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IN BLOSSOM TIME.
Who would have thought, awhile ago, when
lute winds were raving,
And all the wintry world was chill, that
deep beneath the snow
The heart of Summer life and heat a victor's
strife was smoldering,
Till in the trees that gave no sign the sap
began to flow?
Before a single leaf had shown the bud's
increasing,
Before a glimmer of the Spring had bright-
ened twig or spray,
The bloom and beauty all were pledged to a
loving hand unceasing,
Was working in the wintry time to bring the
Summer's day.
And now the fields are like the sea, with foamy
ripples tossing,
And o'er the blushing crest of May the blue-
bird glances free,
The sunshine and the diamond shower like
shuttles swift are crossing,
And the gladness of our childhood days
comes back to you and me.
For God has brought the blossoms and the
fruit in time will follow,
The seed within the furrow dropped, and
then the golden grain;
The patient work and waiting still, and then
o'er hill and hollow
The happy songs of harvest and the over-
flowing wain.
Ah! never when the Winter about our way is
beating,
In sorrow's breath, or burden of the toil that
we must share,
Should our trustful souls grow timorous, or
falter in retreating,
For the blossoms of the Spring time are in
our Father's care.
—Margaret E. Sangster.

PERFECTIONISM.*
BY REV. ISAAC CAMPBELL, LITTONVILLE, ONT.
(Concluded.)

2. I GATHER this view also from the statements of the Bible regarding all men. The Bible charges all men with sin. It says emphatically and repeatedly that all men are sinners. Now what does the Bible mean when it makes this broad emphatic statement? Does it apply to all men at all times? Does it make all circumstances in this life? Some say, Yes; some say, No. All intelligent Scripture readers believe that this statement is applicable to all men while they are in this world. But men who are tainted with perfectionism tell us that it is not universally true. Of course to be consistent with themselves they must hold this view. To adopt the opposite view would wipe out this whole theory. There should be no difficulty in understanding the mind of the Spirit here. When the Bible speaks of all men as sinners, it means not only that they have sinned, and are guilty, but that sin still cleaveth to them. The sacred writers meant what they said, and said what they meant, and if we fail to catch their meaning so much the worse for us. An advanced theologian is reported as having said: "Well, Paul believed that, but I do not." Let us hear from some of the inspired writers. The Apostle John says in one of his epistles: "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned we make him a liar, and his word is not in us." (1 John 1, 8-10.) This is a poor look-out for the perfectionist. John makes short work of perfectionism. Humility is the road to exaltation. We are humbled first and exalted next. "The meek will be guided in judgment, and the meek will be taught his way." (Ps. xxv. 9.) Some systems shut out their advocates from an interest in this precious promise. Humility and love were prominent traits in the character of John, the peerless apostle. No man had more of the spirit of the Master about him. He was truly Christ-like. Still he was not perfect, in the sense of being sinless. He never claimed to be so. He associated himself with the rest of the Christians when he said, "If we say we have no sin we deceive ourselves and the truth is not in us." The Wise Man had something to say on this matter long before the Christ-like apostle was born. Do their testimonies agree? Let us see. Solomon says, "There is not a just man upon earth that doeth good and sinneth not." (Eccles. vii. 20.) Is this what John says? Undoubtedly. The two statements are substantially one. Surely things must have changed marvelously since the days of Solomon if men live without sin. Now the matter stands thus: The ancient Solomon, the modern Solomon. Which shall we believe, the ancient, or the modern, the inspired or the uninspired? Which? I read this emphatic statement in the first book of Kings: "There is no man that sinneth not."

Perfectionists have a hard piece of logic before them here. They have

their choice of providing one of two things. They must either prove that this inspired statement is false or that they have no connection whatever with the human race. I leave them to make their own choice in the matter, but a choice they must make. The Apostle James makes a pertinent statement and with it I will close this part of the subject. This is the statement: "In many things we offend all." (Jas. iii. 2.) If the passages of Scripture that I have referred to teach anything they teach that sin cleaves to all men so long as they are in this world.

