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MISSIONARY HYMN.

At— From Greenland's icy mountains,
"What servant shall I be?"
"Is Faith's strong voice that prayeth,
"My Master, O send me!"
Send me to tell Thy story,
Aloud or hush a whisper,
Send me, O Lord, before Thee,
Where Thou Thyself wilt come.

Send me, for I have known Thee,
I would Thy witness be;
To speak Thy message only,
My Master, O send me.
Send me to speak of Jesus,
Of what my Lord hath done—
His finished work most precious,
Of this and that alone.

Tabling the rest and slaying,
To Thee, the Silesias One,
To speak of Thy words and wailing,
Of Christ, the Father's Son,
Send me to darkest places,
To weary a shadowed home,
Where with Thy shining grace,
Lord Jesus, Thou wilt come.

Send me to work appointed,
Send me, O Lord, to be;
By Thy own power sustained,
Thine, Master, O send me!
Not vain the glory,
Whose lot ones find their home;
We only go before Thee,
Where Thou Thyself wilt come.

SCRIPTURE ILLUSTRATIONS OF THE SHORTER CATECHISM.

BY REV. A. R. MACKAY, MONTREAL.
LXXXIII.

"Happy art thou, O Israel, who is like unto thee, a people saved by the Lord?" So Moses sang, and so all the experiences of this people declare. Israel is the miracle of history. They sprang from one as good as dead. They were kept by One who neither slumbers nor sleeps and who said to the nations among whom they passed their pilgrimage, "Touch not mine anointed and do my prophets no harm." He sent a man before them into Egypt to keep them alive in the years of famine. He increased their numbers greatly in spite of the oppression of their enemies. He sheltered their homes and their hearts when desolations swept across the land of Egypt. When the firstborn were slain they feasted in perfect security and stood a-tiptoe in blessed hope of a glorious emancipation. When they marched forth into the trackless desert, God, their body-guard and guide, unfurled His banner, and it floated over them a grateful shade in the scorching day, a cheerful glow in the gloomy night. When they stood on the shore of the watery barrier with Pharaoh pressing fast upon them, He opened up a way through the crystal depths. He overwhelmed their foes, He put a glorious song of praise into their lips. When the water was bitter He sweetened it; when it could not be found He opened the flinty rock and it gushed out. When they were without food He gave them flesh in the evening and bread in the morning; yea, for forty years He commanded the skies above and opened the doors of Heaven to supply their wants. He gave them of the corn of Heaven; man did eat the bread of the mighty.

Surely we might expect that such a people would have been very thankful and very grateful; that wherever God went they would follow with cheerful alacrity; that no hardships would be too great to damp their ardour; that no foe would be too mighty to fill them with fear; that they would make the solitudes of the desert ring with their songs of praise.

We're marching to Zion
Reverend, beautiful Zion!
We're marching onward to Zion
The beautiful city of God.

Yes, we might have expected that, it would only have been so, but how different was the reality. God sighs out His disappointment in the sad words, "Forty years long was I grieved with this generation and said, it is a people that do err in their heart and have not known my ways." He calls it "The Provoction" which made Him swear in His wrath that they should not enter into His rest. They were an ungrateful and thankless generation, a race of discontented murderers whom nothing satisfied. Such conduct would have been bad in any case, but it was much worse in Israel because they had been so highly favoured. Their high privileges greatly increased the guilt of these grumblers. Therefore we should look well to ourselves and not murmur as they murmured. If it was unbecomingly in them, it is more unbecomingly in us, for our privileges are far higher. We have received

the adoption of sons. We are heirs of God and joint heirs with Christ. We are blessed with all spiritual blessings in heavenly places in Christ Jesus. Soon we shall sit with Him on His throne. Fix on us, if we murmur like them. Our thanklessness, our impatience, our querulousness, our peevishness, our discontent, our fretfulness, our fault-finding are exceeding sinful. The more highly we have been favoured the more ill-favoured and ill-savoured are these things, for "Some sins, in themselves and by reason of several aggravations, are more heinous in the sight of God than others."

THOUGHTS ON FAMILY RELIGION.

BY REV. JAMES MIDDLEMISS, D.D.

NECESSITY OF THE EXERCISE OF PARENTAL AUTHORITY—A SCRIPTURE CONTRAST.

