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LG3S AND GAIN.
I sorrowed that the golden day was dead,
Its light no more the country side adorning;
But whilst I grieved, behold!—the East grew red
With morning.

I sighed that merry spring was forced to go,
And off the wreath that did so well become
Her;
But whilst I mourned at her absence, lo!—
'Twas summer.

I mourned because the daffodils were killed,
By burning skies that scorched my early
power;
But whilst for these I pined my hands were
filled
With roses.

Half broken-hearted I bewailed the end
Of friendships that which none had once
seemed dearer;
But whilst I wept I found a newer friend,
And I desired.

And that I feared old pleasures are a tragedy
Only that something better may be given,
Until at last we find this earth exchanged
For heaven.

—Good Words.

For the Presbyterian Review.

SCRIPTURE ILLUSTRATIONS OF THE SHORTER CATECHISM.

BY REV. A. N. MACGILLIVRAY, MONTREAL.

LXXXV.

At Caesarea, the sea-coast capital of the Holy Land, in apostolic days, a Roman soldier was quartered. He was an officer in the distinguished cohort, which was the body-guard of the Governor, and, from his name, it has been concluded that he belonged to a noble Roman family. Certainly he was a noble man. He had moved about a great deal in the world. He knew life in many of its phases, and had become utterly sick of all the religions that were popular throughout the Roman Empire. He despised the antiquated stories that were told about the innumerable gods and goddesses whom the common people worshipped. They seemed to him defiled brutes. He was pained and oppressed by the utter inability that was fashionable among the learned and the high, and he was disgusted with the universal wickedness.

In his wanderings he fell in with that strange people, the Jews, and found that they had a religion very different from all other religions. He became greatly interested in it, and when he came to be quartered in Palestine, he gave great attention to it, and the more he studied it, the more he was attracted by it. He read their sacred books, he attended the services in the synagogue, and felt that if ever his soul was to attain rest and strength, it must be in this direction.

Accordingly he became very devout, and attentive to all the religious duties which the Jews practised, at least, so far as a Gentile could do so. He observed the stated hours of daily prayer; he was very generous in his gifts to the poor; and he fasted with all the zeal of a son of Abraham. These three, prayers, almsgiving, and fasting, are looked upon by the Jews as the most important means of spiritual blessing, and therefore this Roman proselyte was very diligent in their use. He was also very anxious that all his household should worship and fear God as he did.

But though he was thus earnest and devout in the use of all religious ordinances, he was far from satisfied. Do what he would he could not find rest. He felt that the fault must be with himself, and so he determined to set apart a whole day in waiting upon God for the good of his soul. Accordingly he went into his room, and shut to the door, and lifted up his heart to the living God, beseeching Him to throw light on his darkness, and lead him in the right way. Thus he continued all day, and in the afternoon, as he lay prostrate in his chamber pouring out his soul to the God of Abraham, Isaac, and Jacob, he was startled by hearing a strange voice kindly saying, "Cornelius!" He looked up, and was filled with fear as his eyes rested on a bright majestic form that stood before him. In awe, he asked, "What is it, Lord?" and the angel answered, "Thy prayers and thine alms are gone up for a memorial before God, and now, send men to Joppa and fetch one Simon who is surnamed Peter, who shall speak unto thee words whereby thou shalt be saved." Then the angel vanished.

Here was the answer to his prayers. Salvation is at last put within his reach. He knows that by the reception of a message from the lips of this Simon, he will get what all his prayers and tears and alms and fastings could never bestow, the salvation of his soul. At once he sent of two servants and his orderly to Joppa for this Peter who was to make his path plain, and speak to him the words of eternal life.

But Peter was not so ready to come as Cornelius was eager to send. The Gentile was knocking loudly at the door of the kingdom, giving no sleep to his eyes nor slumber to his eyelids till he found an entrance, but the Jew who kept the keys of that kingdom was asleep, and even when awakened by God, slow to unlock the door, and let the stranger in. As Peter was praying on the housetop, in all likelihood concerning that work of preaching which had brought him to the border of his native land, he became hungry, and as his friends prepared food he fell into a trance. He saw the sky opening, and down, down, there came a great cloth, as if bearing some great burden, and held up by invisible hands at each of its four corners. It came so near that he could look over the edge, and inside he saw a strange menagerie. It looked as if all the living creatures Peter had ever seen or heard of, were gathered together there, clean and unclean alike, those which a Jew was allowed to eat and those that were forbidden. As he looked, a voice cried, "Rise, Peter, kill and eat." But Peter was horrified, though he knew that the voice was the voice of God, and answered, "Not so, Lord, for I have never eaten anything that is common or unclean." Then the voice answered, "What God hath cleansed make not thou common." This was done three times, and then the sheet was withdrawn into heaven.