3. Again, I find this view sustained by the experience of Biblical men. We are always safe in quoting the religious experience of men on whom the Word of God has pronounced. When the Bible holds a man up as a Christian—he is a Christian. The experience of such men is comforting and encouraging. Paul, that marvellous man and apostle, gives an account of his own inward life in the seventh chapter of his epistle to the Romans. This no competent exegete doubts. Evidently the apostle did not consider himself free from sin at that time. Up to that time his experience can be given in a few sentences of his own: "I find then a law, that, when I do good evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." This is certainly not the language of a man who felt that he was free from sin. It certainly is not in harmony with the doctrine of sinless perfection. Someone might say "that was the apostle's experience then but not afterwards." It is not a matter of opinion. It is not a matter of conjecture. The proof of it is at hand. I turn up to his letter to the Philippians, written at a much later period of his life. I find that his religious experience has undergone little or no change since he wrote his epistle to the Christians at Rome. Nothing could be plainer than his statement to the Philippians. Hear what he says: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Paul certainly was not a perfectionist. That is clear. Paul and the self-constituted sinless people have one thing in common. They both forget. They both forget something. But they both do not forget the same thing. Paul forgot what he had done in view of all that was still to be done. Perfectionists forget all that was still to be done in view of what they have done. He looked forward with humility, earnestness and zeal. They look back with no small degree of pride, self-complacency and delight. Profundity produces humility. Superficiality produces self-complacency. At the close of a successful life spent in scientific investigation Sir Isaac Newton said: "I have been gathering a few little pebbles on the beach." A mere smattering of the subject would have led him to think that he had fathomed the depths of the ocean of science. So it was. So it ever will be. One feels constrained to quote the lines of Pope in this connection—

"A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring:
Their shallow draught intoxicate the brain,
And drinking largely sobers us again!"

Some distinguished perfectionists make very light of Paul's experience. They set him aside with a wave of the hand. They see no difficulty in other men being perfect even though he was far from being so. It is abundantly clear that the advocates of this theory are not over-burdened with modesty. It takes a good deal of hardihood to put Paul on one side of the spiritual scale and one's self on the other and then come to the conclusion that Paul's was much the lighter of the two. Paul when speaking to Christians generally recognizes the fact they are imperfectly sanctified. He says there is no harmony between the Spirit as the source of spiritual life, and the flesh as the remains of corrupt nature. There is a constant conflict between them. A few words from fifth chapter of Galatians will make this clear: "Walk in the Spirit and ye shall not fulfil the lust of the flesh." "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." These passages apply to all Christians. There is no reason why they should be restricted to the Galatians. Paul never intended such a thing. I have grave doubts of the goodness of any man who considers himself better than these passages. They give the experience of every honest intelligent Christian. If a man thinks he has already attained that after which his fellow Christians are only striving he has got in advance of much that is precious in the Bible. It is a dead letter

to him. He has out-lived it. What use can he make of the Psalm? How can he adopt their language and pour out his heart in confession? What sympathy can he have with Isaiah when he says, "Woe is me for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts."

If there were any perfectionists in the days of Paul how they must have pitted him. How it must have touched their hearts as they looked down from their lofty pedestal of perfection on the poor apostle struggling in his imperfection with his infirmities and sins. And doubtless the perfectionists of to-day pity us as they look down upon those of us who have not been able to get beyond the Pauline teaching on this subject. That man is a noble Christian who has the experience of the Apostle Paul. Blessed is the man that believes and feels as Paul believed and felt. Blessed is the man that lives and dies as Paul lived and died. His warfare was soon to be over. The victory was soon to be his. His crown of righteousness he saw in the hands of the righteous judge. Looking back over an eventful life spent in the service of the Master he was able to say, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me in that day." (2 Tim. iv. 7, 8.) Jesus Christ was the only perfect man that ever lived in this world. Looking too little at Him and too much at ourselves is a fruitful source of perfectionism. It gives us too low a view of Christ and too exalted a view of ourselves.

