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### SLEEPING AND WAKING.

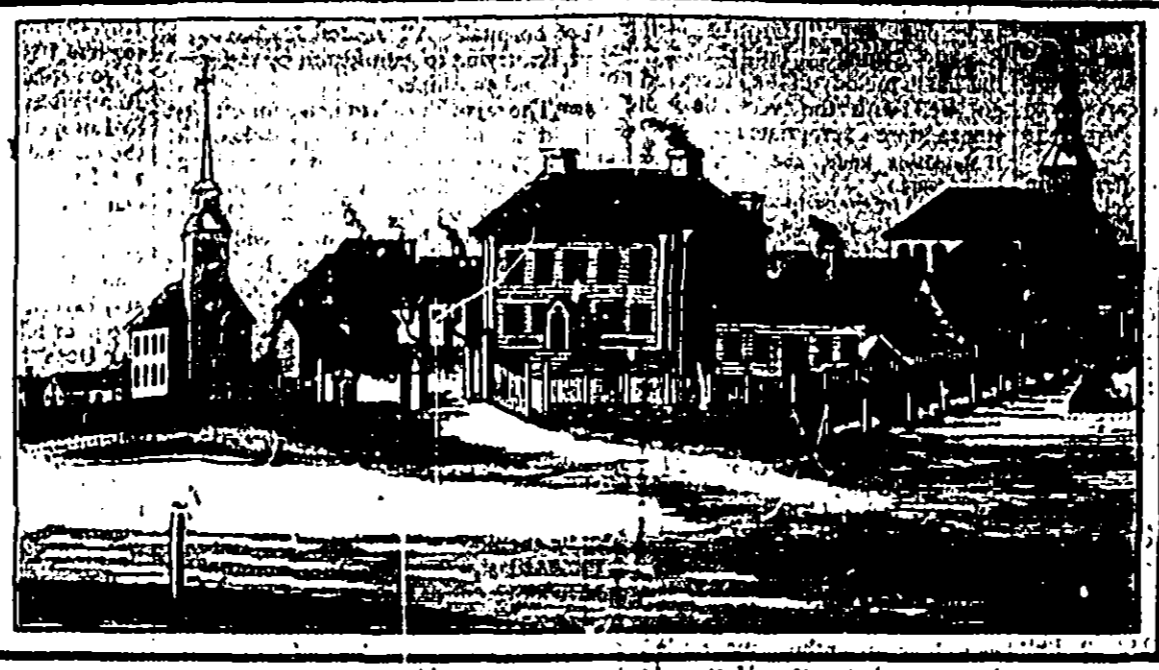
Tired of the tumult, tired of time,  
Of heavy way  
And rugged steep,  
The loved and loving day by day  
Are falling fast asleep.  
They let their eyelids drop, they drink  
With palping lip  
Deep slumber's balm,  
Beyond the noise their spirits slip  
Close folded into calm.  
But we who stay draw back, appalled,  
And mourn their fate  
Of breathless rest,  
And blindly pray to longer wait  
And deem the waiting blessed.  
We fill our hands with little toys  
As children do  
In childish play,  
And long to bring the friends we know  
Back to the world's poor day.  
We are as babes who run about  
From sunny morn  
Till day has fled,  
Vexed with our foolish games, yet borne  
Unwillingly to bed.  
But at the last, when it has grown  
Quite dark and still,  
We sink to rest,  
To sweetly wake—refreshed.  
—N. Y. Christian Advocate.

