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THE NEW YEAR.

But of the new year lessons like a flower
Bliss in its roots among the untrodden hills
God bow the bow its sweetest every hour
Grows only as its breathy spirit fills!

Behold! The new year beckons like a star—
A splendid mystery of the unexplored skies!
God calls thee through His mystic spaces far
Till all His stars as with a single fire!

The new year beckons! He, too, beckoning,
Forgets not that all His gifts are His;
Take from His hand, all blessing of the years
And of the blossoming, sunset cereals!

SCRIPTURE ILLUSTRATIONS OF THE SHORTER CATECHISM.

BY REV. A. B. MCKAY, MONTREAL.
No. LIII.

I HAVE seen somewhere the suppo-
sition that the sun is something more
than an immense ball of fire. Some
have thought that inside its burning
atmosphere there may be a mighty
globe, clothed with green meadows,
washed by glassy seas, and watered by
crystal rivers, containing every provi-
sion for a vast and rejoicing popula-
tion. Now, God is like such a sun as
that. The guilty conscience forced in-
to His presence, feels that it is ap-
proaching a consuming fire that it is
needing a righteousness which radiates
condemnation on all evil. But we are
taught, in the Gospel, that within this
light inaccessible, this refulgent at-
mosphere of truth and holiness, there is
a glory more intimate and essential
still; grateful, life-giving, blessed, and
summed up in the grand declaration
"God is love."

Those knew much of the ways of
God, yet he was oppressed by a sense
of his ignorance, and therefore prayed
for wisdom. Thy glory! He who thus
prayed had seen many glorious things
in his childhood; he had
seen the splendor of
the Egyptian court. He knew the glory of mar-
tial pomp, and national ovations, of
ancient lore, and contemporary litera-
ture. He had an eye for all the glories
of nature, and a tongue that could
utter them. Yet he knew that the
glory of God was as high above these
as Heaven is high above the earth,
hence this great petition, "Show me
Thy glory."

The Lord granted his request and
said that He would make all His good-
ness pass before him, and that He
would proclaim His name. So God
put Moses in a cleft of the rock, and
covered him with His hand, and passed
by and proclaimed His name as "The
Lord, the Lord God, merciful and gra-
cious, long-suffering, and abundant in
goodness and truth, keeping mercy for
thousands, forgiving iniquity and trans-
gression and sin, and that will by no
means clear the guilty."

Then Moses made haste and bowed
his head towards the earth and wor-
shipped. How he would reverence the
holy name of Him whose faintest glory
had so overwhelmed his soul. It would
be impossible for him to use that name
in a vain or sinful way. It could never
be to him an empty word with which
to round a sentence or emphasize an
exclamation, much less could he use it
to cover a lie or establish wicked-
ness. To take that name into his lip
would be to bow again in spirit before
the majesty and mercy of which it
spoke. But men who know not God
are so hardened that they will profane
the very holiest things. They will fill
their mouths with the name of God
when He is not in all their thoughts,
yea they will invoke that sacred name
with blasphemous impiety, to gain their
own wicked ends, and to gratify their
own evil passions. Such irreverence is
easily learned, and hard to get rid of,
as Peter, the apostle, learned to his sor-
row; hence, from our earliest days, we
ought to take heed to the third com-
mandment, for "The third command-
ment is, Thou shalt not take the name
of the Lord thy God in vain; for the
Lord will not hold him guiltless that
taketh His name in vain."

You may be nearer to Christ than
you think. Those men who went
stumbling along the road to Emmaus,
weeping and mourning, that their
Christ was gone, poured into His very
ear the tale of their bereavement. They
told Him of their trouble; that they had
lost Christ; and there He was talking
with them. In the midst of their deep
grief, there was their victory, and they
did not know it.—Ex.

THE MERCHELSSNESS OF UNIVERSALISM.

