

PRESBYTERIAN REVIEW.

VOL. V.

TORONTO, MARCH 21, 1880.

WHOLE NO 221.

PUBLISHED EVERY THURSDAY

The Presbyterian News Co.
TORONTO (Limited).

Incorporated by Royal Charter.
W. MORTIMER CLARK, President.
HAMILTON CASSELS, Vice-President.
O. H. ROBINSON, Managing Director.
48 AND 49 FRONT ST. W.

BETWEEN THE LIGHTS.

A LITTLE pause in life, while daylight lingers between the sunset and the pale moonlight; when daily labour slips from weary fingers, and soft gray shadows veil the aching eyes.

Old perfumes wander back from fields of clover seen in the light of sun, that long have set; beloved ones, whose earthly toil is done, draw near, as if they lived among us yet.

Old voices call me through the dusk returning; I hear the echoes of departed years—And then I ask, with vain and troubled yearning, What is the charm that makes old things so sweet?

Must the old joys be evermore witholden? Even their memory keeps me pure and true; And yet, from Jerusalem the Golden God speaketh, saying, "I make all things new."

"Father," I cry, "the old must still be nearer; Sift me thy love, or give me back the past! Give me the fair old earth, whose paths are dearer Than all thy shining streets, and mansions vast."

Peace, peace—the Lord of earth and heaven knoweth The human soul in all its heat and strife; Out of His throne no stream of life floweth, But the clear river of eternal life.

He giveth life, ay, life in all its sweetness; Old loves, old sunny scenes will He restore; Only the curse of sin and incompleteness Shall taint thine earth and vex thine heart no more.

Serve Him in daily work and earnest living, And faith shall lift thee to His sunlit heights; Then shall a psalm of gladness and thanksgiving Fill the calm hour that comes between the lights.
—Sarah Doudney, in Sunday Magazine.

SCRIPTURE ILLUSTRATIONS OF THE SHORTER CATECHISM.

By J. M. MACKAY, MONTREAL.

Paul, seven delegates from the Council of Europe, carrying the gifts of the Council to the Hebrew Christians of Jerusalem had preceded him, and were waiting for him there. The Christian brethren, knowing that they might never see Paul again, resolved to celebrate with him the Lord's Supper, and made their arrangements accordingly. But the weather was unfavourable. Contrary winds hindered the ship in which Paul sailed. It took five days instead of two to cross from Neapolis to Troas. So Paul arrived on the Monday instead of on the Friday.

When they saw him they urged him to stay with them all that week, that they might have the contemplated celebration on the next Lord's Day. They had no church in Troas, and therefore they met in the third storey of a large house. The room was crowded with eager listeners, and as Paul preached to them and pointed out the glory of the Cross as revealed in the sacrament they were about to observe, their souls were so refreshed and filled with joy that they lost all count of time. But suddenly there was an unusual sound at one of the windows, and the next instant a dull thud could have been heard on the ground below. Eutychus, a young man who sat on the window, overcome by heat and fatigue, had fallen asleep. All eyes being fixed on the preacher, no one had noticed his dangerous position, and overbalancing himself he fell out of the window.

Paul at once stopped his sermon and bled down stairs. "Alas!" said the bystanders, "he is dead." But Paul, full of faith, fell on him and embraced him, and said, "Make ye no ado, for his life is in him." He turned out, and when they brought up the lad alive, and were not a little comforted.

By this interruption they were brought to themselves, and found that it was past midnight. Yet they could not separate. They remained together and broke the bread and drank the wine which spoke to them of the death of the Lord through which they had everlasting life. And so blessed was the feast, and so sweet the fellowship, and so refreshing the apostle's words, that they did not break up till the morning light was streaming in through the window. Then they parted with Paul. He went off to a twenty miles' walk across the peninsula to Assos, where he had arranged to rejoin his companions in the ship. They separated to the humble occupations whereby they earned their bread. But they all felt better prepared for the work that lay before them than if they had passed the night

in sweetest slumbers. While nature teaches that, as a rule, all gainings, of every kind, should break up at such an hour as will enable all to have their natural time of rest, still there are special occasions on which it may be becoming to overstep the rule. This was such an occasion. Nowhere on earth is there such a joyous, time-obliterating festival, as when believing hearts, filled with the Holy Spirit, surround the table of the Lord, and He draws near to breathe peace and joy and health into their souls, for "The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, His death is shewed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His body and blood, with all His benefits, to their spiritual nourishment and growth in grace."

ST. PATRICK.

BY REV. JOHN HALL, D.D.

