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A MISSIONARY HYMN.

BY REV. JOHN EDMOND, D.D.

(Read at the valedictory meeting held at St. John's Wood church, October 3, 1888, on the occasion of the departure for China of its missionaries of the Presbyterian Church of England—Mrs. Macleiver, Miss Barrett, Rev. M. Macleiver, Rev. F. J. MacLagan, Dr. Howie, and Dr. Russell.)

Speed ye, warriors of the Lord! 1 Tim. ii. 3.
Yield your shield, the truth
your sword, Eph. vi. 16, 17.
Speed ye in the glorious strife, Rev. xii. 7.
Slay your beasts, where death
is life, Col. iii. 3.
Speed ye, servants of the
Lord! Rev. vi. 1.
Like your Captain, conquering,
Rev. xii. 11.
Sharp in hearts your arrows
prove, Ps. xlv. 5.
Shafts of light, and life, and
love, Is. xlii. 2.
Speed ye, heralds of the King! Luke i. 35.
As on a flying angel's wing, Rev. xix. 6.
Publish from the Prince of
Peace, Is. lii. 7.
Reason, righteousness, re-
lease, 1 Cor. i. 30.
Speed ye, sowers of the Word! Mark iv. 14.
Far and free; like breeze and
seed, Is. xlviii. 20.
Over China's teeming plains, Is. xlii. 12.
Scatter the eternal grain, Ps. lxxv. 10.
Speed ye, reapers of the
field, Matt. ix. 38.
Earth her increase hasten to
yield, Ps. lxxv. 6.
Broad the waving harvest rolls, John iv. 35.
Fusion's wheat of human
souls, John xii. 24.
Speed ye, then, when calls are
loud, Rev. xiv. 13.
March your swords, your
battles won, 2 Tim. iv. 7.
Mark your harvest reaping
ring, Ps. cxxxv. 6.
Your goals before, the
Mark, Matt. x. 42.

But God at last sent a messenger to Manasseh which made him tremble and compelled him to listen to the truth. His brow was gloomy and his face severe, his voice was terrible and his arm strong. In his right hand he held a sharp sword, and in his left an iron chain, and his name was War. The king of Assyria sent an army against Manasseh, and though he fought with all his might, his soldiers were defeated and he was taken prisoner, loaded with chains, carried away to Babylon, and cast into a dungeon.

In the solitude of that prison Manasseh thought upon his past life. His mind went back to his happy boyhood. He remembered the prayers and the tears and the counsels of his godly father. He can see his grey head reverently bowed before God. He can hear the very tones of his voice as he beseeches blessings for his boy. He can feel the touch of his gentle hand. And then the thought of his own villainy rushed in upon his heart like a great flood. What had he not done? An apostate from the faith, a lover of vile lusts, the patron and friend of evil men, a persecutor of the saints, a cruel father, an unjust king, a great sinner who had destroyed himself. In agony of soul he cast himself in the dust and humbled himself greatly before the God of his fathers. With prayers and tears he besought forgiveness for the past, and a new heart and a right spirit; so that for the rest of his days he might walk in God's ways and do His will.

God did not shut His ears to the cry of this hoary, blood-stained sinner. He is very pitiful and of tender mercy, not willing that any should perish, but that all should come to repentance; so He answered Manasseh's prayer, and in token of His forgiveness opened his prison and brought him back to Jerusalem. Manasseh had been forgiven much, and he loved much. Nothing was too great for him to do to show his gratitude. His body, soul and spirit, his time and substance were all gladly consecrated to the service of God. Having received a new heart, he lived a new life. All the people who had hated him, at the command of the Lord, were

THOUGHTS ON FAMILY RELIGION.

BY REV. JAMES HUGHES, D.D.

IMPORTANCE OF WHOLE-HEARTED PARENTAL PIETY.

"I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring."—Isaiah xlii. 3.

Without dwelling on the primary reference of this well-known prediction, or on its historical fulfilment, recorded in (as we believe) in the books of Ezra and Nehemiah, we may draw important instruction from it, as indicating a twofold Divine order in a general revival of true religion. It is in accordance with the constitution of things under which we are divinely placed, (1) That the spiritual quickening of God's people (the "thirsty") should be "beneficial to the awakening of the careless and by-follower (the "dry ground"); and (2) That the spiritual quickening of parents should be beneficial to that of their children and lead to it. And the actual history of the Church will abundantly exemplify this twofold order of the operation of the "spirit of life in Christ Jesus."

