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A SERVANT'S HYMN.
"Thou who hast me made"
My daily work is Thine, my God,
Though small it be,
There Thou art glorified
Even by me.
My daily work is Thine, my God,
Though rough the way;
This would I press along,
Never to stray.
My daily work is Thine, my God,
Sickness or health;
'Tis by Thy loving will
Comes want or wealth.
My daily work is Thine, my God;
Angels are here,
Sweeping from sorrow's chords
Anthems of cheer.
My daily work is Thine, my God—
Chosen or sought;
I would not choose myself
E'en though I might.
My daily work is Thine, my God,
Do what I will;
Work only is not Thine
That man does ill.
My daily work is Thine, my God,
Therefore I call;
Be Thou my hand, my heart,
Help Thou in all.
—Benjamin Waugh.

REVIVALS AND THE YOUNG.

VIII.
BY REV. W. A. MCALPIN, B.A., WOODSTOCK, Ont.

RELIGIOUS INDIFFERENCE OF SO MANY OF THE YOUNG.—VARIOUS CAUSES.—THE CHIEF CAUSE IN THE HOME.—PARENTAL NEGLECT AND INCONSISTENCIES.—HOW SHALL WE DEAL WITH THE EVIL.—A PLEA FOR THE RESTORATION OF THE SACRAMENT OF BAPTISM TO ITS TRUE POSITION IN THE CHURCH.—A SOLEMN APPEAL.

Why are so many of our young people undecided for Christ? How few of them attend the Bible-class, or are seen in the weekly prayer-meeting, or are engaged in any specific Christian work? Certainly, not more than one-half of those who have reached mature years are in actual fellowship with the Church. They are the children of Christian parents, they were early dedicated to God in baptism, they have grown up under the ordinary influences of the home and the sanctuary; and yet they hold aloof from the Holy Communion, ignoring alike the obligations and the privileges of the Christian; and thousands upon thousands of them are rushing forward into life's solemn responsibilities apparently without a single thought of consecrating themselves by personal act to the Lord. Here is how the official organ of one of the largest and most active Churches in our land speaks: "The indifference manifested by the vast majority of young men is sufficient cause for solicitous alarm. Comparatively few of our young people, young men especially, are being converted. Thousands scarcely ever enter a place of worship, especially in our cities, and very few are actively engaged in Christian work. Many boys leave our Sunday schools as soon as they grow into manhood, and gradually drift off from all Church relations. Many others remain with us, as regular attendants upon our public services, moral and respectable, but worldly and spiritually indifferent."

Various causes have been assigned for this religious indifference on the part of so many of the young. The vigorous and aggressive scepticism of the day; the speculative and materialistic spirit of the age; false views of liberty, properly called libertinism; eagerness to get wealth without regarding the morality of the means; and the popular amusements of society, and the excesses usually connected with them; the extensive reading of trashy sensational literature—all these are doing an incalculable amount of mischief by indisposing and unfitting multitudes of the young for serious reflection, or the discharge of Christian obligation. Intemperance, with its kindred vices and associations, is making havoc of many souls. Then again, the worldliness, the selfishness, the unkindness of many Church members, are repelling the young from the bosom of the Church, and driving them to seek enjoyment in the world and the sexes.

But powerful as these evil agencies are, they do not by any means constitute a sufficient explanation of the indifference, in some cases, positive aversion to religion, on the part of so many of the young. Would we trace this deplorable evil to its source, we must look beyond the mere tendencies and temptations of our time. These are themselves but effects which are closely connected with certain causes; we must

look beyond the imperfections of Church members—these are probably no greater in our time than at any former age of the Church—we must look to the home. What we want at the present day is a powerful revival of practical piety in the family. We need a deeper and more scriptural sense of the importance of the family and its relation to the State and Church. "Out of families," says Luther, "nations are spun." The character of the Church as well as of the nation is determined in the family. There the first and strongest impressions are made, and an education insensibly gained which schools can never supply, nor after influences ever efface. The family is God's institution (Gen. ii. 18; Ps. lxxviii. 6); and for more than two thousand five hundred years after the Fall, the knowledge of the true God was preserved among men chiefly by heads of families. In the absolute and long dependence of children upon their parents for the supply of nearly every want, God surely teaches us how sacred is the trust that lies in the mother's gentle arms, and claims the father's tenderest care. The young lamb and the little nestling, with the whole animal creation, soon learn to take care of themselves. But the immortal child is first a helpless babe and long an infant in body and mind, thrown upon the warm bosom of maternal love, a delicate, sensitive, precious being—the charm of the household—the gift of a beneficent God, to be nourished and brought up in His fear, and for His glory.

