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**LOST NAMES.**

THEY lived, and they were useful, this we know,  
And naught beside;  
No record of their names is left to show  
How soon they died;  
They did their work, and then they passed away,  
An unknown band,  
And took their places with the greater host  
In the higher land.

And were they young, or were they growing old?  
Or ill, or well,  
Or lived in poverty, or had much gold,  
No one can tell;  
One only thing is known of them, they were  
Faithful and true  
Disciples of the Lord, and strong through prayer  
To save and do.

But what avails the gift of empty fame?  
They lived to God,  
They loved the sweetness of another name,  
And gladly trod  
The rugged ways of earth, that they might be  
Helper or friend,  
And in the joy of their ministry  
Be spent and spend.

No glory clusters round their names on earth;  
But in God's Heaven  
Is kept a book of names of greatest worth,  
And there is given  
A place for all who did the Master please,  
Although unknown,  
And there lost names shine forth in brightest rays,  
Before the throne.

Oh, take who will the boon of lasting fame!  
But give to me  
A place among the workers, though my name  
Be forgotten be,  
And if within the book of life is found  
My lowly place,  
Honour and glory unto God redound  
For all His grace!

—Christian World.

**THE MONTH OF MARY.**

BY REV. W. D. ARMSTRONG, M.A., OTTAWA.

MORE and more especially since the promulgation of the dogma of the Immaculate Conception is the worship of the Roman Catholic Church centering in the cultus of the Virgin Mary. In Roman Catholic countries the month of May is specially dedicated to her. It is styled the "month of Mary," and every day is taken up with devotions in her honour. Those who live in Protestant Ontario have little idea of the prominence and ostentation of these services, but those of us who dwell in the midst of Roman Catholicism have it forced upon our attention. Processions wind along the street in her honour. The churches are made specially attractive, and images more or less artistic decked with flowers meet the eye of the faithful devotee everywhere. Special altars are set apart for her, special services are performed and special litanies sung in her honour. When we see these things we feel the truth of Schaff's description: "We may almost call Romanism the Church of the Virgin Mary—not of the real Virgin of the Gospels, who sits humbly at the feet of her and our Lord and Saviour in Heaven, but of the apocryphal Virgin of the Imagination, who assigns her a throne high above angels and saints. This mythical Mary is the popular expression of the Romish idea of the Church, and absorbs all the reverence and the affection of the heart. Her worship overshadows even the worship of Christ."

Liguori's "Glories of Mary" is an authorized book in the Romish Church and specially approved by our English Cardinals Wiseman and Manning. Here are some quotations from it: "Mary is our refuge, help and asylum. In Judea in ancient times, there were cities of refuge, wherein criminals who fled there for protection were exempt from the punishment they had deserved. Now-a-days these cities are not so numerous: there is but one—that is Mary." "Often we shall be more quickly heard, and thus preserved, if we have recourse to Mary, and call upon her name, than we would be if we called upon the name of Jesus our Saviour." "Many things are asked from God and are not granted; they are asked from Mary and are obtained."

Other quotations of a similar tenor might be added.

The Roman ritual puts into the mouth of the dying, with others, these words: "Mary, mother of grace, mother of mercy, do thou protect me from the foe and receive me in the hour of death." Here is an illustration very often repeated in Roman Catholic books and presented to the devout imagination in picture. "In the Franciscan Chronicles it is related that brother Leoncose saw a red ladder at the top of which was Jesus Christ; and a white ladder at the top of which was His most holy mother and he saw some who tried to ascend the red ladder, and

they mounted a few steps and fell; and they tried again and again fell. They were then advised to try the white ladder, and by that one they easily ascended, for the blessed lady stretched out her hands and helped them, and so they got safely to heaven." It is not difficult to see the intention of this blasphemous picture, and how readily it turns the attention of the ignorant and trustful papist from Christ to the Virgin as a source of safety.

The Roman Catholic world is, moreover, full of charms and relics which enhance the importance of the worship of Mary, and at the same time fill Rome's coffers. I have in my possession a small picture of the Virgin which is sold in Quebec as a charm to convert heretics. I have also a smaller one which put into a glass of water and swallowed by a woman, is supposed to have the power of keeping away from her the devil, the smallpox and other evils. These facts and quotations I have brought together in order that we may see the prevalence of Mariolatry—which is idolatry—in the Church of Rome.

Roman Catholics tell us they ask the intercession and intercession of the Virgin as they do also from other saints—but when the worshippers are incessantly taught to address their requests to her; when she is represented as more benign than God the Father or God the Son, when altars are dedicated to her, festivals multiplied in her honour, societies of priests consecrated to her service and numerous Sisterhoods called after her name and devoted to her honour—it is easily seen how she usurps the place of God the Father, of God the Son, and God the Holy Ghost. We Protestants who in this country are brought face to face with this form of Romish idolatry should be able to show its fallacy and sin whenever opportunity offers. At the risk of making this article perhaps too long I shall indicate what I believe should be our own attitude.

