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## LIFE'S LESSONS

YOU would not think when winter skies with  
wind and storm are raging,  
And not the smallest spot is seen of bright  
etereal blue  
That here the sunshine rested, by no means dark  
pressing  
The coming rack of tempest and the change  
of heaven's hue.

When summer on the sapphire lake, with  
golden glances smiling  
Stoop down to kiss the waters that are laugh-  
ing in her breath,  
The trusting heart believes her, nor suspects  
her of beguiling  
The waves to winter slavery and purple pall  
of death.

When o'er the maple forest the southern wind  
is playing,  
And toying with the virgin fronds of ferns  
and mosses rare,  
We think not of the frost-blight, the tender  
leaves betraying.  
To serene and yellow spectres, ere it strips the  
branches bare.

But let us not forever be unmindful of the  
teaching  
That meets the eye at every step we take  
upon the way.  
From out the azure dome above a loving hand  
is reaching  
To guide us from the shadows, though the  
darkness, to the day.

The summer lasts not always! Comes the  
vintage, and the glowing  
Of the purple clusters weighing down the  
slender vine;  
Comes the song of peasants crowned with gar-  
lands, and the flowing  
From the bustling presses of the new and  
luscious wine.

After youth and manhood, with no semblance  
of delaying,  
Lo! the palsied hand of age, decrepitude,  
his shaves at even  
That closes round the portal, all our former  
vision staying  
From the dreaded silence and secrets of the  
tomb.

But he who scattered golden seed shall bring  
the bloom at even  
Who gathered in the vintage drinks the wine  
when it is new.  
What time the feast is ready in the banquet halls  
of heaven,  
In the gathering of the chosen ones, the loyal  
hearts and true,  
—Rev. Prof. K. L. Jones, in *Trinity Univer-  
sity Review*.

For THE PRESBYTERIAN REVIEW.  
**INDWELLING SIN AND CHRIS-  
TIAN PERFECTION.**

BY JAMES MIDDLEMISS, D.D.  
I.—FIRST PRINCIPLES AND STATEMENT  
OF THE QUESTION.

THE existence of sin is a mystery whose solution is beyond our present capacity. That *One* who is all perfection, who is the infinity of all that is great and good, whose wisdom, power and goodness are infinite, should permit sin or not prevent its existence, is indeed the mystery of all mysteries. But, though the solution of the mystery is beyond our present powers, if not essentially beyond creature capacity, there is not a little that is fitted to relieve our minds and to sustain our faith in God, to whatever extent or however long sin may be permitted. While God cannot be the author of sin, even in the smallest degree of it, we know that wherever it exists, however widely it may extend, and however long its existence may continue, its existence is wholly within the bounds of the Divine permission, and that God permits it only because it is His purpose to overrule it for good—the highest good. We believe that He will thus overrule it, and that it will in due time be clearly seen that it has been the occasion of good both of the highest kind and in the greatest measure. We assume that no one will have the presumption to say, that it were better and more worthy of God not to permit sin than to overrule it for good. Is it not rather our wisdom to reason from the fact of His permission of sin, that He regards it more worthy of Himself, more glorifying to Him, and therefore better, that sin should be permitted and overruled for good than that its existence should be prevented?

That God should permit the continued existence of sin in the Christian believer, whose sins He has, in the exercise of free and sovereign grace, forgiven, and in whom He has overthrown the rule of sin, adds nothing to the essential and insoluble mystery of the existence of sin. God has no more to do with the existence of sin in man than He has to do with its existence in the world or in any portion of it. Sin is in man as it is in the world, by no positive action of God, but only by His permitting it; and it is permitted in the one case as in the other, only that it

may be, and because it shall be, overruled for good. That it is in me by my birth is but a part of the one great mystery. By His permission, the sin of another has injuriously affected my moral nature; it being a part of the awful mystery that one creature can be the author of sin in another, or inflict upon him moral damage, as well as injure him otherwise. But that sin is in me, whether reigning in me in my natural fallen state, or dwelling in me after God has overthrown its rule, is none of God's doing. If, being a believer in Christ, sin dwells in me, a living, actively rebellious resident, I owe it to another than God. To Him I owe only the dethronement of sin with the forgiveness of it. He is the author only of all the good that is in us, none of the sin, which it reigns over only dwells in me.

