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"EYE HATH NOT SEEN."

O'er, Lord, in wisdom hast Thou drawn
The curtain of Thy silence o'er,
The glorious life hid by Thy store,
Beyond the dawn;

And only lifted up a fold;
That through the mists of present days,
May pierce a few reflected rays;
From streets of gold.

Some lustre to our world unknown,
Shed faintly from those wondrous things
That wait their slow developments
Behind Thy throne.

The flooded glory of whose light
Would wrap the world in glory,
And hold it, though the world should roll
To oblious night.

And all the glories of thine earth,
That He unfolded to our eyes;
Would be to us a wasted prize,
Of little worth.

And we would deem reward begun
And all the toils thou hast set,
And all the duties thou hast set,
Would be undone.

So Thou hast painted flower and leaf,
Hast draped the clouds, and on the sea
Hast broadly stamped divinity,
To aid belief.

And through the azure ceiled dome,
Subdued and faintly, we may hear
As in low echoes from a sphere,
The songs of home.
—Hamilton Drummond, in *Presbyterian Churchman*.

THE CHRISTIAN ENDEAVOUR MOVEMENT.

From our Regular Correspondent.

THE recent International Convention of the Christian Endeavour Societies in Philadelphia has attracted wide attention, not only in the religious but in the secular world. The Philadelphia dailies gave many columns every morning to the details of the meeting, which they pronounced "the largest delegated religious convention that ever assembled in America," and many editorials were devoted to the movement, which uniformly commended the work, and praised the young people for their zeal, devotion and good sense in all their utterances.

As ever before, this Convention took high ground on the theme of loyalty to Christ and the Church, which was the burden of many of the addresses. In the midst of the President's address when dwelling upon this theme, he paused and asked all those who heartily believed that the spirit of the Society demanded that the obligation for attendance extended to the Sunday preaching services and the weekly church prayer meeting to rise and stand. Instantly the whole audience seemed to spring to its feet, and emphasized with cheers and waving handkerchiefs the heartiness with which they approved this sentiment.

The invitations from various parts of the country for the next International Convention were very urgent and pressing. The young men who brought the invitations to the trustees were fortified with letters from the governors of their states, the mayors of their cities, boards of trade, chambers of commerce, and thousands of signatures from ministers and laymen. One petition was bound in a huge morocco covered volume, and was said to contain many thousands of names. St. Louis and Minneapolis with St. Paul, were the most urgent in their claims, though pressing invitations came also from Denver, Omaha, Columbus, and other cities. It was finally, after long deliberation, decided to go to St. Louis in 1890, on account of the claims of the great South-West, where as yet the movement has made comparatively little headway.

Dr. Deem's testimony:—"I have seen many conventions in many lands, among them the Convention of Christian Endeavour at Saratoga, two years ago, but nothing has impressed me as much as this Convention. To see thousands of such persons as are here, packed in such an edifice; to witness the glow of the thousands of eyes under the spell of the eloquence of the speakers; to be in the centre of the wide circle of young, intelligent, chastened enthusiasm, and to hear that singing which swells like the mighty rush of many waters, I feel that it would be worth a voyage across the Atlantic to be present at such an assembly of the Lord's army."

The Christian Endeavour days at the Chautauqua Assemblies seem to be a decided success. Two days were devoted to the Society at the opening of the Ocean Grove Assembly, while at Lake View hundreds of Endeavourers were present on Christian Endeavour Day to hear the addresses and to take part in the Conference. Nearly all the assemblies this year have such a day.

Mission Work.

LETTER FOR THE REVIEW CHILDREN.

FROM MR. GORLTH.

[The following letter is kindly sent to us by Rev. W. Roger, M.A., of London, Ont.—Ed. REVIEW.]

PANG CHUANG.
May 27, 1880.

The weather has been cool up to now, except a few days in April. On April 26th it was ninety-eight in the shade, but to-day the heat has again set in. At two o'clock this afternoon it was ninety-seven in the shade, a hot dry wind blowing from the south-west. We will have to make up our minds to stand lots of heat.

I suppose my young friends would like to hear about my visit to a Chinese fair last Saturday. I went in company with two Chinese preachers, a Chinese doctor and an old Chinese teacher. I rode on a mule; one of the teachers had a horse, while the other three rode on donkeys. It did not take long to trot over to the Town of the Four Virgins, for this is the name of the town at which the fair is held. Passing through the streets we saw crowds as at home. The only difference was, here all is curious because all is Chinese. To see it you would wonder at it just as a Chinaman would wonder if he passed through London at Western Fair time.

