

PRESBYTERIAN REVIEW.

Vol. II.

TORONTO, SEPTEMBER 16TH, 1886.

No. 90.

PUBLISHED EVERY THURSDAY BY
The Presbyterian News Co.,
TORONTO (Limited),
INCORPORATED BY ROYAL CHARTER.
G. H. ROBINSON, Manager.

THE HOUSE OF GOD

When once thy foot enters the church beware;
God is more there than thou, for thou art there
Only by his permission. Then beware,
And make thyself all reverence and fear.
Knocking never spoiled silk stockings; quit thy state,
All equal are within the church's gate.

Let vain or busy thoughts have there no part;
Bring not thy plough, thy plov, thy treasure thither;
Cherish purged his temple, so must thou thy heart.
All worldly thoughts are but thistles met together
To cumber thee. Look to thy actions well,
For churches either are our heaven or hell.

Judge not the preacher, for he is thy judge;
If thou mislike him, thou conceivest him not,
God calleth preaching folly. Do not grudge
To pick out treasures from an earthen pot.
The worst speaks something good; if all want sense
God takes a text and preaches patience.

He that gets patience and the blessing which
Preachers conclude with, hath not lost his pains.
He that by being at church escapes the ditch
Which he might fall in by companions' gains.
He that loves God's abode, and to combine
With saints on earth, shall one day with them shine.
—George Herbert.

For the PRESBYTERIAN REVIEW

"BRING ME UP SAMUEL."

There is surely something very touching in the thought that it was Samuel whom Saul wished to be called up in that dark and terrible hour. Samuel, while he lived, had given the wayward and rebellious king many warnings, and administered many severe rebukes. He had reproached him to his face for his disobedience to his God. Yet now, in the day of his sore calamity, Saul turns to him again "Bring me up Samuel." Is not this the way with sinners generally, when troubles come thick and fast upon them

"Though gay companions o'er the bowl
Dispel awhile the sense of ill,
Though pleasure fills the maddening bowl,
The heart, the heart is lonely still."

And in that terrible loneliness, in their agony and their woe, to whom will they look for comfort? In the hour of bitter sorrow, when their sky is growing dark, and the sharp thorns are piercing their bleeding feet, and the iron is entering their very souls, to whom will they turn for help? Will they seek to call up those who led them astray from God, and enticed them into the paths of vice and sin? Is it the companions of their shame, the partners of their revelries and crimes they wish to see? When death's dull footfall is on their threshold, or his knock strikes their door, whom do they wish to call up? Is it that aged minister who so often offended them with his faithful warnings, and pointed home thrusts. It is that venerable father whose commands they disobeyed, and whose gray hairs they brought down in sorrow to the grave. It is that fond mother who often prayed for them, and wept over them, but whose prayers and tears, and tender love they disregarded. It is that faithful friend who many times warned them of their sin, and dangers, but all whose warnings they treated with contempt. After all these have been removed to their home in the many mansions of the Father's house, when your bosom is wrung with remorse, with a great and exceeding cry will you not cry, O would to God that they would come back again!

But what could they do for you? How else can they answer you than as Samuel answered Saul, "Why hast thou disquieted us to bring us up, seeing the Lord is departed from thee and is become thine enemy?" They cannot give peace when God sends trouble. They cannot allay the pangs of conscience, or banish your remorse. They cannot throw one ray of light, or hope, or joy forward into the awful gloom of the everlasting night.

WHAT IS THE HINDRANCE?

How often have pastors and other Christian workers been perplexed with cases of inquirers of whose sincerity there could not be the slightest doubt, who would wait about the strait gate for weeks and even months, and yet never take the last step necessary to entering into the Kingdom. How many such persons are hindered in the same way as the young lady of whom the Philadelphia Presbyterian gives an account as follows:

"Some years ago a young lady began to visit her pastor's study as a religious enquirer. It was during a revival, and on every hand her young friends were coming to Christ. But there she stood at the very threshold of the kingdom, wistfully looking over, as if her feet were chained. She made no advance. Her pastor and her friends were equally puzzled. Prayer was offered for her, and the plainest instructions given; but she remained unmoved, excepting to regret that she could not become a Christian. At last, after three months labour and anxiety, her pastor said, 'I can do nothing with Sophia'; she is perfectly unmanageable. I doubt if she will ever yield to the claims of the Gospel."