"I KNOW Thee that Thou art an
austere man." The description is not
disclaimed. "Thou knowest I thou-
ought therefore." God is austere be-
cause loving, and loving because aus-
tere. Love without austerity—soft,
compliant, homeless—is undivine. We
hold it true that Love—Omnipotent
Love—reigns; and yet, see what is
done under its sway! All thoughts
have been drawn to the illness of the
Crown Prince of Germany—to the
dooming of one of the noblest and
most-precious of lives. But tragedies
as terrible are going on every hour.
Crowned sufferers are tortured with
innumerable consolations; they know
that the world will miss them; they
fight their battle under the eyes of
sympathizing spectators; their attitude
is the precious heritage of the nations.
But the bitterness of multitudes is that
the life they have lived, and the death
they are to die, are so mean. The
pauper drops undramatically in London
streets; and women in lonely gar-
rets are told of the fatal spot on lung
or heart or brain that will rob them of
life, and their trouble is the knowledge
that to those about them they are of
less consequence than the mud under
their feet. One cry of pain is now and
then audible, to make us think of the
low, stifled moan of the tortured world,
that still holds so many of the elect
of God. Yet we can think of these things
in the light of reconciling love. We
believe that God's own son came forth
to be a sacrifice for the sins of the
world, and bore them in His own body
to the tree. We believe that Jesus
Christ was a martyr—that He was
worsted in the battle—that He came
too near the whirling wheel of the
world's evil and was torn in pieces.
That would only deepen the immense
gloom. We believe that He intervened
and conquered—conquered by dying,
and that all things are under His feet.
All the face of things is altered for us
when we know that the Love which gave
the first commandment, and the second
which is like unto it, is the Love that
sought to remedy and retrieve the sins
of the world against them. The old
sorrows remain—pain, and care, and
death—but they have no power over us
now; Faith has drawn their fangs.

The belief that at the heart of things
there is Love is too good to be false,
yet, looking round us, how many are
the winds, even upon the best; mo-
ments of madness are avenged by years
of agony; the ground often seems to
reel under our feet as we watch or
endure the incidence of pain. Love is
austere because sin makes it so. The
love that ignored or was content with
sin could be no true love. It would
indeed be hated. On the throne of
God, are no changes, and our Ruler
will be our Ruler millions of years
hence. Is it merciful to say that after
death all will be well—that all, however
they may have dealt with Love and
His great attempts to redeem, will be found
cleansed and blessed at the feet of God?

Neither merciful nor true. We be-
lieve that the dogmatic universalism
which sees no real horror in sin, no real
need for atonement, nothing to fear
from the character and the words of
God, is the most merciless of all creeds,
though it is for ever taunting with
heartlessness those who cannot accept
it. For, first, it entirely removes all
valid evidence for the love of God. Let
us take the firm ground of fact. There
never was in any religion except
Christianity a belief that God was
Love. So many of the facts looked
the other way. The Cross is the only
proof, and it is no proof unless it was
an Atonement. "God commendeth
His love toward us in that while we
were yet sinners, Christ died for us."
Here, and here only, we touch the
adamant, that cannot be shaken. To
deny the sacrifice of Christ is to throw
away the one ladder by which we climb
to the love of God.

Again, in proportion as the Inter-
position of Christ is belittled, we are
driven back on natural law. We are
step by step compelled to believe the
great postulate of naturalism—that all
that is in this moment was potentially
in the universe from the first—and
from the past and present we predict
the future. What hope is there that all
will end in unbroken sunshine and
bliss? From that point of view none
whatever; there is nothing before us
but a yawning gulf of doom.

Once more. Within the very sym-
pathy of Universalism lies a seed of
cruelty which springs up till it poisons
the wholesome air. In that beautiful
book, "The Life of Annie Keary," we
are told that while she at first rejoiced
in her conversion to Universalism, she
soon discovered this. She found, (we
quote from memory), that the easy-
going belief that all must be well with
every one in another world, that the
most defiled would be purified by "a
breath of fresh air after death," dead-
ened compassion for human suffering.
It made the waste of human life, in

war, pestilence, and famine less ter-
rible. The very largeness of the trust
professed in the eternal love made a
careful and tender discrimination here
seem less needful. In short, Universal-
ism joins hands with Naturalism, and
the joint effects of the common
belief in a common destiny, for all are
the same. Talk of the tyranny of
theologians; see what the tyranny of
scientists will be. What patience will
there be for the ill-favoured, the de-
feated, the helpless? Keep the health-
ful and the comely; let the rest go to
the embrace of Love or darkness,
whichever it may be. "Poor devils,"
is the intensely significant language of
this temper. The love that helps men
is still learned at the Cross; a love
surrendering and eager, yet a stern and
pure—a love which seeks that fellow-
ship of Christ's sufferings which St.
Paul after years of endurance still
prayed that he might know; a love
which reverences the manifestation of
God in the helplessness of an Infant,
and the defeat of the Cross.

Most serious of all is its view of sin.
Sin may be viewed as a misfortune or
inconvenience, but there is nothing
terrible about it if the soul slips off as
a matter of course with the im-
prisoning clay. There is a form of
Universalism, no doubt, which main-
tains that sin is punished after death.
What the punishment is, however,
becomes more and more indistinct—
less and less terrible. The true view
of sin is not to be had apart from the
merciful and awful word, "The blood
of Jesus Christ His Son cleanseth us
from all sin."