In the course of our illustration of the important truth which we sought to impress in last week's Review, we quoted the divine testimony to Abraham's fidelity in the discharge of parental duty, "I know him that he will command his children and his household after him; and they shall keep the way of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." The reader of this Divine commendation cannot fail to be struck with the prominence that it gives to the exercise of authority. It is not said, "He will command his children to keep," but "He will command them and they shall keep the way of the Lord." That is, not only will he issue his commands, but he will see that they are carried out in the practice of those on whom they are laid. In the management of his family he will act as his ruler. His family will be a little kingdom of which he will be the absolute monarch, all will be in subjection to his. Such, let it be noted, is the distinctive character of the parental authority, conferred directly by God with a view to the welfare of those who are placed under it. It is, of course, subordinate to the authority of Him who confers it, and must be exercised in accordance with His will. More than this, it is conferred for the purpose of teaching subordination to His authority and submission to His will. Parents may sin in using their authority in opposition to the will of God; or they may exercise their authority unwisely. The Divine testimony assures us that it would be far otherwise with Abraham—that his great aim, in the exercise of his authority, would be the promotion of practical godliness in his household, and its transmission to succeeding generations.

The actual fulfilment of the Divine promise to Abraham is a matter of history. All his descendants were not godly. But the "great and mighty nation" that descended from him was distinguished from all other nations by a constant succession, from age to age, of godly men, and by the preservation of the saving knowledge of the only true God and the maintenance of His worship through successive generations, till the coming of Christ; whose coming was to extend to all nations the privileges previously confined to Abraham's children "after the flesh." Not only was the piety of the "father of the faithful" transmitted to his son "according to promise;" but, by the blessing of God on parental fidelity from generation to generation, the succession of true piety never failed, even in the times of greatest degeneracy.

An estimate of the state of things in better times may be formed from the one fact that, when Elijah complained that the whole nation of the revolt had renounced the service of Jehovah for that of Baal, God testified that there were seven thousand who held fast their allegiance.

We cannot but attach an important significance to the prominence given to the exercise of authority in God's testimony to Abraham's faithfulness. That the fulfilment of the promise is ascribed exclusively to the exercise of authority, no reference being made to any of the other means required in the religious upbringing of children, must not be held to imply that these other means are unimportant. They are not only important but essential. And the neglect of any of them on the part of parents is at variance with parental obligation and of evil consequence to their children. Indeed, we cannot but question the piety of a parent who fails to instruct his children in the truths of religion, and in their duty to God and man; or who fails to pray for his children's salvation or to exemplify the practice of piety and righteousness in his own life. The omission, as we apprehend, rather implies that, important and essential as the use of these means may be, it will not suffice to secure the fulfilment of the promise, unless it is associated with the exercise of parental authority on God's behalf. In point of

fact, a failure in this respect on the part of a parent, who is otherwise faithful, is fraught with deadly issues; and only a special miracle of grace will prevent the ruin of the children of Christian parents who fail seriously in the exercise of the lawful authority conferred on parents for the temporal and spiritual good of their children.

In melancholy contrast with that of Abraham, the case of Eli is on record for our warning. Eli was a man of genuine piety, who, we know, both instructed and reproveth his children, and who, we have good reason to believe, was exemplary in his life and a man of prayer. But he failed in the exercise of his authority as a father. We read that he said to his sons, "Why do ye these things? for I hear of your evil doings by all this people. Nay, my sons, for it is no good report that I hear; ye make the Lord's people to transgress." (1 Sam. ii, 24.) Assuredly, as we are, of Eli's piety, which, but for one exception, appears to have been even eminent in its character, we can hardly but be startled when we listen to the message declaring his sin and announcing its punishment: "Wherefore honourest thou thy sons above me?" "Them that honour me I will honour, and they that despise me shall be lightly esteemed. Behold the days come that I will cut off thine arm and the arm of thy father's house, and there shall not be an old man in thine house. And the man of thine whom I shall not cut off from mine altar, shall be to consume thine eyes and to grieve thine heart, and all the increase of thy house shall die in the flower of their age." It is no small evidence of his deep and sincere piety that he was ready to accept all as the just punishment of sin, in which he was held accessory, in that "his sons made themselves vile and he restrained them not." Let Christian parents seriously consider how much the honour of God is involved in their faithfully and firmly wielding the rod of parental rule. For none can tell how greatly, in any case, He may be dishonoured by its being laid aside, or what chastisements He may see needful, both for the good of the parent himself, and still more for the salvation of those whom he has failed to restrain.

POPULAR PREACHERS.