Would we save our young people we must begin at the beginning. We must begin our work, not in the world, nor in the Sunday school, nor even in the Church, but in the home, praying that God would in His mercy "turn the heart of the fathers to the children, and the heart of the children to the fathers." Parents must carry their religious principles into daily practice. Their home life must be a standing evidence of the power and value of religion. By little deeds of kindness, by gentle words, by wise counsels, by pleasant looks, by a loving spirit, and, when necessary, by Christian admonition, reproof, correction, they must exhibit to their children the religion of Jesus. Nothing can compensate for the loss of parental example and instruction.

In the prevailing lack of family religion and parental authority throughout our land, we find a sufficient, though a sad explanation, of the youthful indifference and irreligion which we deplore. Young persons come to the church, the Sunday school, or the Bible-class, and they are taught the supreme claims of religion and the duty and privilege of professing faith in Christ. But they go home and see their parents, who, perhaps, are members of the Church, as selfish, as worldly, as fretful, and irritable in temper, as those who make no profession of religion. In the home they see little of the profession, and less of the practice of religion. The parents live from day to day as if money-making was everything and religion only a thing of naught, or, at best, only an old respectable custom. And the public ordinances of religion, such as the congregational prayer-meeting, or the Sabbath assembly, or even the observance of the Lord's Supper, are for the most part trivial excuses neglected. And even where the parents attend upon these means, how often are the children left at home, or allowed to wander no one knows where on the Sabbath. Children see and feel all this, and instinctively reason, "if there were any great importance in religion; if God, and Christ, and heaven, and hell were what our ministers and teachers tell us they are, our fathers and mothers would not only tell us so, but they would be pious themselves. Our parents know better than we what is right and safe, and if they are concerned Christians why should we be concerned?" Is it surprising that, under such home influences, so many young persons soon come to regard religion with indifference, and all public profession of it with positive aversion; not a few of them living as if God were a myth, heaven a dream, the atonement a cheat, and eternity nothing?

How are we to deal with this great evil on the part of parents? Does any one say it is vain to attempt to arouse our people to a right sense of duty on this matter? I reply, no good work is hopeless so long as there is a God of infinite power and grace in heaven.

Let every pulpit in the land speak out faithfully, calling parents to repentance for their sin, and warning the young of breaking covenant with God. Let parents be exhorted to walk before their children with a perfect heart, praying not only for their children, but with them, taking them aside one by one for this purpose. John Newton is not the only one who was saved from destruction by the memory of his mother's prayers. Let Christian example and the fervent prayers be accompanied with faithful instruction. "And these words which I command thee, shall be in thine heart; and thou shalt teach them diligently unto thy children" (Deut. vi. 6, 7). First let the Word of God dwell in

the parent's own heart, and then let him seize every opportunity to impress that word upon the tender mind of his child. The love, the sovereignty, the justice, the holiness, and the goodness of God; the lost condition of all men by nature; the only way of recovery through Jesus Christ; the necessity of a change of heart by the renewing of the Holy Ghost; and also of repentance towards God, and faith in Christ, such faith as shall produce universal obedience to divine commands—these are the leading truths of revelation with which the mind of the child should early be made familiar.

Let the holy sacrament of Baptism be restored from that condition of neglect and obscurity into which, alas, it has in so many instances fallen; and let it receive that same prominence and reverence in the teaching of the Church that the other sacrament, that of the Supper, now receives, until parents clearly realize that baptism is not a "christening" or a mere "giving a name to the child," but a solemn sacrament in which they recognize their child as the property of the triune God, and enter into a covenant with God on its behalf. Then as the child grows up it should be taught the nature and design of its baptism, as a dedication to God. In every scriptural way it should be made to understand that God is its proprietor, and has supreme claims upon its love and obedience. A child thus instructed with meekness and tenderness, will soon learn something of the nature and awful desert of sin, and his own lost condition as a sinner. He will learn something of the character of Jesus and of His work as a Saviour. The heart of that child will go out to the Saviour, and it will be a delight to submit to that yoke which is easy, and that burden which is light. Instead of being hardened by sin in the "far country," such a child will never by bitter experience know what it is to wander from his Father's house, and he will never remember the time when he did not love the name of Jesus. "If parents," says the holy Baxter, "were true to their vows in baptism, nineteenth, twentieth of those consecrated to God in infancy, would grow up pious and dutiful, and when they came to mature years, would personally assume the vows of their baptism by an open profession of their faith at the Table of the Lord."