We had meant to write on the neces-
sary austerity of a true human ad-
ministration of love; but our space is
gone. Here we walk by faith; one
day we shall see. Jesus shall yet show
us the Father, and it shall suffice us;
show Him from the Judgment Throne.
The Day of Judgment will open the
secrets of God as well as of men. Let
us recall the story of Martin Luther,
"One day after dinner, when the fruit
was on the table, the children were
watching it with longing eyes. That is
the way," he said, "in which we grown
Christians ought to look for the judg-
ment Day."—British Weekly.

WHAT OUR CHURCHES NEED.

THIS from the North Western Pres-
byterian, of Minneapolis and St. Paul,
is applicable to Canada as to Min-
nesota; and so we give it to our readers.
Our Churches need some people to
look after the tent pins. There are
plenty who are eager to steady the ark,
and carry the golden altar, but few who
think to bring along the dirty sticks
that hold the curtains of the tabernacle
to their place. Perhaps it is a strug-
gling church. There are half a dozen
candidates for the superintendency, but
no one to collect subscriptions. There
are three or four women who want to
be president of the Dorcas Society, but
none to wash dishes after the sociable.
A maiden dreams about being a mis-
sionary, and is intoxicated with the
fragrance of roses in the vale of Cash-
mere, but forgets that she might do
more good by building a fire for the
missionary meeting. Many a dust
brush and broom might be put to con-
secrated use in the Lord's house. Cob-
webs, rusty jewels, dirty windows, straying
dogs, filthy churches, draughts,
soot, and such like, are not
to be trifled with. The trifling details
make up a most important, and occa-
sionally the most important part of the
worship. If the exquisite taste and
conscientious humble service of every
Christian were only enlisted, the taber-
nacle of Zion would not suffer.

MISSION WORK.

WE learn from Word and Work,
that Professor Delitzsch has just
published the sixteenth pamphlet of
the series issued by the Institutions
Judicium, entitled "New Documents of
the South Russian Movement." It con-
tains an autobiographical sketch from
the pen of Rabinowich, several of his
sermons and addresses, a list of his
published pamphlets, with prelatory
remarks of the editor. In the latter he
says: "The movement at Kishinev is
certainly a prelude of the end."
No doubt the final conversion of the
nation will be preceded by such testi-
mony proceeding from individuals
raised up by God and filled with His
spirit. "Vostok" will be heard in Israel,
calling to repentance, to a return to
God and His Anointed (Hos. vi. 1-3).
"My shall speak to new life,
and the conversion of Israel, or
which blindness is happened a Jewish
Christian congregation will be gathered.
The religion of the Messiah will then
prove the Divine power which pen-
etrates the spiritual and social life of the
nation.

Joseph Rabinowich is a star in the
firmament of his people's history. God
keep this star in the right path and
continue its light, in truth and bright-
ness! One thing is certain, the his-
tory of the Church cannot reach its
consummation until the prophetic and
apostolic Word, predicting the conver-
sion of the remnant of Israel, is ful-
filled, an event which will bring an
abundance of spiritual powers and gifts
for the revival of the whole world.

DR. SOMMERVILLE.

REV. DR. SOMMERVILLE, of Glasgow,
has, as our readers are aware, been en-
gaged in evangelistic work in Bohemia,
Moravia, and finally in Vienna. The
last and best of a series of services in
Vienna, held on November 29th, was
a peculiarly interesting one, first be-
cause it was held on the eve of Dr.
Sommerville's jubilee day, and sec-
ondly, because the address was given
expressly to the Jews. The meeting,
which had previously been advertised
by placard, and in the papers, was
held in a public hall in Vienna. The
hall was crowded to overflowing, about
five hundred and fifty people being
cramped into the building. Many had
to stand all the time, and about two
hundred were unable to gain admis-
sance. Two-thirds of the audience
were composed of Jews, including
many ladies, and was representative in
character, Jewish professors, doctors,
journalists, merchants, etc., being pre-
sent. Dr. Sommerville gave an ad-
dress on "What Christianity owes to
the Jews," and was interpreted by Mr.
"Chonberger. Prayer was offered, and
five Christian German hymns were
sung, a sheet with the hymns printed
on it being given to each hearer. Dr.
Sommerville concluded his address by
telling the people that that evening he
terminated his fifty years of ministry,
and that the following day was his
jubilee day of his long service in the
Gospel, and that it was to him a mat-
ter of great delight that the last night
of his fifty years had been spent among
his Jewish brethren in Vienna. The
assembly remained perfectly silent and
unbroken to the end, but at the close
the audience rose to its feet and broke
out into loud and prolonged cheering,
accompanied by waving of hats. Dr.
Sommerville is full of thankfulness to
God for this wonderful opportunity of

preaching Christ crucified to the Jews.
Dr. Sommerville passed on to Buda
Pesth, Hungary, on Dec. 1st, where he
intended to spend about a fortnight.