The Chinese do not believe in the same kind of a fair that we do. They bring their very best, not to take prizes, but to sell. The animals stand around all fat and sleek, waiting a buyer. All other things are on display with the same end in view. The price of every thing throughout the country is regulated by the selling rates at the fairs. Suppose you want to buy from a farmer a chicken, a bag of sweet potatoes, a chicken, or a bunch of onions. If he has been at the fair and knows the prices there he will sell, but if not he won't sell, even if you offer more than he could possibly get at the fair. So you see, these fairs are very important in China. Anything that is sold in China can be bought at a fair; not in the regular stores, but in the fairs made of matting erected especially for the fair time.

At this one fair in the town was chosen where two roads intersect, each other. On either side of the road these tents, like stores, were put up and joined at the roof, so that the street was fully covered in from the sun or rain. Imagine Dundas and Richmond covered in from Queen to King and from Wellington to Talbot streets. I bought a pair of shoes at one shop; of course the Chinese friends who accompanied me to the fair were along. We sat down on a bench before the counter. It is Chinese custom to give the customer a cup of tea, so at once a cup of tea was poured out for each of us. The shoes were tried on, Chinese shoes, not foreign shoes. Then we drank our tea; another cup was poured out all round. The crowd jammed the roadway to stare at the odd-looking foreigner, for we are all odd in Chinese eyes. After chatting a little while, we drank the second cup of tea, no milk or sugar.

One thing which would astonish you is the number of shops that sell nothing but fans. China is a hot country, and though all go bareheaded in summer everyone has a fan. It was a real treat for me to see all the strange things manufactured by Chinamen.

But you must not think that I went to see the fair only. My real object was to go with the Chinese preachers and find out how they preached the Gospel to the crowds. We took our stand in an open place. We had a table and a bench. On the table we kept the book we had for sale. It wasn't hard to draw a crowd together; I was obliged to bring. Most likely it was rather to see me than hear the Gospel that they came together. However, they heard the Gospel story. One of the preachers was a Buddhist priest before his conversion, so he knows all about that sect; besides he is gifted with a very strong voice and an off-hand manner of address, both of the first importance in speaking to a crowd in the open air. I counted several Buddhist priests among the listeners. Pointing to one of them standing near, he said, "Look at my Buddhist brother there." All eyes were at once fixed on the Buddhist to his evident discomfort. "He represents a foreign religion. Buddhism came from India and you have accepted it, but it is only a man-made religion. It is false and cannot save you." Then turning the attention from the priest to me he said, "He is the missionary. He is a foreigner as you may see. He comes to tell us of the true God and Saviour. He does not come to give us a foreign religion. It is the only true religion. It is for the world, and so belongs as much to the Chinese as to other peoples. Now we haven't time to tell you all about this salvation, neither have you time to stay and hear

all. But here are the books of our religion, buy them and read for yourselves."

The people listened well. There was no disturbance, though we stayed among the crowd two hours preaching and selling books. I must tell you I don't yet attempt to talk before a crowd like this, but I teach a class of heathen men twice every Sabbath. It takes a long, long time to speak and read Chinese easily and correctly. But I enjoy telling these poor heathen of our Saviour, and though I cannot speak so very well yet, I believe God will use what I say to lead these poor souls to Jesus.

NOTES FROM INDIA.

BY REV. JOHN WELLS, M.A.

FROM a letter just received from Indore, we are glad to hear that the ladies had succeeded in getting out of their city Sabbath school fifty-two girls the Sabbath before the letter was written—nearly the whole number of those who attend the day school during the week. This Sabbath school illustrates two very important facts: (1) The value of the day schools amongst girls as well as boys—for this Sabbath school is only possible because of the day school; and (2) the great change that is coming over all classes in India. This school was started by Miss Ross, handed over by her, on leaving India, to Miss Dr. Oliver, and in turn is about to be handed over to Miss Sinclair, as soon as she has enough of the language to take entire charge. In the meantime she goes with and assists Miss Oliver as best she can. Would that this important branch of work could but keep pace with the many openings!