While it is to be understood that we cannot go into controversy on the subject with any who do not recognize the foregoing statements as expressive of fundamental truth, it is of importance in the present controversy that another principle be premised which is equally fundamental. We can allow of no question as to man's obligation to be in perfect conformity with the will of God as expressed in the moral law, or as to his duty to render perfect obedience to the commands of God. We cannot here enter into a full discussion of the matter. It is enough to say that the fact that my moral nature is injured, to the extent of its being a complete wreck, does not free me from my obligation, as a moral agent, to be, in will and in action, perfectly conformed to the law of God; and that any want of conformity on my part is my sin. My conviction of this has all the strength of an intuition. I need not to be reasoned into it. I cannot be reasoned out of it. Irrespective of all questions as to the origin of my moral corruption, or sinfulness, or disposition to sin, I know that I am what I ought not to be, and that in sinning I do what I ought not to do, or fail to do what I ought to do. That God has permitted another sinner to lead me into sin and bring me under its power, does not make my sin not mine or less mine. Unable as I am to solve the mystery of sin, I dare not question God's right to permit a moral agent to abuse his freedom whether by sinning or by leading others to sin. Nor can I believe that God is under any obligation of justice either to keep me from the sin which, in the exercise of my freedom, I choose to commit, or to deliver me from the sin I am involved in. My only hope as a sinner is in the free and plenteous grace of God.

We rejoice to know that God has, in His free and sovereign grace, provided for our complete deliverance from sin and all its evil consequences; and our faith looks forward to the time when the last vestige of sin shall have been swept from the earth which has so long been the theatre of its operation. But we must bear in mind that, though God's goodness is infinite, as is His power to communicate good (including deliverance from evil), to His creatures, He does not communicate good by any necessity of nature, whether His own or the creature's. While He can be unjust or do wrong to no creature, He communicates of His goodness freely to every creature, in such measure and way and at such times as He pleases, never arbitrarily, but always wisely, though for reasons we may not know. We cannot, therefore, know what good He will communicate to any creature, or when or in what way or in what measure He will communicate it, except by revelation from Himself in promise or in actual bestowment. We cannot argue what He will do in bestowing good from what He can do; for that were to divest Him of His freedom, and to impose upon Him the necessity of always exerting His power to the uttermost, and of bestowing equal and infinite good on every creature alike. We must be careful, therefore, that our conclusions respecting God's communication of good to us, in our deliverance from sin, be drawn entirely from His own intimations of His will in the matter.

According to Scripture, God, finding us in a helpless state of sin and misery, has provided in and by Christ for our being, in His good time, made entirely worthy of Himself in character and condition. Repudiating with abhorrence the thought that He is anyway concerned in our ruin by sin, except as permitting it, that He may overrule it for high and good ends, we rejoice to know that our deliverance is not only assured in His eternal purpose of grace, but actually secured in the obedience unto death of a great Saviour. His gracious purpose cannot fail of accomplishment; and it is a matter of express revelation that, at the second coming of Christ, the destruction of the last enemy, death, will complete the bestowment upon us of all the good secured for us by His great sacrifice. We have in prospect nothing less than the complete and eternal deliverance of our earth from sin and every fruit of sin. But complete as is

the provision made for our deliverance, and sure as is the accomplishment of God's purpose, He does not, at one time or by one act, communicate to us all the good that is ours in purpose and provision. His wisdom has determined that our experience of saving good should be a progress or advance, from the time of our becoming new creatures in Christ till the day of the redemption of the body. And we are now called to deal with a question relating to the time when, according to the teaching of God's word, the Christian believer's deliverance from his sin is complete, so complete that God sees no sin in him of thought, word, or deed. Some are affirming, what Christians generally have in all ages denied as not only unwarranted, but contradicted by Scripture and all believing experience, that God communicates to the believer such a measure of His grace or saving goodness in the present life, that he may live from day to day without being guilty of any sin in any relation, human or divine. It is not denied by any intelligent Christian, or rather, it is the common faith of all true Christians, that the man who, being born of God, is in living union with Christ, by faith, is, from the moment of his union with Christ, not only delivered from the guilt of sin, so that there is no condemnation to him, but also freed from the dominion of sin, so that it does not reign in him and he cannot live in sin. But the question now before us for consideration is, whether, in any case, God goes beyond this in the present life—whether, in any case, the believer is in this life delivered from his sin so completely that he lives an entirely sinless life, and has thus no occasion to confess sin and ask the forgiveness of it.