1. In the first place, we should give such an interpretation of the words of commendation "Highly favoured," "Blessed art thou among women," "Whence is this that the mother of my Lord should come to me," "All generations shall call me blessed," as will allow them a real meaning and yet be in accord with other Scriptures. There can be no possible gain in denying honour really bestowed upon the Virgin Mary because others go to excess in worshipping her.

2. In the second place we should know how to interpret and press home those Scriptures which smite Mariolatry to the earth. For example, where Christ teaches Mary his true relation and mission, "Wist ye not that I must be about My Father's business." Where at the marriage of Cana in Galilee he teaches the same lesson, "Woman, what have I to do with thee? Mine hour is not yet come." Where we have also what has been called the "Gospel of St. Mary," "Whatsoever he saith unto you, do it." Where Christ gives the reply to those who tell him that His mother and His brother stand without desiring to speak with Him, "Who is my mother? and who are my brethren?" And He stretched forth His hands towards His disciples and said, "Behold my mother and my brethren." And where the same thought is distinctly uttered, when a woman in her enthusiasm declares the blessedness of her who had the honour of his motherhood. "Blessed is the womb that bare Thee, and the paps that Thou hast sucked." Our Saviour's reply is significant. "Yes, rather blessed are they that hear the Word of God and keep it." The meaning is plain. She has a blessing—but every true Christian may have a higher, in keeping God's Word. It is plain that Scripture gives no countenance whatever to the Roman Catholic conception of the position and power of the Virgin Mary, and that our Saviour in the passages quoted distinctly rebukes it and asserts the spiritual relationship of all disciples to Him as higher than any natural relationship. "Whosoever shall do the will of My Father who is in Heaven, the same is My mother and sister and brother." In this higher relationship Mary is under the same law as others.

3. Again, when we look into history, we find that the last notice of Mary in the Scriptures is just before Pentecost where she is mentioned simply as a suppliant with the other disciples, and nowhere do we find her clothed with any authority in the Apostolic times, or having any special office. Nor do we find anything like it in the century following. Further, when we do find undue honour to the blessed Virgin first introduced it was at once challenged and condemned as a heresy.

4. To describe the growth of this idolatry, for it is now nothing else, would take us further than we desire at present; but I cannot forbear quoting a passage from a sermon of F. W. Robertson, regarding the manner of its growth:

"The works of early Christian art curiously exhibit the progress of this perversion. They show how Mariolatry grew up. The first pictures of the early Christian ages simply represent the woman. By-and-by we find outlines of the mother and the child. In an after age the Son is seen sitting upon a throne, with the mother crowned but sitting as yet below Him. In an age later still the crowned mother on a level with her Son. Later still the mother on her throne above the Son. Lastly a Romish

picture represents the Son in wrath about to destroy the world, the Virgin Mother interposing her intercession to save the world from His vengeance. Such is the progress of Virgin worship. First the woman revered for her Son, then revered above the Son and adored." Robertson's argument is also worthy of attention. It is in substance this: That as Christ embodied all that is womanly in woman as well as all that is manly in man, the true antidote to Mariolatry is a fuller preaching of this Christ in His sympathy, tenderness, gentleness, meekness and purity.

**Mission Work.**

**DEMERARA.**

THE Annual General Meeting of the Presbyterian Missionary Society of Demerara was held on March 3rd. Our Canadian missionary, Rev. John Gibson (West Coast Coolie Mission), was present. We make an extract from the report of the meeting as found in the *Daily Chronicle*:

Mr. Gibson, missionary to the East Indians, reported that in accordance with instructions received from the secretary of the Canadian Foreign Mission, he spent a few months in Trinidad, commencing the study of the language and observing the methods adopted by the several missionaries in their respective fields. Early in June last year he arrived in Georgetown, bringing with him as a catechist Abraham Lincoln, who had already been engaged in a similar capacity here under the Church of England. The St. Luke's parish with upwards of ten thousand East Indian immigrants in it, was waiting to be worked, and he saw that no time was to be lost, for these immigrants, who were living in darkness and idolatry, offered a wide field. Some of them had already embraced the Christian faith; some had been taught in the Mission Schools of India and some under the instructions of agents in different parts of this colony; a number of them were able to read, and occasionally a person was found possessed of the Word of God, while there was a very general desire on the part of the people to possess a Christian Bible. The great mass of these books had been dispersed, and more had been ordered. Six estate hospitals and four villages had been regularly visited and services conducted there. The average attendance at the central station had been 40; at the other stations varying from 5 to 50; 16 adults and 7 children baptized, 4 marriages performed, and sacrament dispensed in February to 16 persons. The collection for January had amounted to \$5, and there was reason to expect that the income from this source would rapidly increase. One of the East Indian Christians, converted some years ago under the teaching of Abraham Lincoln, and now a member of the Church of England, is contributing \$5 a month to the funds of the Mission. Mr. Gibson remarked that it was a matter of deep regret that the means in operation for the education of the Indian immigrants are quite insufficient, and that any system productive of better results would be a powerful auxiliary to the efforts of the church. The subject of education was one which deserved the careful consideration of the Council, in order that the necessary steps might be taken to reach the desired end. The instruments of modern civilization were not being put in a satisfactory way into the hands of the children. Teachers competent to act as catechists might be placed at several points of the parish. This would appear to be the most speedy and effective way of securing the secular and spiritual education of both old and young. One estate had set apart a suitable building for missionary purposes, and it was hoped this example would be followed by others.