At the instance of the Rhenish mis-
sionaries, the English authorities at
Wallfish Bay have made some regu-
lations intended to restrict the sale of
intoxicating liquors to the natives.
Sales are forbidden from six o'clock in
the evening till eight in the morning,
and on Sundays. A tax of 200 marks
a year is required of each dealer. No
liquor must be sold in glasses to natives,
nor in bottles without a special permit,
under penalty of 400 marks for the first
offence, and 600 marks for the second;
and the officers are authorized to forbid
sales to drunkards.

Edward Clarke, Lord, D.D., of
Ningpo, China, in which country he
has laboured faithfully for forty years
as a missionary of the Baptist Union,
has recently died. He was a labor-
ious student, and was among the first
to reduce the colloquial Chinese lan-
guage to writing in English character,
and to translate the Holy Scriptures
New Testament into it. He also
translated some of the best classics of
China into English. The first wife of
Dr. Lord was Miss Lucy Lyon, a
niece, and for a time an associate
teacher, of the founder of the Mt. Holy-
oke Seminary.

WOMAN'S WORK.

LETTER FROM MRS. MORTON.

TUNARUNA, Trinidad, Nov. 2, 87.
To the Woman's Foreign Missionary So-
cieties.

MY DEAR FRIENDS,—Some of you
may remember my having written, got
very long ago, of an old Bengali woman
who seemed interested and spoke of
our books as giving light, but that in
hearing the Hindu books read it was as
though there were a veil over her eyes,
she saw nothing. I have visited this
woman occasionally since, and she al-
ways seems very anxious to find the
truth, but though living very near, she
does not attend church. She and her
husband are *gurus*—or spiritual teach-
ers—in their sect, and on the Sabbath
they visit their followers whose religion
consists largely in making liberal offer-
ings to these god parents.

The old woman showed me to-day a
pair of heavy silver bracelets worth
eight dollars, that had just been pre-
sented to her, but said that if she felt
that she had true faith she would give
up everything for it. She prays every
morning and evening to God, in the
name of Jesus, sometimes for an hour
at a time, and says that she instructs
their disciples to do the same. She
was more earnest to-day than I have
ever seen her, and related to me, with
a good deal of excitement.

A DREAM THAT SHE

had had. "I felt impressed myself as
she is quite too ignorant to have bor-
rowed the imagery. I will give it as
nearly as possible in her own words."
"I was sleeping and I saw you, Mem
Sahib, at a distance from me; you had
a large golden book in your hand;
your figure and clothing were the same
as usual, but your face was bright,
bright like fire; you kept waving your
hand to me and saying, 'Come, come,
come.' I wished to come, but be-
tween us there appeared to be a great
sea, and I was afraid. You were walk-
ing on it, but your clothes were not
wet. Then three came who appeared to
be children; they were draped from
head to foot in black; I did not see
their faces; two of them took me by
the forefinger of each hand and led me
on." "I then saw that you were seated
on a golden bench in a very large and
beautiful church, all the time and I
did not sit down."

Then I woke and was trembling all over
from head to foot."
"She added that she had told the
dream to one of their parson men, who
said that God must have sent it to
teach her to go to Mem Sahib's church.
You might suppose from what I have
told you that this poor woman must be
not far from the kingdom of God, but
we so often see the prey so nearly es-
caped, as a bird from the hand of the
fowler, but, again, instead of the snare
being broken, we find the cords of cov-
etousness and sin binding faster than
ever, and even our well guarded hopes
are disappointed. She told me that she

WOULD NOT KILL ANYTHING,
not even a fowl or a worm; because
their life is the same as ours. I said,
"Oh, no, else why does not the Queen
hang the man who kills a fowl?" This
was a highly practical argument and
yet she seemed never to have thought
of it. Their reverence for animal life
arises largely from their belief in the
transmigration of souls. She seemed
ready to consider my proposition, that
the soul of man, which they sometimes
name "bolnehara,"—that "which
speaks,"—could not reside in an inferior
and dumb animal.

I remained with her a long time, and
when leaving she asked if she might
come to the house to talk to me, and
made me promise that I would see her
quite alone. Her last words were,
"Mera man aisa labah karta," which
may be translated,

"MY HEART IS SO HUNGRY."

Let us unite in beseeching our Heav-
enly Father on behalf of this poor
woman and others like her, who are
groping blindly for light, and pray for
us too that we may be enabled to speak
to them as we "ought to speak." Col.
iv. 4.