For THE PRESBYTERIAN REVIEW.  
**THE LATE PROF. ELSMIE.**

SITTING alone in my room and thinking of friends just left behind in England, I stepped into the reading room to look at a newspaper, not expecting to find anything of personal interest, when the first paragraph that met my eye contained the bald but startling statement that Dr. Elmslie, of the Presbyterian College, London, was dead. I can hardly believe that it is true, and yet it must be; bad news flies like lightning around the globe, and strikes sadness into the hearts of those who realize its full significance. A life so rich in fruitfulness, and richer still in promise, cut off so suddenly and so soon, this burdens us again with a sense of life's solemn mystery. How hard it is to say, "Even so, Father, for it seemed good in Thy sight."

This is not the time to estimate Dr. Elmslie's character or measure his life-work, and if it were, I have neither the ability nor the disposition to attempt such a task; but I cannot refrain from paying this humble tribute to his memory. When the deep sense of a great loss is fresh, one feels that our common-place expressions of sorrow and sympathy are utterly inadequate. The loss to the Presbyterian Church in England and throughout the world is great, and there are many who will have a feeling of personal bereavement. In our own sorrow we most earnestly commend to God the lone widow, who has lost a true and tender companion.

Professor Elmslie appeared to be of a reserved temperament; he was not effusive or demonstrative, but those who came into close contact with him and learned to know him were constrained to love him. The words of sympathy and hopeful cheer received from him just as I left the old land are still ringing in my ears, and will be an inspiration for some time to come. There are many of his old students who can bear true testimony to his warmth of attachment and brotherliness of spirit.

To those who have heard him preach it is not needful to say that he was pre-eminently a living man. When absorbed in his subject he was all aglow with spiritual enthusiasm, and he preached by his flashing eye and quivering body as well as by his eloquent tongue. In his class-room the old Hebrew prophets were heard to speak as living men, rebuking the selfish ambition and grasping greed of our own time. It was a rare treat to his students when, after discussing details of grammar, various readings and conjectural emendations, some suggestion from the text led him to give a brief but beautiful discourse on a great spiritual truth. Then he displayed a clearness of insight, a brilliance and boldness of expression which was truly wonderful. While thankful for the technical knowledge he imparted, we were constrained to value much more highly the inspiring influences which at such moments streamed from his soul. He was no system builder, but seemed always to be looking at the truth as a present revelation of God coming to create a new and purer manhood in believing men. Hence he was broad in the best sense, not with the breadth of a careless indifferentism, or

shallow scepticism, but with the catholicity of a man who sees the glorious fulness and rich variety of Gospel truth. While sympathizing with the thoughts and struggles of modern men, he was ever faithful to the great central evangelical truths, and in his company we have often rejoiced that those truths were not absolutely bound to any stereotyped form of words, but were ever bursting forth anew and longing to express themselves in the common speech of men.

He was loyal also to our Presbyterian form of Church government, not with any fanatical zeal, but with an intelligent appreciation which made him long to see it moved by a still more robust life, which would bring to the front the best elements in our congregations and so reveal larger powers for usefulness.

He was no political partisan, but a man whose social sympathies were strong, and who had every form of unrighteousness and oppression. While sympathizing with the noblest aspirations of this restless age, he could denounce with withering scorn its empty follies and debasing vices. May the emotions that he kindled and the influences he sent out long continue their kindly, healthful ministry. W. G. J.

## Mission Work.

REV. DR. ROBERTSON IN NOVA SCOTIA.

As our readers are aware, Rev. Dr. Robertson, Superintendent of Missions, Manitoba and North-West, has been for some weeks past visiting congregations in the Maritime Provinces in the interests of the Home Mission Work of our Church. The following account of his visit to Nova Scotia, as reported in the *Star* of Nova Scotia, will be perused with interest, and will assist in directing attention to the pressing needs of our great Home fields:

"Rev. Dr. Robertson was greeted by quite a large congregation, and after short preliminary services by the pastor, spoke a few words from Luke xxiv. 46-47—dwelling particularly on the last clause, 'Beginning at Jerusalem,' from which he taught the great importance of Home Mission work, which the Church was on no account to neglect. He explained why he was in these Provinces. The General Assembly had requested him to come down among the people of the East and enlist their sympathies and co-operation in the extensive field of mission work in the great North-West, and as an obedient son of the Church he was here to tell them as best he could of its vast importance. It was only last year that this eastern section of the Church began to contribute towards the support of the missions of the Northwest, the work previously having been carried on by Ontario and the West, and he hoped to enlist their sympathies to such an extent that their good efforts would not only be continued, but largely increased. He spoke of the magnitude of the country north and west of Lake Superior, its three great belts, the mining, fishing, forests and lumbering interests of two great tracts of country, the extent of which it was difficult to comprehend. The extensive fertile belt was also dwelt upon, its wonderful farming capabilities and the extent of the population that would in time settle on it. Its surface was already being rapidly dotted with settlements, so rapidly indeed that with the number of men, money and means at its disposal, the Church could not reach many of them by missionaries once in six months, some of them for much longer periods. We pass over the difficulties he enumerated regarding the work of missionaries during the first settlement of the country. He told us that owing to the fact that the C. P. R., for which they were very thankful, as it was a great boon to them and to the country, was at first projected to be built along the South Saskatchewan, many settlements had been located there, some of which were two hundred and fifty miles from the railway. Then again, owing to the fact that alternate blocks of land were taken for railway purposes, settlements were far apart and difficult of access. He spoke further on many of the difficulties presented, related an incident connected with the sending of a missionary named John A. McDonald to the Columbia river. He had heard of settlements there that had never been visited by a missionary. He sent word home and described the kind of a man he wanted—one who had never been a father's pet or mother's idol, who had fought his own way at school and had been known to take his own part when necessity demanded it, one who could take a long tramp, pad his canoe, row a boat and sleep under a tree; provide him with two hundred dollars and send him along. Word came back that the man could probably be got, but that there was no money. Fortunately a young ladies' mission society in Perth heard of it, raised the money and McDonald came,

and entered into the work, encountering all the difficulties suggested by the description of the style of man needed to surmount them. Even having to build a raft on which he floated down the river, being received all along this extensive route by the people with open arms, accomplishing grand results. Now, said the doctor, had McDonald's feat been performed in the Foreign Mission field or elsewhere, all the newspapers would have heralded it far and near, but because it was done in Canada and among Canadian people, there has not been a word about it. The outcome of this incident, which at first seemed to indicate discouragement, was on the contrary encouraging, and for the next fifteen or twenty minutes the speaker presented the bright side of the picture, such as the land being peopled with a strong, hearty, vigorous race, men from Ontario, Quebec and the Maritime Provinces, the latter having already sent some six thousand of their sons and daughters out there, and surely it was a duty incumbent on us to supply them with the means of grace. They were willing to contribute largely to the support of missionaries themselves, statistics showing that they contributed nineteen dollars per communicant, as against nine dollars contributed in these lower Provinces. A large majority of the people out there were Presbyterian, and it was essentially the duty of the Presbyterian Church of Canada to look after them. He pointed out in forcible language the mistakes that had formerly been made by the Church, particularly in the early settlement of Quebec, where the names among the French population plainly indicated their Scotch origin, but who, owing to the lack of missionary efforts on our part, had been allowed to drift to other Churches. He also instanced the fearful state of matters in the Western States, where in many localities the Sabbath was almost unknown, and strongly appealed to our Christian people to guard against such a state of affairs in our great and growing country.

"After his forcible and highly interesting address, Dr. Robertson went to the First Presbyterian church, where he also spoke for over an hour, and we think that the general opinion will be that he is a man well qualified for the work, thoroughly in earnest and deserving of every encouragement and unlimited support by the large body of Christians whose work he is so faithfully doing. He is a strong, vigorous man one well qualified to make his mark at more remunerative employment, speaking from a worldly point of view, and if he is willing, as he undoubtedly is, to give his great talents to this work, the Church should see to it that he is handsomely supported."

## FORMOSA.

LETTER FROM MR. JAMIESON.

I drop you a line by this mail to say that since I wrote last my health has much improved, and I am now a good deal stronger and gaining every day.

Before going to Palm Island I was engaged revising the sheets of a new dictionary that Dr. Mackay is getting printed for the benefit of the students and preachers. It consists of about ten thousand (10,000) Chinese characters with their sounds or names, which is called the "book reading," also their meanings in Romanized Colloquial. It was completed by Dr. Mackay when he had been about four years in Formosa, and very little time since has been given to correcting it, etc. The preachers all along had his original book, passing it from one to the other, copying it; and they say no other have they found so convenient and useful.

Previous to the French troubles upwards of twenty copies had thus been written out by preachers for their own use, but during that time most of them got destroyed, and as students and preachers have been urging Dr. Mackay to get it printed for them, he consented to have it done this year.