**SCRIPTURE ILLUSTRATIONS  
OF THE SHORTER  
CATECHISM.**  
BY REV. A. B. MACKAY, MONTREAL.  
LXXXI.

There are two diseases of the soul that are more easily caught than measles and whooping cough, and which make a great many people's lives a burden. The first is fretfulness. No one can calculate the amount of misery that would be saved the human race if this disease were stamped out. It is a very common disease. It is found in all parts of the world, and among all ranks of society. Some think that it is a peculiarly English disease, for they speak of the Englishman's fretfulness. If he had an undisputed right or a peculiar predisposition to this disease of fretfulness. It might, however, more properly be called an Egyptian disease. It seemed to have got into the very bones of the children of Israel during their stay on the banks of the Nile, as fever and ague lay hold of him who lives in a malarious land, neither the mercies nor the judgments of God seemed able to drive it away. For forty years they fretted and murmured about everything that happened to them. They went up and down the desert, from the Nile to the Jordan, like a creaking raggoo whose axles have never been oiled, and whose piercing shrieks are a constant torture.  
What a pity they did not leave this disease in the wilderness! We may blame them, but had we been in their circumstances we might have been far worse. Indeed, the disease of fretfulness is so common in these days, that many people would be surprised if they did not have it. They look upon it as a matter of course. Some people seem to think that the work in our homes, or in our places of business, or in our churches, could not be properly done without murmurings and disputings, and so they are for ever fretting and fuming and keeping themselves and everybody else in hot water. I have known some have this disease so badly, that the very sight of them and their sour faces, has made men run away as from a smallpox patient.  
Children have fits of fretfulness again and again, and they are very troublesome as long as the attack lasts, and some grown up people are far worse than children when this disease has mastered them. Farmers often fret about the weather. It is too hot, or too cold; too wet, or too dry; and I have seen a sketch of one whose face was a picture of misery, because his harvest was so great that he could not hold it in his barns. Merchants often fret about business, and it seems always bad when some great work for the good of others has to be done. Masters often fret about servants and their superficial work, and servants often fret about masters and their unreasonable demands. Even good men, when they see these things at sixes and sevens, when they see evil-doers prospering at the expense of the just, when they see the poor and needy trodden under foot, and the wicked in great power spreading himself like a green tree in its native soil, even they are very apt to have an attack of this disease. But no matter whom it may attack, it is a disease which only and always tends to evil-doing; and that is a very poor type

of Christianity which leaves us martyrs to it.  
The symptoms of this disease are very numerous and can be described in a great variety of ways. Dr. James Hamilton, a man who was marvelously free from every trace of this disease, points them out in this way: "This vice, so hateful, is it only known among the crimes of history? Then why last week, 'What a pity that I am not beautiful! Why did not God give me a fine voice or handsome features—something that would make me followed after and admired?' Why yesterday, 'Is that a dinner for a Christian?' Under one cover there was nothing but manna, and the other was only quails. Why this morning such fuss and fury because a chimney smoked, or because in some well-meant arrangement of your had been mislaid which you meant to read? Why that monotone of peevishness, discontent, and fault-finding which runs through the lives of many and which, if noticed, unhinges and makes unhappy those around them, and which, if no notice be taken of it, renders their own rags still fiercer?"  
When any of these symptoms make their appearance, be very careful. Your spiritual health is not good. This disease is very depressing. It makes its victims most miserable, and as it is very contagious the misery generally spreads to all around. It is also a very weakening disease. It saps the foundations of spiritual health and strength, eating into the soul as rust eats into iron, or a cancer into the flesh. At first the attacks may not be very frequent or very severe, but if not checked, the disease will become chronic and very hard to eradicate. Such chronic sufferers often become delirious. There is a delirium of discontent, in which the mind wanders aimlessly through the most barren and unproductive nooks of the desert, about their eyes to their own mercies and privileges and waste their time in asking bootless questions, instead of in doing the duty that lies close at hand. Therefore, also, fretfulness might be called paralysis of the soul, for it prevents all who are under its influence from using any of their members as instruments of righteousness to God.  
No wonder then, that three times in the thirty-seventh Psalm, God warns us against fretfulness. In the first, seventh and eighth verse, He repeats the command, "Fret not." It is a very short command, but if it were obeyed, it would change many a life, yes, it would revolutionize the world. It is very important, or it would not be repeated three times. It is as if God the Father said: "Fret not thyself; am not I your Father, and can I not look after all my children?" As if God the Son said, "Fret not thyself, have not I loved you and given myself for you? Is there anything good that I will keep from you?" As if God the Holy Ghost said, "Fret not thyself, am not I the Comforter, who can make my grace sufficient for you?" Thus, Father, Son and Holy Ghost say, "Fret not."  
In this same psalm a prescription is given for the cure of this disease. It consists of seven ingredients, each and all of which will effect a cure: 1. Trust in the Lord. 2. Do good. This is good for those who are always fretting about the future, and asking what will become of me? The answer is: "So shalt thou dwell in the land, and verily thou shalt be fed." 3. Delight in God. He shall give thee the desires of thy heart. 4. Commit thy way to the Lord; by and by He will make everything as clear as day. 5. Rest in the Lord; however weary and heavy-laden, He is always near. 6. Wait for the Lord, He will do the right thing at the right time. It is He who governs all things, not you. 7. Cease from anger. Your anger can never work his righteousness nor alter his purpose.  
If you ever feel an attack of this disease coming on, turn to Psalm xxxvii, follow out its prescriptions and you will be sure to get better. Then all life will become bright and beautiful, and men will take knowledge of you that you have been with Jesus. Bunyan draws the picture of a boy perfectly free from this miserable disease, and he draws it so vividly, that we can almost see the ruddy cheek and the bright eyes which speak of perfect health, and hear the cheery voice which tells of perfect happiness.  
"Now, as they were going along, and talking, they espied a boy feeding his father's sheep. The boy was in very rotten clothes, but of a very fresh