Now, it is very remarkable that all the best saints never themselves knew their own perfection. Not one of them ever claimed to be free from sin. They all saw too much perfection in Jesus ever to see very much in themselves. The late Dr. A. A. Hodge tells of a woman who was a member of his church. She had washed her garments in the blood of the Lamb, and seemed ever to walk on the very verge of heaven. She was never known to speak of her own character or her own graces. One Sabbath morning when the doctor came out of the pulpit he found her on her knees in her pew perfectly absorbed in worship. He spoke to her. This was her reply: "Is He not holy? Is He not glorious? Is He not beautiful? Is He not infinite?" There was not a word about herself. She saw too much in Christ to see very much in herself. A great deal of perfectionism is unsound to the core. All self-conceit is of the very essence and nature of sin. A man who really has the love of God in his heart is always reaching forward to things which are before. The more he loves the more he wants to love; the more he is consecrated, the more consecration he longs for. He has grand ideas and grand aims, but they lie beyond him in heaven. The Rev. C. H. Spurgeon, of London, wrote a letter recently to a Presbyterian pastor in a town where some "spiritually perfect and sinless" folk are making a sensation, and from the tone of his letter evidently the great preacher is not a believer in perfectionism. He allows his humour to play a little. He asks his Presbyterian brother to "catch a specimen and send him on, marked right side up, as a curiosity for Londoners to see." He declared that he had known people who might have been thought perfect but they always disclaimed it; and some who claimed it, while no mortal ever believed in their pretensions. What a man is and what he says he is, are often two very different things.

PULPIT NOTICES.

THE various uses to which a pulpit may be applied are legion. It makes a very good stereopticon background; the itinerant lecturer on "Our Neighbours in the Moon" or "Tariff Reform," find it a delightful position from which to speak, and as an advertising bulletin it has no equal. The chief excellence lies in its cheapness and reliability. When a notice is announced from the pulpit, the endorsement is that it has the fullest endorsement of the pastor. It may be an oyster supper in a neighboring church; if so the oysters are guaranteed to be of the best quality, or in the case of an entertainment, there is no question but it will repay the ten cents admission. Aside from all else, the notice having been made in connection with the text, there must be a sort of biblical flavor about it. We wish it were different, but the custom was before we were, and will continue for generations yet to be. If a brother on the next block is going to have a "peach festival" for the benefit of his church, it would be ungenerous to ignore it; besides the elder's wife requests it, and ministers generally understand that the Session has oversight of all church matters. Imagine Peter prefacing his sermon at Pentecost with the announcement of an oyster supper in Jerusalem, or Paul at Mars

Hill advising the people to attend Brother Gouabot's Stereopticon on the "Animals of Scripture;" nothing would have been added to their force or value. But change and it is a poor sermon in these days that is frozen to death by a plate of ice cream.—*Presbyterian Journal.*

KEEP YOURSELF OUT OF SIGHT.

A GENTLEMAN, with fishing-tackle and other necessary appliances, went forth to a stream, where he toiled all day and caught nothing. Toward afternoon he espied a little ragged urchin, with tackle of the most primitive order, nipping the fish out of the water with marvellous rapidity. Perfectly amazed, he watched the lad for a while, and then went and asked him if he could explain the reason why he was so successful, in spite of his meagre outfit, while the expensive apparatus could catch nothing. The boy promptly replied, "The fish'll no catch, sir, as long as ye dinna keep yersel' out o' sight." Here is a suggestive lesson for "fishers of men." They may spend much care on style and rhetorical adornment, in all of which they may attract much attention to themselves, and yet utterly fail to win men to Christ. "Keep yourself out of sight"—the wisest advice that can be given—for only thus can the sinner be brought face to face with the Saviour. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."—*Selected.*

Mission Work.

ENGLISH PRESBYTERIAN SYNOD.

THE ANNUAL REPORT.
(Continued from last week.)

REV. W. F. M. SWANSON, speaking to the Report, continued:

"The hospital work in Swatow has always taken a leading place, and its value in the growth and extension of the Mission is incalculable. About 6,000 patients were treated during the year, and of these nearly 3,000 were inpatients. The most gratifying fact of all was that during the year more than one hundred of these patients applied for baptism. 'The Harbour College,' a commodious and suitable building, has just been finished. The Committee resolved to give the college this name, in loving memory of their revered and beloved friend, whose lifelong devotion and liberality to our Mission in China have endeared his memory to the whole Church. Dr. Causland has fairly begun his work in the city of Chao-chow-loo. A preacher of outstanding ability and earnestness has been with him, and already we have encouraging reports of men and women seeking after the truth. The work of translating the Scriptures into the Romanized vernacular, of which some account was given in last year's report, has gone on. The Committee desire to record their best thanks to the British and Foreign Bible Society for their liberality in supplying the funds for the printing and publishing of this version. In Mr. Paton's absence, Mr. Gibson, has taken charge of the middle school, and also undertaken the supervision of the congregational schools. The report of the year's work in this department is very encouraging.

