

# PRESBYTERIAN REVIEW

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**DAYBREAK.**  
The night seems long, my Father. Shadows rise  
And dark across my pathway fall;  
There is no light of dawn in orient skies,  
And sorrow shrouds me like a pall.  
The stars of faith and hope so dim have grown;  
O lift the gloom and send their radiance down.  
The morn was fair, seen with glad childhood's eyes,  
A world of sunshine, love, and flowers;  
Not sweeter was the bliss of Paradise  
As onward fled the swift-winged hours;  
At noon I revelled in the sunshine still,  
And felt no presence of the twilight chill.

I am so tired, my Father! The rough path  
Is strewn with wrecks of joys long gone;  
I scarce can lift my dim and weary gaze  
To watch the coming of the dawn.  
O let me lean and rest against thy heart  
Till glorious day shall break and night depart.  
—Selected.

### WHY NOT?

A CONTRIBUTOR in the *Watchman*, the representative paper of the American Y.M.C.A., gives the following reasons for declining to do Christian work.

- Because I can't.
- Because I haven't time.
- Because somebody else can work so much better.
- Because I am asked too often.
- Because I'm not asked often enough.
- Because somebody made fun of me once.
- Because folks will call me fanatical.
- Because I shan't be popular.
- Because I'm afraid I shall be called a hypocrite.
- Because I can't do the thing with our money.
- Because I want to get just as much out of this world as I can, and it would be inconvenient to be too active a Christian.
- Because I'll have it all to do if I commence.
- Because I don't want to be bothered over other people's affairs.
- Because I have got a pet sin that I can't give up.
- Because my health is so bad and my head always aches Sundays so the paper is all I have time for, besides week days it is poor policy.
- Because I don't want to.
- In nine cases out of ten the last is the real reason. The others are mostly poor pretenses.

### HOW LONG SHOULD I STAY IN SUNDAY SCHOOL?

This is the question a young man of eighteen asks us:

As long as you can learn anything or help others to learn.

You can learn something so long as you can find a Bible class. The study of the Bible takes in every thing else—history, poetry, biography, travels, human nature; and it is never finished. I have been studying it all my life, and find it more interesting than any thing else.

Sometimes young men stay too long in one class. The teacher goes over the same ground, or most of the scholars are younger than he and the teaching is not up to his grade. Then he should go into a Bible class, or change from one to another.

Besides, any intelligent young man or woman should expect to become a teacher.

Would you be so ungrateful as to wish to make no return for all the pleasure and profit you have had from the Sunday-school? How is the school to be kept going?

Stay in the school till you die. Graduate from the Bible class into teaching. You will be happier, better, more useful, and you will know a great deal more of God's word and many other things all your life than if you give it up.

If you have brothers younger than yourself, you should remain for their sakes. Don't you see that?

We have noticed that the young men of eighteen or thereabouts who leave the Sunday-school get into loose notions about the Sabbath and often into undesirable company. Those who remain generally become workers in the Church, and form associations with other young men of like mood—and often with most desirable young ladies, the best of whom are almost always in the Sunday-school till they marry, and often long after.—*Christian Advocate.*

**VALUABLE TESTIMONY.**—Every attempt to get hold of a new city failed, until our medical missionaries first won the confidence of the people by healing, or, at least, relieving, in cases where the skill of the native physician would not avail.—*Rev. Hunter Corbett of Chicago.*

### A NEW CATECHISM.

THOSE who have memorized the Shorter Catechism cannot do better than go through the following, which is equally sound because just as scriptural. The proofs should all be turned up and every answer verified by scripture.