How interesting it might be to consider the first part of the Divine order, we must forego all reference to it in the meantime, and following out the purpose indicated in our last article, shall invite the attention of the readers of the Review to the second part, as being suggestive of the importance and necessity of whole-hearted and decided piety on the part of parents, if they would reasonably expect their children to become true followers of Christ. As we cannot expect the quickening of souls "dead in trespasses and sins," while those who have been spiritually quickened, are slumbering in the "sleep of the ungodly," we can expect the quickening of God to be effectual in awakening the dead, while they are falling to sleep. We have seen that the quickening of the parents leads to the quickening of the children, and we have seen that the quickening of the children leads to the quickening of the parents. We have seen that the quickening of the parents leads to the quickening of the children, and we have seen that the quickening of the children leads to the quickening of the parents. We have seen that the quickening of the parents leads to the quickening of the children, and we have seen that the quickening of the children leads to the quickening of the parents.

comparison with their being separated from the world and won to Christ, in other words, Christian parents are the reviving influences which are looking for an answer to much prayer, generally present a decided type of piety, such as is now comparatively rare, and its influence is seen to be in the awakening of the careless—then, indeed, we may expect such work among our children as to warrant hope that our land may soon be a garden of the Lord. But not except as a result of the quickening of Christian people, and of parents especially, who generally bring so much short of the privilege and obligation, can we expect for a general quickening of the people.

reference to the actual outlook, we see much that is fitted to give us hope in relation to the future of this Christian nation, we cannot but be struck by the fact that there is much that is fitted to awaken the serious apprehensions. Who can fear that a growing moral and physical degeneracy is before us, who among other alarming symptoms, abnormal condition of the family—relaxation, even to dissolution, in many cases, of family discipline, the neglect of parental rule, the neglect of family worship and instruction, and the habitual neglect of domestic duties and in their preference of other family associations, occupations, recreations? But whatever our apprehensions may be, they must not be allowed to discourage and weaken the faith of the more any one is alive in the earth that are upon us and that we have, let him be quickened and animated by the promise that ensures grace and power of God, in answer to the prayers of those who make it the basis of their expectation of His blessing upon their sincere, though it may be very imperfect endeavours. The simple and humble believer will find in the midst of general defection, his labours are not in vain; while he can do so little to the wrong side of devotedness to the cause of his people, and pleasure in seeing them move from his confidence to the confidence of the world, and a blessing to the world.

non-caste people are at times compared by manipulations, such as appear questionable to nine tenths of the missionaries, both white and dark. If a method or mode is to be given up simply because it does not result in numerous conversions, both preaching and teaching must be abandoned.

It is in our humble opinion possible to advance a step further, and to prove that the results of the schools would appear, if judged by the only standard by which they should be judged, more promising than those of preaching. It is not given to the preacher to convert the soul, and all that can be legitimately expected from him is to convey, either by preaching or by teaching, or simply by conversation, an adequate knowledge of Christianity, accompanied with exhortations fitted to draw the heart towards it. And that system which sends out the largest number of human beings, furnished with correct notions of the religion of Christ, and impressed with their paramount importance in matters appertaining to this and to the life to come, cannot but be pronounced the most efficient. The Bazar preacher strives to preach more or less systematically the vital truths of Christianity, but his congregations being of the most fluctuating kind, ideas more or less *kalididra* are all that he succeeds in communicating; but the missionary teacher proceeds more systematically, and succeeds in impressing upon youthful and therefore susceptible minds, ideas less broken or more complete. A veteran Bazar preacher has preached to thousands—but how few of these have anything like an adequate knowledge of our religion! The veteran schoolmaster has taught thousands, and nine-tenths at least of these can justly boast of a knowledge, which, if their hearts were in unison with their minds, would lead them to Christ. As a method of imparting adequate and correct views of Christianity, the school plan must be held up as the more efficient. But there is no antagonism between these two plans—each has its own sphere and its own utility; and both ought to be carried out with vigour and enthusiasm.

