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"I SHALL BE SATISFIED."

Not here I not here I not where the sparkling waters
Faded into mocking sands as we draw near,
When in the wilderness each footstep falters,
I shall be satisfied, but oh I not here.

Not here—where all the dreams of earth deceive us,
Where the worn spirit never gains its goal;
Where haunted ever by the thought that grieves us,
Across us looms of fitter memory roll.

There is a land where every pulse is thrilling
With rapture earth's sojourn may not know;
Where Heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh enfolds us,
Lies the fair country where our hearts abide,
And of its bliss is naught more wondrous told us
Than these few words, "I shall be satisfied."

Satisfied I Satisfied I The spirit's yearning
For sweet companionship with kindred souls,
The silent love that here meets no returning—
The inspiration which no language finds—

Shall they be satisfied? The soul's vague longing,
The aching void which nothing earthly fills;
Oh! what desires upon my soul are thronging,
As I look upward to the heavenly hills.

Thither my weak and weary steps are tending;
Saviour and Lord, with Thy frail child abide,
Guide me towards home, where all my wandering
I shall see Thee, and "I shall be satisfied!" — Selected.

For the PRESBYTERIAN REVIEW.

**YOUNG MEN WANTED—TO WAIT
AWHILE.**

BY DIAKONOS.

SOME congregations are peculiar. They want to be ministered to by young men. Let them hear two candidates, the one an elderly minister of ripe experience, the other a young student just about to graduate, and if the elderly minister's preaching is as dry as his experience is ripe, they will be almost certain to choose the student. Such congregations should be taught a lesson, and thanks to the wisdom of the General Assembly, and the loyalty of Presbyteries, they are being taught a lesson; and these young men are being taught a lesson, and the whole Church is being taught a lesson. It is true we want young men to study for the ministry. We want them very badly, and our numerous, yet "not too numerous" colleges want them just as badly as we do; and each college wants to have more of them than its neighbour: and both for the sake of the Church and our own favourite college we lay hold upon promising young men, and some that are not so promising, and start them off toward the college, and the great needy field beyond the college. These lads have ten happy years before them, three in the high school, four in arts, and three in theology. This hop, skip and jump after a race of from fifteen to twenty years from childhood up to the hop, will take them to the other side of the college and to—within six months of—the needy field beyond.

Some of these young brethren, after having had ten years of high school and college life, appear to think that this should bring them quite to the border of the nodding harvest field that has so long been beckoning them on. They want to enter at once upon the regular work of the ministry. How extraordinary! Do they forget that they have been in the work of the ministry five or six months of each year ever since they entered the University, if not earlier; and that besides doing service in the mission field during the summer months, they have occasionally gone out during the winter and greatly refreshed thirsty congregations in the temporary absence of the regular ministry? Do they forget that they have had the privilege of going to the most distant and destitute fields—a privilege which ordained "probationers" of ripe experience have not been known to enjoy? Do they forget that they supplied important stations nearer home when elderly men of ripe experience were not in a position to go—owing to their services not having been asked for? Do they forget that during the months immediately preceding their graduation their services were in great demand in vacant congregations, and that in such ways as these they have already had a very liberal experience in regular ministry work? Then why such haste, young brother, to enter upon the regular work of the ministry as if you had never had an opportunity to exercise your gifts? Yes, I know you lodged at her mother's while supplying the church of which her late father was pastor. I know that a neighbouring congregation heard you preach and are unanimous in your favour, and have petitioned the Presbytery to have you ordained and settled forthwith. That congregation wants you settled; she and her mother both want you settled, and you want to be settled yourself. Even your poor emaciated

pocket book wants you settled. How absurd! As if there were any proper connection between a pocket book and a pastoral relation! Or as if a graduating student's affections and future domestic relations should for one moment be taken into account in connection with the all-important question of his settlement! Who does not know that a theological student has no business to have any affections—no business at least to allow such affections as he may have to get tangled up with other people's affections while he is yet a student! Who does not know that every minister should begin his first pastorate as an unengaged bachelor if he would have a really interesting and profitable experience to look back upon when he escapes to his next charge! And what right has a vacant congregation to allow itself to become enamoured of the services of a student who is just about to graduate, but who has been studying, not for the ministry in that particular congregation, but for the ministry in general! These things are all wrong. We know they are wrong, because the General Assembly has laid its firm, fatherly hand upon them, and declared that six months of extra mission work must be put in before any graduate in theology can be ordained.