—The Rev. C. M. Spurgeon was a popular preacher. One third voice and personal presence, one third sensational topics, and one third heresy are the ingredients for a "popular preacher." We are afraid this is true in certain religions. We are sure some young preachers think so. The last third is easiest to obtain, and so they make it secure. Any pretender can be heretodox; you need neither study, nor think nor pray, in order to surpass all others in this line. Notoriety can be gained at once by being singular, and setting up to know better than those around you. Everybody will talk about you at once. You can impress yourself upon their memories by saying something very cunning and impudent, and as nearly blasphemous as you dare to make it. But is this a noble ambition? Can this be the course of a man of God? We think not. Perish the popularity which comes of any doctrine but the truth, or by any means but that of solemn, earnest well-doing! Empty sensationalism perishes like the green herb and heresy dies like a noxious weed; but the faithful preacher of the Word shall be had in everlasting remembrance.—*Sydney Presbyterian.*

UNSEEN PROTECTION.

"A lady was awakened up one morning by a strange noise of pecking at the window, and when she got up she saw a butterfly flying backwards and forwards inside the window in a great fright, because outside there was a sparrow pecking at the glass, wanting to reach the butterfly. The butterfly did not see the glass, but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly, and made sure of catching it. But, all the while, the butterfly, because of that thin, invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow. It is when we forget our Protector that our hearts fail us. Elisha's servant was in great fear when he awoke in the morning and saw the city of Dothan encompassed with horses and chariots and a great host; but when his eyes were opened at the prayer of the prophet, his fears vanished, for he beheld the mountains full of horses and chariots of fire. "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee." "The Lord shall preserve thy going out and thy coming in from this time forth and even for evermore."

"Thou shalt have peace, and thy way shall be straight."
—James Taylor, in "Waymarks for Pilgrims."

DURATION OF FUTURE PUNISHMENT.

It is still objected that endless punishment for the sins of this short life is excessive and therefore unjust? The objection assumes that sin is an isolated act, and not a state of the will; whereas until there is true repentance and a radical change of character, every sin is continuous—a permanent condition of the will, just as ill-deserving a thousand years hence as to-day, and so a continuous punishment fits a continuous sin and is not unjust.

The Supreme Court of Vermont was once embarrassed about their jurisdiction over a thief who stole a horse in Canada, took him through Vermont and sold him in Massachusetts. But her celebrated "Armer-Judge, Harrington" decided that "although he stole the horse first in Canada, he repeated the stealing every step of the way through Vermont," and he might have added: "He stole him anew in Massachusetts, and when he sold him he put stolen money in his pocket, and continued to steal as long as he kept the money or what the money bought."

Justice Harlan, in a decision was accepted as good law. The principle holds in the Court on High. The soul who repeats his sins every step of the way through eternity, "is guilty of an eternal sin" at the Rejection has it, and so deserved an eternal punishment.—*Rev. H. L. Hammond.*

Mission Work.

HEBREW-CHRISTIAN WORK IN NEW YORK.

—The Hebrew-Christian Church, 17 St. Mark's P. C., was well-filled with Hebrews, converted, and unconverted, and Gentile Christian friends. After a service of song, and the customary devotional exercises, the pastor, Rev. Jacob Freshman, preached from the words: "And the disciples were called Christians first in Antioch." Acts 11:26. He showed how a Christian was to be an imitator of Christ, and drew a vivid comparison between the real and formal Christian. He was most emphatic in declaring that Jew and Gentile alike must be born again to become members of God's true Church. The entire audience paid the strictest attention.

After the sermon a Hebrew was baptized. This new convert is a talented and cultured young man, speaking fluently German, French, Spanish and Italian, and is rapidly acquiring English. He seemed fully to realize the importance of the step he was taking and gave intelligent answers to the questions propounded.

It is a very noticeable fact that the majority of the converts of this Hebrew-Christian work are men of more than usual ability. Mr. Freshman has been instrumental in placing ten of them in theological seminaries, where they are preparing for the Christian ministry; of these, three finish their course next spring.

Mr. Freshman's work is not limited to the 100,000 Jews in this city. Here are his headquarters, but he has already established branch missions in other cities, each under the oversight of one of the converts from the Home Mission. Your readers may, perhaps, have heard of the brother who was labouring among the Jews in your city during the summer.

It is Mr. Freshman's intention as soon as the right man offers, to employ him as a regular missionary among the Jews in the different cities of Canada. Besides all this, Mr. Freshman has assisted Pastor Hirsch in carrying on Hebrew-Christian work for the past two years, among the 50,000 Jews in Paris, France.

