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For the PRESBYTERIAN REVIEW

THE PREACHER'S WARNING.

BY JOHN IMRIE.

REMEMBER, O youth! in thy early prime,
The God of thy fathers in olden time;
The Creator of heaven, and earth, and spheres,
With whom one day is as a thousand years;
While the years of man are as early grass,
To day in health, but to-morrow doth pass
In its usual course of decay away,
To mingle again with its mother—clay!

Ere the evil days come and years draw nigh,
When pleasure and hope give way to a sigh;
And the eye whose lustre was clear and bright,
Gives forth but a dim and uncertain light;
And the step, once firm and lithe in the dance,
Is crippled, and weak, and slow to advance;
Oh! young man, beware, and remember now
Thy Creator—God, and thy father's vow!

Let faith and prayer like daily incense rise
To God above, beyond the starry skies;
Seek wisdom from on high as daily food,
Let not thy left hand mar thy right hand's good;
But grow in grace, and in the knowledge rare
Which maketh rich, and Christ's atonement share;
Then shall thy path be as the rising sun,
And God at last shall say—*Well done, well done!*

TORONTO.

For the PRESBYTERIAN REVIEW

THE PATENT BIBLE.

BY DIAKONOS.

ABOUT the beginning of the century, a waggish Scotchman, on going into a general store and being told that they sold everything there, asked if they had a copy of the Bible revised and corrected by the author. So witty was his question considered that, notwithstanding its wickedness, it has been handed down as one of the funniest things a Scotchman had been known to say up to that time. But such has been the advance of civilization during this 19th century, and so great have been the improvements made on both the wit and wickedness of past times, that you can go into any book-store in the Province of Ontario now and ask in sober earnest far funnier questions than the wittiest Irishman of fifty years ago was ever known to ask. Your questions may be: "Have you any copies of the Word of God revised and corrected by the Education Department, so as to be fit to be read in public schools?" "Have you anything in the shape of a Bible that will not offend the prejudices of a sceptic, an infidel, or anybody else?" "Have you a copy of the sacred Scriptures so ingeniously altered and adjusted as to suit the views of both Protestants and Roman Catholics, and all other antagonistic classes?" "You have editions of the works of Burns and Byron with the objectionable parts left out—have you similar copies of the writings of Moses and the Apostle Paul?" "Have you an expurgated edition of the Holy Bible?" "Have you, in book form, any selections from the Old and New Testaments fit for a woman to read?" And before you have finished your first sentence the ready clerk will whip down a book from his shelves and say, "Here it is, the very thing you want, 'Scripture Readings for High and Public Schools, Authorized by the Education Department'; or, to be more explicit he will turn to the title page and read, 'Scripture Readings for use in the Public and High Schools of Ontario, patented by the Minister of Education, in the Office of the Minister of Agriculture, Toronto. Printed for the Education Department, 1885.'" Then, by way of further commendation, the salesman will call your attention to the preface, where it is stated that the volume "has been carefully revised by representatives of all the leading religious denominations," and will probably add in an undertone that it was not thought necessary to send a copy to the Pope for his approval, but the Archbishop has examined it and pronounced it all right. Reading further on in the preface you will learn that with this expurgated Bible in his hand a teacher can avoid "giving a sectarian bias to the instruction imparted," and can give proper attention to the "moral training" of the pupils.

If you still hesitate to purchase, the clever clerk will turn to the table of contents and show you that the book is perfectly pure and harmless. "See, Part I. is simply 'Historical.' Part II. is 'Devotional, Didactic, Prophetic, Moral,' perfectly moral, you see. Part III. contains 'The Gospels,' or as much of them as is necessary. Part IV. 'The Acts of the Apostles,' not all the acts, of course, but as many of them as were found suitable. Part V. 'Selections from the Epistles.'" You proceed to examine to see if the passages are all given verbatim; you try to turn to Deuteronomy vi., 6, to know if that passage has been amended so as to read, "And some of these words which I command thee this day shall be in thine heart, and thou shalt teach *thine own selection* of them diligently unto thy