THE only works from the pen of the missionary to Ireland, around whom has gathered such a mass of legend, about which scholars are agreed, are his Confession and the Epistle to Coroticus. There is still difference of opinion about the Hymn or Loricum of St. Patrick, which, however, is admittedly very ancient, and shows how little of the doctrine, which at a later time became the teaching of Rome, then found place in the Irish Church.

The Confession in its earliest copy is found in the Book of Armagh, an Irish manuscript of the year 807, and the copyist of which claims to have had the original before him. The validity of the Confession is so far sustained by the fact that the earliest lives of Patrick quote it, and so prove its acceptance in the earliest times as genuine, and the internal evidence amply sustains this estimate.

There has just come into the writer's hands a new translation of the writings of St. Patrick, the preparation of which commends it to confidence. Two of the most eminent Irish scholars, Dr. Stokes and Dr. Wright, of Trinity College, Dublin, have prepared it. They invited a learned Roman Catholic scholar to join them in the work, but he declined, for reasons not stated. They

from exact—showing the legendary character of the claim that he studied under St. Germaine, of Auxerre, and St. Martin, of Tours. Where they have to contend with this difficulty, the translators are at pains to mark any inserted word. In fact they could not more scrupulously leave the writer to speak for himself. They use a copy of the Book of Armagh (which is a treasure of the Trinity College Library, Dublin) made by Dr. O'Mahony and accepted by Mr. Hennessey, who takes Roman Catholic ground.

Before giving an extract or two from the Confession, it may be proper to say how much appears to be really historical in the voluminous literature of which St. Patrick is the subject.

The majority of critics make his birthplace Kilpatrick, near Dumbarton, on the Clyde, Scotland; so the widely scattered Scotch-Irish have a double interest in the man. His birth was about the year 395, and the beginning of his work was about 410. He lived to be an old man; but the date of his death is uncertain. He was carried away captive, according to the Confession, at the age of sixteen. He was sold to an Irish chieftain called Milcho. There he cared for cattle for six years, his early religious teaching bearing fruit, until after six years, directed, he believed from above, he made his escape. After many perils, and eight or nine weeks again passed in the hands of captors, he reached his friends. Nothing is known of him from the Confession, or from any other credible authority, till he began his mission. The style of his quotation shows that he did not know the Latin Vulgate, but that he did know an edition of Scripture, from which he makes frequent quotations, often, it would seem, from memory. He is not the only Scotchman with this habit.

His efforts in Ireland were mainly directed to the heads of clans, knowing, doubtless, that this was the best way to reach the people. He had many difficulties, but the success was marked according to the standard of the time, when many accepted Christianity as a whole, yet retained in a degree, their old manners and customs, and did not attain to very definite doctrinal knowledge. To the right understanding of many of the statements of historians of this remote period, it is needful to remember that the Irish were then called "Scots," and that in the years A. D. 343-369, they ravaged and ruled for ten years a part of the present Great Britain. A careful reading of the Confession with its account of his experience, decision to work for Ireland, personal efforts, shows that he had no commis-

sion from the Bishop of Rome. That he should have it and hold his peace about it is incredible. The worship of the Virgin Mary, of saints, of images, has no place in his writings. Confession to him and absolution are never alluded to. He does speak, again and again, of his baptising, but nothing of such "sacraments" as extreme unction. His one authority for his teaching is the Word of God. Purgatory, transubstantiation, and Papal authority, are never alluded to. On the other hand the spirit of his teaching, his sense of personal lowliness and of dependence on the grace of God, are very like the experiences recorded by David Brainerd and Henry Martyn. The translation from which we make our quotations, as above described, is issued by Nisbet & Co., and the good friends who lay out their dollars in commemoration of the Saint, could not better employ one of them than in procuring—in order to careful reading—the actual words of this great man, who was not a "Protestant," only because the Church had not then become "though there were germs of evil in some places" what Savonarola, Wickliffe, Luther and their associates found it.

Here is the opening sentence of Patrick's Confession: "I, Patrick, a sinner, the rudest and the least of all the faithful, and most contemptible to very many, had for my father Calpurnius, a deacon, a son of Pontitus, a Presbyter, who dwelt in the village of Baunavem Taberniae; for he had a small farm hard by the place where I was taken captive." He makes no apology for his grandfather and father; the celebrity of the clergy was then unknown as a rule of the Church.

We give, in conclusion, the solemn words of the Saint in relation to his hopes for eternity: "Behold now, I commend myself to my most faithful God, whose embassy I discharge in my ignoble condition, because indeed He does not accept the person, and He chose me to this office, that I might be one of the least of his ministers. But what shall I render Him for all the things that he hath rendered to me? But what shall I say, or what shall I promise to my Lord? Because I see nothing, unless He had given it to me, but he searches the heart and reins; because I desire enough and too much

MINISTERS—YOUNG AND OLD.

