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HEAVIER THE CROSS.

HEAVIER the Cross, the nearer Heaven,
 No Cross without I no God within—
 Death, judgment, from the heart is driven,
 Amid the world's false glare and din
 Oh I happy he with all his loss,
 Whom God hath set beneath the Cross.

Heavier the Cross, the better Christian,
 This is the touchstone God applies
 How many a garden would be boasting,
 Unwet by tears from weeping eyes
 The gold by fire is purified,
 The Christian is by trouble tried.

Heavier the Cross, the stronger faith;
 The loaded palm strikes deeper root.
 The vine juice sweetly issueth
 When men have pressed the clustered fruit,
 And courage grows where dangers come,
 Like pearls beneath the salt sea foam.

Heavier the Cross, the heftier prayer;
 The bruised reeds most fragrant are;
 If sky and wind were always fair,
 The sailor would not watch the star;
 And David's psalms had ne'er been sung,
 If God his heart had never wrung.

Heavier the Cross, the more aspiring,
 From vales, we climb to mountain crest.
 The pilgrim of the desert tinge,
 Longs for the Canaan of his rest.
 The dove has here no rest in sight,
 And to the ark she wings her flight.

Heavier the Cross, the easier dying,
 Death is a friendlier face to see;
 To life's decay one lids defying,
 From life's distress one then is free,
 The cross sublimely lifts our faith,
 To him who triumphed over death.

Thou Crucified, the Cross I carry
 The longer, may I dearest be;
 And lest I faint while I ere I carry,
 Implant Thou such a heart in me,
 That faith, hope, love, may flourish there,
 Till for the Cross the Crown I wear.

—From the German.

WHY WE HONOUR PRESBYTERIANISM.

BY REV. DR. M. D. HODGE.

NOTHING is more foreign to my disposition and purpose than to draw invidious comparisons, or to make comments of any kind on the faith and forms of other churches. I desire only to suggest a few of the reasons why we regard our own as worthy of the warmest devotion of its sons. And the light of history has been invoked, that in that light we might more clearly trace the development of its life through ages of conflict and persecution, and that we might the better appreciate some of the characteristics which commend it to our reason and endear it to our hearts.

1. We honour it for the strict conformity of its outward organisation to what we understand to be the primitive model of the Church of the Apostles; the parity of its ministry; its representative form of government; the minister to labour in word and doctrine; the ruling elder to co-operate with him in all that pertains to its spiritual control; the deacons to have oversight of its temporal interests; each freely working in his own appropriate sphere, all acting in unison with reference to a common end, all assimilated by a common standard of doctrine and discipline, and compacted into a unity secured by a system of representative assemblies.

2. We honour it because of the spirituality of its services, and the simplicity of its forms of worship and mode of administering the Divine ordinances.

3. We honour it because of its boldness and fidelity in proclaiming and defending all the doctrines of God's Word—even those which have always been most uncongenial to the natural heart—doctrines which some suppress, which others qualify and which others repudiate.

4. We honour it because, in sharp contrast with those systems of faith which enchain and enfeeble the understanding by suppressing free inquiry and committing both thought and conscience to the keeping of spiritual guardians, the tendency of the Presbyterian system has been to encourage investigation, to vindicate the right of private judgment, and to stimulate and develop the intelligence of the people—the demonstration of which is to be found in the splendid literature it has created; in the contributions of its writers to mental, moral, and physical science, and above all to theology, the queen of all the sciences, so that, wherever our Church has been planted, its fruits have been seen in the school, the academy, the college and the university, the free press, the free Bible, the free pulpit and the free people.

5. We honour it because the intelligence of the people, quickened by Calvinistic training, has given rise to the demand for a thoroughly educated ministry, and though not numerically the strongest of denominations in the land, it contains the largest number of theological sem-

inaries, as well as being the most thorough and comprehensive in the course of study required.