children." But you observe that there are no books nor chapters mentioned, so that you are quite lost in searching for the passage. "You see," says the intelligent vendor of the volume, "it is not intended that the book shall be compared with the old edition of the Bible; people might be curious to see what had been left out, and the very idea is to keep the minds of people, and particularly the young, off some of the omitted passages. As for that Book of Deuteronomy, you know there two opinions about it, anyway." Meanwhile you remember that there is one passage you know where to find—the closing words of Revelation: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book," etc. But as you turn to the end of the volume and look for these words, the interested shop-clerk bids you notice that the passage you are in search of occurs at the 19th verse of the last chapter of Revelation, while the "representatives of all the religious denominations" concluded that it was better that the volume should end with the 14th verse. "You see—that Book of Revelation—well—you understand?"

It must be confessed that this carefully revised volume will be of but little practical value even to the patentee and printers of it, for at the present rapid rate of progress in wit, etc., its contents will soon become obsolete. But in coming years it will be of considerable interest as a literary curiosity. The few copies of it that may survive will be of some value also as historic relics, by means of which future generations will learn what sort of people lived before them, and will be able to trace the influences by which infidelity was made to flourish in the last years of the 19th century.

What a remarkable advance has already been made upon old ideas regarding the Bible, since the Education Department took the moral and spiritual as well as the mental training of our children under its care! But a few years ago it was thought that passages of Scripture that are now seen to be objectionable were possessed of a kind of virtue that was essential to the formation of sterling qualities in the growing child. But recently the most advanced opinion was that the Bible should be read as a whole; that he who confines his reading to particular parts of it will become narrow in his views, and be in danger of moral starvation for lack of a sufficient quantity and variety of moral food; that in spiritual as in natural sustenance, while the purely nutritious matter might be condensed into very little bulk, yet the substance that is not directly-nutritious must be taken along with the nutriment if one would enjoy vigorous health; and especially that if one would receive the full benefit to be derived from the essential elements of truth which the Bible contains, he must take these elements not alone, but together with the other ingredients with which by Divine appointment they have been so skillfully commingled. These were the old-fashioned notions which prevailed only a few years ago, before the school-master went abroad beyond his wonted sphere, and in the form of an Education Department, issued a patent Bible.

Had this patent production been issued a century or two ago, our Bible-loving forefathers would have imperatively demanded the recall of every copy of it, and gathering them all together, as an heap of blasphemy, would have solemnly consigned them to the flames. But we are not the rebellious race our fathers were.

For the PRESBYTERIAN REVIEW.

ARE YOU SURE?

ARE you sure that you will live to see the dawn of another day? "Boast not thyself of to-morrow."

Are you sure you will go to heaven when you die? and if so, can you give a Scriptural reason for being so? Does your life give evidence that your feeling sure is well founded, and not presumption? Are you sure that you are, by the guidance of the Holy Spirit, taking the road which leads to present and future happiness—the way of faith in Christ your Saviour, a faith which works by love? Are you sure you are not deceived by a name to live while you are spiritually dead? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Are you sure you are not injuring the cause of God in your family, and in public by an inconsistent walk? Are you sure you are training up your children in the way they should go, and by your example recommending religion to them? "I will walk within my house with a perfect heart."

Are you sure your temper is mild and affectionate; that you are of a forgiving spirit and heavenly in conversation, so that others may take knowledge of you that you have been with Jesus? Are you sure you never unnecessarily speak of the faults of others when absent? and if you reprove for faults, are you sure that it is in meekness and love? "If any man among you seem to be religious, and brideth not his tongue but deceiveth his own self, that man's religion is vain."

Are you sure you read the Holy Scriptures daily, and search them, and try to retain and practice what you read? "Keep therefore the

words of this covenant and do them, that ye may prosper in all that ye do."

Are you sure, when you pray, that you are in earnest, fervent, believing, importunate? or are you cold, lifeless, and formal? "The effectual fervent prayer of a righteous man availeth much."

