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## THE DWELLING-PLACE OF GOD.

DR. JONATHAN EDWARDS brought the following beautiful verses to our office one day last week. The evening before he had repeated them from memory to some friends, who expressed the desire to have a printed copy of them. He met with them and memorized them years ago; and later while living in Danville, Ky., printed them in a local paper on a similar request. He does not know who wrote them. Can any of our readers tell?

There is a world we have not seen,  
Which time shall never dare destroy;  
Where mortal footsteps have not been,  
Nor ear hath caught its sounds of joy.

There is a region lovelier far  
Than sages tell or poets sing,  
Brighter than summer beauties are,  
And softer than the tints of spring.

There is a world—and, oh, how blest!  
Fairer than prophet ever told,  
And never did an angel guest  
One-half its blessedness unfold.

It is all holy and serene,  
The land of glory and repose;  
And there to dim the radiant scene,  
The tear of sorrow never flows.

It is not fanned by summer's gale;  
'Tis not refreshed by vernal showers;  
It never needs the moonbeams' pale;  
For there are known no evening hours.

No, for this world is ever bright  
With a pure radiance all its own;  
The streams of uncreated light  
Flow round it from the eternal throne.

There forms that mortals may not see,  
Too glorious for the eye to trace,  
And clad in peerless majesty,  
Move with unutterable grace.

In vain the philosophic eye  
May seek to scan this fair abode,  
Or find it in the curtained sky;  
It is the dwelling-place of God.

—Presbyterian Journal.

WHILE we have all due respect for President Cleveland, and are not among those who speak evil of dignities, we believe he put himself in a false position when he sent what he considered a personal letter of congratulation to the new Roman Catholic Cardinal. The Romish Church is not on the alert to make these nice distinctions, and will be sure to consider this letter a part of the official courtesies extended by our Government to the gentlemen who brought over to the Cardinal his pallium—or some such ecclesiastical toggery.—Interior.

THE election of a Protestant Bishop in Edinburgh, and the elevation of a Roman Catholic church in Dundee to the rank of a cathedral, are events which show how in Scotland there is not now that utter repudiation of "black Prelacy and red Popery" which distinguished the Covenanters. The great increase in the number of Roman Catholics is probably due almost entirely to the immigration of the Irish, although a few persons of distinction have also gone over to that Church. Episcopacy, on the other hand has made a considerable number of converts from Presbyterianism. It is the form of religion favoured by the landed gentry and by those who love to follow English fashions. We do not believe, however, that the Scottish people, as such, are at all likely to leave their Presbyterian convictions. We do not expect that any such great change will take place as some fear and others hope for.—Presbyterian Messenger.

WE must come back to our point, which is to urge all of you to give yourself "to mission work, but to serve God more and in connection with your daily calling. I have heard that a woman who has a mission makes a poor wife and a bad mother; this is very possible and at the same time very lamentable, but the mission I mean is not of this sort. Dirty rooms, slatternly gowns, and children with unwashed faces, are swift witnesses against those who keep others' vineyards, and neglect their own. I have no faith in that woman who talks of grace and glory abroad, and uses no soap and water at home. Let the buttons be on the shirt, let the roast mutton be done to a turn, let the house be as neat as a new pin, and the home as happy as home can be. Serve God by doing common actions in a heavenly spirit, and then as your daily calling only leaves you cracks and crevices of time, fill these up with holy service.—Spurgeon.

REST and worship are the two essential elements of the weekly Sabbath. Neither of these elements can be neglected with impunity. It is not enough to rest, without devoting that rest to God's honour. Nor is it enough to commingle worship with toil, in the thought that rest is not a duty to one who worships. The twofold service of God in rest and worship is an obligation on every Christian in a place of vacation resort

—as surely as in the place of ordinary toil. He who fails of either rest or worship, at the seashore or in the mountains, one day in seven, fails of honouring God aright, and fails of promoting his own bodily, mental, and spiritual vigour and growth. It is not enough to rest seven days in the week, without also giving a place to worship, one day.—S.S. Times.

Rev. Henry Ward Beecher who is now visiting in London, has been to the theatre with his friend Dr. Parker, of the City Temple, to hear Henry Irving in "The Bells." Upon this action of these two noted divines, and their teachings, the London Christian remarks: "Where are we? Whither are we drifting? Rev. H. Ward Beecher comes from America as the Apostle of the Fatherhood of God and the Brotherhood of Man. He preaches at the City Temple and lectures at Exeter Hall, and appears with Dr. Parker at the theatre on Saturday night. Leading evangelical clergymen and ministers with others support him on the platform. At his last lecture the amiable and estimable successor of Samuel Martin, of Westminster Chapel, presided, and introduced Mr. Beecher as one of the great teachers of this age. We were taught on that occasion that craft is [not the effect of the Fall, but] the remainder of the animal life in man. And that, as society advances in civilization, animalism will be eliminated, and the knowledge of the Lord cover the earth as the waters cover the sea. A great many true things were said; indeed, the lecture being upon wastes and burdens of life, and nearly the whole of it relating to the things of the present, was wholesome and valuable within that sphere. But there was an undertone of antipathy to the churches; and they were charged with virulent quarrelsomeness and bitter persecution. In this and other respects the lecture was calculated to shake the faith of those not grounded in the truth. A vote of thanks was moved by a very Broad Church clergyman, and seconded by an evangelical missionary. Things are becoming very mixed. Surely God will sift them?"