"The Synod would find it light and shade, but the light was greater than the shade. So far as his own experience as a missionary was concerned, the brightest spot in his history was that on which he stood at the moment in the mission field. The two stations he had formerly had now grown to 108 churches and stations; and the ten miles he traversed in that part of China had stretched away to the west and to the east until now the area of the district measured 400 miles by 200, dotted with stations and with churches. In Formosa the mission work had developed by leaps and bounds, and the native pastors were entirely supported by their own congregations. At Amoy centre, and in Formosa, they had started a native mission; and Chinese agents were carrying the Gospel where the Gospel had never been heard before, but where the results of active Christian work must be permanent. In Formosa they had 3,597 communicants, but out of a population as large as that of the British islands. Still, the Presbyterian Church of England was the most visible Church in all the south of China, and the possibilities of that vast empire for Christian work were increasing.

Speaking upon the Jewish Mission, the Rev. T. Meyer said that since the beginning of the century at least 100,000 Jews had been brought within the fold of the Church. They were not all of them poor, though it had always been the boast of Christianity that to the poor the Gospel was preached. All classes of society and all professions were represented among those converts. Professor Leone Levi, of whom the Mod-

crator on the previous night had spoken in touching words, was a converted Jew; other men of a similar stamp had left an impress upon theological literature, and were still living among us. The mission was a real one, especially in Whitechapel. The amount of work done was immense. The result could not be tabulated, but, after all, results were not a sure measure. Still, during the seventeen years he had conducted this mission, he had been privileged to administer baptism to upwards of sixteen persons, and among these were bright ornaments to the Redeemer's crown who were spreading the truth which they themselves had received. In regard to the present position of the Jews it was difficult for him to answer the question whether they were nearer Christianity than before, and though he could not look into the future he believed the morning was coming and the great result was sure. There were already some streaks of the dawn. Rabbinitism in Europe was crumbling away, and was losing its hold in Russia, Galicia, and even in Jerusalem. Whereat some twenty years ago it was impossible to induce a Jew even to receive a copy of the New Testament, he was now quite ready to buy one. Rabbinitism could live only in the strictest isolation, and when that ceased it must die. In his own good time the Lord would gather his people again, and bring about the salvation of all Israel.

The Rev. Dr. W. Shoobred said he desired to bring before the meeting a few of the more marked and salient changes which had taken place as showing that Christianity was advancing all along the line, and that in the near future they might hope for its ultimate triumph. When he first went to Rajpootana the first thing that struck him very forcibly was the rampant and unwholesome idolatry in the temple, in the streets, outside the city, along the road side, and in the villages. These puppets which the people worshipped were carefully preserved in the villages, where he found a host of them. The place where they were worshipped was carefully swept by the priests, and near by were chafing dishes and censers in which incense was burnt morning and night. Now, although idolatry had not been banished from Rajpootana, there was a remarkable change for the better. The places of idolatry in the villages were now no longer kept clean—they were disordered and neglected, being covered with dust; the chafing dishes were broken, and the fragments of them had become playthings for the village children. The people were beginning to believe in these things no longer; it was the beginning of the end when idolatry would be utterly abolished. Where idolatry was rampant there was horrid cruelty. He had seen places where formerly human sacrifices were offered, now there were temples where such sacrifices had been discontinued in deference to the force of public opinion enlightened by Christian teaching. Female infanticide had also prevailed in Rajpootana, and many young lives were nipped in the bud by their own parents. The Governor of Rajpootana, himself a Christian, called together all the great potentates of that part of the country, and in solemn convocation with them dwelt upon the great cruelty and atrocity of female infanticide, and showed that it arose from early marriage. A code of rules was framed, declaring that henceforth no girl in Rajpootana should be married earlier than fifteen years of age, and no boy earlier than eighteen years; and now this terrible cruelty of female infanticide had been put an end to. Superstition, too, he found rampant when he went there in 1859. It was after the terrible mutiny, and the Government were hastening to set up telegraph posts, in order that if another outbreak should occur the troops might be brought up to suppress it. He was explaining to the people how the telegraph worked, when they incredulously shrugged their shoulders and smiled in utter scorn; they knew that when once those posts and wires were put up such an influence would, on a given signal, be set in motion as would convert them all into Christians. There were many indirect results of Christianity in India; there were hundreds upon hundreds of Hindoos who had not yet come forward publicly to embrace Christianity or to receive baptism, but who at the same time were day by day trusting in Christ, and praying to Him secretly as their "Lord and Saviour." It was a terrible thing for a Hindoo when he declared himself openly as a Christian; his friends made an effigy of him and burned it, and counted him as dead. Men who held positions equivalent to nobles and dukes at home in this country shrank from openly embracing Christianity because they feared that their own subjects would turn them out of their estates. In Rajpootana there were now ten stations opened; four of these were in native states, and the other six were in British territory. Four churches were almost entirely self-supporting; his own was now an entirely