A kind word ought to be said in favour of the gentlemen in charge of mission schools and colleges, at a time when a tendency exists to recognize the reality of the work.

for the amount required for the roof. The sides of the building are inclosed with bamboo. The palm leaf is also much harder to sew than the sugar cane leaf, which we used on Anceiyum. We shall be obliged to cover all the buildings that we can with iron roofing.

Mr. Annand has an early morning school (7 o'clock), at which twenty boys and men attend more or less regularly. We cannot get the women and girls to attend yet. At first, when the men came to school, they seemed to think they should receive pay, but Mr. Annand explained to them that they would receive no pay whatever. Many of them do not go to their plantations on Sabbath now. Not that they really know much about the Sabbath, but out of respect to us. We were pleased to learn that our high chief stopped some women chopping wood near our premises last Sabbath. They are just beginning to take some interest in the services. Mr. Annand is able to give them a short address each Sabbath. I think could some of our friends at home have been present at our service last Sabbath morning, they would have been a little amused. Our high chief and an old man got up quite a conversation several times during service. Mr. Annand had to wait till they had done; it was all about what he was saying to them.

A week ago to-day one of our Anceiyum servants died after three days' illness of inflammation of the bowels. The next day quite a number of the natives attended the funeral, and after the Anceiyumese service, Mr. Annand spoke to the Tangoons, telling them that Narupoi's body was resting in the ground, but that his spirit is still living, and that he will rise again. This surprised them greatly. Some of them afterwards asked our servants if they believed that. These people believe in two places hereafter, one up where the people killed and eaten in war go. The spirits of the pigs also go up. The common people all go down to the west end of Santo, and enter the lower world through a cave there.

We have no books as yet, just some short portions of Scripture, the Lord's prayer, and three hymns written. Mr. Annand is finishing a small first book to send to Sydney by the *Daystar*, to be printed.

new year Lord's own Heb. xli. 1. —Christian Leader.

SCRIPTURE ILLUSTRATIONS OF THE SHORTER CATECHISM.

BY REV. A. G. MACKAY, MONTREAL.

LXXXVII.

THE king who reigned longest in Judah is called Manasseh. He became king when only a boy of twelve and reigned fifty-five years. The father of this boy-king was one of the best men that ever lived, but he himself was one of the worst. His father, no doubt, trained him in the fear of God and often urged him to walk in the right way, and prayed God to incline his heart to do so. He would do this all the more earnestly because God had revealed to him how long he was to live after his dangerous sickness, and he thus knew that his son would become king when still young and inexperienced. How tender, how watchful, how holy must the training of Manasseh have been, under the eye of a father brought back from the grave in answer to his own earnest cry, and under the direction of a prophet like Isaiah?

But it seemed as if all had been in vain. When Hezekiah died, young Manasseh went from bad to worse till it really seemed that he was beyond the reach of hope. He hated God and everything that reminded him of Him, and he deliberately set himself to undo the good work in which his father delighted. What Hezekiah had built up Manasseh pulled down; what Hezekiah pulled down Manasseh built up. Therefore through all the land grins and leers again leered on crowds of impure worshippers in many a grove. Indeed, the king went so far as to set up altars to the sun and moon in the very temple of God.

Having given up the true light, his mind was darkened and his heart was filled with superstitious fears. He rejected the word of God, but he eagerly consulted wizards and studied omens, and observed times, and used enchantments. He would believe everything but the word of truth. The light that was in him was darkness. So he caused his children to pass through the fire in honour of his false gods. He sought to exterminate those of his subjects who still worshipped Jehovah, and filled Jerusalem from end to end with their blood. It is even said that he caused the aged prophet Isaiah to be sawn asunder.

of the evil, he was warned, and he found that it was far easier to lead men to serve the devil, than to lead them to obey God. His efforts were only partially successful, and even in his own family his eldest son despised his instruction, and was cut off in the midst of his sins. Who knows but that young man said to himself that there was plenty of time for repentance. He would have his fling like his father in his youth, and sow his wild oats like other young men, and then when he was old, and the fires of passion had burnt out, he also would repent, and all would be well. Fatal delusion! Amor never lived to be old. His servants murdered him when he was only four and twenty. Some have said that old and hardened sinners never repent. It is not true. Manasseh repented at the eleventh hour. Some think they can repent when they please. It is not true. Amor found no place for repentance. If the story of Manasseh says, "Who-soever cometh unto me I will in no wise cast out," that of Amor cries "To-day if ye will hear his voice harden not your hearts." Listen to that voice now. Seek ye first the kingdom of God and his righteousness; and if you ask, "How can I seek?" remember how Manasseh sought, and see in his experience an illustration of these words, "Repentance unto life is a saving grace, whereby a sinner out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God, with full purpose of heart, and endeavour after, new obedience."