6. We honour it because the moral influence of our Church in any community where it has been planted is above all proportion to its numbers. Its aspect toward fashionable amusements and popular vices may be provokingly stern and forbidding, but there is a force in its rebuke which is felt and acknowledged. Its spirit is always conservative; its influence ever on the side of law and order, and its example one of reverence for lawful authority. Wherever it entrenches itself in any community, it is a barrier against anarchy and misrule, standing equally ready to oppose violence, whether of the magistrate or the mob.

7. We honour it because of its generous and kindly bearing toward all other evangelical Churches. It does not deny the validity of their ordination or sacraments, even when it believes them to be irregular. It can unite cordially with other Christians in the promotion of genuine revivals; can invite them to the communion table, and sit down at theirs, labouring with them in every good word and work, and rejoicing in the success of all who are toiling to advance the cause of Christ in the world.

8. We honour our Church because of the noble stand it has always taken on behalf of civil and religious liberty. It would be strange indeed were it otherwise, for the history of Presbyterianism, as we have seen, has been the history of conflict with tyranny in the Church and State from the beginning. Some of us are the descendants of the men who at the foot of the heath-clad Grampians contended for Christ's crown and covenant, or who fought the dragoons of Claverhouse at Bothwell Bridge, or at the siege of Londonderry resisted to the death the army of King James. Those were the days when the Presbyterians of Scotland suffered extremities which no tongue can tell—from hunger, nakedness and banishment—compelled to hide themselves in damp caves and clefts of the rock, without shelter, fire, food or clothing, with none to pity or succour them; when fathers were hanged or shot for protecting their children, and children for defending their parents, and husbands for shielding the wives of their bosoms from the violence of the brutal troopers of the Royal army.

Others of us can trace our ancestry to the men who were compelled by Bourbon tyranny to flee from their once happy homes in the fertile plains of Languedoc, or the delightful valleys of the Loire, and who found an asylum on the high banks of the James in Virginia, or on the low lands of the Santee and Cooper Rivers in South Carolina.

There is among my own kindred the old family Bible, which their Huguenot ancestors carried first to Holland, and then to Virginia. Its covers are worn; its leaves are yellow and faded; they have often been wet with the soft spray of the sea and the salt tears of the sorrowing exiles; the names in the family register are growing dim; I trust they are bright in the Book of Life.

Then did the people of God suffer and bleed, both upon the field and the scaffold; yet while we read the annals of those days with indignation and bitter tears, we read them also with the most glowing gratitude and admiration at the recollection of the constancy and triumphant heroism of the men who chose to embrace the stake rather than refuse to embrace the cross. From the long night and storm of these persecutions there blazed forth the burning and shining lights of the world; but now, thank God, here in the goodly land which His providence prepared for them, the descendants of the Covenanters and Huguenot, and the noble martyrs of the North of Ireland, are found dwelling together, with none to molest them or make them afraid; and yet ready as ever, I trust, if need be, ready once more to brave and peril all for the testimony of Jesus and for the defence of the faith delivered to the saints.

THE SIN OF SCHISM.

It is to be hoped that Canon Wilberforce, of Southampton, England, expresses the sentiment of many in the Established Church of England, in his recent utterance on Schism from which devout Episcopalians regularly pray "Good Lord deliver us." If the Lord Christ (says the Canon) were to morrow visibly to return and call to Himself His Church, His Body, is there any one in his senses who believe that in this country it would be only the members of the Church of England that He would call; would it not be that great multitude which no man can number, of all nations, and kindreds, and people, and tongue, and sects, and eras, who are united by faith to the Saviour? And if this would be true in the event of the Archangel's trumpet sounding to morrow, it must be true to-day while he tarries, and in not recognising it, and in considering many of His own to be outside the pale of His Body because they walk not with us, while they cast out devils in His Name, it is we who are guilty of the sin of Schism and not they. Is it not certain that hundreds of those who are amongst the most illustrious for learning, piety and devotedness, and manifestly in Christ by faith, have been and are in Dissenting communities? Do we deny that they are in Christ? If we do, how do we account for the manifold fruits of the Spirit which they exhibit? I am con-