"If God hath wrought," says Matthew Henry, "a good work in my soul, I desire in humble thankfulness to acknowledge the influence of my infant baptism upon it." Well might an equally high authority say, "If infant baptism were more improved it would be less disputed." Kind reader, whose eyes now scan these lines, are you a parent? Then let me plead with you on behalf of those dearest to you in life. Gather your children around you, especially on Sabbath afternoon or evening, and with all the powerful oratory which the good heart of a Christian parent can supply, put them in mind of their early baptism; explain to them the nature of that sacrament; labour to make them esteem its privileges, and to feel its obligations.

Or am I addressing one of the baptized children of the Church? Then I would speak an earnest word to you concerning your relationship to the Christian Church. God remembers your baptism. He remembers that your parents dedicated you to Him and put His seal upon you. He would look upon you as His child. Will you not look upon Him as your God? Luther tells us of a pious woman, who, when tempted to sin, replied, "Baptisatum"—I am baptized—and thus overcame. And so, my young friend, when you are tempted to sin, or when you are living in neglect of duty, solemnly say to yourself—I am baptized, I have been sealed to God in a solemn covenant, I am not my own, I am God's; therefore I cannot yield to temptation, or live in wilful neglect of duty. I dare not repudiate the covenant made on my behalf with the Father, Son, and Spirit. Rather will I anew dedicate myself to the God of my fathers; the God who loved me and cared for me in earliest infancy and through all the way of life, and I will seek grace to walk every day as in covenant with Him.

Young and old, all you who fear the Lord and mourn over the desolations of Israel, come join in prayer for such a thorough revival of religion by the outpouring of the Holy Spirit, as would break up the all-engrossing spirit of worldliness that so generally pervades the homes of our land—causing a great shaking among the dry bones, "very many and very dry"—the divine breath entering in, until our revived and quickened people, parents and children, will stand upon their feet, an exceeding great army, ready and willing to do the Lord's work, whatever difficulties or discouragements may lie in the way.

Mission Work.

INTERCOLLEGIATE MISSIONARY ALLIANCE.
FIRST DAY.

The Fifth Annual Convention of the Canadian Missionary Alliance, which includes twenty of the more prominent Canadian colleges, was opened in Association Hall, Toronto, on the evening of Thursday, Nov. 7th. There was a good attendance of delegates present, the general public being also well represented. Sir Daniel Wilson, President of Toronto University, occupied the chair and with him on the platform were: Revs. D. J. Macdonnell, D. Parsons, Dr. MacLaren, Dr. McTavish, Dr. Melton, Principal Sheraton, W. S. Blackstock, R. P. McKay, W. Burns, of Toronto, and Rev. Dr. J. A. Gordon, of Boston, Mass., and representatives from the various colleges.

The Chairman, in his opening address, thought it fitting on Thanksgiving Day to feel thankful for the Divine spirit of awakening now stirring up the young men of all our educational institutions. The motto of Toronto University Y. M. C. A. he commended to others: "Stand fast in the faith; quit you like men; be strong." He then contrasted undergraduate life in its present intentness and seriousness with the frivolity, to say the least, of such life when he was a student. He told the story of Sudd, the athlete, how from Cambridge University he went to Oxford, and thence to Edinburgh, to stir up students in missionary interest. The spirit thus infused had passed to Canada, and with great and successful results. Now there were thousands of students imbued with the missionary spirit, a glorious augury for the fast coming twentieth century, when, with the scientific progress of the age, Daniel's prophecy seemed to acquire a new significance: "Many shall run to and fro, and knowledge shall be increased in the world."

ADDRESS OF WELCOME.

