

### The Family.

For the PRESBYTERIAN REVIEW.  
SWEETNESS AND LIGHT, OR, GRAINS OF GOLD FROM STREAMS OF SONG.

A sour and austere kind of men these be,  
That would cullaw the laws of poetry,  
Holding mirth vicious and to laugh a sin;  
Yet we must give these cynics leave to grin. E. B.

No more, o' nights, the shivering mouth complains,  
But blithe birds twitter in the crimson dawn;  
No more the fairy frost-flowers fret the panes,  
But snowdrops gleam by garden path and lawn.

With the sunshine, and the swallows, and the flowers,  
She is coming, my beloved, o'er the sea!  
And I sit alone and count the weary hours,  
Till she cometh in her beauty back to me. Sir J. N. Paton.

The young fool spends whate'er the old knave got.  
Wm. Cartwright.

The spirit of the time restrains  
The spirit of the Church,  
Our spleen against reforming cries  
Is now as ever shown;  
Though we can't blind the nation's eyes,  
Still we may shut our own. Mrs. Harbault.

What is life but a patchwork of smiles and of frowns;  
We rejoice in its ups, and we muse on its downs. F. Lacker.

From him I trust God help me at my need;  
Of him I trust not myself will take heed. Italian.

My son, be this thy simple plan;  
Serve God and love thy brother man;  
Forget not, in temptation's hour,  
That sin leads sorrow double power;  
Count life a stage upon the way,  
And follow conscience come what may;  
Alike with Heaven and earth sincere,  
With hand and brow and bosom clear,  
Fear God and know no other fear. Th. Pringle.

They who have learned to pray aright,  
From pain's dark well draw up delight. Anon.

Sad would the salt waves be,  
And cold the shivering sea,  
And dark the gulfs that echo to the seven-stringed lyre,  
If things were what they seem,  
If life had no fair dream,  
No mirage made to tip the dull sea-line with fire. E. W. Goss.

There is no unbelief;  
Whoever plants a seed beneath the sod  
And waits to see it push away the cloud—  
He trusts in God.

There is no unbelief;  
And day by day, and night, unconditionally,  
The heart lives by that faith the lips deny—  
God knoweth why! Anon.

The eye of God is on me; the wide sky  
Is sanctified with present Deity.  
Oh! why in sullen discontent destroy  
The law of Nature—Universal Joy? Prof. Wilson.

### THE CLERICAL PILGRIMS IN THE EAST. CAIRO, Sabbath, March 7, 1886.

AFTER breakfast many of us set off to see the service in the Coptic church. The Copts, with the Armenians, are the likeliest to the Protestants. They are the original Egyptians, and conduct their service in the original Egyptian language which is not now understood by the people. There are about 300,000 Copts in Egypt. They believe in the divinity of Christ but think that His humanity is merely an appearance. The church here is a lofty robed building gaudily painted without. A small part is divided off by a partition, and inside the service is gone through by the dean and several boys who eat the elements while the people look on. At the close Abusa Felhose, the dean, said to be the most learned and beloved man in the church, shook hands with us and presented us with some of the bread that had been left over. We were next taken to the women's chapel and introduced to the aunt of a young friend who interpreted for us. The wine is specially prepared by the priests themselves and the bread is baked by themselves which they use in the communion. From the Coptic church we passed to the English barracks where the 42nd Highlanders are stationed, and worshipped with the 500 soldiers, most of them Scotchmen. I found a young man from Broughty Ferry and another from Perth. From conversation I learned that the Sudanese are coming north and the Egyptians are afraid. One of our party, Rev. Dr. Thain Davidson of London, preached an impressive sermon on "The Father of mercies and the God of all comfort." Our chief evils are sin and sorrow, and the Gospel offers mercy and comfort. We must first find mercy and then comfort. Several references were made to the peculiarities of the soldiers' position. The soldiers listened with deep attention and the tear glistened in many an eye. There was much shaking of hands and we parted likely never to meet again. In the evening we were at the American church, where one of our party, Rev. Dr. Monroe Gibson of St. John's Wood, preached from Exodus xv. 2, the oldest song. He contrasted it with the pyramids on the top of which he had stood and sung the hundredth psalm on Saturday. (1) These pyramids will pass away but this monument of God's salvation will never pass. (2) Contemporary poets sing of Pharaoh and what he did; this Hebrew poet sings of God alone. (3) Secular poetry obscures man; Hebrew poetry hides self. God leads, feeds, defends. (4) From the Old Testament the awful face of God is reflected as from a thousand mirrors. Better it would be to say, the merciful face of God is reflected as from a thousand mirrors. There was a good meeting, including many Americans.