DEVELOPMENT.

A few men develop suddenly and grandly. Sometimes a boy, who seemed to have no thoughts beyond his childish plays and preparatory studies, passes through a dark night of disaster; his father may be stricken down by sickness or death, or the financial resources of his family may be swept away. In a single night he puts away childish things, and becomes a man among men. But generally development is of slow growth. This is especially the case with Christian workers. It requires time to gain the confidence of their fellow-men, and such confidence has much to do with their usefulness. They must convince those to whom they speak that they are sent of God, and this conviction can be wrought only by consistent and continued godliness in their lives. "Rome was not built in a day." Those who would be skilled workmen for Christ, have need of patience as well as industry.—United Presbyterian.

perhaps, rouse them out of their sleep; so also He may convert the child of parents whose life indicates much spiritual deadness, and the conversion of the child may lead to the quickening of the parents. By such things, God, in the exercise of His sovereignty, which is not restrained to any order, keeps up the spiritual life of the Church, or prevents its utter extinction. But they are not in accordance with the Divine order, in the general revival of the life of a Church in a state of spiritual decay. In reference particularly to the children of the Church, the very nature of their relation to their parents is such, that we cannot reasonably expect them to set their faces Zionward, when they see reason to believe that their parents are not doing so, or when they see what makes them question the piety of their parents. We may have all the machinery of Christian instruction in active and ceaseless operation;—the Church may have its Sabbath schools, in which intelligent teachers are labouring with exemplary diligence; ministers may be ever so faithful in the discharge of the duties of their office; but the best endeavours of both are likely to be unavailing in the production of a genuine religious interest on the part of children who see, or even suspect, that their parents have no such interest in the things of God as justifies their Christian profession. The Christian minister or teacher may have the comfort and encouragement of seeing an occasional conversion, which keeps up the succession of spiritual life in the Church, without involving its condition to any appreciable extent. But the example of Christian parents, who are habitually giving occasion to their children to suspect the genuineness of their religion,—the example of parents who are lukewarm in relation to the great realities of the unseen and eternal world, while they are full of life and zeal in reference to the interests of the passing day, and who are constantly trimming their sails to catch the breezes to wait themselves and their children into the haven of worldly prosperity, while they show no concern to catch the gale that would bear them Godward and land them in heaven, prove, in most instances, so counteractive of the influence of a sufficiency of the best Christian agencies, that its general prevalence makes it vain to expect any general movement of the children, towards Christ. But when to the means of Christian instruction, there shall be added the example of parents generally whose piety is beyond question or suspicion,—whose life declares that, however much they may rejoice in the temporal prosperity of their children, they value nothing in

eration, and is ready to overlook all the imperfections, shortcomings, and errors of the man who honours Him by making the promise his trust and plea, in seeking the salvation of his children.

Mission Work.

MISSION SCHOOLS AND COLLEGES.

THE following, which we find in the *India Witness* of Sept. 22, is interesting as bearing on the question now freely discussed in Mission Boards. Whether preaching or the school plan is the better method of imparting adequate and correct views of Christianity? Sir William Hunter's paper, "The Religions of India," may also be pointed to as a mute but triumphant vindication of the educational policy of missions. The great charge brought against mission schools and colleges is want of success in the missionary sense of the term. As manufacturing firms set to work to turn out graduates of different orders, they have kept pace with the most splendidly endowed educational establishments of the country; but as converting agencies, they have signally failed—therefore they ought to be given up! All that we have to say in reply is, that by parity of reasoning, preaching ought to be given up. They who make the comparative failure of mission schools in the matter of conversions the basis of an argument in favour of their abolition, forget that the sword they brandish is a two-edged weapon that cuts both ways. It is a matter of fact that preaching has equally failed among Hindus, properly so-called. To insist on the success with which preaching has been crowned among the aboriginal or non-Hindu races and non-caste people, is about as relevant to the points at issue as to point to its triumphs in some of the islands scattered on the bosom of the Pacific Ocean. If the question of education versus preaching is put in, the proper form, or held in an even balance, the success of either among the Hindus, properly so-called, must be taken into consideration; and judged by this standard both appear below par. Sir William is evidently of opinion that so little success has attended all the methods utilized by missionaries among the Hindus, that the best thing they can do is to confine their exertions to "the outskirts" of the Hindu faith! It ought not to be forgotten or concealed that the Native Churches, with which the country is dotted, owe their existence not so much to preaching as to providential visitations, such as famines and pestilences, and that baptisms among