And the wrongness is still more manifest in the light of the unflinching loyalty of Presbyteries. In one Presbytery recently, no fewer than three petitions came up from as many vacant congregations, praying for the services of three graduates in theology whom they had unfortunately heard preaching during the winter, if not the preceding summer. But in each case the Presbytery had the courage to stand firm and point to the Assembly's decree, not even allowing the young brethren to supply these pleading churches as licentiates until the inevitable six months should roll round. By no sort of earnest entreaty, and by no ingenious device of any kind, could the Presbytery be induced to yield. So the congregations had to yield up the young men, and the young men had to yield to the inevitable and go to the mission field, or about their business elsewhere. It so happened that two of them had business shortly afterwards across the border in the neighbouring Republic, and they are now under call to churches there, which they intend to accept. This last turn in events may seem to some to throw suspicion upon the wisdom of the Assembly's six months' decree, but let no one judge too hastily. The profoundest wisdom is often enveloped in mystery, and is nearly always incomprehensible by ordinary mortals. We may not perfectly understand the wisdom of the Assembly's decree, but we must humbly trust that what the united wisdom of the General Assembly saw fit to enact, though it may appear utterly foolish and unreasonable to us, will in due time prove to have been all right. It may be that the young brethren have been banished to the United States after graduating, as Moses was banished to the desert of Midian after his graduation, only to come back after forty years to do a work for which they would otherwise have been wholly unqualified. And then, again, this may not be. But at any rate we must go patiently on in the dark, humbly trusting where we cannot see, hoping that a morning will soon dawn when the General Assembly's treatment of graduates in divinity will be more intelligible to us than it is at present.

ONE of the most important "secondary means of grace" in a church or Sunday School is the sexton. Until we think about it, we are not aware how he casts his shadow or throws brightness over everything. He can, in time, defeat the finest eloquence of the preacher, or the best teachings of the teacher; or, on the other hand, he can greatly add to the power of either. All he has to do is to keep the windows closed and make bad ventilation, or inopportunistly to open the windows and make the room too cold, and his baneful work is done. In planning for active spiritual work, the sexton must never be left out of the calculation. Even poor music will do less harm than poor air. Fine singing is scarcely more inspiring than good ventilation. Some body might well write a catechism or a hand book for sextons; we might, indeed, have normal classes for sextons; and preachers might each preach sermons on the responsibilities of sextons. If aspirants for the sexton's position only stopped to consider what grave duties it involves, how much in every religious service depends on the proper discharge of the functions of this official, and how disastrous and far-reaching may be the consequence of carelessness or ignorance, they might hesitate before rashly seeking to take upon themselves such burdens of responsibility. Will not some of our theological seminaries, or the Chautauqua University, or some scientific institution, or at least some of the summer assemblies, establish a chair for the training of sextons?—S. S. Times.

POLYNESIA.—Missionary work in Polynesia was only really begun about fifty or seventy years ago, and yet there are now 274 ordained ministers on these islands. In addition to the 274 ordained pastors, there are 632 native unordained pastors, and there are 29,000 church members. These churches, instead of being a burden to the London Missionary Society, last year sent them £5,089.—The Record.

Mission Work.

TAHITI AND ROMÉ.—"In the pulpit of the Romish Cathedral at Tahiti is a copy of the Tahitian Bible, translated by Mr. Nott, one of the early missionaries, and printed by the British and Foreign Bible Society. When a traveller expressed surprise that a Bible translated by a Protestant should be there, a native curly remarked, 'But for that Bible, no native would enter the place at all.' After forty-one years of French 'occupation,' there are only about three hundred Poinish native converts on Tahiti and a sister island, Moorca.—*Journal from the Pacific.*

THE TELEGRAPH AND MISSIONS.—West China is shortly to be connected by telegraph with East China and the world. The line to Hankau is to be extended through Ichang to Chungking, and from Chungking to Cheutu, the capital of Sz Chuen province, thence to the capital of Yunnan, and ultimately to Bahmo. This is of immense importance to civilization as well as to China, and it will be a source of protection to missionaries and others in the far-away provinces. In the Province of Sz Chuen missionaries have free access to the natives, but are as yet able to report but few conversions. There is quite a large sale of Scriptures in the province.