BY REV. THOMAS L. CULLEN, D.D.

I HAVE read the late ray article of "A Young Minister" with a mixture of amusement and amazement. Boston has had the credit of originating the idea that a minister of the Lord Jesus Christ commonly reaches the "dead line" at fifty. But now comes the alarming announcement that the dead line has been pushed back by ten years, and a Yankee deacon declares that "a man of forty would be of no use in this field; he is too old!" If the fatal line recedes much farther, we shall be tempted to ask the question of the disciples, "Who then can be saved?"

This principle of early superannuation seems to apply to no other occupation under the heavens except preaching the Gospel. At the bar, in medicine, in banking, in all commercial business, a long and large experience and a vigorous training add prodigiously to a man's value. Nearly all the leaders in secular affairs are past forty; many of them are past three score and ten. But the new theory in regard to the ministry seems to be for making money or making machinery, or making books or making arguments, give us large and ripe experience; but for expounding God's Word, and saving souls, give us a raw youth recently from the seminary! If this perposterous theory should gain a foothold among the churches, two things would soon happen: the ministry would become extinct and the churches would die in disgrace.

Happily this new theory is so false as to facts that it ought to be hooted out of existence. If any one will run over the names of the ministers who, to-day, are attracting the largest congregations, doing the greatest work, and commanding the widest influence in the Christian world, he will find that, with scarcely a single exception, they are the men who have passed that ridiculous "dead line of forty." For example:—Mr. Spurgeon is fifty-five, Dr. Joseph Parker, fifty-nine; Newman Hall, seventy-two; Dr. Farrar, fifty-eight; Dr. Storr, sixty-eight; Dr. John Hall and Dr. William M. Taylor each in his sixtieth year; Dr. Alexander MacLaren, sixty-three; Dr. Talmage, fifty-six; Dr. Phillips Brooks, fifty-four; Dr. Kittredge, fifty-five; and Mr. Moody, fifty-two. If you have any promising youths under forty in New England who can outdraw, outpreach and outwork the above mentioned veterans, I hope that Mr. Beal, of the Boston Bureau, will kindly furnish their names.—*Congregationalist.*

THE RELIGIOUS NEWSPAPER.

1. It helps to expel from the homes of the nation's worthless and injurious literature.
2. The religious newspaper in the home aids in solving the Sabbath problem.
3. The religious denominational newspaper attaches the people more closely to their own Church.
4. The religious newspaper strengthens the people in the fundamental doctrines of the Scriptures.
5. The religious newspaper makes the pastor's work more effective by increasing the intelligence of his hearers, by making them acquainted with the philanthropic and missionary enterprises of the day, and by giving them information respecting churches near and far.—*Watchman.*

SHORT BUT POINTED.

"MY PASTOR, I have somewhat against thee." "Ah! what is it?" "I was sick, and you did not visit me." "Did you desire me to visit you?" "Why, certainly. The presence, sympathy and prayers of the pastor are naturally expected by the sick of his people." "As a rule, I suppose they are; but your case, it seems, was exceptional." "What do you mean?" "I mean that you did not desire anything I might have done for you in your sickness; so far from it, you did not wish me to know that you were sick." "How can you say that?" "Well, let us see. Did a physician visit you?" "Yes." "How did he know you needed him?" "Why, I sent for him, of course." "Exactly; but you treated me differently. The physician would not know that you were sick unless you informed him, and you did inform him, because you desired his presence; but the pastor, by some sort of clairvoyance, peculiar to himself, was to know what the physician could not know, and so you took no pains to give him a needless message! Is that it, brother? Now be candid. Am I not to understand that, as you did not send for me, my presence was not desired? Pardon my plainness; I think, in comparative treatment of your physician and your pastor, your complaint is both unreasonable and unchristian."—*Mission Work.*

MISSION WORK IN ASIA MINOR.

ST. PAUL'S INSTITUTE—SEMI-ANNUAL REPORT.

(To the Editors of the PRESBYTERIAN REVIEW.)

SIR:—This semi-annual report will tell you about our work in which you are so kindly interested.