- Q.—What did the Lord Jesus say about giving?  
A.—It is more blessed to give than to receive. (Acts xx. 35.)
- Q.—What kind of a giver does God love?  
A.—God loveth a cheerful giver. (2 Cor. ix. 7.)
- Q.—How have we received, and how should we give?  
A.—Freely ye have received; freely give. (Matt. x. 8.)
- Q.—How much should we give?  
A.—Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee. (Deut. xvi. 17.) (Also) Thou shalt give unto the Lord thy God according as the Lord thy God has blessed thee. (Deut. xvi. 10.)
- Q.—What is the least that we should give?  
A.—Of all that thou shalt give me, I will surely give the tenth unto thee. (Gen. xxv. 22.)
- Q.—How are our gifts accepted?  
A.—If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. (2 Cor. viii. 12.)
- Q.—How should we honour the Lord?  
A.—Honour the Lord with thy substance, and with the first fruits of all thine increase. (Prov. iii. 9.)
- Q.—What promise does God make to such?  
A.—So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. (Prov. iii. 10.)
- Q.—What is said of him that pities the poor?  
A.—He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again. (Prov. xix. 17.)
- Q.—How shall we give?  
A.—Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity, for God loveth a cheerful giver. (2 Cor. ix. 7.)
- Q.—From whom does God accept gifts?  
A.—Of every man that giveth it willingly, with his heart, ye shall take my offering. (Ex. xxv. 2.)
- Q.—How often should we give?  
A.—Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. (1 Cor. xvi. 2.)
- Q.—What promise is given to those who consider the poor?  
A.—Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. (Psalm xli. 1.)
- Q.—What measure shall be given to those who give liberally?  
A.—Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. (Luke vi. 38.)
- Q.—What does Isaiah say of liberal people?  
A.—The liberal deviseth liberal things; and by liberal things shall he stand. (Isa. xxxii. 8.)
- Q.—What command does God give about the poor?  
A.—Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land. (Deut. xv. 11.)
- Q.—How should we treat those who ask for favours?  
A.—Give to him that asketh thee, and from him that would borrow of thee, turn not thou away. (Mat. v. 42.)
- Q.—What about the first fruits?  
A.—The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God. (Ezek. xlii. 19.)
- Q.—Give us another promise about liberal souls.  
A.—The liberal soul shall be made fat; and he that watereth shall be watered also himself. (Prov. xi. 25.)
- Q.—What is God's greatest gift to man?  
A.—God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. (John iii. 16.)
- Q.—What should we say for this?  
A.—Thanks be unto God for his unspeakable gift. (2 Cor. ix. 15.)

**PRETTY HARDON PRESBYTERIANISM.**—There is no excuse for Presbyterianism to live longer. It has driven all those into infidelity who can be influenced by its teachings. It has told its last lie against the Catholic Church. It has drawn the last hard lines in the face of its Christ. If it had the decency of Judas it would use what is left in the missionary fund in the purchase of halters. We are glad when anything untoward happens any branch of Protestantism; but we are particularly gratified to witness the demise of this sour-faced, impudent old maid offspring of ecclesiastical bastardy.—*Western Watchman (Roman Catholic).*

### Mission Work.

#### THE YOUNG PASTOR AND FOREIGN MISSIONS.

As we enter on our work let us remember first that the missionary spirit has often been regarded as a sort of appendage to pastoral qualifications; a good thing, but not essential. The pastor, we have said, must be devoted, eloquent, winning, a good preacher and organizer, and if, in addition, he can carry a little missionary zeal, as he carries his umbrella—generally keeping it closed and rolled into the smallest possible space—no serious objection can be made. To all such ideas we must oppose this fact—the missionary spirit is the spirit of Jesus Christ. When His disciples said "All men are saved," He answered, "Let us go into the towns that I may preach there also." No clarity but progress, was his aim. The Acts is simply a missionary journal in proportion as one fails to have the spirit does he fail to have the Christ. An anti-mission church is an anti-Christ church. The missionary commands are of the same rank as His disciples. We have no right to follow the Mount and ignore the great command to go into all the world, as if Jesus as "Repent and be saved to every lost sinner," "Go, and preach the Gospel to every creature," and "I will give grand rewards and awful penalties" urge the sinner to come to Christ. Motives, rewards and penalties which are the command to go.

Admiral Foote was invited to dine with the King of Spain. The stern old sailor bowed his head a moment at the table to ask divine blessing. The king looked up in surprise: "I thought only missionaries did that?" "Sire," answered the admiral, "Every Christian is a missionary."

Let no young pastor ask, "Does God call me to be a missionary?" He calls every pastor to be a missionary. The distinction between home and foreign work is being rapidly abolished. By doing our work we destroy its unity and grandeur. There are no missionaries in Canton, Hong Kong, or New York City. If I mistake not the President of this Union is as truly a missionary as any one who ever bore the name of Judson. The only question is as to the *how*—the local basis on which I may stand while I engage in the universal work. Is Christ divided? Then let not the world for which He died be so divided that any part of it shall be beyond the pale of my Christian sympathy. Let the motto which Philip Schaff has inscribed on the title-page of his history of the Church be ours: "I am a Christian; nothing that concerns Christianity is foreign to me."—*Pulpit Treasury.*

**GUATEMALA.**—The Presbyterian Church in the United States, two years ago, opened a mission in Guatemala. The Gospel is freely preached, and the President of the country sends five children to the first school opened.