A very interesting native judge, in the employ of Maharajah Holkar, has recently settled at Indore. Miss Dr. Oliver met his wife on one of her visits to the wife of the Chief Justice of Indore, who has been a student of the Bible with the ladies for some time, and, at her own request, this new pupil was added to the list to be visited. The judge was educated in England, and is a perfect gentleman in manners; his wife also is very well educated, and speaks English fluently. They call themselves Brahmins, but like many many in India to-day, are by no means orthodox. The wife borrowed from the wife of the Chief Justice of Indore the Bible Miss Oliver had given her, and is already an earnest student of it. For these and similar cases the ladies would like some books such as those written by Mrs. Prentiss, "Pansy," etc., etc., good books, calculated to impress Christian truth, and yet sufficiently entertaining to lead even one not a Christian to read them. It is believed it would help to their reading more solid Christian literature. They are not yet sufficiently instructed in our religion to read anything requiring very much thought. No doubt the W.F.M.S. will attend to their wants in this matter.

Poor Narayan, of our Mission, has lost his wife. When he became a Christian his people regarded him as dead, and so treated his wife as a widow; and they wrote in reply to his inquiries as to his wife, that she was dead and that he must never again come home, as they would in no way recognize one who had brought such terrible disgrace upon them. He, for a time, mourned over her as dead—for they seemed to have had strong affection for each other—but after five years, through some of his friends, his suspicions were aroused, and he returned to his native city to find that she was only dead to him, and that his parents and friends were determined that she should remain such. He was not allowed to go near his home or see her, but after nearly three months' weary, anxious effort, she was, by the orders of the English magistrate, brought into open court, and asked whether she would go with Narayan or stay with his people. She rushed over to him, and Narayan soon after returned in triumph to Indore; but already the five bitter years of a widow's experience had done its work. "I ho murderous course of his friends was checked, but not in time. A wreck of her former self her life ebbed away, and to-day Narayan mourns over one more victim of the horrible social customs of India; but not before she had come to know and rejoice in that Saviour who had become such a living power in Narayan. Narayan has just finished his theological course in the American Presbyterian Theological Seminary at Saharanpore, and so I hope will soon be licensed by us, and, if possible, ere long, ordained and settled over our Indore congregation. Little can Christians at home realize what becoming a Christian means in India, or the terrible lengths to which the opponents of Christianity are prepared there to go.

Heathenism, whether rude or polished, is the home only of harsh tyranny and horrid cruelty, the natural outcome of man's selfish sensual nature, only the more degraded the longer they

are untouched by Christian influence, and from which only the Gospel of Jesus can save them. Will you not give them a chance to know its truth? Have we in even the faintest measure done so as yet, in proportion to our time, means and opportunities?

FOR THE PRESBYTERIAN REVIEW.

THE MISSIONARY AT HOME.

BY REV. JOHN MOATON, TRINIDAD.

"How shall Returned Missionaries render the best Service to the cause of Missions while at Home?" was one of the questions discussed at the International Missionary Union which met at Binghamton, July 5-11th. Dr. G. W. Wood opened the debate with a masterly argument, which he was requested to prepare for publication.

Speakers were limited to five minutes each, and every speaker seemed to find it easy enough to make one or two good points in that time.

We, returned missionaries, were told that our missionary addresses were far from perfection. We were too often, long and dull; whereas, we should be, one speaker said, short, simple and spiritual. In addition to this another wanted us to be animated and witty, to make the audience laugh at one time and cry at another. I hope the discussion did us much good, and that our audiences will profit by the improvement in us. Let them, however, expect too much. Wit and wisdom can not be put on as easily as a new slipper. Eloquence is not in our line. English is not our usual speech. Some allowance must be made for those who were born fifty years ago, and have been out of the world for a score of years. We find when we come home, that young men brought up amid the latest improvements, and who have not yet acquired a foreign tongue err in this matter, and that chairmen and secretaries, of large experience, often fail in brevity and wit. The following is the programme of a missionary meeting as carried out:—Deviotions fifteen minutes; Chairman, twenty; Missionary underrapportment, thirty-five; Returned Missionary of fifteen years service, fifty minutes; Collection and Closing prayer, one hour and a half.