During the week we had an evening with all the missionaries at the house of the principal. The news had just arrived of Mr. Gladstone having expressed approbation of a speech which argued in favour of withdrawing from Egypt. The missionaries said if this was done there would be a massacre of all the Christians. They hope Britain will keep hold of Egypt. One very intelligent Egyptian

said, "We do not wish Egypt to be made subject to England neither do we wish her to withdraw." Through the influence of England many Coptic Christians are getting positions of trust in the government. I left home believing that we should keep away from having to do with Eastern governments, but so wretched are these that I now feel no better thing can happen to them than to be put under British care. Palestine, where I am now come to, is in a wretched state from the want of a just government. We visited Miss Whately's schools, the Egyptian government schools, the Coptic schools, and the great Mohammedan university, with its 10,000 students. One of the most urgent wants of the East is female education. Until the women are educated there can be no progress.—By Rev. James Graham of Broughty Ferry, in *The Christian Leader*.

### THE EVERLASTING NATION.

A PLEA FOR JEWISH MISSIONS.  
[SECOND PAPER.]

THE difficulties attendant on the successful prosecution of missions to the Jews and the smallness of the results reported, are continually urged as reasons, if not actually against any work being undertaken by the Church among the Scattered Nation, but for our missionary enterprise being diverted in other directions supposed to be more prolific of fruit. The consequence is that our Church has been engaging its energies among the heathen of China, Hindostan and the South Seas, while that nation on whose benefactors the special blessing of the Almighty rests, to whom we are debtors for our Bible, our Saviour and our personal privileges, are absolutely ignored in our schemes of church work.

Whatever difficulties may surround the prosecution of a Jewish Mission, they are not such as ought to deter the Church from any effort to preach Christ to the dispersed of Israel. It is a somewhat sorry picture to see this Church folding its hands in helplessness because of supposed obstacles which are largely imaginary, and which, even if they did exist, ought rather to inspire us to resolute effort. To accept as correct the assertions so often made and heedlessly repeated regarding the alleged paucity of the results from Jewish Missions, is to confess profound ignorance of fact, and to give utterance to what is wholly incorrect. We cannot surely overlook the fact that some of the brightest names in the scholarship of the Church are the fruits of Jewish Missions, and that Delitzsch, Edersheim and Saphir, were it not for such missions, would have been among the enemies of Christ instead of being among the ornaments of the Church. The recent elevation of a Christian Jew to the peerage reminds us of Ridley Hershell, whose conversion gave two ministers to the Church and its present Lord High Chancellor to England. The remarks of Dr. Saphir himself on this subject will be read with interest:

"During this century there has been abundant fruit as regards individual conversions to Christ. The feeling, therefore, which we sometimes hear expressed, that the mission to Israel may be a duty, but is sad and without encouragement, can only be attributed to want of knowledge. The number of conversions has been very large indeed wherever missionaries have laboured. In Denmark, in Poland, in Hungary, in the East, in America. It has been stated that there have been in our day three hundred converted Israelites ministers of the gospel. If the Jews lived in one country, and the results of the mission could thus be presented in a concentrated and obvious manner, then all would see the truth and force of the remark made by the late Dr. Barth, of Calw, than whom none had a better knowledge of modern heathen missions, that the success of the Jewish mission, considering the proportion, was greater than that of any other."

Since last century there has been a marked increase in effort put forth by the friends of Jewish Missions, and the results are very remarkable. The origin of the Callenberg movement in Germany is full of interest. Francke of Halle, when travelling in southern Germany, visited the venerable Hochstetter, who addressed him in the following words:

"In my prayers to God I have always held before the Lord three petitions, the first for an outpouring of His Spirit on German Christendom; the second for the sending forth of labourers into the vast field of heathenism; and the third that God would raise up men filled with love to Israel. The first two petitions He has graciously answered. Oh! that the last also may be soon fulfilled."

