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FOR THE PRESBYTERIAN REVIEW
CARPE DIEM

This little day with its swift-flying story—
Morn, noon, and evening like all of the seven,
May it not leave us the track of its glory,
Lighting dull earth with a fragment of heaven?

Such were the days when the world-artists painted,
World-poets started their song in its flight,
Out of their sufferings heroes were sainted,
Nations begotten in freedom and right.

Woman's devotion, the wisdom of sages—
Fate of Prometheus kindled above—
Swiftly move on down the groove of the ages,
Part of the cosmos of Truth and of Love.

Israel, great tree of life, beneath o'er us,
Striking fresh roots in the virginial soil,
Spreading its wonderful leafage before us,
Blooming for aye in the garden of God!

Pluck we a branch as a cure for our sorrows,
E'er the dim twilight has vanished away,
Holding the forecast of better to-morrow,
Rounding and rounding to perfect day!

Ottawa. W. T. H.

FOR THE PRESBYTERIAN REVIEW
FOREIGN MISSIONARY METHODS

We find a most suggestive article with the foregoing title in a recent number of the *Christian at Work*. Paul's plan seems to have been much simpler, and more effective, than more recent methods. He went from place to place preaching the Gospel, simply the Gospel. Where his message was received he organized the believers into a Church. The Church was officered by the best local men available. But, says a contemporary: "The missionary enterprises of the Protestant Church, for the most part, have reversed the apostolic method. Instead of sending out a missionary to light a torch on many hillsides, we have sent out a missionary whose lighted torch burns continuously by the side of the souls lighted from it. We have been seeking to transfer the parish system of New England into Asia, and to make the missionary the permanent clergyman of the congregation he has gathered from heathenism, supported not by pew rents, but by the treasury of American Missionary Boards. One result of this policy has been pointed out by Professor George W. Knox in the current number of *The Presbyterian Quarterly*—the larger the spiritual success of a mission, the more burdensome it becomes to the society which maintains it. A large company of believers means a large number of American missionaries to shepherd them, instead of the natural result of the ordination of native pastors supported by the native churches. If Paul could trust the church at Philippi and the church at Colosse to the pastoral care of Epaphroditus and Epaphras we can trust believers in Christ to native pastors."

Perhaps there is a hint here of the deficits of which many Missionary Boards are complaining. The missionary should be as far as possible an evangelist. In fact some of the best bible scholars hold that the evangelist of the New Testament was a foreign missionary. Let the missionary preach more widely, let him organize along scripture lines, let him superintend by visitation and correspondence, let him inspire by fearless devotion, let him especially look out for *Timothy*, among the native Christians, through whom he can effectually set in order the things which are essential to the progress and prosperity of the Church.

The most that Christian Churches can be expected to do for the heathen is to send missionaries to them. Their ministers must be found among the converts, and must for the most part be maintained even from the beginning by themselves. Along such lines as these we might look for a far wider and more rapid extension of the Kingdom. To such a policy, by the blessing of God, is to be ascribed in large measure the phenomenal success of our Formosa Mission.

TRAINING CHILDREN TO TRUTHFULNESS.

DAVID seems to have observed the sad propensity to the sin of deceitfulness found in many children; for he says of the wicked, "They go astray as soon as they be born, speaking lies." All who have to do with children—mothers and nurses in homes, and teachers in schools—find the practice of telling fibs, and habits of deception, most difficult to correct and cure; and yet, if not eradicated, fatally mischievous in their influence upon character, becoming the root out of which grow the cheatings, forgeries, and general untrustworthiness of full age. We have heard a mother say: "I can be patient with all other infirmities and frailties of character, but I cannot be with lying." All who would deal faithfully with the young should feel as David

did when he said to God, "Thou desirest truth in the inward parts."

Are we directly practical enough in our Sunday School work, and do we act towards our class children as mothers act towards the little ones in the nursery? Do we keenly watch for the signs of the untruthful disposition, or the untruthful habit; do we deal with it vigorously and wisely, and crush out the evil in its very beginnings?

The things of which, as teachers, we should take due notice are, that the habit of deception is often formed through the children's play. Successes in games are frequently gained by schemes, and dodges, and over-teachings, which are acted lies, and the very success blinds the children to the moral baseness by which the success was won. Then, too, children admire cleverness, and so do grown people; and both are only too ready to condone the moral faults of clever children.