and well-favoured countenance; and as he sat by himself, he sang: 'Hark! said Mr. Greatheart, 'to what the shepherd's boy saith.' So they hearkened, and he said:  
'He that is down needs fear no fall;  
He that is low, no pride;  
He that is humble ever shall  
Have God to be his guide.'  
I am content with what I have,  
Little be it, or much;  
And, Lord, contentment still I crave,  
Because Thou savest such.  
'Fulness to such a burden is,  
That go on pilgrimage;  
Here little, and hereafter bliss,  
Is best from age to age.'  
"Then said the guide, 'Do you hear him? I will dare to say that this boy lives a merrier life, and wears more of that herb called heart's ease in his bosom, than he that is clad in silk and velvet.'



MATHER'S CHURCH, GOVERNMENT HOUSE, AND ST. PAUL'S CHURCH, 1775.

The other disease of which I would speak, is envy. It often accompanies fretfulness, and not infrequently causes it. This disease is described in the Book of Proverbs in a very plain and uncomplimentary way. It is said to be rottenness in the bones. Thus, it is a very horrible and deep-seated disease. If it were a skin disease, it might not be very dangerous, but when it seizes the bones and makes, like a rot, it is plain that it must be a very loathsome and painful disease. He who is afflicted with rottenness in the bones can, have no ease and no strength, and must be racked with torture. So is it with envy. Its pangs are very keen, and strange to say, they are produced by the happiness and prosperity of others. Could there be a stranger disease than to be sick of another's health? This

Upper panting heart both night and day,  
Sucking bad blood from thence, which to  
Each day and night they left fresh poison  
Her garments were bespattered in human  
And torn by her own hands, in which she  
A knot of whips and bow which to the brim  
Did with green gall and juice of wormwood  
And lashed herself; thus from the accursed  
Of new  
Envy the worst of plagues, herself presents,  
Envy good only when she herself torments.  
"Take heed therefore of this sin at  
well as of fretfulness, for of the two, it  
is the more diabolic. Listen to the  
advice, "Fret not." "Envy not;" and  
remember that both these sins are re-  
buted by God's holy law of love, for



ST. MATTHEW'S CHURCH, HALIFAX.

is the condition of the envious. He is tormented by all the good fortune that befalls a neighbour, and is only soothed by his misfortunes. Even the thought of anything turning to a neighbour's advantage will fill the envious heart with agony.  
Envy has therefore been called the saw of the soul, cutting and tearing the heart that harbours it. Better have our bodies sawn asunder, like some of the faithful martyrs, than have our hearts torn by this saw of envy. Instead of rejoicing with those that rejoice, and weeping with those that weep, because others rejoice, and rejoice because others weep. It is plain, therefore that where envy dwells, love has not taken possession of the heart, for "Love envieth not." Everyone that loveth is born of God, and knoweth God, but everyone that envieth is of his father the devil. All the sin and misery of the human race can be traced

to diabolic envy. Milton describes how envy at the sight of the happiness of Paradise stirred up Satan to destroy it, and history proves that envy has turned men into devils; and, as they carried hell in their hearts, so they sought to plant it everywhere. Therefore it was that Cain slew Abel; that Joseph's brethren sold him into Egypt; that Saul sought David's life; that the Jews persecuted the apostles. Not too far from the poet Cowley given us a portrait of this evil and ugly spirit:  
Envy at last crawls forth from hell's dire  
throats,  
Of all the direst fall, her black locks hang  
Loose,  
Attired with curling serpents; her pale skin  
Was almost dropped from her sharp bones  
within;  
And at her breasts stuck vipers, which did  
prey.