A MOSLEM PROFESSOR CONVERTED.—An English Church missionary reports the conversion to Christianity of Fashatullah, a remarkable man, of wide learning and a rare linguist, who has been professor for twenty years at the Davul-Islam at Mecca. While at Mecca he accidentally came upon a chapter in a volume which treated of the Bible; and on taking the book to the head of the institution, that he might refute its arguments, that person snatched the book from him, and manifested great wrath at finding that such a volume was in the place. Fashat subsequently left for India, leaving his post at Mecca that he might enquire into the truths of Christianity. He fell in with F. V. Mr. Bamford at Karachi, and has now for some months been studying the Bible. His grasp of the truth has astonished his instructors, who have great hopes concerning the man and his future services as a preacher of Christ.

A GOOD HINT ON GIVING.—We are indebted to the report of the annual meeting of the Presbyterian W.F.M.S. of St. Paul Presbytery, for the following suggestive sentences which we commend to the cordial consideration of our W.F.M.Societies: "As we ask for daily bread, and plan daily for the wants of our families, so we must plan daily with God for the needs of our heathen sisters. Make it a personal matter, give cheerfully and quietly of your means, give until you feel it, wrapping each penny in earnest prayer. Have a little trusting place with God; put in the corner of your very own bureau drawer a box; go to it often, at least once a week, and drop in the little offering, with a prayer that God will use it as He best knows how. O, these heart secrets with our Saviour, no one knows the tenderness and blessing of them, until the simple method has revealed them. Do this because of the words He gave us, 'As I have loved you,' and 'If ye love me' do it! This society reaches the high average annual contribution of \$1.68 per member.

BY THEIR FRUITS.—The following emphatic testimony from the Rev. Hunter Corbett, lately returned from China, should cheer the hearts of all who have read with gratitude of the conversion of so many in our China Mission. Without doubt as much might be truly said of hundreds in Formosa. "Since my arrival in America, a few weeks since, the question has frequently been asked, What kind of Christians do the Chinese make? Do they cut off their cues, change their style of dress, adapt our civilization, etc., etc? As to the first of these questions it is necessary to understand clearly what constitutes a true Christian. Is it the colour of a man's skin, the cut of his clothing and the food he eats? Is it not, rather, living faith in the Lord Jesus Christ, the love of God shed abroad in the heart by the Holy Spirit, a forsaking of sin, and a life of humble, willing and loyal obedience to our Saviour's commands? If this is what God regards as essential in a Christian profession, the Chinese Christians need fear comparison with no other people. I can witness in behalf of hundreds to their child-like faith in the power and willingness of God to fulfil every promise in the Bible, to their unshaken faith in the efficacy of prayer, their love for the Scriptures, and their honest and faithful effort to live blameless lives. Not a few, including some well advanced in life, have persevered in the study of the Scriptures until they are able with the greatest ease to repeat chapter after chapter, and sometimes entire books, from both Old and New Testaments. Not only have they committed large portions to memory, but they are able to explain them."

Sabbath School Work.

LESSON HELPS.

SECOND QUARTER.

JESUS FEEDING FIVE THOUSAND.

LESSON IX., May 30th, John vi., 1-21; memorize verses 5-11.

GOLDEN TEXT.—Jesus said unto him, I am the bread of life.—John vi., 35.

TIME.—April, A.D. 29. Almost a year after our last lesson.

PLACE.—A plain on the north-east shore of the sea of Galilee, belonging to Bethsaida, which lies at the entrance of the Jordan into the sea of Galilee.

JESUS.—Aged 32-33 years; just beginning the last year of his ministry.

PARALLEL ACCOUNTS.—Matt. xiv., 13-33; Mark vi., 30-52; Luke ix., 10-17.

INTERVENING HISTORY.—Almost a year of Jesus' life comes between the last lesson and this, largely spent in Galilee. The events are recorded in Matt. iv., 12 to xiv., 12; Mark i., 14 to vi., 29; Luke iv., 14 to ix., 9.