strained to believe that there is a bond of spiritual union which far overreaches and transcends the boundaries of the Church of England, and that thousands who are descended from those who, in days gone by, conscientiously separated from the Church of England, though they are not in communion externally with us, are yet built into that spiritual fabric of which Christ is the chief corner-stone, which is the Holy Catholic Church, and cannot therefore be stigmatised as schismatics. "What, then, is schism? Schism, true schism, Godward, is the severance of the soul's trust in Christ; he therefore is a schismatic who cuts himself off from Christ. Manward it is the want of soul love between members of the same external body, and also the absence of charity between spiritual members of the one Body of Christ even though not in the same external community. When we pray in the Church of England Litany against schism, we are obviously referring not to Dissenters, but to the separating cankers of our own Church, to the malicious religious partisanship so common amongst ourselves, our being divided up into parties, factions (Gal. v. 20), under party names, with representative newspapers ever stirring up internecine warfare by reviling each other and heaping contempt upon each others' beliefs. This is "schism in the body"; this is wounding to the heart of Christ."

Mission Work.

OUR WORK IN INDIA.

REPORT OF MISS MINNIE STOCKBRIDGE.

The Pension poora village school was opened for girls in April, 1885, but in addition a few quiet, respectable boys attend. I allowed this because the village is not a large one, and the children all know each other, indeed, nearly all are related in some way, as the parents are mostly all Government pensioners, and on this account are not so bigoted in reference to boys and girls being mixed. Six married women, who have families, also attend, and are progressing in their studies; four are learning to read and write, and one is learning needle-work only. The children average twenty-five, with thirty on the roll. Some of them have made great progress. For instance, three girls are in the second standard, and four boys and two girls will be raised to this standard next month; none of these knew their alphabet eight months ago. Another little girl, who was transferred from my sister's school, is in the third standard. I had a class of boys learning English, but two left, though I expect one will return next month. It is wonderful that they get on in their studies as well as they do, considering there are so many native holidays, at which times they do not seem to be able to set their minds to anything. Zenana work is also carried on in the villages. I have from six to ten hearers in three homes, and from four to five in three other homes. I am always welcomed, and am asked to come again. Many ask questions, and listen attentively, but the fear of man is a great stumbling-block. They do not seem to think of what is right, but only of what their caste people will say. We can only show them the way, and plead with them to accept Christ as their Saviour. The women are very fond of the Hindostani hymns we sing, and nearly always join with us. They generally remember a few lines of some favourite hymn, and ask us to sing it again for them. More visiting might be done, but the time is so short, as school teaching takes more than half my time. I have one native teacher; she is not a Christian, but is a hopeful case; she reads the Bible, and has given up many Hindu customs, but has not accepted the Saviour. The Sabbath school, which was commenced in January, 1885, is very well attended; from thirty-five to forty are present every Sabbath. Most of the children remember the lesson, and can answer questions respecting it on the following Sabbath. I have from time to time given simple medicines to the people of the village round about, for which they are very grateful. I am indebted to Mr. Higgs, Railway Medical Officer, for his great kindness in having given me his assistance in cases I have not been able to understand. I have to acknowledge with many thanks the receipt of Rs. 24, sent by the Young Ladies' Missionary Society, through Mrs. Scott, the principal of Woodstock School Mussoorie. I have also received by voluntary subscriptions from the children of my school, Rs. 8.

REPORT OF MISS A. STOCKBRIDGE.