Visit to Marash.—This city is over 100 miles east of Tarsus, having a population of about 40,000 Mohammedans and Armenians. It seemed necessary for me to make a short trip to this city. Not having been here for six years I expected to see great progress, both spiritual and temporal, but was much disappointed. There are four evangelic local churches here. The first church was in great distress, not being able to pay the pastor's salary for nine months. A controversy arose, spiritual work stopped and finally the pastor was obliged to leave. The second church has not been prosperous, having no regular pastor for about three years, not being able to raise the money for salary. The third church is spiritually in a better condition, but it has a heavy debt; needing a new edifice they were only able to put up the four walls and roof and are waiting and hoping for means to complete it. The fourth church is Episcopalian, having an aged and feeble pastor, and people can not pay him a salary of even one pound per month. Christians in this city have been known as among the most generous and active in the whole Ottoman Empire, but recently the poverty and sickness have been so great, that all they could do, was to help the starving and dying among their own numbers. During the past five years great calamities have come to this people—a great fire destroying 1,000 shops and 400 houses. This stopped business. The supplies being in the hands of a few rich men, exorbitant prices were charged for even the necessities of life. The Government changed the value of its money and with the new currency many lost a great deal. Another fire destroyed 600 shops, many of which had been built since the first fire; then a heavy governmental tax demanding 8,000 pounds in a short time, and it was no unusual sight to see the officers entering houses and selling anything they could find; many were imprisoned, being unable to pay their taxes.

After all these troubles a great sickness followed, many dying. A recent report from a deacon says, "During December I visited 120 houses of 572 members, 198 of whom were sick. Through the kindness of benevolent

Christians we had some money in our hands for such cases, and the little help we could render was used most carefully and with good results. While there I was privileged to have religious services three times each week; from 500 to 1,000 being in attendance at the prayer meetings. Prayers for the Holy Spirit comforted, cheered and revived this very needy, afflicted people.

Work in Adana and Tarsus.—After the famine of the past two years, the suffering has not passed away as was expected, owing to the failure of the grape crop in this region, and also the lack of necessities in the houses; every thing being sold from many houses to get the daily bread. The result is a great deal of sickness during these cold winter days. From the famine fund we gave money for medicine, helping 965 people, many of them children; of this number 220 recovered; being most thankful to God and benevolent friends. I would also mention with pleasure the great help rendered by Rev. D. Methny, M.D., missionary of the Reformed Presbyterian Church in Mersine, who, being a missionary of long experience, medical skill, and self-sacrificing zeal, has proved a great blessing to the poor afflicted ones on all this plain. Opportunity has been given me to hold services three and four times weekly. We can not tell how many have begun the new life this Fall; but at one of the most interesting prayer-meetings in Adana, thirty-two gave good evidence of change of heart and desire to serve Christ. The meetings in Tarsus have also been greatly blessed, and many young people have come to know and love the Lord Jesus. While we were waiting for a greater blessing, God came to us in a special manner by taking from us our beloved friend and coworker, Rev. G. F. Montgomery, for twenty-five years a missionary of the A. B. C. F. M., in Asia Minor. His Christian character, long experience, wise counsel, and untiring zeal have proved a great blessing to this people.

St. Paul's Institute.—This is our special work among children and youth on the Sabbath and week days. In the last report mention was made of opening our school October 1st, but some change became necessary in our plans, and we started our work in November in a quiet teaching of the Bible, English, Turkish, Arithmetic, etc. Applications from various parts of the country were numerous and urgent. The students being very needy and promising, we were compelled to select a certain number to bring here, while others are being helped in their native towns with the hope of coming to us when we have our new institution.

There are seventeen students in the school here, four are self-supporting, thirteen living in our house. From Tarsus five, Adana two, Marash four, Yerebakan two, Kozuluk one, Cheokmerzen one, (the place where I was beaten and driven away while preaching some years ago), Smyrna one, and one from Ancient Antioch, where the disciples were first called Christians. Besides these we are helping fifteen students, five in Marash, ten in Adana. This help is mainly from the scholarship fund sent by kind friends to our Treasurer, Mr. W. T. Hatch, 14 Nassau St., N.Y. Let us assure all contributors that their money has been wisely expended, and one look into the faces of the students would satisfy as to their need and promise. Some came to us without bedding or a change of clothing. These orphan and poor youth had suffered much from poverty and non-Christian masters or relatives, and now how glad they are for privileges here given them. We are greatly encouraged with the spiritual awakening among them. A few Sabbaths since six of our students in Adana gave themselves to Christ and formed a Christian Society—Emmanuel Sursus (Rand), to work for the salvation of children. Some of the students here were Christians before coming to us, others have recently given their lives to Christ, while a few are yet to be won to Him. Sabbath evenings we have very blessed prayer-meetings with our students, who bring in young men from outside. The new decisions to work for Christ, confessions of sin and earnest prayers are such, that we find it difficult to close the meetings. The special work of our students will be in the Sabbath-school organized in our home two months since, and at present it has eighty-two members. May we not hope, that all Christian Sabbath schools and societies as they give, will also pray that God's richest blessing may rest upon the work done here, and that many souls may be won to Christ, which is our chief aim in the work? God has visited us and our work by calling to Himself one of our number, the wife of my dear co-labourer, Rev. A. McLachlan, who quietly passed away December 13th, after a brief illness.