But the most constant beginning of untruthfulness is fear of punishment. We sometimes hear the mothers of such children as come to our classes shouting, in angry voices, to their children in the street, "I'll give you something when you come in," and we want to say to all such, and to those who have the care of children, "Do you know that you are manufacturing liar through fear?" What can the poor, timid, frightened children do but fib and lie to escape the punishments? There is nothing else for the little things to hide behind.

And we may do serious mischief to children by unwise and over-severe punishments when a child is accused of or found out in lying. An episode in our own child-history will afford a sufficient illustration. A frail child of some eight years old, we had been sent to the seaside to stay with an uncle, who had a little family, and lived in a pleasant little cottage, looking away to the fields. Playing in the garden one day, one of our little cousins fell on the path, and ran crying into the house, saying that we had pushed against her, and pushed her down. We firmly denied that we were even near her, but her word was taken before ours, we were regarded as convicted of lying, marched into an upstairs room, seated on a chair, and there left, with a Bible before us, opened to the words which we had to learn: "And all liars shall have their part in the lake which burneth with brimstone." No one had any idea of the indurable cruelty of such a punishment to a sensitive and religiously toned boy. But the mischief it did is shown in the fact that the association of injustice with that passage has taken every bit of solemnity out of it for us. The wrong done rankles yet, and such a punishment might have set a child against all religion forever.

It is also especially important that we should treat children trustfully, never wounding or repressing them, or setting them upon schemes by the feeling that they are always suspected, and can never do right. Noble character can only be cultured in an atmosphere of "trust."

And we should do everything possible towards correcting the prevailing untruthful sentiments about "keeping up appearances," and about lies being of different colours, the "white" ones being permissible, and almost commendable.

We may conclude with a bit of good advice given by Dr. Johnson. Giving counsel to an intimate friend, he said: "Above all, accustom your children constantly to tell the truth, without varying in any circumstance." A lady present impatiently exclaimed: "Nay, this is too much; for a little variation in narrative must happen a thousand times a day, if one is not perpetually watching." "Well, madam," replied the Doctor, "and you ought to be perpetually watching. It is more from carelessness about truth than from intentional lying that there is so much falsehood in the world."

Shakespeare says:
"To thine own self be true, and it shall be,
Thou wilt not then prove false to any man."
and Solomon says: "Lying lips are an abomination to the Lord; but they that deal truly are His delight."—Rev. R. Tuck, in (*London Sunday School Teacher*).

AFFINITY OF ROMANISM AND HINDUISM.—At Bandora, Bombay, is a Romish temple, or chapel, in honour of the Blessed Virgin, at which Hindus, as well as Romanists, have long been accustomed to worship and make vows. An India exchange has the following incident: "We are told that a curious and not very edifying spectacle was witnessed at the Roman Catholic festival in honour of Our Lady of the Mount, at Bandora, Sunday, 13th inst., referred to in our last. A Hindu woman had made a vow to 'Our Lady' that if she obtained what she asked for she would roll seven times around the church. So she lay down, full length, and was rolled over and over by two women. She was a stout woman, the rain was falling, the ground was soft, the mud accumulated. Five times had the *pradakshana* (circuit) of the temple or church been accomplished, when a priest came forward and announced to the poor creature that the Blessed Virgin was satisfied, and would accept of the five tours as though they were seven. Some that witnessed the spectacle were moved to laughter, but we think tears might well be shed that such things are done in the name of the Christian religion."—*The Missionary Review*.

Mission Work.

FOR THE PRESBYTERIAN REVIEW.

COREA.—A colporteur, who has been labouring for two years at Seoul, the capital of Corea, reports seventy men desirous of joining a Christian church, and one in another city reports twenty. The last door closed against the Gospel is opening wide in Corea.

QUILL NATURAL.—The Chinese Consul in New York says that a strong anti-American feeling is being awakened in the city of Canton in China, by the ill-treatment of Chinamen in the United States. We are not surprised that such should be the fact. The result is natural.