Rev. D. J. Macdonnell, in giving the address of welcome to the delegates, prefaced his remarks by stating that there are twenty colleges in connection with the Alliance, fourteen for men chiefly and six for women only, all of which were represented at the meeting. Four of the colleges for men are in Toronto, five in Montreal, the others in Kingston, Cobourg, Guelph, Belleville and London; the ladies' colleges at Guelph, Ottawa, St. Thomas, Hamilton, and two in Toronto. He rejoiced that seven more colleges were represented this year than at Cobourg last year, and gave them a cordial welcome to the city. This was, he said, a great time for conferences of all sorts and on all sorts of things. He sometimes thought that so much time was spent in conferring that there was hardly time left to do the thing, but this did not in any way apply to the great subject of foreign missions. His welcome included ladies and gentlemen, but he confessed that he was one of the old fogies who did not like to see a woman on the platform. Proceeding to a consideration of the greatness and glory of missions, he referred to Henry Martyn's opinion of the difficulty of converting India to Christ. "If ever I see a Hindoo converted to Jesus, I shall witness something more nearly approaching to the resurrection of the dead body than I have ever witnessed." Now, said Mr. Macdonnell, we have tens of thousands of converted Hindoos, and not a few of them preachers of the Gospel. He quoted the testimony of Sir Bartle Frere as to the success of Christian missions, which should be remembered when ignorant or prejudiced persons talked of the failure of Christian missions. Said that statesman: "The teaching of Christianity among 160,000,000 of civilized industrious Hindoos and Mohammedans in India has effected changes, political, moral and social, which, for extent and rapidity of effect, are far more extraordinary than you or your fathers have witnessed in modern Europe." On the needs of the mission fields, Mr. Macdonnell was eloquent. "Africa," said he, "is still the dark continent; only the fringe of China has been touched; work in India has been largely preparatory; the rum traffic rules in Africa, the opium trade in China—two foul blots on the civilization and Christianity of England." While they did well to be ashamed of this, they must also do their share to remedy these abuses. In this connection he gave them the motto of duty, "What is right to do, can be done." The remainder of his address he devoted to a consideration of the style of missionaries they should send out. Ordinary men, he said, might do for Toronto, where they could be carried along by their fellows, but they required superior men for Muskoka and the North-west, and superlatively choice men for India and China. It is not enough to be well meaning or zealous; they must be shrewd, well equipped and endowed with an unworldly and

Christ-like spirit. Worldliness, in its protean types, is, in his opinion, the greatest curse of this age.

THE CENTURY OF MISSIONS.

Rev. Dr. A. J. Gordon, of Boston, was introduced by the learned chairman with the remark that no American citizen could be regarded here as a stranger or a foreigner. Dr. Gordon said that as this century was known as the century of missions, so he believed that the last decade of it would be the crisis of missions. This century had been ushered in with all the doors of the nations shut against Christianity, and now, in a marvelous manner, all these doors had been opened. He referred at length to the opening of the doors of Italy, France, Japan, Africa and China, and vigorously condemned, in this connection, the manner in which the American Government was treating the Chinese. He disagreed with Mr. Macdonnell in his dislike to see women on the platform, and told, by way of illustration, of the first woman missionary their society had sent to China. Complaints came back from the old missionaries in the field that she had been preaching, and the home Board called her back to explain. She confessed to the charge, when an old divine asked her— "Have you been ordained to preach?" "No," she replied, after a moment's thought, "but I think that I was ordained."

SECOND DAY.

Forenoon.

The Alliance resumed its meetings on Friday morning, the sessions being held in the handsome and convenient rooms of the University College Y.M.C.A. The morning session was devoted to business. A half hour of devotional exercises preceded it, led by Rev. F. H. DuVernet, of Wycliffe College, after which Rev. J. McP. Scott, of Knox College, took the chair, and ordered the calling of the roll.

After the calling of the roll, the following Committee on Resolutions was appointed:—Messrs. White, McLeod, McBain, Horsey, Riddell, Kerrip and Miss Graham.

NEXT PLACE OF MEETING.

Invitations for the next annual meeting were received from Montreal, Woodstock, London and Belleville. The two last withdrew in favour of Woodstock, when a vote was taken, which resulted in favour of Montreal, standing thirteen to twelve.

AFTERNOON.

The afternoon session was opened with prayer by Rev. Robt. Wallace.

"THE SCRIPTURAL BASIS OF MISSIONS" was the subject of the first paper, read by Mr. W. M. Rochester, B. A., of Montreal. The fundamental basis he found in the words, "Go ye into all the world and preach the Gospel to every creature," and then quoted a vast collection of other passages in support of missionary effort. The main idea running throughout the paper was a comparison of modern missionary enterprise with that of the early Church, the writer dwelling rather upon similarities than contrasts. He closed with an appeal to the young men to face the mission work with high courage and determination.

"LIFE AND WORK OF BISHOP TAYLOR" was the topic of the second paper, prepared by Mr. W. K. Ellinwood, of Montreal, but read, in his absence, by Mr. James Taylor. The paper was a carefully collected sketch of the life of the great missionary, who is widely admired for his heroic faith in founding self-supporting missions among the heathen in all parts of the world. This devotion was recognized by the General Conference of the U. S. Methodist Episcopal Church, which changed the Discipline of the Church to suit his peculiar work and elected him to the broad position of Bishop of Africa.

ADDRESSES.

