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IT IS I.

Fiercely was the wild billow,
 Dark was the night,
 Oars labour'd heavily
 Foam glimmer'd white,
 Trembled the manners,
 Peril was nigh,
 Then said the God of gods,
 "Peace, it is I!"

Ridge of the mountain wave,
 Lower thy crest!
 Wait of Euroclydon,
 Be thou at rest!
 Sorrow can never be,
 Darkness must fly,
 When saith the Light of light,
 "Peace, it is I!"

Jesus, Deliverer,
 Come Thou to me,
 Soothe Thou my voyaging
 O'er life's sea,
 Then when the storm of death
 Roars, sweeping by,
 Whisper, Thou, Truth of truth,
 "Peace, it is I!"

Analogue of Constantinople, A.D. 458
 Translated by Neale.

FOR THE PRESBYTERIAN REVIEW.

SCRIPTURE ILLUSTRATIONS OF THE SHORTER CATECHISM.

By A. B. HACKETT, MONTREAL.

IN ONE OF THE most wonderful conversations Jesus had with the Jews in the temple at Jerusalem, He told them that He was the Light of the world. But the more plainly He spoke to them the more vehemently they rejected His words, and at last He said to them that He and they had different fathers. He spoke the things He had seen with His Father, and they did the things they had heard from their father.

Then they said that Abraham was their father, as well as His; but Jesus replied, that while it was true that they were descended from Abraham, still in their hearts they were altogether different from Him, but just like their father, who had said, "I am God, and yet I am not." We have one Father, even God. They had far better ground for making that claim than any people on the face of the earth. But how did Jesus treat it? Looking them full in the face, He uttered these solemn words, "If God were your Father ye would love me. Why do ye not understand my speech? Ye are of your father the devil, and the lusts of your father it is your will to do." Thus the Only Begotten Son of God solemnly declares that those who do not love Him or receive His words cannot claim to be sons of God; their true spiritual father is he who has been a liar and a murderer from the beginning. Therefore it is vain for wicked men to plead a relationship with God which His eternal Son thus emphatically repudiates. Yet all the popular Broad Church theology of the day is built on the sand of this miserable delusion.

Very different from these terrible words was the first message which Jesus sent to His disciples after His resurrection. When He made Himself known to Mary as she stood weeping outside His empty sepulchre she would have taken hold of Him, but He said to her, "Touch me not, for I am not yet ascended unto the Father; but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God."

This first resurrection message displays the peculiar glory of this age of grace in which we live. It tells us the high place which God has given to all who believe in the Lord Jesus. They are His Sons begotten again to a lively hope through the resurrection of Jesus. Every Lord's Day is to them a birth-day, laden with gifts from their loving Father in Heaven. This was the great end for which Jesus lived and died and rose again. He who could from all eternity say to God, "My Father," so truly became one with us in our humanity that He could say "My God." We, who by nature could only say, "Our God" are so truly made one with Jesus that we could say "Our Father." Through His infinite humiliation our God is His God, and through His glorious resurrection His Father is our Father.

And this honour is not confined to these early disciples. It is the great honour which Christ offers to all mankind in the Gospel. Adam when created was the son of God, but that sonship is as nothing compared to this. How fearfully it has been lost, the words of Jesus make plain. But this sonship in a Risen Saviour can never be lost, and it brings us even nearer God than the holy angels. Behold what manner of

love the Father hath bestowed upon us that we should be called the sons of God." And this high honour is offered to all. It is amazing how sinners will cling to the delusion that they are by nature sons of God, when through the reception of Jesus they could really become His sons. "To as many as received Him to them gave He power to become the sons of God, even to them that believe on His name." Yea, such have not only the right to claim this title, they have also received the very nature of sons of God, for they "are born not of blood, nor of the will of the flesh, nor of the will of man, but of God." 'Tis while all the unbelieving are "of their father, the devil," all who accept God's great salvation "are the children of God, through faith in Christ Jesus."

In harmony with this perfect work of redeeming love, Jesus taught us that in approaching God in prayer we should look up to Him like children to a loving Father who is able and willing to give us all we need. We do not end the Lord's prayer with the words, "For Jesus' sake," but we begin it with the words, "Our Father"; and this implies that all its petitions are founded on the finished work of Jesus, and are prompted by the Spirit of adoption. And if we love Him that begat us, we will also love all those that are begotten of Him. Therefore we will seek for blessings not only for ourselves but for all the members of the great family of God on earth; for all men everywhere who can, with us, look up to Him and cry, "Abba, Father!" Accordingly, "the preface of the Lord's Prayer, which is, 'Our Father which art in heaven, teacheth us to draw near to God with all holy reverence and confidence, as children to a father able and ready to help us, and that we should pray with and for others.'"