Peter was greatly puzzled by this strange and vivid vision. He did not know what to make of it, till he heard that there were messengers below urging him to come with them to Cornelius, a Gentile. Then its meaning began to dawn upon him, for the Holy Spirit said, "Get thee down and go with them, nothing doubting, for I have sent them." So he went, and when he arrived at Caesarea he found Cornelius and his family and his friends all gathered together with the utmost solemnity to hear the message God had sent for their salvation. At once he began to preach Jesus to them, and as he preached the Holy Spirit filled the place and fell upon the congregation. Peter looked on with awe. He had seen the Pentecost of the Jews, now he beheld the Pentecost of the Gentiles. At Jerusalem he had cried, "Repent and be baptized every one of you for the remission of sins," and here he commanded that these Gentiles should also be baptized in the name of Jesus. Then afterwards, when he was questioned about this strange occurrence by the assembled Christians at Jerusalem, he testified what great things God had wrought, and how the Gentiles had been made partakers of the common salvation. When his believing countrymen heard these things, they held their peace and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life." Thus this story of Cornelius, the Abraham of the Gentiles, shows that "To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby God communitateth to us the benefits of redemption."

TRANSFIGURED SORROW.

You may not know how it is supposed the pearl is formed. A grain of sand, or some foreign substance, getting entrance within the shell of an oyster, hurts its sensitive body, which, having no power to expel the cause of pain, covers it with secretion, and by degrees, rounds off all sharp angles, moulds it into shape, and finishes it with a polished surface. Thus it accepts the inevitable presence as a part of its life, and when it dies yields up shaped and perfected, a perfect gem, lovely with the tints of the skies, a jewel whose worth is far beyond the pain that gave its existence.

God often introduces into human lives some element of discomfort, unrest, or suffering—a thorn in the flesh, that cannot be plucked out, a burden that must be borne, a daily cross not to be laid down. Some souls thus dealt with chafe against the trial; they contend with it till their sensibilities are lacerated by its cruel edges, and their hearts become morbid and bitter. They make its presence one long perpetual pain and poison. Others, recognizing the trial as Heaven sent, and therefore not to be escaped, accept it not with joy, indeed, but with meekness; and though it presses hard and sharply, they wear it with a sweet patience that, day by day enables them to carry it more easily. It even becomes the source of an inward development, the growth of grace which at the last proves to be the crowning, adorning attribute of their character, the especial quality, which, rounded out to perfect symmetry, reflects the beauty of heaven.—*Illustrated Christian Weekly.*

Have you read our Special Offers to new subscribers?

Mission Work.

OUR INDIA MISSION.

TWO MORE MISSIONARIES FOR CENTRAL INDIA.
FAREWELL MEETINGS.



REV. JOHN H. BUCHANAN, B.A., M.D.

LAST week was an eventful week in the interest shown in Foreign Missions in this city. Following close upon demonstrations tendered to Hudson Taylor's band of recruits for the China Inland Mission, on their departure for China, and the ordination and designation of Mr. MacGillivray for our Honan Mission, came farewell meetings to Dr. Buchanan (on Wednesday), and to Miss Mackay (on Thursday evening) of our own Church, who go shortly to fill up the depleted ranks of the Central India staff. The rousing meeting in Association Hall, also on Thursday evening, to bid farewell to Messrs. Gale and Harkness, of Toronto University, who go to Cores, and the leave-taking tendered by the Salvation Army to the detachment of twenty soldiers for work in India; as well as the Woman's Missionary Society of the Methodist Church, which was in session at its annual meeting in the Metropolitan church, attracted much attention. The missionary spirit has indeed been in the air, and the interest awakened generally has been very remarkable, and cannot fail to have a good effect upon all the Churches.