**ALL TO THE GREAT CAUSE.**—The life of a man like Adoniram Judson should stir the churches, and should stir us to zeal for the Mission cause. He gave himself, his possessions, his family, all to the great cause. The Church which he founded has lived and is developing wonderfully. There were, in 1881, 21 Burman and 431 Karen churches, 60,000 native Christians, and 21,594 communicants. Would that the spirit of Judson would come into our Churches and Missions. We need such a spirit in these times of indifference, and such men in these times of little faith.—*John Paton.*

**ERROMANGA.**—The latest news from Erromanga, is contained in a letter from Rev. H. A. Robertson to the *Record*, dated 19th August. Mr. and Mrs. Robertson had just returned from a three week's voyage north to Erakor, Havannah Harbour, Emei, Toigoa, Epi and Ambim. They were much gratified with what they witnessed, especially at Emei, where, a few years ago, when Mr. Robertson was there, the people were wild and savage. At this visit, about 300 of the natives were on the shore to welcome the missionary, and under the shade of trees were singing hymns of praise to God.

**CHILD MARRIAGE IN INDIA.**—Mr. Justice Pinhey, of the Bombay High Court, has rendered a decision in the case of a husband claiming the possession of a wife whom he had married when a mere child, which is of the utmost importance. The child wife did not like the man to whom she had been married, and persistently refused to own him as her husband. She is now twenty-one, and having had the courage to go into court to defend her rights, has been declared, not free exactly, but, at the same time, not bound. Had she been a Christian we fear she would not have fared so well, but the decision which she

has secured in her favour thousands of Christians in the empire. It is a law of the land passed by a man, whom she had to take as a null and void maiden, but...

**A HINDU BELIEVER.**  
This is what a missionary in North China writes of the country he has seen a great deal of, and we venture nine of every ten missionaries in China would subscribe to his views. And this is the people we are helping to wake up with the light of truth and the Gospel call. Can we do too much for such a people? Once the Church gains a solid footing in China it will be self-sustaining and self-propagating.

**PIGEON-ENGLISH.**—This is the name given to the broken English, which Chinese learn to speak, who are in the employ of English speaking people in China, or who come to this country to push their fortunes. It is not always quite easy to understand, but serves a purpose, and can really be turned to some account in the doing of business, and teaching religious truth. Here is a young Chinaman's attempt to tell what he knows about the flood:—"Noe he good man, and got three son, and son got wife, and Noe wife, that mean eight, eight good man. He God know him good, and God tell him to make a boat, and him Noe, wife, and whole family go in de boat, and get some meal, and fruit, and all fruit all kind good for eat, and put all samee cattle, and horse chicken, all same kind of life, all put in there. Then, bime-by, soon, the flood come, and has all people die, and just as say, rain forty day, and forty night, and then say to Noe, whole family and all live. All bad people all die, every one, cut him up. The rain come because Noe he good man, and He God wanted save Noe, whole family, and wicked people, every kill him die; rain hard." This is a *verbatim* report taken by his Sabbath school teacher, as it fell from his pupil's lips. *The Chinese do learn, where they have the chance, not only the language which is so difficult for all foreigners, but the truth.*

**IS THE SUPERINTENDENT A CHATTERBOX?**—Some good men must talk. They have no withholding qualities. They are always empty. It is "just another remark," until the patience of the school is broken. He goes over the lesson when everybody has been teaching all that the lesson makers in Christendom can think, imagine and guess about for forty minutes. Then his turn comes. Often without having looked at the lesson, the grist is ground over until the exasperated boys wish he were dead. It is not necessary for him to read every hymn and put on rhetorical agonies, nor to exhort at the end of every verse. His business is like that of the telegrapher—to work the batteries quietly, unobtrusively, out of sight as much as possible; that he may be more in mind. He needs eyes, ears and hands more than a tongue. Better direct than distract; and then his presence will be welcome, his influence cherished, and the boys will not be prompted to cry out, as we heard a few Sabbaths ago, when the superintendent was still talking, good sense it was true, but after the hour, "O let up; give us a rest."—*Philadelphia Presbyterian.*