesus da Lapa' worshipped by its votaries, not as an image of the Deity, but of God Himself. Witness the image of Mary in a church in the city of Santos, upon whose altar is inscribed the exhortation, 'Come ye and worship the Queen of Heaven!' Witness the whole land divided in its allegiance to the multitude of its idols; one image often presiding over one part of a river, and another over another part; one virgin being invoked in one class of dangers, and the protection of another sought in another class; and whose altars are heaped with offerings that are often the price of license for crime.

"4th. It denies the efficacy of atonement by Christ, and tramples upon His love; turning from Him, the true Mediator between God and man, to Mary and the Saints, exalting the Virgin as 'Mother of God' and 'Queen of Heaven' above the Saviour and the Holy Spirit.

"To such extent is this worship held by the priests and accepted by the people that the Holy Trinity has been publicly declared to be 'Father, Mother, and Son,' and worship of the saints is supported by such authority as that of a published pamphlet by the Bishop of Bahia, in which is cited the instances of Cornelius offering to worship Peter (Acts x. 25), and St. John prostrating himself before the angel of the Apocalypse (Rev. xxii.); taking care to suppress the context 'See how do it not, worship God!'

"5th. The Master himself has declared, 'By their fruits ye shall know them,' and we see on every hand the fruits of unrestrained Romanism, and directly traceable to this source: falsehood, vice, superstition, idolatry, blasphemy, and all uncleanness, common alike to priests and people. We maintain that any one of these errors is sufficient to convict the Church that upholds it of apostasy; and that all these, and more, Rome does teach and practise, by whatever refined casuistry she may endeavour to refute the charge; and we stand in our place to protest against her as an instrument of darkness for the propagation of error, as a Mystery of Iniquity, as the subtlest of all foes to the pure religion of Christ, and the evangelization of the world for Him." M. H. WATTS, M. W. BRUCE, M. B. JONES, E. W. GRANBURY.