

# PRESBYTERIAN REVIEW.

VOL. II.

TORONTO, NOVEMBER 11TH, 1886.

No. 98.

PUBLISHED EVERY THURSDAY BY  
**The Presbyterian News Co.,**  
TORONTO (Limited),  
INCORPORATED BY ROYAL CHARTER.  
36 AND 37 FRONT ST. W. G. H. ROBINSON, Manager.

### LOVEST THOU ME?

TRANSLATED FROM THE GERMAN OF KARL DE KOK.

LOVEST thou me? O Simon, dost thou listen?  
Thy Saviour talks with thee beside the sea.  
LOVEST thou me? The sunlit waters glisten;  
Bethink thee well the word He asks of thee.  
His gracious lips are questioning so sweetly  
His holy eye looks through thy soul completely.  
What is it, son of Jonas, troubles thee?  
LOVEST thou me?

LOVEST thou me? How bold wast thou declaring,  
Though all shall faithless be, yet will not I;  
And yet—and yet—hast thou forgot thy swearing?  
When shamelessly thou didst thy Lord deny?  
Is this the rock on which my church is founded,  
The Peter whose profession loudest soundest,  
Who would unto the death my follower be?  
LOVEST thou me?

LOVEST thou me? I seek no loud profession;  
I only ask, does love within thee live?  
Come, dry thy tears, poor child, and make confession;  
Give me thy hand, thy heart repentant give.  
O bruised reed! no touch shall ruthless break thee;  
O smoking flax! no breath shall lightly shake thee;  
If yet one glimmering spark of flame there be.  
LOVEST thou me?

LOVEST thou me? I have deserved it, truly;  
My yoke is easy and my burden light.  
Have not green pastures waited for thee daily,  
When thou hast trusted to my guiding night?  
Thy Shepherd, on the precipice that stayed thee,  
Upon His shoulder tenderly that laid thee,  
Who unto death went forth for love of thee—  
LOVEST thou me?

LOVEST thou me? With patient hand and tender,  
Give to my sheep the food I gave to thee;  
O grateful penance for the heart to render,  
That glows with love and gratitude to me.  
Thyself hast erred; go forth to seek the erring,  
Guide them unto the heaven thyself art nearing;  
Protect my flock from their arch enemy.  
LOVEST thou me?

LOVEST thou me? Then keep my lambs from straying;  
My little ones I bind upon thy heart;  
Still in the dubious land of twilight staying,  
Lead them unto the sun with patient art.  
If thou dost love me, to my own be loving,  
By service done unto my weak ones proving,  
The love thou learest him who strengthens thee.  
LOVEST thou me.

LOVEST thou me? A hand shall gird thee rougher;  
Than thou hast known, and lead against thy will;  
That which the shepherd bore, the sheep must suffer,  
O son of Jonas! wilt thou love me still?  
Love yet is love, although the tempests lower,  
Love yet is love, although the flames devour,  
Love sings its praises on the cruel tree.  
LOVEST thou me?

LOVEST thou me? Thou knowest all, my Master—  
My craven cowardice, my feeble zeal;  
Oh, let Thy heavenly fire burn brighter, faster,  
Until my frozen heart its warmth shall feel.  
Write thou upon my soul the word Thou speakest,  
And I, of all that love Thee, Lord, the weakest,  
Will say, I have denied, yet pardon me,—  
Still love I Thee.

—Louise H. Coburn in S.S. Times.

### CHILDREN AT CHURCH.

God did not build this world and fit it up for the residence on it of mature human beings, and fit up the moon for the separate residence of children, with only a respectable delegation of grown folks. It would not be a good way to build separate houses for children, or to set separate tables for them. It is far better for us to be mixed together in homes, old and young in the same house, at the same table. Some special provisions must indeed be made for children in a home which are not needed, where or while there are no children. The eye of a guest soon detects the difference between "the child-house" and "the no child house." It is well enough, if practicable, to have some rooms and some portions of the grounds belong specially to the children, and that these should be furnished with toys and tools which grown folks have no use for. But the seclusion and separate life of children in the nursery may be carried too far. In the usage of some times and countries it has been carried too far for the welfare and happiness of either the children or their mature kindred. So it may be, so I fear it is, in our Sunday-school arrangements. The Sunday-school should, no doubt, be furnished and conducted with prominent reference to children. Yet, more and more, as we go on perfecting its methods and instruments, it is becoming the means of continued improvement in knowledge and piety to the children as they grow to maturity, and, when they are fully grown. On the other hand, it is not necessary, and it is not best, that children should be absent from the preaching service of the church. The habit of church attendance must be formed in early life, or most likely it never will be. The habit of attending church as families, sitting together in family pews, cherishing a feeling of common family interest in all the church privileges, is a most wholesome habit. It is really quite as easy to train children from the start, so that they will love to go to church with their parents, as to make them love to sit at table with them. In order to this, it is not necessary, nor