It is not fair to say that the missionaries have placed themselves under peculiar disadvantages by crowding Scripture teaching into a very narrow space; but under discouraging circumstances they are doing their best to maintain the religious tone of their teaching. They carry on evangelistic services in connection with their work, and they thrust forward men who, like the writer, are their inferiors in every respect if they are only sure that by doing so they can influence their pupils properly and draw them towards Christianity. By means of Bible teaching, by intraschool and extra-school lectures, they are doing as much preaching work as any Bazar preacher, and in a manner ten times more systematic, and the recent conversion of a great educator and annotator shows that God is not forgetful of their great labour of love. To ask them to have nothing to do with the examinations, is to ask them to commit suicide; and their giving up educational work means giving the higher education of the country, one of the most potent forces at work therein, to the devil. What was once said to the narrow minded Presbyterians who excluded good singing from their services, viz: "let us not give all the best singing of the world to the devil," may be repeated *mutatis mutandis* in their favour.—R. C. B.

LETTER FROM MRS. ANNAND.

The following letter has been received from Mrs. Annand:—
SANTO, NEW HEBRIDES,
May 11, 1888.
I find in looking at your very kind letter, that it is dated March the 11th. How swiftly time goes, and how little we seem to get done for our Master! We have been settled here now nearly two months. I am thankful to say that we have enjoyed good health since Christmas. Mr. Annand still feels little touches of sciatica, but nothing to keep him from his work.
We like our people; they continue very friendly. We have got up a nice little school house at which the men, women, and boys assisted, working well for heaven, and that after our telling them they would not receive large pay, as it was to be their building. We paid them in clothing and soap. They seemed well pleased with their pay.
We find it exceedingly difficult to obtain palm leaf thatch—the kind used here for buildings. Mr. Annand had to accompany the natives in the boat and go four miles; then he had to assist in cutting it while they gathered it up. The boat had to make three trips

for our money, and we have to pay about two dollars for our mail, stores, and missionaries from the south to attend the meeting of Synod, which is to be held here this year. We left us on the 22nd of Nov., and we have not got a letter, nor seen a newspaper since. We have had a very wet summer; we never saw so much rain in one season before. There has not been much sickness among the natives. Our servants from Anceiyum have suffered somewhat from fever. The heathen natives are beginning to come to us for medicine, and Mr. Annand has had a good many wounds to dress.

I must now close, thanking you for your kind and interesting letter, and asking you to remember us at a throne of grace that the Lord may fit us for the work here.

MISSION NOTES.

THE Bishop of Liverpool (Dr. Kyle) conducted Divine service after the Presbyterian form in the new Established church at Pitlochry on Sunday afternoon. The church was crowded.

A HINDU woman said to a missionary: "Surely your Bible was written by a woman." "Why?" "Because it says so many kind things for women. Our pundits never refer to us but in reproach."

The London Missionary Chronicle gives extracts from a letter of a visitor among the missions in the South Seas, who some time since had written a series of articles to one of the Sydney papers, speaking very contemptuously of missionaries and their work. This man was at that time, as he now admits, "a renegade, reprobate, and enemy of the Gospel," and in the "bondage of selfish obduracy and vice," but having been converted to Christ, he makes a most humble confession, expressing the deepest regret and shame for the slander he had uttered, and acknowledging that he had written statements about matters of which he knew nothing. There is room for more confessions of this kind from some who have disparaged missions when they knew nothing about them, or who were so in the bondage of sin that they were wholly out of sympathy with any efforts to promote righteous living. We have in mind at this moment an author whose recent cynical utterances about missions and missionaries in Japan would have little weight with the public if the full history of the man were known.—Missionary Review.

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