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INWARD LIFE.

O'er broad white fields the gusty North Wind blew
Against the beeches iron-linked and grey,
And hurled darts, and snowy mounds upthrew;
Nor yet one fluttering standard took away.

With warm and fragrant breath came Spring at last,
And wooed the warrior beeches, stern and old;
And at her feet the withered leaves were cast,
That they 'gainst Winter's fiercest blast could hold.

Thus men, to spite menace and keen rebuke,
The withered evil of their past will flout;
And never thought of yielding will they brook
Till Love shall come with no harsh word nor taunt.
Then inward life shall burgeon as in May,
And thrust the wrong like faded leaf away.

—W. P. M. in Knox College Monthly.

THE PODUNK SOCIETY MEETING.

PODUNK people liked their minister. They were proud of his abilities. They did not desire to be mean. They wished to get the Gospel cheap. They would have been better suited if they could have had it "without money and without price." The brethren assembled, and chose Deacon Noah Higgins as Moderator. He was the most influential member. Somewhat narrow-minded and set in his way, he was sound at the core, and had great weight among the people. Deacon Joel made quite a lengthy speech. The times were hard; it was a purty close year; he didn't have eight hundred dollars to live on. Ministers' folks should be more economical. With writin' and boarders the parson must be laying up money. Deacon Joel was worth fifty thousand dollars, and not a chick on a child in the world. He paid twenty dollars a month for the salary. Uncle Tom said if their minister wished to write for the papers, and his wife take boarders, he had no objection, but they ought to be relieved of paying so large a salary. He proposed it be reduced one hundred dollars. No one had the courage to propose this before, but now the bull was taken by the horns, and the meeting was well under way. One brother said the minister never visited him; he wanted a man who would stay all day and spend the night. Another remarked that he saw the minister playing lawn tennis with some of the young people. He was greatly grieved. Somebody else thought a clergyman should not wear blue flannel. So the word went about. The Society meeting is the safety-valve for chronic croakers and penurious members. Many would be ashamed of their remarks if they ever recalled them.

After they had expressed their minds quite freely, John Hicks got up and spoke as follows: "My friends, you seem to be quite ready to part with our minister. Indeed, I should advise him to go where he will be better appreciated. He can command a large salary. He is an unusual preacher. He has a family of children to educate. You have not one lionest thing against him. You wish to drive a sharp bargain and make a hundred dollars. Our young people all like him because he is one with them. I wonder he can afford even blue flannel with your penurious policy. If you reduce the salary you will lose your minister, and deserve to." John Hicks was a young man, the superintendent of the mill. He paid seventy-five dollars on the subscription. The clear common sense of his remarks struck home. The meeting began to look at the other side of the question. They had never seriously thought of losing him. They had tried him a good deal. They would not see his like again if he left them. Deacon Higgins had said nothing through all the discussion. That he had kept up a powerful thinking was evident by the expression on his homely face. He never talked unless he had something to say. "Brethren," said the Deacon, "I hold in my hand the resignation of the Rev. John Moorhouse. The gossip of the last few months has not failed to reach his ears. He is a sensitive and conscientious man. He desires to relieve the Church of the burden of raising eight hundred dollars a year. If I had not believed in the good sense of this Society, I should have read this resignation at the beginning of the meeting. We have obliged our pastor to steal hours from his sleep to earn money to support his family. His good wife has become a kitchen servant to educate her children. This church represents half a million dollars. We cannot afford to be so mean. Brethren, I move this resignation be not accepted, and that we raise one thousand dollars for our minister's salary, and that he be asked to be regularly installed."

There was silence for a moment, silence that could be felt. Some looked ashamed, a few angry, others pleased. But they were taking it in. Deacon Noah Higgins spoke with author-

ity. He was a force, a godly man. He had said as he sat down, "I will double my subscription, but it may be too late. There was a committee to hear him preach last Sabbath, and they were greatly pleased." Then the people took it in. It is strange how precious a thing grows if someone else wants it. Podunk people knew what they had got, and they knew their duty. The resolution was passed, a committee appointed to wait on the minister, and the meeting adjourned.

Podunk church did not receive its just deserts, for the parson stayed; but the people had learned a needed lesson.—A. Y. Observer.

Mission Work.

For the PRESBYTERIAN REVIEW.

A GREAT TASK.—There are now said to be 415,000,000 of nominal Christians of all names in the world, but oh, how sad that there are yet on the earth 835,000,000 of real pagans! What a great work yet lies before the Christian Church.

A COINCIDENCE, OR MORE?—The morning following the payment of the first \$100 on account of Dr. Kerr's mission to the Jews, the committee received a letter from a lady enclosing a cheque for the same sum. Surely a good omen.

JAPAN.—A little girl, Miss Kein Kats, has just graduated from the Normal School, Tokio, Japan. She is now attending the Normal School, Salem, Mass., and is being educated at the expense of the government in Japan. She is the first little maid sent to America from that country.