is it probably practicable, that everything in the services and in the sermon should be fully understood by the children. Children are happily and usefully impressed by much which they do not understand. So are we all, the oldest and wisest of us. In a lovely landscape, in a glorious sunset, in an awful cataract, in the crash and roar of a tempest, there is much which modern science explains to us, making it simple and intelligible; but beyond all this there is vastly more into which we look, and are not able to see through it, and much to which we listen without finding it articulate. Do we get no salutary impression from all this? Far otherwise. There, in the unexplained depth, is the hiding of its power. The measured peal of the bell, the solemn swell of the organ, the lifting up of harmonious voices in choral song, the hushed stillness of prayer, the orderly on-going of the services, the ample audience-room full of human persons, the reverent aspect of so many human forms and faces, the being in and of such a decent and orderly company, the being environed with such cheerful solemnity, all these to a child that cannot understand one of them, are means of salutary impression which will be permanent, and for which in his maturity, when he will understand them, he will thank God, and seek to transmit it to his children. A large part of the most salutary influence of the sanctuary upon those brought up under its ministrations, is exerted upon them in very early childhood. Such influences set their minds in the right direction, and give the best culture to their susceptibilities before their intellects are fully open to verbal instruction. On the other hand, it is neither necessary nor wise that all the pulpit utterances should be unintelligible to children. The plain, short, easy words and vivid illustrations which children need, are relished by the mature. The largest part of the Bible truth can be so uttered and illustrated as to engage the attention of old and young together and equally. Most of what is best for either, is best for both. "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age."—Henry Nelson, D. D., in the "New York Evangelist."

### MR. SPURGEON ON TOTAL ABSTINENCE.

EVERY friend of humanity will rejoice that Mr. Spurgeon may be counted on the side of the safest of all positions with reference to intoxicants, total abstinence. At a recent meeting of the Total Abstinence Society of the Metropolitan Tabernacle, he said there were two things that men needed—pardon of sin and to become holy. But taking the pledge would not do everything for them. God forbid that they should put any plan of theirs in competition with the Cross of Christ. But total abstinence had really to do with the matter of their becoming holy, it was decidedly helpful to personal holiness. To be free from alcohol, left the brain clear, that helped to the study of Scripture, and the study of Scripture helped men to grow in grace; so that there really was some connection between total abstinence and holiness; and there was also some connection between taking alcohol and unholiness. There was, further, a connection between total abstinence and holiness in the matter of self conquest, the keeping of one's self well in hand, which was a matter of great importance. Mr. Spurgeon went on to urge total abstinence for the sake of example, and for the sake of influence on families, and in scathing language denounced grocers' licenses. Drunkenness also stifled conscience; and it was no use ministers and others trying to save the souls of men; if they were first killed by strong drink.

THE *Instructor* recalls an anecdote of John Brown, of Haddington, which very happily illustrates the relation he always sustained to the Saviour—the relation, close and confidential, which every minister must sustain to Him in order to be truly eloquent and effective, and to proclaim the Gospel with unction and power. A Scotch nobleman and his party were out hunting upon an occasion. They came to one of those field meetings for religious services at which great multitudes were wont to assemble. They stood and listened while a "pert, proud, and flippan't" speaker preached a discourse. One of the party asked of another, "What do you think of that?" "I think," he replied, "that the man himself did not believe a word he has said." Thereupon John Brown took the stand, and poured forth a stream of the rich Gospel treasures which were swelling up within his own heart. The noble listened with rapt attention, and was asked at the conclusion, "And what do you think of that?" "Think I don't know what to think. Why it seems to me as if he thought that Jesus Christ stood behind him, and every little while he would stop as if he were asking, 'Now, Lord, what shall I say next?'"