self-supporting and a self-propagating church, and three other were struggling on to attain the same independent position. In all the other stations the nucleus of the foundation of churches had been laid, and they were growing and struggling on. These were gratifying facts, but after all they were only as a drop in the bucket considering the extent of Rajpootana, which had an area of about four times, and a population three times, that of Scotland. Our missionaries were only in the proportion of one man to more than half a million souls. The harvest truly was plentiful but the labourers were few, and we needed to pray the Lord of harvests that he would send forth new men to gather the fruits of Christian toil.

The Report was adopted and the following motion was also agreed to:—"That medical missionaries be ordained by Presbytery or Synod to their office, with the status of Elder, and have a seat in the Supreme Court of this Church, with a recommendation to the native Presbytery to which they are proceeding, that they also have a seat in that court, as assessors, with a vote."

MISSION SCHOOLS AND THOUGHT CONVERSION.

PERHAPS the most powerful fortress of the Evil One among heathen nations, excepting the natural depravity of the heart, is the absence of a Christian sentiment. It has often been observed that missionaries going among heathen people have wrought for a score of years before they were permitted to count their first convert. This has been commonly set down to the hardness of the heathen heart, the opposition of heathen society, priestcraft and similar adverse influences. These influences have undoubtedly been present as so many factors in the work of obstruction, but missionary work has not removed any one of them. Not only so but they have in some respect grown in violence with the progress of missions. The earliest converts were received notwithstanding these influences. They are still received in ever-increasing numbers in spite of them. There was then something beyond these to account for the absence of converts for so long a period after the missionaries began their work.

The real reason, we think, is to be found in the fact that the heathen were intellectually as well as spiritually blind. Faith comes by hearing. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" "Yes," you say, "but they have a preacher. That is what the missionary is sent for; that is the reason he has acquired their language." But suppose their language fails to convey the thought of the Gospel! Well, that is exactly the state of the case. Words cannot be found to express clearly and correctly many of the simplest of Christian ideas, e. g. God, holiness, grace, salvation, atonement, faith, etc., etc. The missionary is obliged to use some word which will do as a vehicle on which to transmit his thought; but when the agent proves recreant and carries the heathen idea instead of the Christian, what is he to do? He can only try and try again, and gradually, by circumlocution and explanation, strive to convert the thought of the people, and so, by changing sentiment, change the meaning of their language.

This will illustrate the necessity of the mission-school. Here the children can be taught the ideas and thoughts of the Christian and saved from the degrading ideas of heathenism. Through this medium the sentiment of the whole race or nation can best be transformed and cast in Christian moulds. Thus, too, the Christian Church can best be made the leader in the new departure, and be prepared to guide the people in that intellectual and moral revolution which Christianity inevitably brings with it.—*E. M. Wherry, in Church at Home and Abroad.*

NON-CHRISTIAN TEACHERS IN INDIA.

AT the late meeting of the Synod of the United Presbyterian Church of Scotland, on the report of the Foreign Mission Committee, the question was raised of the employment of non-Christian teachers in India. It was stated that when the Indian Mission was started the idea prevailed that the best way of interesting and ultimately influencing the people was to begin with some educational work. A few schools were opened, and these were taught by non-Christian teachers, while the missionaries superintended the teaching of religion. There were still 120 of these teachers. A motion that the Synod discontinue the employment of non-Christian teachers on the ground that the expenditure involved in carrying out the educational policy in India was not justifiable, in the present state of the treasury, was left over.