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NOT AS I WILL.

Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness creeps as I grope,
Afrail to fear, afraid to hope;
Yet this one thing I learn to know,
Each day more surely as I go,
That doors are opened, ways are made
Burdened are lifted, or are laid,
By some great law unseen and still
Unfathomed purpose to fulfil,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter, gain too late,
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know,
Each day more surely as I go,
That I am glad the good and still
By changeless laws are ordered still,
"Not as I will."

"Not as I will"—the sound grows sweet
Each time my lips the words repeat.
"Not as I will"—the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfil—
"Not as I will."
—Mrs. Helen Hunt Jackson.

WITH what a curse, almost of execration, you name those who have so swindled away the money of the public in their places of trust, by which widows and orphans have been deprived of their livelihood. That is a wholesome execration, but beware lest, in passing such judgment on these defaulters, you are passing judgment on yourselves; for what better are we if, in the most valuable of all things, we seek to keep the gospel to ourselves?—*W. M. Taylor, D.D.*

JOHN GORDON was a Scotch "Laird," who gave himself to Christ and then to a life-service of Christ. "I never saw such a man as John Gordon," said Brownlow North; "if there's any bit of work that none of us like to do, there he is to do it." The following were his marks of a scriptural church:—"1. Office bearers chosen by the people (Acts i, 13-23; vi, 5, 6). 2. Bishops and elders identical (Titus i, 5-7; 1 Peter v, 1-3). 3. Plurality and equality of elders in church government (Acts xiv, 23; xx, 17-28). 4. Ordination by presbytery (1 Tim. iv, 14; Acts xiii, 26). 5. Appeal to the Assembly of elders (Acts xv, 2-6). 6. Christ the only Head of the Church (Eph. i, 20-23; v, 23; Col. i, 18)."

BEFORE you go to church next Sabbath go into the fields and fence-rows and margins of the woods, into the ravines and fallow lands. Gather upon your coat or dress a coating of the dead burdocks, of the huckle-burs, of the Spanish needles, of the beggar-lice, of the sand-hooks. When they are well hooked in your hair and beard and stockings and skin—then go to church. Your body will then have the same presentable appearance for the house of the Lord that a mind and soul has who has waded all morning through a Sunday paper. You will have the decided advantage, however, of having the burs on the outside, while the Sunday paper reader will have them immovably fixed upon the soul, where they exclude all the sweet influences of the house of prayer.

Spoil a crystal once, and you spoil it once for all. The flaw in a diamond may be hidden beneath the clustered gold of the setting, or it may be cut away by the art of the jeweller; but no art of the jeweller can restore a fractured diamond to its original integrity of beauty. Is it so with the infinitely more precious jewel of the human soul? Not so, for here the supernatural rises, as ever, superior to the natural. The mis-spent years—the former child-like innocence and trust—are they lost forever? In a sense, Yes; in a sense, No. To every trustful follower of Jesus, God's promise is: "I will give thee back the years which the locusts have eaten"; and the whole New Testament looks forward to a time when every soul which is redeemed by the blood of Jesus shall show again the perfect image of God which was lost in Adam.

- THE MINISTER'S POOR WAGES.—Example 1. Three hundred dollars per year without parsonage.
2. Five hundred dollars per year by a church occupying a sanctuary costing over \$20,000 and no parsonage.
3. Attending funerals in families not belonging to the congregation, with no claim upon the services of the minister, who rides six or seven miles, perhaps in a storm; then goes to the cemetery, spending the greater part of the day, and with nothing to eat, and receives not one cent for services, nor even the thanks of the bereaved who sent for him.
4. Supplying pulpits for congregations that pay their pastor \$2,000 or \$3,000 per annum, and receiving \$10 because one service only is

required, one being dispensed with, when the supply is at considerable expense in getting to the church, and spends the best part of three days in filling the engagement, and is prepared for both services, and knows not what he will receive until the services have all been rendered.

5. Travelling over 100 miles to reach the pulpit to be supplied; met by the elder at the depot, who takes him to see a sick person, preaches preparatory sermon at night, administers the communion, the next morning, baptizes a child in the afternoon, preaches in the evening. For which \$10 is put into his hand as a remuneration, and by a congregation having a fine church, a beautiful lecture room, and a magnificent parsonage.

These five examples are actual occurrences, and known to 500 ministers and more.—*Christian Intelligencer.*

THE pastor of St. Mark's Presbyterian church, Montreal, wishing to utilize all the talent in his church in the Lord's service, has prepared the following card, a copy of which he has addressed to every person in his church:—

ST. MARK'S CHURCH.

My Dear.....
Jesus is saying to YOU, "Go ye also into the vineyard"—that is, wherever there is work to do for Him (Matt. xx, 6, 7).
It would be terrible if one soul were lost because you stood "idle." It would be an endless joy to you if one were saved as a result of your efforts.