At a subsequent meeting, Mr. Gibson, who seconded the resolution, "That it is incumbent upon those who are in connection with the Church of Scotland, to feel and evince a deeper interest in the operations of the Society, and more especially in the Mission to the East Indian immigrants," said it was only by chance that the Secretary of the Canadian Foreign Mission Board, in writing to him, stated that ere long the people in Demerara would require a missionary; in July of the following year he was appointed to this mission, and in July of the following year again he was actually in the field. It had been left to him to speak of the success that had attended the mission, but he wished that nothing should be said about their success. He had one, and only one desire, and that was to bring to their minds the needs and not the success of such a mission field. He wished them to consider the present position of the field in which they themselves had placed him, about that field for which they had applied earnestly for a missionary and their earnestness was repeated in this way, "Men are offering themselves in other fields, will not one offer to go to Demerara?" That was the way in which the work was brought before him. "Will not one in the whole Canadian Church offer himself for the work of Demerara?" He wished them, then, to consider the position of the ten thousand people among whom they had placed him: Only a very small fraction of that number had any knowledge of the truths of Christianity, and did

they wonder then if he appealed to them earnestly, if he said that he felt, and felt deeply, the responsibility and difficulty of the work unto which they had called him. When he looked around the people with whom they had asked him to spend his life, and saw the degradation into which they had sunk, well might he say, "Oh that I might weep day and night for the sin and for the shame of this people." Truly they had defiled the image in which they were made, and brought down the glory of their Maker to the very dust. He thought we had a duty to perform towards this people. It was not enough for us to be interested in and pity them. They pitied the heathen who lashed himself into a frenzy to appease his god, but just as well might the poor heathen laugh at them and pity their folly if they shed their tears for him, but bettered not his condition. It seemed to him that our duty to them was as clear as day, and our first duty, in time and importance, was to see that they were taught and educated. When he said this they would understand with how deep regret he had said in his report that the children of these people were not being educated, and that the means of education are not being put in their hands. He thought the chief part of their education should be the word of God; it mattered not what else might be done, all the laws that might be framed would never satisfy their wants, all the legislation of all the law courts in the world would never raise a degraded and sensual people from their degradation and their sin. Men might talk of this policy and of that, of this scheme and of that, but it was as mere dust in the balance compared to the word of God. We had facilities for teaching and Christianising this people that could not be found in their own country. Here they were separated and set apart; the influences of caste, and the associations of their own country, which are so formidable to the missionary of India, are not nearly so powerful or so much felt here. Why were these people sent here? Was it merely to enrich their employers, was it simply to develop the agricultural and commercial concerns of the colony? He who holds the destinies of nations, and of individuals in His hand, had doubtless a different object; evidently there was a higher and better purpose; it was that the people should be taught, as it were, might be educated and disciplined and indoctrinated in the word of God. The special design of sending these people here seemed to have been that they might be brought under Christian influences and might receive in return for the labour they give us, the light and the liberty and the love which it is ours to bestow. It was in the power of that meeting to bring the word of God in an intelligible form within the reach of almost every individual among that ten thousand persons; it was, humanly speaking, within the power of that meeting to deliver the majority of them from the galling and grinding bondage of idolatry, to deliver the majority of this people from darkness and degradation, yea even from death. But if efforts for them were to be of any avail, they must be accompanied by prayer. In conclusion, he asked for their sympathies and their efforts, but above all for their prayers.

**ZENANA DAY AT THE LUCKNOW EXHIBITION.**

THE arrangements for the visit of the native ladies to the exhibition now being held in Canning College have occupied the time and minds of the missionary ladies of the different churches for some days past.

The doors of the college were opened early in the day. Within the scene was unique and interesting. At each stand of displayed wares were stationed Christian young ladies from the different mission schools, taking the places of the usual policemen on ordinary days. Bengali ladies assisted in escorting visitors from room to room. The excited and pleased women and girls were very much interested in the curiosities displayed about them. At eleven o'clock Lady Dufferin and other ladies arrived, who, after walking through the rooms, interested themselves in the native ladies. Lady Dufferin requested that all might be presented to her. As they filed before her, each received a gracious salaam, and now and then her ladyship stooped and touched the forehead of a little child as it tripped along in its gay costume by its mother's side.

Mahomedan, Hindoo and Bengali ladies, each wearing their own peculiar costume, and all dressed in their gayest colours, passed by; then came the native Christian women. To one interested in the souls of the people, the latter class was the most striking. The plain white, the neatly arranged chudder, the absence of tinkling bangles, nose rings, excess of jewelry, the bright, intelligent faces, the clean, white teeth, with no pan-stained lips, these all spoke of a change of habit, customs and heart.

The native ladies gazed in astonishment as they beheld Lady Dufferin in her plain black costume, and asked in loud whispers: "What is that simply dressed woman the lady, the Viceroy's wife?"

There were over 2,000 native women at the exhibition during the day, a most hopeful sign of the coming events in India.—*The Pioneer* (an Indian paper.)