THE USE OF TOBACCO CONDEMNED.—The Indian Methodist Conference has condemned the use of tobacco as uncleanly and unhealthy, and the delegates promised to preach against it once a year.

### Mission Work.

#### THE GOSPEL TICKET.

DR. CHAMBERLAIN tells the readers of the *N. Y. Independent* some of the ways in which mission work is done in India. Among them is the following, which we are not surprised to learn has been greatly blessed.

The tickets which we give the patients at our mission hospitals and dispensaries are really little leaflet tracts. I have lying before me one in the Telugu language, of which I have myself printed thirty thousand and given them to patients that have come for treatment. It is the size of a gentleman's visiting card, and has two leaves. It is printed on thick, strong paper that will not wear out. On the front page, with ornamented border, is printed "Madanapalle Free Hospital," with blanks for number, date, and patient's name. By that number he is registered, and his disease, symptoms and treatment are entered in the book. This ticket is given to the out-patients. Each time he comes for further treatment or for more medicine, the patient must show this ticket. They keep them very carefully, often for years, lest perchance they want to come again and need this as an introduction. As the patient is registered and receives his number, he seats himself to await his turn for treatment, and opens his folded ticket to see what directions it contains inside. As this may be the only glimmering of truth that some will have in the villages from which some of these patients come, a hundred miles away, I prepared the most concise statement of Christian truth I could and printed there. He reads:

"There is but one true God. He created, controls, and preserves all things that exist. He is sinless. But we are filled with sin. He, to take away our sin, sent his own Son, Jesus Christ, into this world as a Divine Redeemer. That Divine Redeemer, Jesus Christ, gave his life as a propitiatory sacrifice, and now, whoever believes on him, and prays to him, will receive remission of sins, and eternal life. This is what the True Veda, the Holy Bible, teaches us."

He turns over to the last page, and finds a quotation from one of their favourite Telugu poets, who wrote six centuries ago. For we like, as did Paul, to clinch a truth by saying: "One of your own poets has said." He reads in Telugu:

"The soul defiled with sin, what real worship pays it?  
The pot unclean, the cookery, who eats it?  
The heart impure, though it essays devotion,  
Can Deity receive it? Nay, nay. Be pure, O, man."

And we add below this: "To give us this very purity of heart spoken of by your poet, our Divine Redeemer, Jesus Christ, came into this world. Believe in him."

Fifty miles and more from Madanapalle, as I have been travelling, a man has seen me, run into his house, and quickly come out again holding out one of these tickets; in some instances several years old, as shown by the date, and claimed acquaintance, as a former patient of mine; and that ticket has served as an excellent introduction to my preaching there and then to all the people of his village.

These tickets are read. I met upon the highway, one day as I was travelling, twenty miles from home, a Brahmin who stopped me, and asked if I were not the missionary doctor from Madanapalle. He said that one of my patients had taken home his ticket to his village, eighty miles away, and that he had seen it and read it and read it again, and now he had come in on foot all that way to ask me more about that "True Veda," and that Jesus Christ set forth in that little ticket. Those tickets pay.

MISSIONS AND FUTURE PROBATION.—The last few weeks have decided the fate, of the Andover Theology, for the present, as far as the A. B. C. Foreign Missions are concerned, and quite rightly; for what better the heathen would be, of missionaries holding the doctrine of "future probation," it is hard to know. The *N. Y. Independent*, though suspected of favouring the movement, says very sensibly, "Millions and hundreds of millions are perishing for lack of religious knowledge. We are plainly commanded to teach them God's Word and will; to teach them the way of salvation; to teach them all about a better life here and hereafter; in a word, to teach the plainly revealed truths of the Bible. Let no time be wasted in speculations. Prompt and hearty missionary work of the good, well-tried, old-fashioned sort is now wanted. We want labourers in the field in all quarters, and we want them now. We don't want speculators, although they may be, in many respects, very wise and good men. \* \* \* And we say, Amen! And let every other Mission Board, Home or Foreign, go the same way. If a live heathen wants to know what has become of his dead ancestors, let the prompt reply be: 'I cannot say more than that the Judge of all the earth will do right,' and that 'there never can be, in this world or the next, any just cause for complaining of God's dealings with any human soul,' and there stop. If a distressed Pagan mother wants to know what has become of her dead child, let the precious words of Christ be quoted, who said: 'Of such is the

Kingdom of Heaven.' No man, preacher or layman, at home or abroad, can safely go further in either case. The unrevealed ways of God, in the future world are past finding out. We say let the American Board travel in the paths of revealed truth."