Believing that you are anxious to do something for Him, I ask you, in His name, if you will take up any of the following fields of usefulness:

1. Visiting the sick.
2. Visiting church members who neglect ordinances.
3. Bringing neighbours and strangers to church.
4. Speak to any stranger who may come to church.
5. Teach in the Sabbath School.
6. Attend the minister's Bible-class.
7. Distribute tracts to your neighbours.
8. Regularly attend the week-night service.
9. Sing in the choir.
10. Collect for the mission.
11. Subscribe monthly to the mission.
12. Will you take part in the week-night service? Please put a cross (x) after any of the above fields which you will engage to work in. Sign your name,..... and return card at once to me.

Yours in Christ, JOHN NICHOLS.

"BEATING UP THAT WAY."

It was the last Sunday but one in the Academy, and it was a day of rain and storm. There were few ladies present; but there was a large company of men. Seated in the front row, among others, were three men who paid closest attention to the sermon all the way through. Toward the close of our address we were impelled to make a direct appeal to one of these three men—the one who seemed the most interested. So turning to him we said:

"Young man, are you a Christian?"
"Almost before we had the words out of our mouth, he sprang to his feet, answering in a clear, full voice:
"Yes, thank God, I am, and have been for the last thirteen months."
"Are you a sailor?" we asked, for there was something about him that suggested his calling.
"Yes," was the response, "and this," pointing to one of the men by his side, "is my first officer, and I am second officer of our ship."
"Is your first officer a Christian too?"
"O yes, thank God, he is for Christ."
Then, pointing to the man on the other side, we said:

"And how about your other shipmate who is sitting by you, is he a Christian too?"
"No, not yet, but I think he is beating up that way."
All this was very dramatic, and, as it was purely spontaneous, the effect was thrilling in the extreme. The prompt response of the young man, the quaint language of the sea, and the naturalness and earnestness of the man, all tended to electrify the audience. Our next impulse was to appeal to the man who, in the language of the sailor, was "beating up that way," so we said:

"Come, shipmate, why not drop your anchor and come to rest in the harbour of peace right here by accepting Christ?"
At this the sailor man, with eyes full of tears, shook his head and said:

"I am in a fog."
We are glad to report that at the after-meeting he saw the way and came into peace through the Lord Jesus Christ. But we were greatly struck with the expression of the second officer when he said of the mate: "He is beating up that way." Anyone who knows anything about sailor language knows that "beating" is the process of sailing a ship against the wind. How many souls are beating up to port? It is needless labour, however; the sinner needs only to take Jesus on board, and immediately he will be at the land.—*Words and Weapons.*

Mission Work.

THE late triumph of the British forces will open Upper Burma, with its 4,000,000 people, not only to Western trade, but to the free entrance of the gospel. The Baptist missionaries with the Bible which they have translated, a Christian literature, and earnest native Christian catechists and helpers, will be ready at once to begin their labors.

THE WAY TO HAVE MORE.—Those who are continually crying out "convert the home heathen before you send away any more missionaries," and there are many who stupidly or thoughtlessly take up the cry, are well answered by a remark of a Unitarian lawyer long ago. When the incorporation of the American Board was objected to on the ground "that we did not have religion enough ourselves to justify us in sending any of it away," Mr. White replied, "Religion is one of these commodities of which the more you export, the more you will have at home."

THE ancient Hindoo faith has met with a severe shock. It is an article of faith with the Hindoos that the sacred city of Benares cannot be shaken by an earthquake, because it does not rest upon the earth at all, but upon the back of a tortoise. The earthquake which recently visited Hindostan gave Benares a good shaking up, and many rickety buildings came tumbling to the ground. Thereupon the Mohammedans laughed and the Hindoos were wroth, as the learned Brahmins openly derided the notion that the city could be disturbed. Hindooism itself has received a telling blow.

MONTHLY MISSIONARY MEETINGS.—THE annual missionary meeting is slowly being superseded, or better, supplemented, by the worthy missionary prayer-meeting. The Rev. A. T. Pierson, who has given much attention to the subject for many years, and who is a recognized leader in modern mission thought and literature, concludes a recent article on the conduct of "the monthly concert," with the following rousing paragraph: "The main dependence is prayer. We cannot rest on mere machinery. Get the very best appliances; but go to the meeting yourself, suffused with a spirit of missions, which is the only adequate preparation. Facts are fuel, but not fire; they must be kindled by the Spirit; then we have a zeal according to knowledge."

FRIENDS' FOREIGN MISSIONS.—No body of Christians work more quietly or more effectively than the Quakers. Outside of the denomination, not many have heard of the Friends' Foreign Mission Association, and yet perhaps there is no more efficient organization which has for its object the conversion of the heathen. In connection with this association these good people have agencies at work in India, China and Madagascar. In the last named place the Friends have always taken a deep and lively interest, and their labors have been singularly successful. In that section of Madagascar for which they have held themselves responsible it is calculated that they have a larger following than they have in the whole United Kingdom. They have numerous churches and schools, and both are extensively patronized. The schools are carefully managed, as they are very properly regarded as the hope of that Church. The annual subscription to this society has reached this last year the sum of \$20,000. The complaint is made that for the work in hand this sum is not enough. It is necessary also to occupy new ground.—*Christian at Work.*