CO-OPERATION.—In the last *United Presbyterian Record* is a suggestive paragraph with reference to a joint arrangement entered into some time ago with the Presbyterian Church of England, with the view of carrying on mission work among the Jews. "After careful inquiries had been made, Morocco was fixed upon as the field of labour, and we have now much pleasure in intimating that Dr. Robert Kerr, of Glasgow, has been selected as the pioneer missionary. Dr. Kerr has proved himself not only a competent medical practitioner, but also one who can proclaim the gospel as well and deal with human souls. Before this is in the hands of our readers Dr. Kerr will have arrived in Morocco to begin his labours. We trust that the two Churches which Dr. Kerr represents may have good cause from time to time to rejoice together in the success of his work." There are many in Canada who are interested in the Jews, and if it were possible to join this new mission firm probably a few hundreds of dollars would be contributed for this work that are not available for any other. Why should not our Foreign Mission Committee ask for special contributions for this object? If enough were sent in, a missionary might be appointed; if not, the amount might be sent as a contribution to this new mission, or any other Jewish mission which the Committee might select.

MANCHURIA.—We see so much of the dark side of the world that the following glint of light from the east will be a welcome one. It would appear that even in China there are some good housekeepers, and as the account is from the Rev. John McIntyre, a U.P. missionary, we may be sure no injustice is done to the Scotch. "Chwang No. 1 lives in what is called 'Harrow Hollow.' It is a delightful little fork off the main valley, with a delightful little beehive of a village in it numbering forty families. I was very much pleased with the place, and was no sooner seated than I bound myself to bring my wife and the whole family with me the next visit I should make. On three sides of you are sweet little eminences, and on the open side you have a long vista towards Haichung, the principal feature of which is the little brook that drains the valley. Chwang's house is such as any Westerner could live in with comfort. It is like all the better class houses, a large quadrangle. I was accommodated in the main building—in the landlord's portion. I had a fine large kang for bed, thickly padded with good felt, while the furniture, consisting of wardrobes, chests, drawers, large clothes-boxes, small tables for the kang, small tables like our drawing-room 'tea-stands,' give quite a *bien air* to the room. Everything was polished to the brightest, and even a Scotch housewife must have allowed the place was fresh and clean. I should not be afraid to put an Edinburgh 'deputation' into it if I wanted them to carry away a most favorable impression of China. Nay, I always argue, it would be good for us if we would be content with just such houses, kang and all; but the ladies despise my taste, and we must confess they know best. I ate like a prince. The host had kept the last pheasant of the season for me; and whether from the mountain air or not, I thought I had never tasted anything so nice. I suppose you are aware the well-to-do Chinese could teach us a few lessons in cookery. It is certainly no hardship to live in such a home as the Chwangs."

Woman's Work.

W. F. M. S.

KINGSTON PRESBYTERIAL SOCIETY.

The fourteen auxiliaries of the W. F. M. S. of the Presbytery of Kingston were organized into a Presbyterial Society on Tuesday, March 16th, by Mrs. McLaren, of Toronto, vice-president of the Woman's Board of Foreign Missions of the Presbyterial Church W. S. Mrs. McLaren, Mrs. Dickson, president of the Presbyterial Society, and Mrs. Hamilton, President of the Kingston auxiliary, occupied seats on the platform, while the upper part of the hall, tastefully draped with flags and decorated with flowers, was fairly well filled with delegates from the Auxiliaries and others. The Presbyterial Society was represented by Mrs. Dickson, Mrs. Mowat and Miss

Dickson; the Belleville St. Andrew's Auxiliary by Mrs. McLean and Mrs. Biggar; the John St. Auxiliary by Mrs. Ritchie; the Labourers of Love Mission Band by Mrs. Ritchie; Gananoque by Mrs. Byers, Mrs. Gracey, Mrs. Barron, Mrs. Matthew, Mrs. Haig, Mrs. Bennet, Mrs. Waldie; Thousand Island Mission Band by Miss Riddell; Juvenile Mission Band by Mrs. Byers; Kingston by Mrs. Hamilton, Mrs. Bell, Mrs. Houston, Mrs. McNeer, Mrs. Mowat, Miss Marshall, Miss Fowler, Mrs. Dyde, Mrs. D. Ross; Young People's M. A. by Mrs. Marshall; Picton by Mrs. J. Fraser, Mrs. W. Ross, Stirling by Mrs. Grant; Sunbury by Miss Morland.