JANUARY.

O New Year, teach us faith!
 The road of life is hard;
 When our feet bleed, and scourging winds us scathe,
 Point then to Him whose visage was more marred
 Than any man's; Who saith,
 "Make straight the paths for your feet," and
 In the conquest,
 "Come to Me, and I will give you rest."

Yet hang some lamp-like hope
 Above this unknown way,
 Kind year, in give our spirits breath,
 And our hearts strength, to seek
 The light of life, the hope that never dies.
 —Mrs. Craft.

FOR THE PRESBYTERIAN REVIEW.

LEGAL ASPECT OF THE SABBATH QUESTION.

By Rev. W. C. ARMISTEAD, N. A., PH. D.

THE many open violations of the Sabbath Day are directing the attention of Christians more and more to the consideration of means of preserving it. Two courses of action at once suggest themselves—the enlightenment of public sentiment and the enactment and enforcement of good Sunday laws. It is evident that these act and react upon each other. Enlightened public sentiment is necessary for the enforcement of the law; the enforcement of the law helps to develop enlightened public sentiment. Many of our people are crying out for the enactment of better laws for the protection of the Sabbath, who are not at all strenuous in their attempts to enforce the excellent laws we have especially in Ontario. There is still room for legislation on this subject, but those who read the following provisions of the Ontario Statute Book will be glad to see how securely the law seeks to hedge around the sacredness of the Day of Rest:

CONSOLIDATED STATUTES OF ONTARIO.

CHAP. 203.

"An Act to prevent the Profanation of the Lord's Day.

"Her Majesty, by and with the advice and consent of the Legislative Assembly of the Province of Ontario, enacts as follows:

"1. It is not lawful for any merchant, tradesman, artificer, mechanic, workman, labourer, or other person whatsoever on the Lord's Day, to sell or publicly show forth, or expose or offer for sale, or to purchase any goods, chattels, or other personal property, or any real estate whatsoever, or to do or exercise any worldly labour, business or work of his ordinary calling (conveying travellers or Her Majesty's Mail by land or water, selling drugs and medicines, and other works of necessity and works of charity only excepted.)

"2. It is not lawful for any person on that day to hold, convene, or attend any public political meeting, or to tipple or to all w or permit tipping in any inn, tavern, grocery or house of entertainment, or to revel or publicly exhibit himself in a state of intoxication, or to brawl or use profane language in the public streets or open air so as to create any riot or disturbance, or annoyance to Her Majesty's peaceable subjects.

"3. It is not lawful for any person on that day to play at skittles, ball, football, rackets or any other noisy game or to gamble with dice or other wafe or to run races on foot or on horseback or in carriages or in vehicles of any sort.

"4. Except in defence of his property from any wolf or other ravenous beast or a bird of prey, it is not lawful for any person on that day to go out hunting or shooting or in quest of or to take, kill or destroy any deer or other game or any wild animal or any wild fowl or bird or to use any dog, gun, rifle or other engine, net or trap for the above mentioned purpose.

"5. It is not lawful for any person on that day to go out fishing or to take, kill or destroy any fish or to use any gun, fishing-rod, net or other engine for that purpose.

"6. It is not lawful for any person to bathe in any exposed situation in any water within the limits of any incorporated city or town, or within the view of any place of public worship or private residence.

"7. (a) Sunday excursions by steamboats plying for hire, or by railway, or in part by any such steamboat and in part by railway, and having for their only or principal object the carriage of Sunday passengers for amusement or pleasure only, and to go and return on the same day by the same steamboat or railway, or any other, owned by the same persons or companies, shall be unlawful, and shall not be deemed a lawful conveying of passengers within the meaning of this Act.

"(b) The owner of any steamboat or railway by which any Sunday excursion is wholly or partly made shall, for each offence against this section forfeit and pay the sum of \$400 to be recovered in any court having jurisdiction in civil cases to that amount by any person suing for the same under this section and for the purposes thereof.