Rev. Dr. Gordon spoke of the amount of discussion that had been caused in missionary circles by the two T Taylors—Bishop Taylor and Hudson Taylor—but pointed to their success as an answer to all objections. He thought, however, that Bishop Taylor's plan would be improved if he were to take with him a body of men to build the houses and do much of the mechanical work.

Rev. Robert Wallace also held that while the cause should be made self-supporting as soon as possible, Bishop Taylor's plan would be strengthened by being united with the more commonly received missionary scheme.

Rev. Dr. Sutherland, Methodist Missionary Secretary, talked to the Convention for a little of the wonderful missionary progress in Japan. He described the present state of Japan, with its new liberal constitution and the decaying shape of the old religions of Shintism and Buddhism. The latter has over thirty sects, which, he thought, would be something of an answer to those who say that the divisions of Christians are a stumbling block to the heathen. There is found to-day among the educated class a strong disposition

to favour the spread of the Christian faith, not so much for its spiritual power, but as being one of the most potent forces that has built up the high civilization of Europe and America; and, as for the common people, they, as yet, are indifferent on the whole. He spoke of the recent union among the Presbyterian Churches in Japan, the prospective union of the Methodists, and, perhaps, a wider consolidation in the more remote future.

At the close of Dr. Sutherland's address, the students urged that Mr. Kono, a Japanese delegate from Victoria College, Cobourg, appear on the platform and address the Convention. Mr. Kono seemed somewhat troubled at first with our inflexible English, but soon became so interested in his theme that he grew magnetically eloquent in pleading the cause of his native land.

A number of questions were put to Dr. Sutherland, which he met with full explanations.

Evening Session.

MISSIONARY OR MISSING CHURCH.

In the evening the Alliance met in Immanuel Baptist church, and Rev. A. J. Gordon, D.D., Boston, was the principal speaker. Pastor Donovan was announced to preside, but was unable through indisposition to be present, and Mr. D. E. Thomson occupied the chair. There was an enthusiastic meeting.

Dr. Gordon said that on the previous evening he spoke of the opening doors they had witnessed during the century and the great call which was sounded in their ears to open these doors wider and possess heathen lands for Christ. He wished to speak that evening not especially to the young men of this Alliance, but something which every one present might take to heart on this great theme of foreign missions. He wanted to speak to them of "more missionary mothers wanted, more missionary ministers wanted, more missionary money wanted." Dr. Gordon said that he had been lately much struck that in recruiting missionaries we have not gone far enough back; we had gone to the college and to the preparatory school, and some of us have been going to the carpenter bench and the blacksmith's forge to find out men who would go to the mission field. He believed that we should go further back than that, that we should go to the cradle and to the Christian home. He maintained that to have a prosperous Church at home it was necessary that she should be permeated with a missionary spirit. He declared that in the face of all history that any Church that was not missionary would be a missing Church fifty years hence. It might be that the brick and the mortar would remain, but it would not take more than fifty years to blot out a Church that has forgotten all the rest of the world and become absorbed in its own spiritual growth and enlargement. The best thing to have a Church with a wide throbbing heart. It was reckoned that there were eight billions of money—a sum which staggered their mathematics—in the States and Canada, and who doubted that a vast proportion of that came within the category of the parable of their Lord of the talents wrapped up in a napkin? The napkin might be cut up to the most approved principles of economy, but if Jesus Christ should appear that night He would shake that napkin and say, "Oo, wicked and slothful servants." Dr. Gordon made an eloquent appeal on behalf of missionary enterprise, and concluded by trusting that they would be inspired with the sublimity of the missionary idea, and that the greatest honour under heaven was to be what Jesus Christ was when He came to the earth, a foreign missionary.

THIRD DAY.

Morning.

The devotional service at the opening of the morning session was led by Mr. P. E. Judge, of Montreal. Rev. J. McP. Scott again presided.

Miss Emily Coulter, of Hamilton Ladies' College, read an interesting paper on

GOSPEL TEMPERANCE MISSIONS IN LARGE CITIES.

She described the great cities as moral wastes, withered and burned with the poisonous winds of doubt and scepticism, and held that Gospel Temperance Missions were especially intended to make such blossom as a rose.

Mr. W. J. Patterson, B.A., of Queen's College, Kingston, followed with a paper on

MISSIONS IN MOHAMMEDAN COUNTRIES.

After a review of the doctrines of Mohammedanism and comparing the effects produced on the peoples that accepted its teaching with those shown among the nations that received Christianity, he discussed the political, commercial and social influences of Islam. Turning to the difficulties that must meet the missions to the Mohammedans, he pointed to the magnitude of the task of converting 180 millions covering half a continent, and counted