"What is the trouble? Can you not discover the obstacle in her way?" was asked.

"I find she is an inveterate novel-reader, and I have come to the conclusion that this will keep her out of the kingdom."

"Can she not be persuaded to give up novels?" "That is not the point entirely. She has wasted her sensibilities over unreal objects so long—so continually reversed right and wrong, looking at vice in the garb of virtue, and at virtue in that of unworthiness and injustice, that she has destroyed her moral sense. She assents to truth, but seems to have no power to grasp it; she knows what is right, but has no energy of will to do it. Her mind is diseased and enervated, and I fear hopelessly so."

What ever may be the hindrance in such cases, there is always a reason why the decisive step is not taken, and this if possible should be discovered and removed, though the right hand or the right eye should be sacrificed, that the soul may be saved.

PRAYER MEETING SUBJECTS.

CENTRAL PRESBYTERIAN CHURCH, Toronto, Rev. P. McF. McLeod, pastor, has in use the following programme for the Wednesday evening services:—

Friends are requested to bring their Bibles with them.

- Aug. 24.—Missionary meeting.
- Sept. 7.—Social praise.
- 8.—Social prayer.
- 15.—Social study of the Word.
- 22.—Social intercourse in the Church.
- 29.—Missionary meeting.
- Oct. 6.—Revival of Religion in the order of Divine Providence from the beginning.
- Oct. 13.—Our need of a Revival of Religion.
- 20.—Means to be employed for promoting a Revival of Religion.
- Oct. 27.—Missionary meeting.
- Nov. 3.—The effects of a Revival of Religion.
- 10.—How to deal with the anxious.
- 17.—How to reach the careless.
- 24.—Missionary meeting.
- Dec. 1.—Church life.
- 8.—Church work.
- 15.—The responsibilities of membership.
- 22.—Missionary meeting.
- 29.—The closing year.

Because I know my own spiritual life will be quickened, the spiritual prosperity of the congregation secured, and the hearts of those to whom the oversight of the flock is committed cheered by my presence, I promise to attend the Weekly Prayer Meeting as regularly as possible. Further, in order to prevent this resolution being broken, I promise to discountenance the fixing of Wednesday evenings for social parties, or other purposes, which might lead to my absence, or the absence of others.

It sometimes happens that a child is untruthful, even when the home atmosphere is truthful. "How does it happen when we ourselves are so loyal to truth?" the parents ask in distress. These should recognize the fact that certain peculiarities and proclivities seem to disappear only to reappear in a fourth generation, and these may become powerful to surprise the parents with an "unlike" child. But because the child has this inheritance, perhaps of untruth, there is no reason why the parents should despair of winning it for truth. But they must not make the mistake of supposing that precept alone, or even precept joined to example, will be a sufficient counteracting force against this ingrained sin. It must not be regarded merely as a fault, it must be given its true name—sin, and the soul of the parents must lead the soul of the child before the embodiment of truth, his God. We should not expect to receive an atmosphere of Truth for our homes until we are willing to stand reverently before the great principle, which is the Alpha and Omega of all that is best for the soul.—*Christian at Work.*

There is raging now in Boston, U. S., a conflict between Law and Liberty, these two old-time New England allies. About a year ago the Rev. H. L. Hastings, editor of the *Christian*, was arrested for preaching on Boston common, without a permit from the municipal authorities. His application for a permit was refused, the chairman of the committee being a liquor seller. He was fined, but appealed the case, and the Superior Court sustained the decision that Mr Hastings should be imprisoned till he paid the fine. He is now a prisoner for conscience sake refusing to pay a penalty for doing what he believes he has a perfect right to do. Mr. Hastings writes a letter from his cell, which should bring the blush to the cheek of every independent United States citizen. He says: "In the year 1886 Boston fines ministers for preaching the gospel and reading the Bible to orderly crowds on Boston common because they are unable first to obtain the permission of a foreign-born 'wholesale and retail rumseller' to do so, while at the same time the city authorities license Buffalo Bill to exhibit Indian pow-wows, Pawnee war-dances, and the like for money on the Lord's day in defiance of good order and State law; and I, a tax-payer of Boston, am not only taxed to pay for Sunday band concerts, where sixty couples have been seen dancing at once on Boston common on Sunday afternoon, but am also fined for reading the Bible there to crowds of those who are eager to hear it."