The farewell meeting to Dr. Buchanan was given by the congregation of St. Andrew's, and was held in the school room of the church. The meeting was composed almost entirely of the congregation, being called for the purpose of allowing members of the Missionary Association to become acquainted with Dr. Buchanan, whose support, as has been previously stated in these columns, is most generously undertaken by them. It is now nearly two years since the congregation signified their desire to assume the support of a missionary in our Foreign Field, but it is only within the past few days that they saw their desire realized. Accordingly, on Wednesday evening the weekly prayer-meeting was turned into a farewell service to Dr. J. H. Buchanan. Rev. D. J. Macdonnell presided, and wished the departing missionary a warm "God speed."

The key-note of Dr. Buchanan's address was the passage, 2 Timothy 1, 7, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." His remarks were very appropriate, and showed the true spirit and dependence on the power of God's spirit, which is sure to win success. Dr. McCurdy, President of the Willing Helpers' Society, added some words of encouragement, and invited the company to the lower parlours to enjoy a social hour with Dr. Buchanan.

DR. BUCHANAN.
JOHN H. BUCHANAN was born Feb. 25, 1859, in Washington, County of Bruce, Ont., and is the son of Mr. Wm. Buchanan, a well-known resident of that locality. Mr. Buchanan received his early education in the public school of Glenora, and at the age of eighteen entered Brantford Collegiate Institute. After three years preparatory training there he was matriculated into Toronto University where he remained for two years. The remaining years of his undergraduate course he spent at Queen's University, being graduated in 1885. In his final year he took the First Year Theology also, and the following year Second Year Theology, and the next year concluded his Theological course taking also First Year Medicine. He was licensed to preach the Gospel May 17, 1887, by the Presbytery of Kingston. He then spent a year in New York. He attended while there the University of that city, taking his Second Year in Medicine. He completed his course for the degree of M. D. in the University of Vermont, being graduated in July. From that time almost up to the present he has been taking a post graduate course in New York Post Graduate School. It will thus be seen that Dr. Buchanan is exceptionally well qualified for Medical Mission work.

Dr. Buchanan first united with the Church in 1887 in Glenora, under the pastoral care of Mr. Glendonning. Ever since he united with the Church by profession he has been an active worker. In Brantford he was zealous in Sabbath-school and the Young Men's Christian Association. In Toronto and Kingston he took an active part in Sabbath evening evangelistic services. In 1885 he spent six months in his first Mission field, Alameda, Assa, and the following year another six months at Woodford, Owen Sound Presbytery. In the months of June and July, as many of our readers will remember, he accompanied Dr. Smith on a missionary tour through Eastern Ontario. At the conclusion of the tour which did much to arouse interest in the mission work of the Church, in the absence of Rev. Dr. Archibald he supplied the pulpit of Knox church, St. Thomas. It is also worthy of note that while in New York he had charge of the Roosevelt Mission, conducted by the International Medical Missionary Society. At the University of Vermont he organized a Chinese class for Sabbath school work, of which he gave a most interesting account at the farewell evening meeting.

Dr. Buchanan's thoughts were first turned to the Foreign Field while attending Brantford Collegiate Institute, but he was not fully decided until while at Mt. Hermon in 1886. Contact with Mr. Moody decided the matter finally. In May of last year he made known his wishes to our Foreign Mission Committee, expressing a preference for the India Field. As already stated in our columns his offer was accepted last spring. Accordingly he was ordained and designated for the Foreign Field, the service being held by Presbytery of Paris, Aug. 27, last. Yesterday Dr. Buchanan sailed for India via Montreal for Liverpool, and thence by way of Suez Canal to Bombay.

MISS MARY B. MACKAY, M.D.
was born in Stellarton, Nova Scotia, her father being James Mackay, Esq., a respected elder in Sharon church, of which Rev. J. H. Turnbull, M.A., is the pastor. Her mother is one of our missionary women, being president for two years of the Pictou Presbyterian Society and for several years president of the Stellarton Auxiliary. She received her early education in her native town, and at New Glasgow High School. In 1882 she entered Mount Allison Academy, N.B., from which institution she was graduated with honours in 1885. Her thoughts were early turned to the study of medicine, and on leaving the Academy it is stated that she made her wish to study medicine a subject of prayer, and solemnly pledged herself that if the way should be opened to the accomplishment of her desires, she would use her medical knowledge in God's service. Her prayers were answered, and in 1884 her way was opened to begin her medical studies at the Women's Medical College, Toronto. Here she remained for four years, completing her course in April last, obtaining the degree of M.D. from the Toronto School of Medicine. She also passed all the examinations of the Medical Council of Ontario, and is therefore fully qualified for the practice of medicine.