The meeting was opened with devotional exercises. Mrs. Hamilton read a greeting from Mrs. Harvie, Toronto, viz., Col. 1. 3, the whole chapter being read by Mrs. McLaren, after which the 25th hymn was sung, and Mrs. Houston led in prayer. Mrs. Dickson then welcomed the delegates present in so earnest and touching an address that a copy was requested for publication.

Mrs. McLaren, of Belleville, made a very fitting reply. Mrs. McLaren having fully and clearly explained the object, and advantages of a Presbyterial Society, read the amended constitution, which was adopted clause by clause, and the following office-bearers were elected by ballot:—

President, Mrs. Dickson, Kingston; 1st vice-president, Mrs. McLaren, Belleville; and vice-president, Mrs. Byers, Gananoque; 3rd vice-president, Mrs. Milne, Stirling; secretary, Mrs. Mowat, Kingston; treasurer, Mrs. W. S. Ross, Picton; life-members, Mrs. John Paton, New York; Mrs. D. Ross, Mrs. Mowat, Kingston.

The afternoon session opened with devotional exercises, Mrs. Byers, of Gananoque, leading in prayer. The reports of the various societies were read by the following:—

Presbyterial Society, Mrs. Mowat; Amherst Island Auxiliary, Miss Rose, Kingston; St. Andrew's Auxiliary, Belleville, Mrs. McLean; Deseronto Auxiliary, Mrs. McDonnell, Kingston; Harrowsmith Auxiliary, Mrs. Mowat, Kingston; Gananoque Auxiliary, Mrs. Gracey; T. I. M. B., of Gananoque, Mrs. Riddell; Kingston Auxiliary, Mrs. Fowler; Young People's Missionary Society, Miss Strange, Kingston; Picton Auxiliary, Mrs. J. Fraser, Kingston; Stirling Auxiliary, Mrs. Grant, Kingston; Sunbury Auxiliary, Mrs. Dickson, Sunbury. The reports showed 373 members and total contributions of \$642.98—be adopted and sent to the Presbytery then in session.

An earnest and solemn prayer was then offered by Mrs. Donald Ross, dedicating the money to the service of the Master in foreign mission work. It was decided that a semi-annual meeting should be held, to which an invitation to Belleville was received and accepted.

A very interesting address was delivered by Mrs. McLaren.

Mrs. Grant moved that "the thanks of the Society are due to Mrs. McLaren for her kindness in coming to meet with us, the able manner in which she conducted the business, and the very complete explanation of points not understood by the majority of the members." This motion was carried by a standing vote. The meeting closed with the benediction.

The Kingston Auxiliary having invited the members of Presbytery, delegates to the Presbyterial Society, office-bearers of the Baptist, Methodist and Church of England W. F. M. Societies, also of Queen's University Missionary Association and others to take tea in the lecture room of Cooke's Church, a very elegant and sumptuous repast was provided, and a pleasant hour of social intercourse spent, the guests being served by young ladies wearing dainty caps and aprons.

The public meeting held in Chalmers' Church in the evening was first addressed by Rev. Mr. Mackie, who congratulated the Society on its interest in the Indians of our own land—which he claimed as being home mission work—as well as those in distant India, and on its entire subordination to the various church courts, which will save it from any of the difficulties which have agitated the Ladies' Association of the Church of Scotland. He also made mention of the happy union which had lately been consummated. Dr. Campbell spoke of the marked progress of the work of the W. F. M. Society, referring specially to that made in connection with his own Presbytery, Lanark and Renfrew. He recommended the envelope system of raising money, it often being a reminder to those who are unable to attend the meetings. Rev. J. Thompson, of Sarnia, and Rev. Mr. Millard, of Lansdowne, also addressed those present, urging the women of the Church to greater consecration and earnestness in the work. Mr. Millard alluded to his own interest in the W. F. M. Society having been deepened by the fact that the first medical missionary sent out by the Canadian Church, Dr. Elizabeth Beatty, was a member of his present congregation.

The music during the evening was supplied by the very efficient choir of Chalmers' Church, the anthem, "Tell it out among the heathen," being highly appreciated.

The benediction by the Rev. W. Coulthard, of Picton, brought to a close a series of very interesting and profitable meetings.