## "TROUBLE" IN THE CHURCH.

Few pastors have the pleasure of serving one church for a quarter of a century without the experience of dissension and "trouble" in the congregation. Some times it comes from the best men in the church, and sometimes from the worst. In the church where I was baptised and trained, one of the elders, a man of commanding appearance and deep piety, a leader in the State of which he had been ruler, as well as in the church where he was honoured, wrote a letter to the pastor, in which he told him that "his usefulness in that church was over, and he had better resign." This was done without consultation with the other members of the session, or of the church. The elder had been accustomed to govern, and the use of power makes men arbitrary, and convinces them that their own opinion is right, and ought to be, if it is not, the opinion of their fellow-men.

The pastor was a kind, wise, Christian gentleman. He called his people together, laid the letter before them, and said: "If the congregation agree with the writer of the letter, my resignation is at their service." Then he retired. The writer of the letter found himself a minority of one, and the pastor remained, and served the church for forty years without a break in his usefulness or another request to resign. This elder had the sense to see his mistake, and neither made trouble in the church nor cherished enmity to his pastor, and both he and his wife were buried, in their old age, by the man whose usefulness they had thought was ended. He was useful after they were useless.

The music is sometimes the cause of discord, instead of harmony. There is an old saying that "the devil always goes to church, and usually sits with the choir." I do not agree with the saying, for my own experience of twenty-five years was marked by perfect harmony with the musicians. Every Saturday night found us together, and every Sunday the pulpit and the choir were a unit in conducting the service. It required conference and some concessions now and then, and the agreement was largely promoted by the fact that the players on instruments and the singers were disciples of Christ, and served the church chiefly for love. They desired to glorify God by the music, rather than to magnify themselves, and hence they honoured their office, and were held in esteem by the people.

Before I was settled, I served a union church in a missionary district of Vermont. One Sunday the music was wanting, and I had to lead the singing without an instrument, and to do the greater part of the singing besides. Upon inquiry, it turned out that the man whose daughter had played the "instrument" was angry with the trustees because they would not take her services in payment of his subscription to the support of the minister, and so, like the cross boys, neither he nor she would "play." We conducted service for some weeks upon the plan of the minister in Mississippi, who gave a report of a service which ensured perfect unity in the congregation. His plan was as follows: "I open the service with prayer by myself; then I read and expound the Scriptures; next, I open the melodeon,

which has served as my reading desk, and play the tune, leading all who desire to sing. This is followed by prayer, another hymn, the sermon, a hymn, and the benediction. The minister and the musicians always agree, and the service is a delightful example of Christian unity in worship." This example might be commended to those congregations who are embarrassed to secure at a moderate cost both first-class music and preaching that will draw. A man who could do both of these things well would be a popular minister. Dr. Kittredge, lately of Chicago, is such a man, though I have never heard of his attempting to be a minister, organist and precentor at the same service.

There are a great many unreasonable men in the world, and some of them are to be found in every congregation. I had not been settled long, before a very good man, who was also very hasty, and lacking in judgment, though he bore the sobriquet of "Judge," came to me, and objected to some action which had been taken by the session. I endeavoured to explain and make the matter clear to him, but he was hot and burst out upon me with "I wouldn't be led by the nose by an old-fogy session." "Sir, I am your pastor," said I, "and the session are placed over you in the Lord; you must recall those words." He burst into tears at the reproof from one who might have been his son, admitted his error, and I had no warmer, truer friend than he was for the many years we were together in Christian work. He rests from his labours, and is where all the people of God see eye to eye. In a long pastorate, that was as near as I ever came to dissension with any member, and though there were times when it would have been easy to shake discord, it was never made. The pastor's prayer should be for wisdom, and the people's prayer for grace; if both these prayers are answered, the body of Christ, his church, will be peaceful, useful and blessed.—N. Y. Observer.

## Mission Work.

### TWENTY-FIVE YEARS' PROGRESS.

W. SWANSON, of the English Presbyterian Mission, says:

"When I went to China, China was hardly touched. There were then five small churches at the open ports, and two or three flickering lights at a short distance from those ports; but what do we find to-day? From the city of Canton, right on through that magnificent province, through my own province, and away through the next, right on to Shanghai, I can sleep every night, with the exception of one or two nights, at a town or village where I would find a Christian church, and not having travelled a single day more than from twenty to twenty-five miles. I go up to the mouth of the Yangtse-Kiang, 1,200 miles up its navigable waterway, up the biggest portion of which ocean steamers can go—that is the kind of rivers we have in China—and on either bank of that river I find Christian churches and stations. Mr. Griffith John was one of the first men I met there, and the first man to encourage me. Well, he is away in the city of Hankow, beyond which for another 500 miles, the Gospel has gone; away north of Shanghai, on to Peking; over the walls to Manchuria, and over the steppes to Mongolia. If any man had told me, twenty years ago, that I should live to see what I have already seen in China, I should have told him it was an impossibility. In my own region of Amoy there were only 400 or 500 persons in the communion of the church when I went there; how many do you think there are to-day? Why, in three missions there, there are over 7,000 persons in the full communion of the church, and a professing Christian community that will be at least double that number. The Gospel has made more progress in China within the last twenty-five years than it did for some centuries after its introduction into Great Britain."