During her course at Mount Allison Academy Miss Mackay made public profession of her faith in Christ by uniting with the Church under Mr. Cumming's charge at Stellarton. Though fully resolved to be a missionary, Miss Mackay did not offer her services to the Foreign Mission Committee until her studies were completed. Last spring she made formal application and was accepted at the meeting of Committee held in Halifax at the meeting of Assembly last June. It is worthy of mention that although her desire to go as a medical missionary had not been made the subject of conversation between mother and daughter, yet when the announcement was made of her resolve to go to the foreign field it was found that her mother was not only willing but glad, having long made it a subject of prayer that her daughter's mind might be led in this direction.

Dr. Buchanan also delivered by Rev. Dr. Buchanan, Mr. H. B. Gordon and also by Rev. J. Wilkie who warmly welcomed Miss Mackay to the foreign staff.

Miss Mackay left this city last Monday evening for Montreal, and sailed yesterday for India.

The Church has much reason for profound thankfulness that these devoted and earnest young servants of God who are so well furnished for medical mission work have found it in their hearts to devote their lives to the Master's service in India at a time when such workers are more than ever needed.

May they be brought in safety to their destined fields of labour, and when there abundantly blessed in leading souls from the darkness of heathenism to the glorious light and liberty of the Gospel.

LETTERS FROM FORMOSA.

FROM MR. JAMIESON.

(To the Editor of the Presbyterian Review.)

SIR:—With to-day's steamer comes a piece of strange news from Canada. In Review of July 19, as well as in other papers, there appears a statement by Dr. C. H. Johansen, who was for some nine years our community doctor at Tamsui, and who dispensed to patients in the Mission Hospital.

As for "letters of introduction to high Presbyterian Church officials," I know that Dr. Johansen had but one letter of introduction from this Mission; that was a short note from Rev. Dr. Mackay to Mr. Croil, of Montreal.

Dr. Johansen is reported as saying: "I simply stop here to see what I can do in the way of making some provision for a 'successor' to Dr. Mackay." Attending news to all here! Dr. Johansen had no commission or instructions from any one in this Church to say or do anything whatever in Canada on behalf of the Mission. No doubt he had good intentions, but whatever he said or did was entirely from his own mind.

The idea of proposing a "successor" to Dr. Mackay seems most ridiculous to those here in the Mission. Here are facts:—

1. Dr. Mackay is in the prime of life. He is strong, vigorous and healthy as I ever saw him, and has gone through a vast amount of work since the beginning of this year. Foreigners fresh from their native land cannot, and do not pretend, to be able to take a trip to the country even for two or three days side by side with Dr. Mackay. All acknowledge his great physical strength and wonder at it after all the work he has done and the years he has spent in this climate. He had far more fever before going home to Canada than he has ever had since. During the past months of hot weather the strongest natives round him have succumbed, and Dr. Mackay has treated them, attending some day and night, while himself strong as ever.

2. While it is true that neither in Canada nor yet in Formosa is there a man who could be able to step into Dr. Mackay's place and fill it, there are here in the field able, intellectual, devoted men, ready to act as his successors. Would that Canada knew some of the men who have sat under Dr. Mackay's own teaching, and have had a college course not of seven, but of sixteen years! That would put an end to all such talk. Conspicuous among all these men, day by day beside Dr. Mackay, taking his share and overseeing and managing the entire field, is Rev. Giam Chhang Ho. For ability, educational standing, power in debate, devotion to the Church and gifts that will fit him to control, Rev. Giam would, if in Canada, be considered one of the brightest stars of the Presbyterian Church.

Dr. Johansen thinks if Dr. Mackay should die, the "flourishing Mission" would be broken up. Dr. Johansen saw but a little of the outside of the Mission, he knows nothing of its internal working, and is not acquainted with native ministers and evangelists here, any more than to be able to recognize a few of their faces. Dr. Mackay has not for sixteen years been acting the part of one dreaming. From the day he landed in Formosa he had in view the future, and has made the very best provision for all contingencies. No foreign missionary, coming on the ground, even after ten years of study and experience, would be at all prepared as one of these native missionaries is prepared to take up the work, in case, in the providence of God, their pastor should be called "home."