"(c) The action for the recovery of any penalty incurred under this section, must be brought before a court having jurisdiction as aforesaid, in the place from which the steamboat or train employed in the unlawful excursion, on which the action is founded, started, or through or at which it passed or stopped in the course thereof.

"(d) All sums of money recovered under the provisions of this section shall be applied to the relief of the poor of the city, town, village or place from which the unlawful excursion started, to be applied for the purposes of the municipality.

"(e) The word 'owner' in this section includes a corporation.

"(f) This section shall not apply to ferries or to steamboats when employed thereon.

"(g) The captain or other person in charge of any steamboat and the conductor or other person in charge of any train, used for the purpose of any such Sunday excursion, shall be liable to the penalties prescribed by this Act for violation thereof; and the said penalties shall be recoverable and applied in like manner as other penalties under this section.

"(8) All sales and purchases and all contracts and agreements for sale or purchase, of any real or personal property whatsoever, made by any person or persons on the Lord's Day, shall be utterly null and void.

"9. Any person convicted before a Justice of the Peace of any act hereinafore declared not to be lawful, upon the oath or affirmation of one or more than one credible witness, or upon view had of the offence by the said Justice himself shall for every such offence be fined in a sum not exceeding \$40, nor less than \$1, together with the costs and charges attending the proceedings and conviction.

"10. All sums of money awarded or imposed as fines or penalties by virtue of this Act, shall be paid as follows, that is to say: One moiety thereof shall be paid to the party charging the offence in writing before the Justice, and the other moiety to the treasurer of the county or city wherein the offence was committed, to be by him accounted for in the same manner as for other moneys deposited with or paid over to him.

Section 11. Provides for the summoning of the accused before a Justice of the Peace and for his commitment.

Section 12. Provides for the form of conviction.

Section 13. Provides against the quashing of a conviction for want of form.

Section 14. Provides for the collecting of fines.

Ontario has reason to be proud of her Sunday laws. I do not know of any superior. Would that there were in the community such a doctrine of the Sabbath and such moral conviction as would demand and secure the carrying out of these legal provisions.

On one point further enactments are desirable. Section 7, provides against steamboat and railway excursions upon the Sabbath day. Is it not desirable that there should be similar enactments against all railway and steamboat Sunday traffic? Then, in order to give effect to such enactments, they should have force throughout the whole Dominion. Just here comes in one of the difficulties of Sunday legislation in this land. The Dominion Government has declared that, as it is a matter affecting public morals, it is not within their jurisdiction, and one can easily see the difficulty of dealing with steamboat and railway lines by Provincial legislation.

It is to be hoped that this difficulty will in some way or other be overcome and that these prominent offenders against the sanctity of the Sabbath will be made more thoroughly amenable to the law.

Mission Work.

WINNIPEG ICELANDIC MISSION.

To the Editor of the PRESBYTERIAN REVIEW.
 Sir.—I send you further accounts of our Icelandic work in Winnipeg, as some of your readers were much interested by the former short sketch. On Sabbath evening last we had the first communion for our Icelandic converts. The Presbytery had associated with me two well known Winnipeg elders, Messrs. James Thomson, of Knox, and Wm. McGaw, of St. Andrew's churches. There were received fifty eight members—all Icelandic converts. On the Sabbath evening our Mission church was uncomfortably crowded, upwards of two hundred being present. Mr. Larus Johansson preached an Icelandic sermon, which I dispensed the communion to fifty five persons. The service was remarkable and impressive, being the best of the kind. An after meeting was conducted by Mr. Jonas Johansson, when nineteen others professed their faith. The movement is continuing.

—GEORGE DEVLIN.

WINNIPEG, Jan. 17, 1889.

ANOTHER LETTER TO THE REVIEW CHILDREN.

THE following letter from Mrs. Morton, of our Trinidad Mission, reaches us through the kindness of the W.F.M.S. Board.

MY DEAR CHILDREN,—I want to tell you about our Tunapuna Blue Ribbon Band. We started it some months ago, and have had two public meetings, one in Tunapuna and one in Tacarigua. The little people and the big ones, too, are very happy over it.

At the meetings the larger boys recite suitable pieces; we have addresses in English and in Hindustani, and in our four principal schools we practise the singing beforehand, so that when all come together we have quite a good choir. We all wear a large blue rosette at the meetings, which delights the children, and, if they are only made of glass, cotton they are none the worse for that, as they shine brighter than satin.