Are you sure you make no vain excuses for not attending the house of God on the Lord's day? Will the excuses you make now be accepted in the day of judgment? "For a day in thy courts is better than a thousand." "The Lord loveth the gates of Zion, more than all the dwellings of Jacob."

Are you sure that you spend nothing in gaudy dress, unnecessary ornaments, expensive food, or vain amusements, which might be better expended in relieving the poor, sending the gospel to the neglected at home, or the heathen abroad; distributing tracts, leaflets, or in some work of beneficence? "To do good and to communicate forget not; for with such sacrifices God is well pleased."

Are you sure that you are not putting off repentance? Beware, for you may die suddenly, be deprived of reason, or given up to hardness of heart! "My Spirit shall not always strive with man."

Are you sure that you are born again of the Holy Spirit, and are believing in Jesus as your Saviour? Christ said, "Ye must be born again," and "He that believeth on the Son hath everlasting life."

Friend, ponder these questions, and answer them as in the presence of God; and may the Lord bless them to your soul.

[The above may be obtained in leaflet form from the Presbyterian News Co., Toronto.]

Mission Work.

SUMMARY OF A SERMON

DELIVERED BY THE RETIRING MODERATOR, REV. JAS. ROBERTSON, SUPT. MISSIONS N.W.T., AT THE SYNOD OF MANITOBA.

AFTER reference to the missionary character of the synod, Mr. Robertson discussed the future of the Indian, contending that none of the many suggestions made afford a solution of the problem. At the outset several questions meet us—Can the Indian be civilized? Can he be made to support himself? Can he be made loyal? These questions must all be answered in the affirmative. Difficulties may arise from bringing the highest civilization and the lowest barbarism face to face suddenly. It may be difficult for the Indian to become the Canadian. But that he is an apt pupil is beyond doubt. The success of the Roman Catholic, Anglican and Methodist missions in the north is the best proof that the Gospel is the power of God to the salvation of the Indian. The history of the missions of our own church is also instructive. Thirteen years ago the Rev. G. Flett began to preach to the Riding Mountain Indians. They were pagans in religion and savages in their mode of life. To-day there are only two or three families at Okanase that are not Christian, and the people generally have adopted the habits of civilization. The spirit shown by the Christian Indians during the last rebellion is the best evidence of the effect of Christianity in making them loyal. He would not attempt to outline a policy, but a few things are plain. The commissioner should be appointed for life, and his accumulated experience would be of increasing value. His subordinates should be selected for their competence and character, and not because of their politics or political services. These men should be liberally remunerated, be obliged to have their families with them, and so civilize the Indians by the example of good Christian homes. Men of spotted reputation should never be employed or retained. The census reveals the fact that there are about 30,000 south of the North Saskatchewan, west of Manitoba, and of these nearly 8,000 are still pagan. It is not creditable that the spiritual wants of these people should be so long neglected. According to the reports received by the last General Assembly, the F. M. C. of our church spent between \$60,000 and \$70,000 on free mission work, and of this sum only \$6,000 in cash on Indian missions, and a considerable percentage of this sum was for building. The claims of the new settlers on our Church arise from various considerations. No Church has laboured as extensively, and certainly none more successfully, than our own. At present services are held at over 350 points within the bounds of the synod. Four years ago the number was 129. The number of labourers engaged in our synod exclusive of the pastors of self-sustaining congregations is 102. Of these 47 are ordained, 47 are students and 7 are catechists. There is not a single point of any importance between Lake Superior and Calgary that is without a missionary.

The growth of the work of the Church during the past four years is encouraging.