These words deeply affected Francke. He repeated them to his students at Halle, and the result was the establishment of the well known mission, which has been characterized by fervent love, abundant labor, and much fruit. Within the last five years a remarkable movement commenced in a meeting of a few students at Leipzig, where Delitzsch is one of the professors. These young men met for prayer for the Jews. The result was the formation of a union of students now extending to eleven universities for the revival of the study of the Word in relation to the Jews, and of increased missionary effort.

In addition to the revival of interest in Jewish missions on the continent of Europe and among the British churches, there have been indications of movements among the Jews themselves, which seem to foreshadow a national revival. The recent outburst of anti-Semitic feeling in Europe seems to have awakened among the Jews thoughts of their future fate, and to have led many of them to consider afresh the mysteries of God's dealings with them. One of these remarkable movements is that at Kischeneff in Bessarabia, originating among a community of Jews without any interference or missionary effort from Christians. Joseph Rabenowitz organized a society for colonization and agriculture, and in order himself to see the condition of Palestine went there. His examination of the country led him to the conclusion that the reason why Israel had been dispersed was because they had rejected Him who was the promised Messiah. The result was the formation of a community calling themselves Israelites of the New Covenant, recognizing the New Testament and observing the Lord's Supper and part of the Jewish law, not as a means of justification but as a divinely appointed national characteristic. In their articles of faith they state:—

"That the word of the Lord to Abraham, our father, to Moses, our prophet, to David, our king, and to His servants, the true prophets, has been fulfilled and accomplished about seventy years before the destruction of our temple; for the Lord has visited His people, and raised up for us the righteous Branch; viz., the Lord Jesus, the Christ, who came forth out of Bethlehem, the city of David, to be the ruler in Israel. He, the exalted Son of the Most High, to whom His Father has given the throne of David, suffered, was crucified, and buried for our salvation. He rose from the dead, and lives, and, behold, He is seated at the right hand of our Father in Heaven. That we are justified by grace apart from the law through the death and resurrection of

Jesus; that the Scriptures of the New Testament are to be regarded as of equal divine authority with the old; and that while the belief of Israel was made by divine sovereignty and grace the occasion of bringing salvation to the Gentiles, the time has now come for Israel to return to God and His Messiah."

Everywhere in Jewish literature we find a remarkable appreciation of the teachings of Christ, and an absence of that violent abuse of everything Christian which used to be so prevalent. The reports of all the various Jewish missions speak of this remarkable change, as well as of a number of Jews who, like Nicodemus, come to the missionary by night to hear of Christianity, and the testimony of all is uniform, that there are many who like a Jew who, addressing one of the missionaries in London, said:—

"I must say the Christian view is correct, but what are we to do? The best thing for us to do is, when we discover the truth, to accept it and keep it for ourselves. We cannot for many reasons separate ourselves from our Jewish brethren."

Extracts might be multiplied from the recent speeches and writings of Jews, showing the change in sentiment regarding Christianity. Let the following suffice:—

A distinguished Rabbi, speaking of Jesus of Nazareth, says:—"We are far from reviling His character, or denying His precepts, which are indeed, for the most part, the precepts of Moses and the prophets. You have heard the style film the 'Great Teacher of Nazareth,' for that designation I and the Jews take to be His due. No enlightened Jew can or will deny that the doctrines taught in His name have been the means of reclaiming the most important portions of the civilized world from gross idolatry, and of making the revealed Word of God known to nations, of whose very existence the men who sentenced Him were ignorant."

And another, speaking of Christ, says:—"What right has anyone to call Him an impostor? That religion which is calculated to make mankind great and happy cannot be a false one."