New York, Chicago, Pittsburg, Philadelphia, Canada and Paris, in all six stations already established.

What next? With this year, Mr. Freshman completes the seventh year of his Hebrew-Christian work. Among the Jews the seventh year was to usher in a time of release from work. He designs to celebrate this epoch by taking a missionary tour to Jerusalem to proclaim Christ to the Jews there, and also to establish a seventh station in that city, putting it under the charge of one of the converts from home. Is not his record of labours more abundant? Besides the preaching services on Sunday evenings, there are a weekly prayer meeting and a Saturday afternoon service in German. A reading-room containing religious literature adapted to the special use of Hebrews is open every Tuesday and Thursday evening. Mr. Freshman and his assistants are present to answer questions, or explain difficulties. Many inquirers are found here. A Sunday-school for Jewish children is held on Sunday afternoon. Mrs. Freshman, who warmly seconded her husband in every undertaking, has charge of the music, and teaches the Bible class. She also holds afternoon meetings for Jewish women.

The difficulties incident to such a work are countless—the prejudice, hatred and opposition of the Jews on the one hand, and the unbelief of the Christian world on the other.

Then, the financial needs of the work are to be considered. Mr. Freshman has no salary, is supported by no Church organization. For the means to prosecute his work and for his own living he trusts to the Lord and the Lord's people.

It has been the writer's privilege for the past four years to have constant opportunities to mark the growth and progress of this work. Mr. Freshman expects to spend Sunday, Nov. 18, in Toronto. His many friends there will be glad to see and hear him.

M. C. S.

MISSION NOTES.

At Mr. Moody's recent meetings at Northfield, 90 young men decided to give their lives to missionary work.

Rev. KENNETH J. GRANT of our Trinidad Mission reports 122 additions to the roll of baptisms since the beginning of the year.

ABERDEEN alone is said to have one hundred and five missionaries in the field, thirty-two in India, twenty-two in China, twenty-one in Africa, nine in other parts, and twenty-one wives of missionaries.

The students of the Presbyterian College in London, who have a missionary of their own, and take up some definite object each year, are now engaged in raising \$2,500 for the Medical Mission in Formosa.

MISS EMILY WHITE, daughter of the Rev. Dr. Verner M. White, of South Kensington, left Liverpool for Calcutta September 28, to take charge of the Normal School there for the Training of Female Native Teachers, under the direction of the Free Church Mission.

A REVIVAL has been going on simultaneously in different parts of Japan. As a result, the increase in all the churches of Tokio cannot be much less than a thousand. Yokohama has also enjoyed a rich blessing, and reaped a glorious harvest. Many of the cities and towns of the empire are now wonderfully stirred up.

The press is being employed with great advantage in Formosa by the representatives of the Presbyterian Church of England. At present they have three composers at work. *Church News* is published monthly and has a circulation of 700. Scripture portions also for circulation and revision are receiving attention, and a useful geography in the vernacular by Mr. George Ede has been published for the use of his students.

To Mr. George Ede belongs the honour of having taught the first blind person to read in Formosa by means of the type devised by Rev. Wm. Campbell.

Owing to the large growth of the Auxiliaries in connection with the Women's Foreign Missionary Society of the Presbyterian Church, Guelph, a dissolution has taken place. A society will be formed in each church. Churches' church branch will be known as "Wardrobe Auxiliary," out of compliment to their esteemed pastor, the Convener of the Foreign Mission Committee, and because there are other "Chalmers" churches in the Presbytery. Its officers are Mrs. White, president; Mrs. W. H. Wardrobe and Miss Forbes, vice presidents; Miss J. McCrae, secretary, and Mrs. Tytle, treasurer. Knox church auxiliary will be conducted by M. A. T. Goldie, president; Mrs. R. J. Keattie, Mrs. S. Hodgkin, Mrs. Hugh Walker, vice presidents; Miss Hoskin, secretary, and Mrs. G. W. Field, treasurer. St. Andrew's have not yet organized, but will do so very shortly.