### HOW TO ENJOY GIVING.

"A CLERGYMAN'S wife canvassed the parish in behalf of missions. Among those she visited was a shoemaker, whom she asked if he was willing to give eighteen dollars and twenty-five cents to the missionary cause. He replied:—

"Eighteen dollars and twenty-five cents! No, indeed! I seldom have such an amount of money. I would not promise half so much."

"Would you be willing to give five cents a day, or thirty-five cents a week for the cause of Christ?"

"Yes, and my wife to give as much more."

"I do not wish to play any tricks, nor spring any trap on you. If you will multiply five cents by 365 days it will make just eighteen dollars and twenty-five cents."

"Don't say any more to me about the eighteen dollars and twenty-five cents. I am good for five cents a day."

"He pledged himself for thirty-five cents a week in the subscription-book. He then took the book to his wife. She took in washing and ironing, and so had an income. She cheerfully gave her name for five cents a day."

"Weeks came and months passed, and the shoemaker said:—

"I enjoy this, for I can give thirty-five cents a week, and not feel it. It goes like current expenses, and then it amounts to so much more than I ever gave before. It gives me a manly feeling. I feel that I am doing my duty."

THE difficulty between the British and French Governments as to the New Hebrides is not yet finally settled, but matters are moving on, it is hoped, to a conclusion that will be satisfactory to all interested in the welfare and success of Protestant missions. In the meantime, evidently with a view to protecting and enforcing her rights in the New Hebrides, Great Britain has taken possession of a small group of islands between the New Hebrides and Australia.

A HOPEFUL OUTLOOK.—Christianity is beginning to take hold of India. By the recent census it is found that "the native Christians are increasing there fifteen times as fast as the population. This is accounted for by the continually increasing number of conversions, the higher birth rate among the Christian population than among the heathen and the lower death-rate. The evangelization of the whole Empire at this rate is only a question of time, and not such a long time as might be thought necessary for so great a work.

PROGRESS IN JAPAN.—Even in three years the Protestant Church in Japan has more than doubled. The Kirioto-Kyo Shimbu gives the following figures:—88 churches have become 151, 3,769 members 11,604, and 12,477 yen 23,407. The yen is worth about 80 cents in gold. \$18,700 from 11,600 Christians so recently heathen is not a bad indication of the reality of their conversion. \$1.60 per member all things considered is a remarkably high average and would be equal to seven or eight dollars in Canada as high an average as the giving in some presbyteries of our church.

AFRICA.—The Rev. A. W. Marling brought up and educated in Toronto, writes from Jal Angom (town of peace) in Gaboon of the ingathering of the first fruits of his mission. "More than a month ago at the close of our Sunday morning service, in which I had explained the nature of baptism and told them of my intention of baptizing believers, I called upon those who repented of past sins and accepted Christ to speak out then and there. ten responded. I took down their names and told them I would give them further instructions to prepare them for baptism. Since then I have at the close of every meeting called for confessors. Many hang back, because they love their sins, and are not willing to give up polygamy, love of war, heathen customs, etc., but others have confessed. By this time (May 10), through the grace of God, I have on my book the names of fifty-four people of this and neighbouring towns who have professed repentance and faith in Christ. Last week I spent considerable time in dealing individually with some of these, and yesterday at our morning service I had the deep pleasure of baptizing eleven persons, all of whom I had reason to believe had genuine faith. To God be all the praise. My heart is very thankful for all this blessing. During this week I expect to spend much time again in dealing with those who have confessed."

THE KING OF SIAM.—That all the heathen nations are not savage is evident from the following extract from a recent address of the King of Siam to the diplomatic corps at his court. The king said:—"We are using our best endeavours to promote communication by water and by land, in order to facilitate trade and intercommunication, and where travelling by common conveyance fails on account of the distance and difficulties of the road, we intend to use the steam engine and establish and perfect postal communication with different parts of our realm. This, we think, is incumbent upon us as a member of the universal postal union. And for the greater facility and dispatch of official and commercial business we are extending our telegraph lines to connect with many of our seaport towns, and already communication has been established with some of them. Whenever it has been deemed advisable for the benefit of commerce, we have caused surveys and charts to be made of such parts of the gulf as are frequented by vessels and of the ports where there is a probability of an increase of trade. As regards public education, which we consider to be the basis of national success and prosperity, we have established examinations and have inspected the list of students in the numerous Government schools which have been opened, and it affords us great gratification to state that the number of students is daily increasing, and that the system of public education gives great promise of success." Siam should be a very inviting field for missionary effort. A government so sensible and liberal could surely not be intolerant.