The question for us to consider is how can we best share in the good work? Shall we establish a separate Jewish mission or unite our energies with one or more existing organizations? It appears to us that the latter course is the more inexpedient one. One of the best and most successful of the Societies is the British Society for the Propagation of the Gospel among the Jews. This Society, which invites the co-operation of all evangelical Christians, was founded in 1842, under the auspices of the Rev. Robert M. McCheyne, Ridley Hershell, Dr. Burder, Dr. James Hamilton, Dr. Fletcher, and other eminent Christian men. It has agencies throughout Britain and the continent. It is supported by all denominations in England and Scotland. In looking over its last Report we find among the list of contributors the results of collections in Presbyterian churches of all branches in Scotland, England and Ireland, as well as those received from Congregational, Episcopal and Methodist churches. The Free Church of Scotland and the Established Church of Scotland have also special missions to the Jews. It is suggested that rather than leave it to individuals to contribute privately to any or all of these agencies it would be becoming in this Church to recognize the Jewish missions as one of its schemes, and appoint a committee to distribute the proceeds of the liberality of its members among such missions as it may deem best. This arrangement would save all expense of a separate organization, and would not only enable the Church officially to recognize its duty towards the Jews but would afford a becoming channel for the liberality of our members on behalf of a cause having greater claims on the Church than any other mission. M. R. K.

### THE STORY OF A HANDKERCHIEF.

On the occasion of Mr. John B. Gough's funeral at Hillside, a little handkerchief was placed over the back of his chair, the latter being placed at the head of the coffin. The story of that handkerchief was told by Mr. Gough in an address in Cooper Institute, on the occasion of the fifth anniversary of the National Temperance Society, in May, 1870. We find it in the Gough Memorial pamphlet, just issued by the Society. Mr. Gough said:—

"I have in my house a small handkerchief, not worth three cents to you, but you could not buy it from me. A woman brought it, and said to my wife, 'I am very poor; I would give him a thousand pounds if I had it, but I brought this. I married with the fairest and brightest prospects before me; but my husband took to drinking and everything went. The pianoforte my mother gave me and everything was sold, until, at last, I found myself in a miserable room. My husband lay drunk in the corner, and my child that was lying on my knee was restless; I sang, 'The light of other days has faded,' and wet my handkerchief through my tears. My husband said she to my wife, 'met yours. He spoke a few words and gave a grasp of the hand, and now, for six years, my husband has been to me all that a husband can be to a wife, and we are getting our household goods together again. I have brought your husband the very handkerchief I wet through that night with my tears, and I want him, when he is speaking, to remember that he has wiped away those tears from me, I trust in God, for ever.' These are the trophies that make men glad."—N. Y. Observer.

DR. A. A. HODGE ON THE "PRAYER CURE."—"As to the testimony afforded in mass it is fully equalled by the testimonials attached to the advertisements of each of twenty conflicting quack medicines. Imagination with religious excitement has great power as a natural agent over the body, and in some cases its influence may be beneficial. But it is far from being a panacea. The witnesses, as a mass, are interested parties, religious enthusiasts and sentimentalists, without medical knowledge, without sobriety of judgment or accuracy of statement. They never mention their failures, and emphasize only what they regard as their successes. In every case of failure they take refuge under an asserted want of faith or hidden sin in the sick. This fact alone vitiates the whole mass of evidence. Many of the cases of asserted cure have proved to be only superficial and temporary, and hence of no evidential value."

THE following advertisement, which we clip from the April Home and Foreign Record of the Church of Scotland, we give a free insertion. Where are the charges?

LICENTIATES WANTED.—The Kirk in Canada has several important charges (some requiring Gaelic) now vacant and desiring diligent and devoted young pastors. Licentiates of the Church of Scotland will find this field specially interesting and ripe to harvest. Apply by letter, enclosing testimonials, to Rev. Charles Dunn, St. Lawrence, Nova Scotia, Convener of the Synod's Committee.

### NOTES BY "PHILO." FOREIGN MISSION COMMITTEE.

MANY important matters came up for discussion at the recent meeting. The question of forming a presbytery in India is one that has been before the committee. This would be a wise thing to do. The staff in India is now large enough for this purpose. The Assembly would do well to authorize the brethren there to constitute such a court. The lady missionaries would then be in the same relation to the court that our catechists and home missionaries are to the presbyteries in which they labour, and the presbytery itself would be more easily dealt with by the committee here than individual missionaries are. Such an arrangement would supply the element of order and authority on the field, which has been so much needed in the past. The presbytery could be represented in the Assembly by delegates chosen from the Church here, as is done in some of the Scottish Presbyterian churches. No doubt the Assembly will see its way to take this important step for the advancement of the work in India.