We have seventy-four names on the book now. Each member signs a pledge card, printed in blue, and with a loop of blue ribbon for hanging it on the wall. Some of our children are prevented from joining, because their parents are in the habit of sending them out to buy rum. One lad joined whose father keeps a rum-shop; when he refused to sell, his father threatened to beat him, but was persuaded to let him have his own way. Many people think that they cannot enjoy good health in Trinidad without liquor, "because it is so hot," while in Canada they say they need it "for the cold." Mr. Morton tells them that he has tried both hot and cold, and worked very hard in both, and kept his health in both without a drop of liquor.

We are now teaching a Service of Song for a Christmas entertainment. The larger children from four schools will assist. We have only a few copies of the book, so they have to make copies for themselves from dictation. Yesterday one of them made a funny mistake; instead of writing "the son who scorns the loving voice that counsels him at home," he wrote, "the son whose corns," etc. When we remember how very hard it must be for them to learn to write English correctly, it will not seem strange that they make a good many mistakes, and have even been known to write of lions and tigers as "bests of prayer" instead of "prey."

Yesterday I went to see a little girl who is very sick from eating dirt; it is

hard to believe that anyone would do such a thing, but it is not at all uncommon among East Indian children, who often do it secretly. Grown up people do it too. A soft slaty stone is considered the most dainty morsel in this line; but slate-pencils, pipes, charcoal, and dry clay, are all eaten, as well as raw rice, which is nearly as bad. The dirt eater's complexion changes from brown to a sickly yellow his body swells, the palms of his hands look chalky, and his breathing becomes oppressed. Even then he may be cured if he leaves it off entirely; but the habit takes such hold on them; that it is difficult for them to get over it. Dirt-eating must be a very old practice in India because I have read in one of their sacred books that the god Krishna is said to have done it when he was a little boy about four years old, supposed by some to have been about 1,300 years before Christ. One of Krishna's companions ran and told the little god's mother, who came, rod in hand, running toward him. Krishna wiped his mouth and stood very much frightened. His mother said, "Why have you been eating dirt?" Krishna tremblingly said, "Mother, who told you?" She answered, "Your companion." Then Krishna, in a great rage, said to his friend, "When did I eat dirt?" The companion, being afraid, said, "I don't know anything about your business." When his mother caught him he began to say, "Don't be angry; men sometimes eat dirt." She said, "I don't hear your coaxing words; if you are telling the truth, open your mouth;" he did so, and in it she saw the universe. The book does not say so, but probably she was afraid to beat the lord of the universe even though he did eat dirt, and then try to deny it.

Last Sabbath a small girl was asked, "Who was the first man?" She answered quickly, "Adam was the first man and Eve was the second man." This sounded funny, out, in their broken English they use the word man very freely. For instance, we have a horse, a cow, and a donkey, and the man who looks after them will sometimes inform us that "all man" meaning the above mentioned quadrupeds, have had their drink. The little people are beginning to ask how many weeks it is till Christmas. We have heard of some clothing, etc., on the way.

I must now close with kind wishes for all. Truly yours,
 SARAH E. MORTON.
 TUNAPUNA, TRINIDAD,
 B. W. INDIES, Nov. 9, 1888.

THE PRESBYTERY OF ITALY.

To the British and American Protestants on the Continent of Europe.

WE have much pleasure in publishing the following circular letter sent for insertion in the REVIEW:—

DEAR BRETHREN,—The number of English-speaking Protestants on the Continent is large and steadily increasing, and the supply of religious ordinances on their behalf has become a matter of very serious importance. Very many of those who come abroad have been accustomed to worship in simple non-liturgical forms, and it is to them especially that this letter is addressed.

A list of Presbyterian Churches on the Continent, in which worship is conducted in English will be found at the end of this communication. We regret that their number is so small, but there is good reason to hope that it will soon be increased. One of the great American Churches is prepared heartily to co-operate with the British Churches in this important work. It recommends to members, when residing at any of the Stations mentioned below, to attend the religious services, there maintained, and it contemplates the setting up of new Stations where they may be required. Other Churches, we trust, will follow this good example.

Among those who have worshipped with us on the Continent, are included not a few esteemed brethren who are not Presbyterians, but connected with various other Evangelical Churches. These brethren, whether British or American, are always most welcome, and with whatever form of Evangelical Protestantism they may be connected. They have often greatly encouraged us in our work.