A HARD QUESTION.—The Rev. C. Lewis, of Bellary, India, was recently catechized by a young Brahman as follows:—"Do the Christian people of England, really believe that it would be a good thing for the people of India to become Christians?" "Why, yes, to be sure they do," he replied. "What I mean is," continued the Brahman "do they in their hearts believe that the Hindoos would be better and happier if they were converted to Christianity?" "Certainly they do," said Mr. Lewis. "Why then do they act in such a strange way? Why do they send so few to teach their religion? When there are vacancies in the Civil Service, there are numerous applicants at once; when there is a military expedition, a hundred officers volunteer for it; in commercial enterprises, also, you are full of activity and always have a strong staff. But it is different with your religion. I see one missionary with his wife here, and 150 miles away is another and 100 miles in another direction is a third. How can the Christians of England expect to convert the people of India from their hoary faith with so little effort on their part?" "Why do we in Canada send so few? Because the necessary funds are not forthcoming. But why not? Because Christian people think more of themselves than of Christ. The way we saw it put lately helps to explain the deficiency in the Lord's treasury. "Five dollars for a season ticket at the roller rink, and fifty cents annual contribution to foreign missions." Ten times more for self than for souls.

Woman's Work.

For the Presbyterian Review.

THE CANADIAN LETTER MISSION.

IN reply to a "lady writing from G——," we may remark that the sample of ornamental paper sent is pretty and tasteful. The paper itself is good, and the plan of linking the sheets together with a bright-coloured ribbon adds to the appearance of the letter. The Easter letter for adults, also the one prepared for children, is somewhat lengthy, and in the preparation of future letters, special attention must be paid to this point. All letters should come within the compass of a sheet of note paper, largest size.

A lady from St. E—— asks if a large sheet of letter paper should be used, or smaller single sheets. Single sheets are best, and these can be connected with a bow of narrow ribbon. A text printed at the top will in many instances arrest the attention and be remembered long after the contents of the letter itself are forgotten. The accompanying beautiful letter is for the sick in our hospitals; 200 copies of this can be used. Thanks to all the kind Christian workers who have undertaken to copy letters. We would like all copies sent in, a fortnight previous to Easter.

AN EASTER LETTER.

Lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come.—*Song of Solomon ii, 11, 12.*

DEAR FRIEND,—I have chosen an Easter text whose beautiful imagery speaks of a sunnier climate than ours, where winter's severity is "rain" instead of frost and snow, and where, instead of our long weeks of gradual change, the showers cease and immediately is heard the voice of birds, and as if by magic the vales are clothed with verdure. But though the season's opening is less vivid with us, Easter and spring-time mean here as there an awakening from sleep.

Buds are now appearing on leafless boughs, the softened ground is becoming lovely again, and the loosened streams are singing the old murmuring summer song. But yonder is a tree which last year, was scorched by lightning. Its branches are scathed and dry. Here is a rose-bush which all my care could not save from blight in autumn. The tree and the rose-bush only cumber the ground, for on them we need never look for either leaf or flower. They are dead, and death will not break forth into life and bloom, be the sun never so radiant. Nature knows nothing of a life that springs from death. Things that die perish. No single instance of a revival from death is known to the most careful and patient searcher into the mysteries of God's works.

And all that silent landscape, snow-draped and still through wintry months, was it then only sleeping? The blasted tree was not more barren than its comrades which now break forth into sweetness. Yes, only sleeping, a sleep of transition. By the seed in the ground which pre-figured our own glad resurrection, we are taught that until it first perished it could not spring into new being. Yes, its perishable part perished, but its life never. From dead seed no life can come. There has been no moment in the life of that plant from seed-time to harvest when one might say in fullest sense "it is dead." "Not dead, but sleeping." This is true alike of the grain in the ground and of "them who sleep in Jesus." So true it is that "Jesus Christ hath abolished death."

"Christ is risen." "Death hath no more dominion over Him." He is "the first fruits of them that slept," and while He ever liveth we will declare that there is no more death. This is the truth that He brought to light. Knowing this, are we not delivered from that fear of death which is bondage to the spirit? "Christ is risen," and for us also

"In the hereafter angels may roll the stone from the grave away."

Before I close my Easter letter, may I give to my unknown friends a better sentence of faith and consolation than I can frame, hoping that with these resurrection texts it will abide in the memory, "a joy forever":—

"And when the Cross, that Star with shorn rays, touched with the beams of an Easter morning sun, is once more clothed with radiance, how shall our hopes, buried with our Jesus, together with our Jesus rise again!"

THE Methodist Woman's Missionary Society in India, having collected nearly \$35,000 for the purpose, have started a newspaper designed especially for zenana ladies. It is issued fortnightly from their press at Lucknow in the Urdu and Hindi languages, and it is proposed to start a similar paper in Calcutta in the Bengali language.

SIR RIVERS THOMPSON, Lieutenant Governor of Bengal, was obliged some time ago to seek a change in Ceylon on account of the state of his health. Every one admits that he is the best lieutenant-governor they have had in India in any province for a long time. He is an eminently Christian man and is chairman of the Bible Society. Would that India had more civilians of the same noble type!