Mission Work.

OUR WORK IN INDIA.

REPORT OF GOVIND RAO.

DURING the greater part of this year I have taught school in the morning; and in the evening, taking with me the native musical instruments, have preached in different places in the city, camp, and villages round about, always taking with me books for sale. The average attendance at the school was about thirty, though as many as sixty at times have been present. As the school was not very satisfactory, owing to irregular attendance, &c., it has been closed since February last, but not before they had learned a number of our hymns, which they still continue to sing, and the general plan of salvation as it is in Jesus, together with the Ten Commandments and stories from the Old and New Testament.

I have had many interesting talks with people from time to time, and, though not productive of visible fruit, yet they are, I hope, preparing the way for the acceptance of the truth as it is in Jesus. On one occasion on going amongst the Sadhus (holy men) supported by H. H. Maharajah Holkar they said they wished for no other Saviour as they were saviours. I asked if they were sinners, when one said that he was not; but on my quoting one of their own verses which says that all men are born as sinners, live as such and die as such the others at once said that it was true and listened patiently to my account of the life and work of Jesus, the sinless one. Strange to say not a few of the people about here say that a sinless incarnation is about to come, and so I pointed out that he had already come, but was only now come amongst them.

One family has been received into the Church amongst those I have been visiting. The father and mother had heard and been influenced to a certain extent by the truth, when preached in their village by the American Marathi Missionaries, but the seed was almost choked by the cares of the world when I was permitted to visit them and by the opening up a way for the dew from above enabled the seed to germinate and grow. The plant is yet tender but seems to be healthy and full of promise.

MAJOO'S REPORT.

This year I have regularly visited amongst the different classes of the women of Oojain, as I had opportunity in all 986 women having been spoken with. They have freely listened to the singing and reading.

On one occasion some women called me to one of their feasts which I shall try to describe. They eat in two groups, the one consisting of women from the outside, who sat on a place freshly prepared, by smearing it over with liquid manure, etc., and who boil some rice without salt for themselves; and the other group consisting of women who never showed themselves outside (Purdahwallas) and who prepared for themselves some flesh and bread. The women sitting on the prepared place then cut off the child's hair, hid it in an earthen pot, sang hymns, ate the rice, and then putting what was left in the earthen pot with the child's hair carried it down to the river and sank it there. I asked what it all meant, when they explained that before the birth of the child the mother had vowed to Fatima, the mother of Hasan and Hussain, that if a female child was born she would be consecrated to her. Fatima, according to the tradition here, after the death of her sons discarded all ornaments and otherwise showed she had forsaken the world. The mother then in this case called in the aid of those women to carry out for her the terms of her vow. The child during the rest of its life is supposed not to eat pan, wear more than one bangle, etc., though she may marry and live quietly in her home.

On another occasion I was called to join in the Mahomedan ceremony, (that takes place the 6th day after birth, when its fate is supposed to be written in its forehead. They first took a stone, put on it red paint, calling it at the same time choti mata, burned incense before it, broke a cocoa nut on it, poured water over it and then began giving one another, but especially the mother, all manner of the most filthy abuse—the more filthy and obscene it is the more becoming it is considered. I however left at this stage. Thus do these blinded people seek to worship God, in harmony with their even evil hearts, and only make their condition a more truly sad one. Pray that God's Spirit may be poured out on us and them to His Glory for ever.

A REMARKABLE TESTIMONY TO MISSIONS.

"The Minister of Foreign Affairs, at Paraguay, whose influence is very extensive, was educated in a Protestant school at Buenos Ayres, by an American missionary, recently offered to the superintendent of the Methodist missions in the Argentine Republic, the free, perpetual use of a chapel and monastery erected by the late Lopez for the use of the Franciscan monks, if he would establish a school and regular Protestant services. The offer is remarkable when it is considered that Roman Catholicism is the established religion of the country, and that a Protestant sermon or prayer, so far as is known, has never been

publicly uttered in Paraguay." The foregoing is an illustration of the way in which the Gospel heaven extends its influence. This unexpected opening in Paraguay is one of the fruits of school work—a department of Mission work which is far too lightly esteemed by many who think the great commission can only be fulfilled by preaching the Gospel. There are other ways of disciplining souls besides preaching.

