

THE
EVANGELICAL REPOSITORY

AND

United Presbyterian Worker.

FIRST SERIES.
VOL. LI.—No. 11.

APRIL, 1875.

FOURTH SERIES.
VOL. I.—No. 11.

THE FUTURE OF THE JEWS.

BY THE REV. R. W. FRENCH.

There are few topics, claiming the attention of Christians, that are more entirely overlooked, than that on which it is now proposed to write. How little do we see or hear in relation to the future of the Jews! And yet any one at all familiar with the Bible must admit, that while they have a remarkable history, they have a still more remarkable future. With their history all are more or less familiar, but few seem to know, or care much, as to what their future is to be. Our commentators are no doubt largely responsible for this indifference. After robbing the great and precious promises, made primarily and chiefly to the Jews, of their plain and common sense meaning by a spiritualizing process, they, to crown the mischief, substitute the church for Israel, and give to her the benefit of these promises. The Jew, in the estimation of the modern Christian, is to a great extent ruled out of the Bible. Every thing that is good belongs to the church, and little or nothing to the Jew. Would that a pen could be found, that could do them justice. Till then, the following is offered, not as exhaustive, but simply as suggestive.

1. The Jews are yet to be restored to their own land. The difficulty here, is not to find proof, but to select that which is the most explicit. The following passages ought to suffice. Isa. xi. 11, 12:—"And it shall come to pass in that day, that the Lord shall set his hand again, the second time, to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth." This cannot refer to their return from their captivity in Babylon; for (1.) it is to be in *that day*, namely, that day when the beasts of the earth shall be at peace among themselves, and at peace with man;—when "they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (2.) This is a *second* restoration; that from Babylon was the *first*. (3.) This is a restoration from all parts of the world, that from Babylon only from one part. (4.) This is a restoration of both Israel and Judah; that from Babylon embraced only the children of Judah.

A similar passage is contained in Isa. xlii. 5, 6: "I will bring thy seed

enment and morality without which it must prove a curse, and may prove our death as a nation. In whatever way we look at the state of things among the negroes of the South, and at the great trouble with which they are variously connected, we cannot but feel that the *necessities of patriotism*, even if there were no other motive, call as with a trumpet tongue for our labours and our prayers.

It may be thought that we have presented an unduly dark view of the case in thus exhibiting the imminent dangers to which the freedman and the Republic are exposed. We do not wish to be owlish. We should always try, when we can, to look at the bright side of things: yet the truth ought to be presented, be it bright or dark; and it is our most serious conviction,—a conviction from which we cannot escape,—that this view of the case is the very truth. If any one disagrees, let him “bring forth his strong reasons.” It seems that a great crisis is upon us,—a crisis like that made by a famine, an earthquake, or a war,—only worse,—and it becomes every American Christian and church to “wake out of sleep.”

In our next we propose to consider the possible remedy, and our United Presbyterian duty with reference to that remedy.

A LETTER TO A MINISTER.—PREACHING TO CHILDREN.

BY THE REV. W. D. RALSTON.

My dear Brother in Christ:—If the Master has placed you over a congregation, I would urge you to give attention to the children of your charge. Your great work is the preaching of the word: do not neglect to preach it to the children and youth. You are an under shepherd; follow the example of the great Shepherd, and care for the lambs of the flock. Care for the lambs is a mark of a good shepherd. A shepherd was once pointing out to a friend his large flock of sheep, and said that the secret of his success was that he took special care of the lambs. If you would succeed as a spiritual shepherd, you must take special care of the boys and girls of your charge. The Master fully understood the need of his flock, and therefore the charge to Peter, “Feed my lambs:” while he also said, “Feed my sheep,” yet he placed the lambs first.

An ordinary sermon renders a certain amount of theological education necessary in order to fully understand it; for it is not expected of the preacher to explain all terms, references, etc., of which he makes use. The sermons usually preached are, for the most part, beyond the capacity of children, or of persons unskilled in religious things, and yet *such* persons form a large portion of ordinary congregations. A sermon adapted to the mind of a child will better suit a mature mind, than a sermon adapted to a mature mind will suit a child. A minister preaching to children will notice that men and women listen eagerly to the discourse he has prepared for children.

Wherefore, I hold it to be the duty of every minister to preach sermons from time to time addressed directly to the young; besides, to bear in mind in every sermon he preaches, that the young are present, and seek to bring some truths within their reach. We find ministers readily admit the importance of preaching to the young, and yet never preach to them; and when we ask why they do not? they reply, they feel they cannot. They have tried it, but it has proved a failure. We readily admit that the work is difficult;

and a minister may preach very good sermons to the old, but when he tries to preach to the young, he is discouraged with his efforts, and feels he has failed to interest either young or old.

It becomes an important question, then, how a minister may best fit himself for this work.

I would say, he must seek to keep his heart young. One way to do this is by associating with children. If he have a family of little children, by associating with them, and teaching them as a father should, it will call up to him some of the thoughts and feelings of his childhood, and he will thus be prepared for this work. He should also cultivate the acquaintance of other children, remembering, that if he can make himself an agreeable companion of children, he is preparing himself to preach to them.