Congregation and mission stations.....	1882	1886
Families.....	129	351
Communicants.....	2027	5119
Sabbath Schools.....	1355	4769
S. S. attendance.....	15	145
Churches.....	619	5727
Missions.....	18	89
	3	30

To overtake this work men are needed, and men of the right spirit and fibre. Without the spirit of entire consecration it is useless to enter upon the Christian work here. We need men of piety—for the religious temperature is low—of scholarship—for the people are intelligent and well read—of endurance, for the work is hard—of common sense, for a minister must be a missionary, session and board of management, all in one. Owing to the demand in the east and the superior advantages that are offered, we must depend largely on Manitoba College to meet the growing demand of our field. A hearty and generous support the college deserves. We need means. Hitherto the Church in Ontario has responded liberally to all appeals made for the prosecution of missionary work. Year by year the amount has been larger, and the Assembly's committee have endeavoured to meet our wants. We have a claim on Ontario. Her people are coming to us. She should follow her children to their new homes with the gospel that has made herself prosperous and contented. Our Church in Britain should aid. Hitherto the amounts received had been small. The liberal donation of the U. P. Hall, Edinburgh, we hope, marks a brighter era. To send her children here and make no provision for them savours too much of Spartan. It would be a pity if Scottish piety should find here its grave.

OPIMUM REFUGES IN CHINA.—The missionaries in China are opening homes, where the patient stays for twenty or more days. He is encouraged in times of depression, taught to pray to God for strength, and the gospel is faithfully preached to him in daily conversation. After the first few days of pain most patients are well enough to attend to such things and are glad to have something to occupy their minds and make them forget the craving. It is not unreasonable to believe that a fair proportion are converted. But even if not, the patient learns to respect the man who helped him in his time of need, and in his native place his influence would be upon the missionary's side.—*The Christian Leader.*

AFRICA.—The following testimony from the Rev. John MacKenzie, late H.M. Commissioner in Bechuanaland; will, perhaps, help to correct some of the absurd ideas current about the blacks belonging to a lower order of creation than the whites:—"It is sometimes said, that the field is not a hopeful one, because some of the natives are hardly human. He had mingled with every class of them, even with the bushmen; he had slept by their camp-fires, and studied their habits, and he could bear testimony that there was no tribe of which it could be said they were not human beings. Tried by an intellectual test, Africans could hold their own. Dr. Livingstone had taken some youths to Iqdia, and placed them in the public schools of Bombay, and had proved this fact. Mr. MacKenzie showed by personal reminiscences how Africans could be self-denying, loving, brave, and noble, and expressed his conviction that missionary work in Africa had a great future before it.

SOUTHERN ASSEMBLY.

The Southern Presbyterian Assembly met in Augusta, May 20th. The opening sermon was preached by Dr. H. R. Raymond, of Alabama, on the subject "Orthodoxy." After an animated contest Rev. J. H. Bryson, of Alabama, was elected Moderator. The opening sermon and the contest for the moderator's chair had evidently in view the decision of a question which has agitated the Southern Church for some years. This is none other than the attitude of the Church to the theory of Evolution, which as has already been noticed in these columns, Dr. Woodrow, the Perkins Professor in Columbia Seminary, taught to his classes. Dr. Woodrow was for some time suspended from his professorial functions, but on giving an assurance that he would no longer teach this theory he was allowed to resume his duties. But he did not disavow his belief in the theory, and in consequence the whole Church has been in a blaze. Overtures from every portion of the Church, couched in the strongest language, were sent up to the Assembly asking it to utter itself distinctly on this subject. Whole days were spent in a discussion of the subject, and by a vote of 137 to 13 the Assembly adopted the following report: "The Church remains at this time sincerely convinced that the Scriptures, as truly and authoritatively expounded in our 'Confession of Faith' and catechism, teach that Adam and Eve were created body and soul by the immediate acts of the Almighty Power, thereby preserving a perfect race unity, so that Adam's body was directed and fashioned by Almighty God without a natural animal parentage of kind, out of matter previously created of nothing; and that any doctrine at variance therewith is a dangerous error, inasmuch as the methods of interpreting Scripture which it must demand, and the consequences which by fair implication it will involve, will lead to the denial of doctrines fundamental to faith."

The delivery of the Moderator's sermon at the opening of the General Assembly at Minneapolis occupied eighty three minutes.