This Presbyterian church at Alma was packed to the doors on Thursday evening, September 27, on the occasion of a gathering of friends, acquaintances and others in sympathy, to bid farewell to Mr. James Gale, of Pilkington Township, near Alma, and Mr. Robt. Harkness, from near Clufford, both County of Wellington boys. They are graduates in Arts of Toronto University, and have been led to devote their lives to the missionary work in Corea, a country on the east coast of Asia, near Japan, which has only been recently opened up to foreigners. The support of the new Missionary Y.M.C.A. and of the other by citizens of Toronto. Rev. J. Davidson, pastor of the church, occupied the chair, and stirring and deeply interesting addresses were given by Rev. J. McL. Gardiner, of Erasmus; Rev. J. B. Mullen, Fergus; Rev. A. D. McDonald, of Seaforth; Rev. Mr. Leach, Methodist minister, of Alma; and Messrs. Gale and Harkness. A choice programme of music was rendered, the school children's pieces being especially pleasing. At the conclusion of this meeting, at ten o'clock, an adjournment was made to

the school room opposite where an hour and a half was spent in a social farewell tea meeting, which could not fail to be most successful under the circumstances. Messrs. Gale and Harkness will leave this city at an early day for their mission field.

LADY ABERDEEN, at the annual meeting of the Scottish branch of the Christian Woman's Education Union, held at Perth, said they might give a sigh for the old times when woman's one realm was home, and when men surrounded her with a sort of tender protection—half chivalrous, half contemptuous. These times had gone forever. There was an ever-increasing number of women who had to work for their living. There was a strong call for women to take part in philanthropic, religious, and mission work; and was it not essentially a Christian thing for them to try to help girls to be prepared for this change in woman's position. If Christian women did not do so, others would; and then could they complain, if, in their various efforts to raise the people, Christianity was left out? They bewailed the ever-increasing number of young people disposed to unbelief, or to a want of definite belief, and to a frame of mind which became easily depressed by such books as *Robert Elmer*, showing a lack of knowledge and an absence of study of God's Word, and who thought that Christianity was all founded on emotion, and not on reason. The Women's Education Union came in here and helped all such by giving them a definite course of study and books which would help them to solutions of their difficulties.

The first monthly meeting for the season of the Canadian Auxiliary, McAll Mission, was held in the Y.M.C.A. rooms, Thursday, October 4. The President gave a very interesting account of her visit this summer to two of the McAll stations in Paris. She was pleased to meet Mr. McAll, Mr. Soltan and several of the workers, and was much impressed with the love they seemed to have for the work. The first station she visited was the "Salle Philadelphia," situated in a good part of the city, those attending being of the more respectable class; she was present at a meeting of the Bible-class for the workers held every Saturday afternoon. The second was the opening of the first hall built by the Mission in a poorer part of Paris, the town being in their smocks and the women with their white caps and aprons—a purely Gospel service. All seemed very attentive. A letter was read from M. Dubreilman, missionary at Rochefort, and J. A. Rochelle. He spoke with confidence of the work there, giving some details of conversions. On Easter Monday they had an all day praise, prayer and testimony meeting at Rochefort. A letter was also read from the Baptist W.F.M. Society asking for a delegate to be appointed in the interest of the Mission to their annual meeting, held October 25 and 26, in Toronto. It was decided by the meeting to be advisable to correspond with some of the larger cities or towns in Ontario with a view to forming Auxiliaries.

On Monday evening Sept. 24, a large number of friends and those interested in Foreign Mission work, assembled in St. Mark's Mission Church, King St. West, Toronto, to say "good-bye" or rather "God be with you till we meet again," to Miss Jessie Gardiner, one of their number who was about to leave the city for China with Hudson Taylor and his band of China Island missionaries. In the unavoidable absence of Mr. Macdonnell of St. Andrew's, Mr. Gardiner, missionary in charge of St. Mark's, occupied the chair. Dr. McTavish of Central Church, and Mr. Hamilton Cassels, secretary of the F. M. Committee gave addresses in which they congratulated Miss Gardiner upon her call and appointment to a work so arduous and so exalted. The friends had gathered not to console with her, but to rejoice with her and send her on her way rejoicing. During the evening Miss Gardiner sang that touching missionary appeal, "Go ye into all the world," and afterward spoke of the joy she had in consecrating her life to Jesus Christ for this service. In behalf of the "Willing Helpers" of St. Andrew's and the "Daughters of the King" of St. Mark's, Mr. Gardiner presented Miss Gardiner, with a portfolio and purse, as a token of their affection and esteem, saying that they could wish for her no better blessing than that which the Master had promised, "An hundred fold now in this time, and in the world to come everlasting life." Then all united in prayer, commending the young lady missionary to God and the word of His grace, and the meeting was closed by the choir singing "God be with you till we meet again." From the interest taken in Miss Jessie Gardiner's departure, it seems evident that there will soon be others to follow her from St. Mark's. An aggressive mission church is a good training-school for foreign missionaries.