In your reading, do not forget to read what is written for the children. There is a host of Sabbath School papers, besides other periodicals, all written expressly for the children: then almost every paper has its children's column, and there are many books for children that are well written; but it is true that, in general, this children's literature is not read by ministers. Ministers, as a class, look upon all this as trash only fit for children. They read only books written for adults, and talk only with men and women: they seldom enter into conversation with children, and never read any thing written for children except to criticise it. The result is, they utterly forget their childhood, almost forget that they ever were children. They lose sympathy with children, and when they attempt to preach to children, they fail to interest them. Their hearts are old, they are not in sympathy with children; they cannot explain and illustrate truth so that the child can grasp it; they do not know the mind of a child: when they attempt to address the young, they are conscious that they fail, and do not care to repeat the effort, but preach on to the mature minds in their congregations while the gulf between them and the young widens year by year. As years pass, there comes a rumour that a change is desirable: you ask why? The reply is, he is a good man, he preaches good sermons, but he is not benefiting the young. He fails to lead our youth into the church, and the church is going down. I feel convinced that that is one of the reasons why so many able men in the church to-day are out of a charge: they cannot preach to the young.

I am aware that it may appear simple to urge a minister to associate with little children, to listen to their conversation, to take up much of his time reading the books, and papers written for them; but I feel that it is necessary to his usefulness. Remember, that the young of your charge are not merely the greater part of it, but the more important part, and are soon to be the men and women who shall control it; and surely it is your duty to fit yourself for presenting the truth to them. In youth, you can influence them more easily than in after years. Their habits are forming, and their minds are free; and if you can bring them into the church in youth, it will be much better for them and much better for the cause; for then they will have so much longer time to labour for Jesus. Many pastors in old age have borne their testimony to the importance of working for the young. Rev. Ashbel Greene, D. D., shortly before his death, said, "If I had my ministry to go over again, I would give more attention to the children." Rev. Samuel Miller, D. D., in his 79th year, said, "After the observation and experience of a long life, I have come decisively to the conclusion, that if I had my life to live over again, I would pay ten times as much attention to the young of my charge as I ever did. If I were now about to take charge of a new or feeble

church, I would consider that to give attention to the children and young people of the neighbourhood would be one of the most certain methods to collect a large congregation that could be employed."

Much similar testimony could be produced. Can a minister hope for success in his work, if he neglect to preach to the children? Dear Brother, ever remember that they are an important part of your congregation, and make it a subject of study, how best to reach them.

EDITORIAL.

COMPLIMENTARY.—MIXED.

The *Interior*, always orthodox, and generally very accurate, contained the following in a late issue:—

Probably the oldest religious magazine in the world is the *Evangelical Repository*, of Philadelphia. A copy before us, of the issue of last month, is volume fifty-one, number eight. The magazine formerly bore the rather more pretentious name, *Evangelical Guardian*; but when that name was given to it, there were not more than two or three religious periodicals in this country. It was established by Dr. David Macdill, the most finished and effective writer and editor of that period, in the little village of Rossville, not far from Cincinnati, Ohio. The contributors at that time were Claybaugh, S. P. Magaw, Reuben R. Coon, Beveridge, the elder Pressly, and others, all of whom have long since gone to their reward. It is quite probable, that the only one of the subscribers from the first year, now living, is Elder Wm. Taylor, now more than fourscore years old, living at La Porte, Indiana. It had no superior for ability from its first No., and Dr. Macdill's wit and humour, which gleamed out of every page, made it very attractive; but in a sparse and mostly agricultural population, and as the organ of a small denomination, it had but a limited circulation, and yet it has outlived a generation of strong men. The United Presbyterians could not do a better thing for themselves than to give their pioneer religious magazine such a support as would enable the publishers to place it, in size, illustrations, and fine execution, in the front rank of American monthlies. It has heretofore been, and is now, vivacious, aggressive, and popular in its limited circle. With the enlargement we suggest, it would find large constituencies in all the Calvinistic denominations.

In a somewhat confused state of mind we read the above. We were considerably gratified, for the reference seemed to be to us; and yet the middle part of the *Interior's* remarks muddled us. We did not doubt that somebody was complimented. It might be, it really seemed that it was ourself,—and this view of the case was gratifying. But there appeared to be a possibility that some other periodical might be intended, and what then of our gratification? Thus musing, we were inflated and contracted by turns. We read over the article again. There was the "*Evangelical Repository*;" that was exactly our name at one time. This "*Repository*" had its local habitation in "*Philadelphia*." That is where we have been located, and no other "*Evangelical Repository*" has been here. Then "*a copy before us of the issue of last month is volume fifty-one, number eight,*"—our age to a month. Again; "*The United Presbyterians could not do a better thing for themselves than to give their pioneer religious magazine such a support as would enable the publishers to place it in size, illustrations, and fine execution in the front rank of American monthlies:*" that certainly indicates that our magazine is referred to, and we are the more confirmed in this opinion, because the advice given is such as only United Presbyterians would need at