In the article in Review, notice is taken of what Mrs. Jamieson says in a letter, that on our visit to the East Coast I addressed the people at each place where we had service. It is true I did so, but my vocabulary of Chinese is small, and pronunciation far from accurate, and I know the people were not benefited by what I said. It is one thing to stand on the platform and speak; it is another thing to bring converts into the Church. With regard to my own ability—what I can or cannot

do—I have already sent letters to Canada.

When here in May, before leaving, Dr. Johansen made no mention of intending to do anything in Canada with regard to the Mission. Giving him all credit for good intentions, it is a pity that the Church there should have been troubled on account of the remarks of one, who though faithful and successful in medical work, has truly "no personal interest" in the Mission. Yours, etc., JOHN JAMIESON.

TAMSUI, FORMOSA, Aug. 30, 1888.

FROM MRS. JAMIESON.

(To the Editor of the Presbyterian Review.)

SIR:—Mr. Jamieson is writing to you with reference to an article in Review of date July 19, headed "News from Formosa." In that article is the following:—

"A letter lying before us from Mrs. Jamieson, of the date of March 12, 1888, describing a tour of Mr. Jamieson's and herself among the native churches, says: Mr. Jamieson addressed the people at Tamsui as he did at every place where we had service." Now let me state:—

1. Mr. Jamieson went on that "tour" and I accompanied him purposely to see the great work Dr. Mackay has accomplished in Kapi-tai-an and to let native missionaries and church members laboring there see us in hope that we all might be mutually benefited, they, not by addresses but simply by seeing one who they know lives at Tamsui as the friend of their beloved pastor, Mackay.

We did see many chapels, and we saw many native evangelists, elders, deacons, and Church members all at work.

They were not cheered as they might have been, had we been more thoughtful as to all we said and did when among them.

2. Mr. Jamieson did address the people at each place where we had service; but I know, for I listened to him, that the natives who heard him could not be profited by his addresses. Mr. Jamieson is by no means gifted as a speaker in English, and the little Chinese he has been able to learn he fails to speak plainly.

3. Even though he could speak like a native, the fact of Mr. Jamieson's giving a single address at a station, or half a dozen addresses, would not weigh one grain in the burden of power at work under an organized system here as a means of winning converts. How many, many times I have heard native missionaries repeat, with bitterness in their sarcasm born of their own hard experience, "So easy as that indeed! Stand up on the platform and tell the doctrine! Easy times if that's all! Pastor Mackay needn't trouble himself planning and arranging and thinking for us all, and we can do platform preaching every day in the week!"

I was fool enough in Canada to think if only men and women of faith and zeal went out with their Bibles and would tell the Gospel to the heathen the Chinese would be won. Sentimental nonsense! If others think China is to be thus converted the sooner all Canada wakes up from that dream the better.

4. At each chapel we visited we were welcomed by the native missionary in charge, who takes responsibility for and fulfils all the duties of his office, so that the people are not left dependent on an address from a foreigner. I heard scores of ministers in Canada, and judging from the standpoint of an ordinary hearer in a Canadian Church, I declare that Chinese ministers and evangelists here compare most favorably with them. Why? Simply, as they themselves very well know, because of the college course they have had under one of the ablest teachers of the present century. I am well within the mark when I say so. You only hear at a distance. In Canada you don't know Dr. Mackay, and you little guess what his students are. There is a great deal more than devotion and zeal at work here in Formosa.

If you will publish these statements, as I did not feel called on to make them in my letter of March 12, Respectfully,

ANNIE C. S. JAMIESON.

TAMSUI, FORMOSA, Aug. 30, 1888.

AFTER a long and somewhat animated discussion the London Baptist Association has declined by a majority of twenty eight to adopt a "Credal Basis." A committee has, however, been appointed to "prepare a Declaration expressive of the Evangelical views of the Association."

REV. GRIFFITH JOHN, of China, lately declined the honour of acting as chairman for next year of the Congregational Union. His heart is set on the completion of the version of the Bible in "Easy Wenli." As this is near, his eagerness to give to all Chinese speaking populations a Bible easy to be comprehended, instead of that colossal of learning which has for so many years towered above all but scholars, must be indeed an all absorbing pursuit.