### THE GENERAL ASSEMBLY. OUR ILLUSTRATIONS.

By the kindness of the *Harold* Publishing Company of Halifax, we are enabled to present to the readers of the *Review* two illustrations which lend additional interest to our account of the proceedings of the General Assembly: Mather's church, as it stood with its surroundings in 1775, and its successor St. Matthew's church, 1888, where the meetings of the Assembly just closed were held. The following particulars which are condensed from a valuable paper, published some time ago, by Miss E. Frame, of Shubenacadie, N.S., will serve to show what place Mather's church filled in the history of early Presbyterianism in Nova Scotia:  
The history of Presbyterianism in

him the right hand of fellowship. Mr. Comings continued in charge of the congregation, into the pastoral charge of which he was then inducted, for a great many years. He died January 6th, 1820, aged 96.  
Respecting the church in more modern times, we reproduce from the *Review* of the 14th inst., the following:  
St. Matthew's church is a fine building in a central and commanding position with a seating capacity of 1,250. Rev. Dr. Gray became minister in 1796. For several years prior to his death in 1826, he was laid aside from duty; and we are informed by Dr. Gregg in his admirable History that "for a time the services were conducted by clergymen of the Church of England." Towards the close of 1826 the Rev. John Scott became pastor, and retained the pastorate till his retirement from age and infirmity in 1863. He was succeeded by Principal Grant who held the charge for high fifteen years till his translation to the principalship of Queen's University. Ten years ago the present esteemed pastor, Mr. Laing (ordained in 1873) was translated from the assistantship of Dr. Jenkins in St. Paul's Montreal, to the pastorate of St. Matthew's. In the latter part of 1878:

**Fifth Day.**  
(Continued from sixth page.)  
FRENCH EVANGELIZATION.  
THE evening sederunt was devoted to the subject of French Evangelization. The report was presented by Rev. Prof. Scrimger in an able speech. The report begins, by reminding the General Assembly of the position, spirit and movements of Romanism in the Dominion. Difficulty is experienced in obtaining accurate information of the true state of affairs, owing to the fact that the Church discloses as few of her plans as possible. It is well known, the report goes on to say, that the Roman Catholic Church wields a powerful influence in the land, the Local Legislature being practically at her command. In Quebec alone her property is valued at \$150,000,000, while the annual revenue from tithes, pew rents and other Church dues has been computed at ten millions. The effect of these exactions is to retard the progress of the people, impoverish and drive many of them out of the country, report by way of showing how agriculturists suffer under the parish laws of Quebec: "A farmer in the neighbourhood of Ottawa, whose net annual income was only sixty dollars, was recently assessed by an ecclesiastical tribune for church building \$50 per annum for four years. Feeling this oppression to be intolerable, he sold his farm and left for the Western States, declining, as he expressed it, to settle in the North-West, or to remain under a Government which, within a few miles of the Parliament buildings, could not protect him from the power of the priesthood."  
The Jesuits.—As to the Jesuits it is believed that there are 200 of that order in the Province. Fears are expressed in the report that their forfeited estates are to be restored to the Jesuits, and that they will soon be joined by large numbers of the order from all parts of the world. The policy of the Church is to infuse the spirit of Ultramontanism into every channel of ecclesiastical and political activity.  
Policy of the Church.—After speaking of the methods adopted by the Church to lure Protestants to sleep, the report gives the following as amongst some of her most aggressive schemes: "Wealthy, easy-going Protestants engaged in commercial pursuits, and involved in political movements; are to be conciliated and flattered. They are to be persuaded—which is often a very easy task—that the nursing services, educational skill and public charities of nuns, friars and Jesuits far surpass anything they possess within the pale of their own denominations, and, therefore, deserve generous support at their hands. They are to be induced to have influential and astute Romanish laymen and ecclesiastics take part in the management of institutions founded and supported by Protestant money. Their daughters are to be persuaded to avail themselves of the facilities for superior culture in music, painting and modern languages offered in spacious and attractive convents. They are to be assured that their religion will not be interfered with, while, of course, they are required to conform to the rules of these institutions and learn to admire the devotion and zeal with which they are conducted. Poor and refractory Protestants, who are in the habit of speaking about the Bible and disseminating it, especially in country districts, are to be quietly driven out. They are to be proscribed in every convenient way. They are to receive no appointments to municipal and other offices, their educational and social

(continued on fourth page.)

- THE TEN COMMANDMENTS IN RHYME.
1. Thou shalt not have more gods but Me.
  2. Before no idol bow the knee.
  3. Take not the name of God in vain.
  4. Nor dare the Sabbath day profane.
  5. Give both thy parents honour due.
  6. Take heed that thou do no murder do.
  7. Abstain from words and deeds unclean.
  8. Nor steal though thou art poor and mean.
  9. Nor make a witness lie, nor love it.
  10. What is thy neighbour's do not covet.