THE TURKS.—If we are to accept the opinions of Dr. J. K. Greene of Constantinople, recently set forth in the *Missionary Herald*, we must revise some of our opinions of the *Sick Man's* subjects. Dr. Greene writes:—"Does any one ask, Are the Turks worthy of our labour? I reply, By all means they are worthy. They possess good intelligence and kindly dispositions. Contrary to the common saying, 'Cruel as a Turk,' the Turks are not naturally vindictive and quarrelsome. They are fond of home, of children, of flowers, and of dumb animals. They are polite, temperate, and cleanly, and, unless excited to frenzy by attacks on their property or religion (and such attacks the missionaries certainly do not propose to make), are a quiet and peaceable people. In short, the Turks have many excellent traits of mind and heart, and already possess many religious ideas which are correct. Converted to Christ, they would be roused to mental activity and benevolent effort, and would naturally become missionaries to the millions of Mohammedans in Central Asia."

THE JAPANESE.—The Japanese are probably of Mongolian origin, and came from Corea. They are small of stature, the average man being four feet, eleven and one nineteenth inches in height. They develop early and are short lived. Boys, young men, and women do the hard work, and the dead line is crossed at forty. Formerly women blackened their teeth and shaved off their eyebrows at marriage. They do not bind their feet. Women are subject to their fathers, husbands, or eldest sons, but have more freedom and are better educated than formerly. The Japanese are intelligent, polite, cheerful, cleanly, cautious, curious, industrious, imitative, kind-hearted, honourable, intensely patriotic and fairly persevering. They are inclined to be fickle, deceptive, improvident, suspicious, and somewhat superstitious and sensual. Impurity of life is an open and common vice. Nineteenths of the people are hopelessly in debt. Children are very obedient. Corporal punishment is almost unknown.—*Rev. J. H. Peltie.*

PRESBYTERIANISM IN ENGLAND.—According to the following figures from the *London Guardian*, Presbyterianism is more than holding its own with other denominations:—

	No. of Members.	Increase
	1875.	1885.
Congregationalists	366,090	418,100
Wesleyan Methodists	358,062	412,163
Baptists	263,729	310,818
Primitive Methodists	169,720	191,098
Calvinistic Methodists (Wales)	101,575	124,505
United Method. Free Churches	62,379	67,031
Presbyterian Church in England	40,440	58,423
Methodist New Connexion	22,353	28,032
Bible Christians	18,324	23,455
The Friends	14,038	15,219
	1,417,790	1,649,894

The growth of population in the same period was 14 3/8 per cent.

A DIFFERENCE OF OPINION.—The *Baptist Missionary Herald* for June says: "It is just eighty-five years since the Directors of the Honourable the East India Company placed on solemn record, in a formal memorial to the British Parliament, 'their decided conviction,' after 'consideration and examination,' that 'the sending of Christian missionaries into our Eastern possessions is the maddest, most extravagant, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast.'" Only a few months ago the present Lieutenant Governor of Bengal, Sir Rivers Thompson, said: "In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country and the true saviours of the Empire."

BEGGARLY GIVING.—The Rev. H. Percy Grubb has been looking through the financial reports of the Church Missionary Society in England for 1884-5, and finds the total amount contributed by "the titled and wealthy classes" for Foreign Missions to be only £1,065. The Sunday Schools of the same Church give £5,500, and the missionary boxes yield nearly £20,000, for the same year. The poor, and the children even, put the nobility to shame. "How hardly shall they that have riches enter into the Kingdom of God."

PRESBYTERIANISM AND HEATHENISM.—There are at present over 20,000 Presbyterian Christians in heathen lands, not to say anything of the thousands who have entered into rest, which shows that the Presbyterians of Christendom are in some measure realizing their responsibility to the Master, and to their heathen brethren living and dying in moral and spiritual darkness.