Our weather is getting a little cooler
now; this is one pleasant thing that
comes to us with Christmas. All the
mission families are well. We have
news from Scotland that Rev. Mr. and
Mrs. Hendrie will not return to St.
Joseph, medical opinion having pro-
nounced the climate of Trinidad to be
unfavourable to Mr. Hendrie's health.
St. Joseph is only two miles from Tun-
apuna. Mr. and Mrs. Hendrie were
very pleasant neighbours. It is more
than a year since they went to Scotland.
Mr. Morton has superintended their
work during that time.
With kind wishes for all,
Yours truly,
SARAH E. MORTON.

MISSION NOTES.

THE DUBLIN UNIVERSITY FUCH-KIEN MISSION IS SENDING A MISSIONARY TO FOO CHOW.

A few weeks ago a meeting
was held in Trinity College, Dublin, to
wish Godspeed to Rev. J. S. Collins
immediately before his departure.
At the recent meeting of the M. E.
Missionary Society, Secretary McCabe
said there was a man in New Jersey,
the owner of three saw-mills and worth
\$20,000, who subscribed for all the be-
nevolences of the Church the sum of
ten cents. Truly a scrappy saw.—
Presbyterian Journal.

The Paris Evangelical Missionary
Society finds its affairs in an encourag-
ing condition. The deficit of 64,800
francs has been reduced to less than
12,000 francs, while the regular income
has not diminished. The cost of the
new mission house, which was recently
dedicated, has been nearly all provided
for, and about 20,000 francs have been
already received for the Congo mission.

The Rhenish missionaries in Balat
Dati recently celebrated the fiftieth
year of the establishment of their mis-
sion in Borneo. An old convert was
present, who had witnessed the work of
the mission from the beginning; and he
related his recollections of its opera-
tions, the founding and growth of its
schools, and the incident of his own
conversion, including the opposition of
his parents to his becoming a Christian.

At the instance of the Rhenish mis-
sionaries, the English authorities at
Wallfish Bay have made some regu-
lations intended to restrict the sale of
intoxicating liquors to the natives.
Sales are forbidden from six o'clock in
the evening till eight in the morning,
and on Sundays. A tax of 200 marks
a year is required of each dealer. No
liquor must be sold in glasses to natives,
nor in bottles without a special permit,
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offence, and 600 marks for the second;
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Ningpo, China, in which country he
has laboured faithfully for forty years
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has recently died. He was a labor-
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Dr. Lord was Miss Lucy Lyon, a
niece, and for a time an associate
teacher, of the founder of the Mt. Holy-
oke Seminary.

In order to prevent confusion in
reading of the New Hebrides Mission,
please remember that there are two
islands, Tongoa and Tangoa (p. Tongoa
and Tangoa, g. soft.) Tongoa is the
name of an island near the centre of
the group with which the friends of
the mission have long been familiar.
It is occupied by Rev. O. Michelson,
of the Presbyterian Church of Otago,
New Zealand, who was appointed there
nearly years ago. Tangoa, Mr. Anand's
new station, is a small island in the
North of the group lying very near to
Santo on its South side. It, too, will
soon become familiar as we follow the
work of our faithful missionaries.—
Mar. Presbyterian.

The Basic Missionary Society returns
for the year ending in June, 1887, an
income of 994,738 francs, and an ex-
penditure of 997,537 francs—or, in
either case, a little short of \$300,000.
It employed in its missions in India,
China, the Gold Coast and the Cam-
eroons, at 45 principal stations, 119
missionaries, 80 missionaries' wives,
and 3 single ladies; and it returns 19,
187 members, with 820 baptisms of
heathen, and an increase of 1,957;
with 7,436 pupils in the schools. The
Cameroons mission, however, recently
transferred to this Society from the
English Baptists, is not represented in
the number of members or of pupils.
It would add to the total in both items.

The Indian Witness says that the
Madras Presidency contains by far the
largest Christian population of all India,
the actual number of native Christians,
including Roman Catholics, amounting
to 700,000. This shows that out of
every 1,000 of the population 23 are
native Christians. But it is in educa-
tional matters that the native Christians
have shown most satisfactory progress.
According to the latest census return,
in the municipal towns, while the per-
centage of educated Hindu males is
36.30 and of Mohammedans 30, that
among the male native Christians is
53.67. The proportion of educated
females is equally striking, and largely
in favor of the native Christians. Tak-
ing the total population, male and
female, of the three creeds throughout
the Presidency, we find the averages to
be Hindus, 9.90 per cent., Moham-
medans 8.57, and Christians 16.53.