For that purpose one student copied the whole in sheets, and as they had to be revised to see that the tonal marks, etc., were correct, I undertook to do this part.

It was a work that suited very well in warm weather—better than going into the country and endangering health, and seeing the weather was warm Dr. Mackay wished me to take plenty of time and not confine myself to it too closely. This I did and the work being comparatively easy, I was progressing with it; but after I had gone over a considerable part, not feeling very well, Dr. Rennie advised me to go round to Palm Island for a change. While I was there Dr. Mackay got word that the printer was ready for the manuscript, so he got four students at work together and finished revising. It has long been hoped to have the dictionary in printed form, which will be a great help to all in the field, as the characters cover all in the Bible as well as those in general use in Chinese classics, etc.

Students and preachers here at Tamsui, as also many preachers throughout the field, during his season are frequently ill, but Mr. Mackay keeps well and strong and keeps the work in the College steadily going on without any vacation. We generally go over for the evening meetings, and have seen not only students and preachers, but the wives of the latter regularly drilled; and last night over two dozen of their little children sang hymns, answered questions or addressed the rest as readily and freely as I ever saw children in Canada do.

Mrs. Mackay has quite enough to do with so many now living in the Girl's School.

TAMSUI, Aug. 17, 1889.

## STREET PREACHING IN INDIA.

An Eastern market place is always a wonder to the American. There he will see nearly all the castes of India in their varied costumes and varied no costumes, hear the strange cries and observe the moving partition of ages—caste, which forever separates them from each other. They are the noisiest creatures on the earth; their tongues are double geared, and they are probably lying as fast as they can speak. The purchasers are dicker with the hucksters beneath wide-spread umbrellas, serving the purpose of awnings, and supported by bamboo sticks. The bodies of some of the women are tattooed in the colors and shapes of fruit and flowers; some having the likeness of their stock in trade punctured into their skins—an imposition made on them in helpless babyhood. Babies are, too, objects of wonder. Their eyes are as black as polished jet, and they are usually naked, cunning and mischievous, getting the best out of life—riding on their mother's heads, straddling her shoulders and neck, bound to her back, or on her haunches, or in a basket swung to the back. Sometimes they are mad and fighting the maternal back, pulling her hair and ears, or kicking vigorously against her back or side.

These markets are frequented by the missionaries, who preach or wrangle with their foes, according to circumstances. We witnessed a tussle of this kind with two young native and foreign missionaries. They usually mount a block or box, perhaps a permanent stand; sometimes they begin by singing a gospel hymn, sometimes they carry about a portable organ, which rarely fails to attract a crowd who listen often with marked attention, but at times do little else than harass the missionary. The Mohammedans are the worst, the most quarrelsome and insolent, and more troublesome, because they know more about the history of redemption. This afternoon the young missionaries had to fight both. Their opponents began in the most devout and respectful manner, desiring only information, but wound up in a brawl. The pet question is an assault on Christ's vicarious sacrifice, they wanting to know by whom men were saved before He came. But while Mohammedans are the most contentious, they are often most docile, sincere and respectful inquirers. The Brahmans are subtle, shallow and pretentious, and know nothing of salvation as revealed in the Scriptures, except as they have learned it from the missionaries, though there are exceptional cases. They are always ready to show themselves off to the best advantage, and to raise a laugh on the missionaries, which is regarded as a great triumph. But through it all the truth gets among the people, and while it does not turn them often into new affiliations, it modifies their opinions of old ones, so the heaven is working slowly but perceptibly through all India. The fight was going on sharply when the stand was reached, and Rev. Mr. Lucas, being more skilled, came to the assistance of the young men, and soon silenced out of the Scriptures the Mohammedans, who have a reverence for them, though mixed by more "pure cussedness" than was ever known in human form. The Hindus are less contentious, and care less what they believe themselves, or what is believed by others.—Rev. Dr. Mulchmore, in *Philadelphia Presbyterian*.

WHEN God intends to fill a soul, He first makes it empty; when He intends to enrich a soul, He first makes it poor; when He intends to exalt a soul, He first makes it humble; when He intends to save a soul, He first makes it sensible of its own miseries and nothingness.—Havel.

ABOVE the anthems of the celestial choir Jehovah hears our feeblest cry; and amid the glories of the upper sanctuary Christ's eyes turn less on the glittering crowns His redeemed ones cast at His feet than on His people here—fighting in the fields of battle, weeping in this vale of tears. Therefore let us pray on, nor cease praying, till we cease living.—Guthrie.