ONE of the remarkable features in connection with the spread of Christianity in Japan, is the wide circulation of the Scriptures and of Christian literature in that empire. The *Christian Intelligencer*, referring to the last catalogue of publications of the American Tract Society's committee for North Japan, in connection with this fact says: "The list embraces thirty-eight titles to tracts, of from one to ninety-four pages each. Of these, from one to eight editions have been already published (all but eight have passed the first edition), and 86,528 copies were circulated in 1885. The list of books numbers fifteen, of from 70 to 312 pages, and includes such titles as 'The Story of the Gospel,' 'Christ, the Son of God,' 'The Dairyman's Daughter,' 'Notes on the Parables,' 'Manual of Sacred History' by Rev. H. Stout, 'The Being of God' and 'The Attributes of God,' by Rev. J. L. Amerman, D.D., etc. The Union Theological School at Tokio has issued fourteen text-books (four of them included in the Tract Society's list), of which seven are by Dr. Amerman, four by Professor Knox, one by Mr. McLaren, and two by Dr. Imbric. They represent the departments of Theology, Sacred History, Ethics, Homiletics, Apologetics, and Church Government, with one commentary on the Acts. For the year 1885, the American Bible Society reports a circulation of 32,939 volumes, of which 675 were Bibles and 11,406 New Testaments; the whole number making 12,657,701 pages of Scripture. There were manufactured in Japan during the same year, under the auspices of the Society, 25,408 volumes, of which 403 were Bibles and 12,051 New Testaments. The influence of such a literature and such a circulation of the Word of God cannot be estimated. It must be a powerful factor in the great work now going on in that empire."

MASSACRE OF NATIVE CHRISTIANS IN AFRICA.—The cable of Oct. 26th brings harrowing news of the massacre of native Christians of Uganda, Africa; by the order of King Mwanga. The massacre began in June, and was directly due to the refusal of a Christian lad, acting as the King's page, to commit an abominable crime. Many Christians were tortured, mutilated and speared, and 37 were burned alive together. The appeals of the missionaries for a cessation of the atrocities were unavailing. There is light, however, in this terrible darkness. The fate of these unfortunates did not serve to frighten the candidates for baptism, and within a week after the massacre many natives were baptized at their own desire. Leaflets, containing extracts from the Scriptures, prayers and hymns in the Uganda language are freely bought by the people, although their possession involves the danger of punishment. The diary of Bishop Hannington, who was put to death by the king, it is also stated, will soon be published in London. It is a thrilling and pathetic narrative of his experiences in Uganda up to the day of his death.

U. S. PRESBYTERIAN HOME MISSIONS.—We congratulate our sister to the south of the lines, on the report, in the *Home Missionary* for October, of the work of the year up to date. It is so short and satisfactory that we give it in full. "Nearly all the missionaries report a healthy state of things in the churches. The attendance on the means of grace on the Sabbath, and at the Sabbath-school and the weekly prayer-meeting, is reported as most encouraging. Many churches that had revivals last winter still report accessions at every communion season. About sixty churches have been organized up to this date. Peace and harmony prevail among God's people, and an unusual degree of financial and spiritual prosperity abounds."

MAN PROPOSES; GOD DISPOSES.—"When I came to England, thirty-one years ago I found Livingstone in London, preparing to go out as a medical missionary to China. He had no other intention then to choose the East Indies or China, and start as a medical missionary. He happened to listen to some of my speeches, and he was present when I delivered the annual sermon of the London Missionary Society. He immediately resolved upon going to Africa; and to that place he afterwards went. Now we see what a little thing can change a man's whole life. In all probability had I not returned to England at the time I did, Livingstone might have gone to India; and it is evident from the result of his labours and travels that he was the very man for the work.—Moffat.

NEW HEBRIDES.—Mr. J. Dunlop Landels, of Campbellfield mission, Glasgow, and St. James's mission, Edinburgh, was ordained by the presbytery of Sydney on the 21st Sept. as missionary of the Presbyterian Church of New South Wales to the New Hebrides. Rev. A. Gardiner, Moderator of Assembly, preached; Rev. D. Smith, M. A., Moderator of Presbytery, presided; and Rev. Dr. Steel delivered the charge.