We deeply sympathize with those—and their number is not small—who come abroad for the restoration of shattered health, as well as with those who are called to watch over sick relatives and friends. The pastors of our various Churches will ever esteem it a sacred duty to minister to the afflicted, as far as in them lies. They trust that they may, if possible, be communicated with before the arrival of invalids at any of the Stations, or, at events, as soon as possible after their arrival.

We trust we do not require to plead with those, who are blessed with health that they be regular in the use of the

means of grace. In addition to private devotions, attendance on public ordinances is on every account desirable.

When we neglect the ordinances of religion, spiritual life is sure to be low and feeble. It is well known that the Lord's Day is little regarded in Roman Catholic countries, and that temptations to neglect it continually present themselves. We earnestly desire that all Protestants be strengthened against such temptations, and may observe the Day of Rest as sacredly as they would have done at home.

There are other evils specially prevalent on the Continent, as for example the terrible vice of gambling, which we hope will not only be resolutely shunned, but discountenanced to the utmost. We would have all to remember that the character and conduct of English-speaking Protestants cannot fail to exert on the Continent a powerful influence for good or evil. The Reformed Churches of the Continent are earnestly striving to maintain and extend the truth, fighting a very hard battle against Popery on the one hand and Infidelity on the other. Most earnestly do we trust that English-speaking Protestants will heartily sympathize with these brethren in their faithful labours, and that the example always given will be a help, and not a hindrance, to the spread of the pure Gospel of Christ among Continental nations.

In the name of the Presbytery of Italy,

J. MURRAY MICHELL, *Nice.*
 JAMES GORDON GRAY, *Rome.*
 December, 1888.

STATIONS. PLACE OF WORSHIP.
 Aix Les Bains, Chapel of the Asile Evangelique.
 Biarritz, French Protestant Church.
 Cannes, Route de Frejus.
 Constantinople, Church of the Dutch Embassy.
 Dresden, (1).
 Florence, St. Lungeno Guicciardini.
 Geneva (1).
 Geneva, Floating Bethel.
 Gibraltair, St. Andrew's Church.
 Hongkong (1).
 Interlikren, Society of the Schloss.
 Lausanne, Trinity Church.
 Leghorn, St. Maria della Visitazione.
 Bethel Chapel.
 Lisbon, Rua Direita das Janellas Verdas.
 Lucerne, Maria Hill Chapel.
 Malta, Strada Mezzodi.
 Military Chapel, S. Margherita.
 Mentone, Hall, Les Grottes.
 Montreux, Near Railway Station.

These marked (1) are connected with the Established Church of Scotland. The one marked (2) is connected with the United Presbyterian Church, besides Algiers in Africa. The rest are connected with the Free Church of Scotland.

[From the table we have omitted the "Seasons," "Hours of Service," "Ministers."—ED. REVIEW.]

MISSION NOTES.

A CENTURY ago there were 34,000,000 Protestants; there are now 134,000,000.

THE Burmans seem more ready to hear the Gospel than ever before. Twenty-nine were baptized in June, or half as many as were reported for the whole of 1887.

THE Baptist Missionary Magazine for December reports 560 baptisms, and news has been received of twenty-three recent baptisms at Swatow, China, and seventy-three at Ongole, India.

REV. ERIC JANSSON reports 180 baptized during the year in Finland. The mission work encounters great opposition from the priests of the State Church, but the progress among the people is encouraging.

IT is said that the Hon. Geo. H. Williams of Oregon, who was Attorney-General in President Grant's Cabinet, was one of the converts at Moody's revival meetings in Portland, Oregon, lately. He publicly avowed his faith in Christ.

PROF. DRUMMOND says: "The plain issue is now before the world. Is the Arab or the European henceforth to reign in Africa? Africa is claimed by everybody, and belongs to nobody; and in the meantime Arabs pour into it from the north and east with deliberate purpose of making a paradise a hell."

MR. ARNOT, a young Glasgow missionary pioneer, recently read a paper before the Royal Geographical Society, describing his seven years' journeyings in Africa. He returns in April with a troop of missionaries, who are to settle near the sources of the Congo, and the Zambesi.

AT a service in China conducted by Rev. Donald MacIver, he addressed some words especially to the women present. One of them immediately interrupted him, saying, "Oh! it is no use speaking to us. We are only women; we don't know 'characters, and we are of no use."