A little four-year-old girl, daughter of Mr. and Mrs. Lincoln, who went to Central Africa as missionaries in February, 1878, arrived in this city on Thursday, Mrs. Lincoln died soon after arriving at their destination, and the father, becoming disheartened, wanted to return to his old home with his little daughter. After a week's journey toward the coast, drawn by an ox team, Mr. Lincoln was taken ill at the Zulu Mission, and died in July following his wife's death. This sad event happened 6,000 miles from home. The little girl was kindly cared for by a missionary, who corresponded with her grandfather, Rev. Israel Mudge, Smith's Creek, now of South Lyon. Arrangements were finally made to send her home. She was sent to the coast and placed on an English steamer in March. Arriving in London, she was placed in charge of friends en route for New York, where they arrived last Tuesday. On receipt of a telegram telling of the little girl's arrival the grandparents came to Port Huron, and yesterday afternoon had the pleasure of clasping the little traveller in their arms. The little one had been four months on her journey and travelled over 6,000 miles. A large tag attached to her person gave all necessary directions and insured kind treatment by all with whom she came in contact.

on the ground close to the hotel, attracting nearly all the dogs in the place, and there was great noise and excitement in consequence. The doctor told Lachapelle that they had come for the colporteur, and their intention was, first to beat him and then to set the dogs on him. Lachapelle, who is an unusually courageous, high-spirited man, advised the doctor and the men to leave the colporteur alone. He gave several reasons why they should do so, first, that not far away there were a number of Orangemen living who might take it into their heads to resent any ill treatment of a Protestant and pay them back in their own coin with added interest; second, that the man was his guest and under his protection and he would protect him as long as he had strength to do so; third, that if they kicked up a row, he might lose his license; fourth, that although the priest and doctor had denounced the book the colporteur was selling, (the Bible) as a "bad book," they might, find it, if trouble happened, rather hard to prove and impossible to justify themselves.

This plain talk had some effect and the colporteur entering the room at this juncture, the doctor began talking about politics.

Mr. Frappier finally got away without personal injury in due season, but not until he had met with unpleasant experiences on the road, a resident whom he met threatening to assault him. He, however, told the man that he was pursuing a lawful occupation, that the power of the Dominion Government was behind him, and he had no fear, and the fellow concluded that discretion might be the better part of valour.

A LITTLE GIRL'S LONG TRIP.

A PRESS despatch from Port Huron, 13th ult., gives a glimpse at the severe trials and sufferings that meet the missionaries of the Cross, and incidentally affords striking testimony to the spread of Christian principles:— "A little four-year-old girl, daughter of Mr. and Mrs. Lincoln, who went to Central Africa as missionaries in February, 1878, arrived in this city on Thursday. Mrs. Lincoln died soon after arriving at their destination, and the father, becoming disheartened, wanted to return to his old home with his little daughter. After a week's journey toward the coast, drawn by an ox team, Mr. Lincoln was taken ill at the Zulu Mission, and died in July following his wife's death. This sad event happened 6,000 miles from home. The little girl was kindly cared for by a missionary, who corresponded with her grandfather, Rev. Israel Mudge, Smith's Creek, now of South Lyon. Arrangements were finally made to send her home. She was sent to the coast and placed on an English steamer in March. Arriving in London, she was placed in charge of friends en route for New York, where they arrived last Tuesday. On receipt of a telegram telling of the little girl's arrival the grandparents came to Port Huron, and yesterday afternoon had the pleasure of clasping the little traveller in their arms. The little one had been four months on her journey and travelled over 6,000 miles. A large tag attached to her person gave all necessary directions and insured kind treatment by all with whom she came in contact."

THE BANANA AND THE GOSPEL.

THE Rev. Dr. George Turner, writing from Buxton on July 9th, 1880, speaks of a kind of banana which has both of special excellence and most interesting associations. He says:—

"Before leaving England in 1836, John Williams, the martyr of Eromanga, received many expressions of kindly interest in his mission work from His Grace the Duke of Devonshire, and among these were some cases of plants, carefully selected and packed at Chatsworth to be taken in the missionary ship to the islands of the Pacific. It is not generally known the large extent to which missionaries have introduced new plants, and additions to the food of native tribes in the Pacific and elsewhere.

"Before leaving the Samoan Islands, a week or two before he was killed on Eromanga, in 1839, Mr. Williams put on shore at the harbour of Apia one of the cases from Chatsworth, the contents of which were apparently dead from long exposure on board ship. When I reached Samoa in 1841, I saw that case, and close by it, a fine banana plant growing. This was from a bulb which was found at the bottom of the box, still containing the germ of life.

"This plant was watched in the garden of Mr. Mills, the missionary, with no small interest by the natives, and soon their curiosity rose to amazement when they saw that it commenced to bear while yet only about five feet high, and that the very first bunch weighed close upon 100 lbs. The Samoans had already upwards of thirty species of

banana, but this new one far exceeded them all. The neighbouring chiefs begged Mr. Mills for some of the young shoots, and soon they spread from village to village.