Although she had been only eight months in this country, and knew little of its language, yet her presence among the people was such as to show her Christian devotion, zeal and consecration to the work, and her loss is a

great blow to us all. We are greatly cheered to see the sustaining hand of God comforting her bereaved husband.

My dear friend, this report will tell of the still existing need, the present condition of our work and the difficulties we meet in this missionary life. We hope that your kind interest will continue and that your earnest prayers will follow your generous gifts, that we may be encouraged and blessed more abundantly in carrying on this work for the Master, to whom be all the glory and honour.

We shall be very glad to hear from you any time. Yours in Christ,

H. S. JENNYAN.
[The Secretary-Treasurer of the Canadian Committee of St. Paul's Institute is Mr. George Anderson, 26 Earl St., Toronto, who will be glad to receive contributions for this Mission.—*Ed. Review.*]

MISSION NOTES.

DR. BUCHANAN, of Indore, writing under date January 17th, says: "Mr. Campbell and I start on a three weeks' tour out west, passing, among other places, Dhar Sardarpore Jhabna, and going as far as Shandla. We go right through the country of the untouched Bheels, in whom I was interested before leaving America, by Mr. Wilkie, Mr. Builder and others, and now, by having seen a little, and finding the other missionaries here looking that way with longing eyes, I am the more interested."

The marriage of Rev. J. H. Buchanan, M.D., and Miss Mary Mackay, M.D., of our Central India Mission staff, as mentioned last week, was celebrated at Indore, January 25th, at 5 p.m., in the mission church. The church was filled to the doors, many being unable to gain admittance. In order to impress upon the mind of the natives the Christian idea of marriage, and at the same time to let them hear the story of the Cross, a number of Gospel addresses were given, and hymns were sung. Rev. Fraser Campbell addressed the gathering, dwelling especially on the nature and import of the Christian marriage service. At the close of his address the marriage ceremony was performed, and Miss Mackay became Mrs. Buchanan. The whole proceedings lasted nearly two hours, and the natives listened very attentively throughout, and appeared much impressed.

Mr. Wilson writes from Neemuch, under date February 8th: "We are cheered by the arrival in health and safety of our additional forces at Indore, though we in Neemuch have been not a little disappointed that we are not directly profited thereby. * * * We have not had the pleasure of seeing our new missionaries, Misses Scott and Sinclair, but we hear excellent accounts of them from those who have been in the District, in tents, for the last month or so. The claims of Ujjain, of which I still have charge, called me in sooner than I wished. But I hope to get out again for a little, going out from Indore with Dr. Buchanan into the Dhar region, where Dr. B. hopes to explore a little among the Bheels. * * * We are greatly cheered by the zeal and interest taken in the perishing heathen by the Home Christians. But it is sad to see how little the heathen care for their own state. The great mass are lying in the deadly stupor of sin, and do not wish to be disturbed. May the Spirit that is being poured out on the churches soon be granted to the natives, and then men shall cry for light and salvation. We long for His coming."

The first monthly meeting for the new year of the Canadian Auxiliary, McAll Mission, was held on Thursday, March 7th, at 4 p.m., in the Toronto Y.M.C.A., Mrs. Edward Blake presiding. The Treasurer reported \$35.43 balance from last year. Since then, \$244.44 have been collected, making a total of \$279.87 on hand. A letter was read from M. Dillreman, the evangelist at Rochefort and La Rochelle, giving news of the work there. A letter was also read from Miss Mogridge, a lady worker from Paris, now in the United States. It is hoped that a visit from her to the Auxiliary here will be arranged for. Miss Tilley then gave a deeply interesting Bible reading, drawing lessons for Christian workers from Nehemiah's building again the walls of Jerusalem. She mentioned three motives for Christian work: Love of Souls (Neh. ii. 3); Value of Souls (Neh. ii. 7, 8); and Time is Short (Neh. ii. 18, 20). United effort, all classes worked together, and the women also helped. Each had his special work to do. There were discouragements even among the workers just as in the present day. Selfish motives were imputed to Nehemiah that he wished to make himself King, but he persevered, trusting in God. His enemies wished to draw him away, asking him to leave his work and come down, that they might take counsel together, but his answer was, as ours should be, "I am doing a great work, so that I cannot come down."

* Omitted from its proper place in the list.