HELPS OVER HARD PLACES.—1. After these things: spoken of in our last lesson. The interval was about a year. Over the Sea of Galilee: from the western side, probably near Capernaum. He had just heard that Herod, in whose dominions he was, had beheaded John the Baptist (Matt. xiv., 13). 3. Into a mountain: the mountainous region that bordered the plain of Bethsaida on the south-east. 4. The Passover: this year, April 16. 5. Saw a great company: 5000 men (v. 10), besides women and children (Matt. xiv., 21). They came by land from all parts. 7. Two hundred pennyworth: about \$30.00. A penny, denarius, is 15 cents, the price of a day's work. 9. Barley loaves: the food of the poorest. Fishes: salted, and eaten as a relish, like sardines. 14. That Prophet: the Messiah, or his forerunner, whom the Jews were expecting to come and deliver them. 15. Make him a king: the expected prophet was to be a king. 19. Five and twenty or thirty furlongs: three or three and a half miles, half way across the sea. 19. I afraid: thinking he was a ghost or apparition (Matt. xiv., 26). 21. At the land: Capernaum.

SUBJECTS FOR SPECIAL REPORTS.—Intervening history.—Why the multitude followed Jesus.—Jesus' power over nature.—The teachings of this miracle.—Jesus alone on the mountain.—The storm.—How Jesus is with us.

LEARN BY HEART, V. 20; Ps. cvii., 1-3.

QUESTIONS.

INTRODUCTORY.—How much of Jesus' ministry intervenes between this lesson and the last? Where are the events recorded? In how many of the gospels are the events of this lesson given? Have you read the account in each of them?

SUBJECT: JESUS' POWER OVER NATURE.

I. POWER TO SUPPLY OUR DAILY WANTS (vs. 1-14).—To what place did Jesus go (v. 1. Luke ix., 10.) Why? (Mark vi., 31; Matt. xiv., 12, 13) Who followed him? (v. 2.) How did they get there? (Mark vi., 33.) What did Jesus do for them? (Luke ix., 11.) What did the disciples propose toward night? (Luke ix., 12.) What did Jesus say to Philip? For what purpose? What did Philip reply? How much in our money is 200 pence? How did Jesus feed the multitude? How many were there? How much was left after all had eaten? Why were the fragments gathered up? What does this miracle show as to Jesus' power? As to his care for our bodily wants? Why did Jesus distribute the food through his disciples? Did they lose anything by giving to others? Show how this is still true when churches or individuals impart to others the spiritual blessings Jesus has bestowed upon them. Is it true of giving money to the poor and for Christ's kingdom? Apply to our church work the command to gather up the fragments.

II. POWER TO HELP IN TIME OF TROUBLE (vs. 15-21).—Why did they want to make Jesus a king? Where did Jesus spend some time? (v. 15.) How long? (Mark vi., 45-48.) For what purpose? (Mark vi., 46.) What trouble came upon the disciples? What did they see when in the middle of the lake? Why were they afraid? What did Jesus say to them? What became of the storm when Jesus entered the boat? (Mark vi., 51.) Has Jesus still such power over nature? What comfort to us in this fact? (Matt. vi., 13. Rom. viii., 28, 35-39.) Do we need special seasons of rest and communion with God? Why? Why does Jesus permit trouble to come upon us? May we always have Jesus with us in the storm? How? Will he always say "Peace, be still" to the trouble?

PRACTICAL SUGGESTIONS.

- I. Jesus ever has compassion on the multitudes.
- II. Jesus is ever multiplying the little talents, spiritual life, power, faith of his people, for the good of the world.
- III. When we freely give to others what God gives us, there is more left for us than if we had given none.
- IV. Jesus is able and willing to supply our daily needs.
- V. We need much prayer, meditation and communion with God.
- VI. Jesus is with us in our storms and trials.
- VII. Where Jesus is there is safety and peace.

REVIEW EXERCISE. (For the whole school in concert.) 1. What miracle did Jesus work near Bethsaida? **ANS.** He fed five thousand on five barley loaves and two fishes. 2. How much was left over? **ANS.** Twelve baskets full. 3. Where did Jesus then go? **ANS.** To the mountain to pray. 4. What took place while he was there? **ANS.** His disciples were in a storm on the Sea of Galilee. 5. What did Jesus do to help them? **ANS.** He came to them walking on the water. 6. What did he say to them? **ANS.** "It is I; be not afraid."