"On my second voyage to our outstations in Western Polynesia in 1845, and in our missionary barque, *John Williams*, I got a number of plants of this rare banana packed in a large iron pot, and fastened up on the cross-tees away from the waves and spray. At each of the larger islands visited on our cruise, I sent on shore one or more of the plants. When I visited these places again in 1848 the new banana was greatly prized, and fast spreading; and again, when I was there in 1859 '63 and '82, there was hardly any other banana brought on board ship, or to be seen on shore. When I was last in Sydney, I saw a cart passing along laden with great bunches of this very banana from a Fiji steamer just arrived. They are now spread over Eastern, Central, and Western Polynesia, and all have come from that one bulb which went out from Chatsworth in 1838. It is called the Chinese banana, and is known in botany as the 'Musa Cavendish,' having been introduced to Chatsworth from China by His Grace the Duke of Devonshire in 1829, and can be seen in the conservatory there, as I had the pleasure of doing yesterday, by the kind courtesy of Mr. Chester.

"The great value and rapid spread of this banana in the Pacific has become quite proverbial. I have heard native orators, for instance, in speaking of the rapid spread of Christianity, comparing it to that wonderful plant, and well they may do so. In the early part of the century the Gospel first took root on Tahiti, and now it covers and gladdens Eastern, Central, and to a large extent, Western Polynesia as well, with an aggregate of 600,000 converts from heathenism, and of these 60,000 at least in full communion with the Mission Churches. It is destined still to spread through the Papuan and Malayan Archipelago, until, in the not distant future, the missionaries of Polynesia shall unite stations and shake hands with their brethren in India, China, and Japan."

"The territory of Central Africa, which has for twenty years been the almost exclusive field of work of Scotch missionaries, is about to be flooded with emissaries of Catholicism. Portugal has evidently become alive to the mistake in letting Protestant England have her own way, and has called in the help of the Church. A most imposing function was held at Algiers the other day, when, in the presence of over a hundred ecclesiastics and amid a crowd of the laity, with gorgeous processions and magnificent music (in which the Portuguese National Hymn was prominent), six missionaries were consecrated for Nyassaland. During the generations that Portugal has held the town of Zambezi, she has never sought to send a missionary north of the river, and only does it now in order to counteract the powerful influence which has been established by British missionaries and British traders. Cardinal Layre, who performed the act of consecration, referred to the splendid work of those devout sons of the Church, Lieutenant Cardozo and Pinto, who have just returned from making what they are pleased to call treaties with the native chiefs. Portugal is evidently determined to make a desperate struggle to retain the belt across Africa she claims as hers.—*Presbyterian Messenger*.

A NEW MISSION PROPOSED.

A CORRESPONDENT of the *Independent*, writing of the late meeting of the Synod of the Reformed Dutch Church, says:

"Most profoundly interesting was the discussion in the General Synod of the new Moslem enterprise in Egypt. Prof. J. G. Lansing, D.D., of the Theological Seminary at New Brunswick, is a son of the beloved and venerated Dr. Lansing, missionary of the United Presbyterian Church in Egypt. Born in that land, our young professor finds the Arabic as natural to him as his English. He has an intense enthusiasm for the Arabic language and the Arab race, is one of our very best American Egyptologists, and, when elected our Professor of Oriental Languages, found it hard work to accept the position and resist his inward impulse to give his life to that country. His students catch much of his enthusiasm, as well as many of his ideas; some of them pursue the Arabic along with their Hebrew, and for the last year three of the finest minds in the Seminary, Philip T. Phelps and James Canfield, of the graduating class, and L. M. Zwerner, of the coming senior, have determined, if God makes it possible, to give their lives to work in Southern Egypt, largely among its Moslems and its slaves."

TORONTO, July 29, 1880.

A COLPORTEUR'S RISKS.

ACCORDING to the *Ottawa Evening Journal* Mr. Frappier, of Ottawa, the Bible Society colporteur, has had a lively time at Embro. He had been warned before going there to expect rough usage, a previous colporteur having been nearly killed there. He nevertheless succeeded in selling upwards of thirty Bibles. Before he left Embro, the priest and doctor were seen riding about from house to house. Afterwards, the doctor came to Lachapelle's hotel where Mr. Frappier was putting up, accompanied by six men and a large number of dogs. The doctor took the men into the bar and began denouncing the colporteur for selling the Bible, which he told them was a bad book, that no faithful Catholic was allowed to buy. All the heads and entrails of the fish caught for Friday had by this time been thrown