The progress of the work in the other mission fields is very gratifying. The Church at home has derived as great benefit from its foreign missions as it has conferred upon the lands where its missionaries are at work. Our congregations are becoming leavened with a missionary spirit. This means that true religion is being revived, and such a revival will tell on every interest concerned; it will lead to a revived interest in the work of home missions. Our home mission work has regarded perhaps too exclusively fields unprovided with the Gospel. The Salvation Army is showing us there is a large mission field round every one of our congregations not yet overtaken. To this more attention should be given. There must be some defect in the labours of the Church which permits so many to live unreached and uncared for at her very doors. The manner in which these can be reached, the proper means to be used, notwithstanding all the discussion of the subject, has yet to be discovered. It is well to labour diligently abroad, but the vineyard nearer home should not be left so largely uncultivated.

### THE PROBATIONERS' SCHISM.

The interest taken in this subject promises well for the establishment of a suitable method of supplying our vacancies. The old scheme seems to many preferable to any new one yet laid before the Church. This is a work that should be in the hands of the Assembly and not of synods, and, like what is found in other departments of our Church, it is not so much a difficulty to find a suitable scheme as to secure the efficient and impartial working of whatever plan may be adopted. The former scheme died because while impartially administered it was not universally submitted to. Only a portion of the probationers and congregations came under it. Whenever convenience required it was totally ignored; hence, the practical conclusion was reached, better no scheme at all than one which was so severe in its claims upon some while by others it was treated with contempt.

### THE SYNODS.

The synod meetings recently held show the Church to be earnestly at work in all her congregations. Prominence is given at these meetings to the subjects that ought to engage the attention of the courts, and there is an evident desire to give more time even than is now given to what is the real work of the Church, the promotion of the spiritual life of the people. At the same time, it is not a mistake to endeavour to make these courts mere conferences? Questions of business are as much Church work as the spiritual movements going on; and it is sometimes evident that these former do not receive that full consideration to which they are entitled. To remove the difficulties out of the way of a congregation or a presbytery may be as important as to spend an hour in devotional exercises, and as the Church grows and life increases, business for these courts must increase. It is important, therefore, to have full opportunity for doing it. It is worthy of consideration whether a change might not be made advantageously in the arranging of the seditors. From ten till one when the opening proceedings are taken off is too short a time to get through work satisfactorily, and the long interval at noon breaks in on the continuity of the proceedings in a way prejudicial to the business. Why not have the sederunt from ten till five, only six hours, and those who could not remain so long could easily get such refreshment as they needed? At present business is subordinate to social customs, which ought not to be; such a change would conduce very much to the prosecution and consecutive discharge of the business before the court. This, with the omission of reading the reports, and the devotion of the time so occupied to the discussing of them, would be an important reform.

### CALLING THE ROLL.

Nr. a few members of different synods have sat and wondered, and perhaps silently grumbled, while the long roll of every minister and elder within the bounds has been slowly gone through. The people no doubt have imagined that this is a necessary part of Presbyterianism, and essential to a synod, and so have patiently sat it out. But surely it is time to have this absurdity put an end to. It is not essential to the validity of a synod. All that is required is that a quorum be present, and if anyone thinks there is not a quorum present he can call attention to it, and if it is thought desirable to keep a record of, and print the names of those who are present, then a book could be left for the registration, by themselves, of the names of those present. But such a record is not necessary; and the expense of printing it is perfectly needless. But it will probably be some time before this absurd form is done away with, because it is a somewhat dangerous thing to hint that in our Church there is any room for improvement in the mode of doing things; to do so is regarded as making an attack on fathers and brethren. Hence, no doubt, the survival of some things that would be better changed. Still it is gratifying to see that a spirit of larger intelligence and independence is being exhibited in Church affairs. Our Church has a noble mission, her office-bearers are men competent for the work they are called upon to do, and the desire of each should be to have the work done in the best way possible, whether it be in the old way or in a new way. This, to promote that work and to discuss how best it might be done, or, if need be, to point out what seemed defective in the doing of it, has been the aim of these notes, which THE REVIEW has been so good as to give a place to, and which now must come to a close.

"EXCEPT YE BECOME AS LITTLE CHILDREN."—A psalm or hymn, sung in soft chorus to the piano in the adjoining room, he often asked for; and in reply to the question what he would like, he would say, "Just give me a bairn's hymn."—Dr. Guthrie's Life.