Our work in the bazaar school during this last year has been progressing slowly. We had a very trying time during the cholera outbreak. Many families left the station and never returned, which consequently emptied our school for a short time. We were enabled, however, to get others to come. The children learn arithmetic, geography, and to read and write in their own language. We also teach them sewing and fancy work. Our average attendance during the year 1885 was twenty-eight, with upwards of forty-two names on the roll. I have two teachers, Lakshimibai and Hannabai. Lakshimibai, who has been in the mission for several years, is a great

help to me. The Rev. Mr. Builder has very kindly hired a more commodious building for a school room, and we expect, through this, that our attendance will rise very considerably. Already we have been able to get four Parsee children, and it is encouraging to state that one family pays a monthly fee of rupees five. In addition to my school work I visit twenty-seven homes. It is impossible to respond to all the calls we receive, as the school takes up so much time. As soon as we get other teachers, I expect to be able to visit more. As my sister has no Christian helpers, I take a class in her Sunday school at Pensionpura. This work is encouraging, and we are looking forward for a rich blessing upon our labours."

ONE hundred and sixty-four foreign missionaries have gone forth from Union Seminary during the past fifty years.

A YOUNG man from the birth place of the Apostle Paul is now a student in the Union Theological Seminary, New York. He purposes returning to his native land after graduating.

TOLERATION.—After two refusals the Austrian Government has at last sanctioned a constitution for a Y. M. C. A. in Prague, with liberty to open branches anywhere in Bohemia that ten members can be enrolled.

A YOUNG layman, an earl's son and an accomplished Oriental scholar, proposes to establish a mission at his own expense among Mohammedans in Arabia, and to be the director of it in person. He is an elder in the Free Church of Scotland.

MEDICAL MISSIONS.—The growing importance of Medical Mission work is seen by recent announcements from India and China. At Canton over 12,000 out patients and 700 in-patients were treated last year, and about 800 surgical operations were performed. At Chamba, in India, 8,000 new patients are treated annually, and 500 operations performed.

MISSIONS TO THE CHINESE IN AMERICA.—The most recent statistics of the work of the Presbyterian Church (U. S. North) for the Chinese who have come to sojourn in their land, give four ordained missionaries and three lady teachers as the entire staff. To these may be added six native helpers. And the figures for last year's work are 58 communicants added on profession of faith, 420 scholars in the S. S.; and 873 in the day and night schools, where religious as well as secular instruction is given. This work goes steadily and hopefully on in the face of shameful opposition, and even open outrage, as is apparent from the fact that converts and their contributions are nearly double what they were last year. The last report from San Francisco says, that "the congregations were never larger, never more attentive and interested." Why does our Church do nothing for the Chinese in Canada?

SHALL WE GO FORWARD?—Our Lord's word is "Go ye into all the world," and there is still much of the world in heathen darkness. In the New Hebrides there are large islands with many thousands of heathen cannibals on them who have never even seen a missionary and the cry of their need is coming over to us continually. In India our missionaries have separated, as the staff has enlarged and the work extended, and are now occupying two additional large centres of population, Rutlam and Neemuch. We are just beginning to realize how large our work is in that part of the great field. The work in Formosa must be sustained if the full advantage of great successes there is to be reaped. Trinidad and Demarara are but specks on the world's map, but there are thousands on thousands of souls on these isles of the sea perishing for lack of knowledge. And all over our own great N. W. Territories are bands of semi-savage heathen Indians whom we are bound by the law of honour and the love of country, as well as by the command of Christ, to disciple. Christianity is the highest type of civilization. Christians make the best of citizens, and our Indians must be citizens some day. The Foreign Mission Committee looking out over all these fields, is asking the Church "shall we go forward?" Forward we must go if we are to hold what has already been gained. Forward we must go if we are to win in the battle with the powers of darkness which we have begun. There is no such thing as standing still in Foreign Mission work. Advance or retreat is the alternative. Shall there even be a question as to which is the choice of our Church? Twenty per cent. advance on the contributions of last year will sustain the advances all along the line already planned and pledged. And what does that mean? An average of one dollar per family over the whole Church, an average that is within easy reach of the poorest family in the Church. The committee is asking itself, and asking the Church, "Shall we go forward, in God's name, in this great work?" Let the contributions as they flow into the treasury give no doubtful answer.