THE DIFFERENCE.—A little Moslem child accounted for her preference for the Christian religion by saying, "I like your Jesus because he loved little girls. Our Mohammed did not love little girls." With unerring instinct she had seized upon at least one of the great differences between the two religions.

LABRADOR.—Some of the people of Labrador were recently reported to be suffering from a grievous famine. Five hundred dogs were killed to prevent starvation. Many of the inhabitants of this peninsula are now enduring a double famine. They are famishing for earthly bread, and also for the Bread of Life. Their destitution is doubly great.

SOME FELL ON GOOD GROUND.—A native colporteur in China says: At Chu jo hien, a literary man named Yuen Ping told me that over two years ago he bought a "Matthew Book," and after glancing at it laid it aside. Lately he began to read it, became interested in its contents, and studied it intently. He now professes to be a Christian.

ERROMANGA.—Five missionaries have been put to death on this island by fierce cannibals. But what a change has taken place! Every part of the island is now open to mission work. Last year the Lord's Supper was dispensed three times in the presence of 500 natives. About 2,000 pounds of arrowroot and \$85 in money has also been contributed.

AFRICA.—The son of an African chief is now attending a coloured university at Nashville in the Southern States. When he completes his education he hopes to return to his native country. Who can tell what his future may be? He may be a bearer of the glad tidings of salvation to his countrymen on the coast, in the forests, and along the rivers of Africa.

PERSIA.—Miss Annie Montgomery, of Charlottetown, P. E. Island, was employed a few years ago as a female missionary by the Presbyterian Church in the United States. She is labouring in Hamadan, Persia, and is said to be facing alone an amount of work sufficient for three. The Foreign Mission Board is now making an urgent call for a brave consecrated woman to share her labours and reward.

CURACOA.—This island is one of the West Indies and belongs to Holland. It contains a population of 25,000, of whom not more than 3,000 are white. The only Protestant church on the island is the Dutch Reformed. No prayer meetings or Sunday Schools are held, and there is a lamentable lack of spiritual life. The language of Scripture may well be applied to poor Curacoa, "If the light that is in thee be darkness, how great is that darkness."

SOUTH FORMOSA.—We hail with great pleasure the announcement of the issue of a religious paper by the Mission of the English Presbyterian Church in South Formosa. It is called the *Taiwanfoo Church News*, and has aroused a good deal of interest not only in the South, but also among the brethren at Tamsui and on the mainland. We wish our contemporary great and deserved success, and hope that our mission in the North will soon follow suit.

HUMAN SACRIFICES IN INDIA.—A Madras paper states that great excitement prevails in the villages and towns adjacent to Buzar owing to men being carried off for the purposes of sacrifice. Men move out in numbers and never venture alone. It appears a son was recently born to the bustar Rajah, and it has therefore been determined that a large number of human sacrifices should be made this year at the approaching festivals of Radhayathra and Dussarah to the goddess Dantaswari at Dantavada.

MEXICO.—The work carried on by the Presbyterian Church in the United States in this country is making rapid progress. The lives of the missionaries, however, are sometimes threatened. An attempt was made early in this year to put to death the Rev. Leopold Diaz. He was shot and wounded by an assassin who hid in dense underwood near the way by which he was returning from one of his preaching places. The missionary succeeded in reaching his home and is recovering. How sad to think that Romish priests should be the instigators of such deeds of violence?

Woman's Work.

CANADIAN LETTER MISSION.

THE response to the appeal for letters, for distribution in our prisons, reformatories, hospitals and homes, at the Easter tide, greatly surpassed the expectations of those interested. More than 500 letters were sent to "Women's Work," all well and clearly written, and the larger number beautifully adorned with pressed flowers, ferns, grasses, mottoes, or hand-painted flowers. These were distributed in the Central Prison, Andrew Mercer Reformatory, and the hospitals connected with these institutions, the Hospital for Sick Children, the Girls' Industrial Refuge, and the Boys' Home, all in Toronto. In order to show the spirit in which these letters have been executed and forwarded, we present extracts from some of the notes accompanying the parcels, also others, showing the manner in which they were received, and incidents connected with the distribution.

April 6th, 1886.

DEAR —, I am sending by this mail a package of one hundred letters from the Young Women's Working Board of — church, which I trust will reach you safely. They are accompanied by our prayers, that the simple gospel truths contained in them may be blessed to the dear children, and that their young hearts may be opened to receive that dear Saviour and lover of little children. The dear young friends here, all of whom are Christians, I think, took real pleasure in the writing of the letters, and let us hope their labour may not be in vain. May the Lord give you much blessing in this, His work.

March 21st, 1886.

DEAR FRIENDS OF THE WORK.—I send these letters to help forward the letter mission. I wish the flowers were more, but I had used all my prettiest before I thought of writing for the mission, but will try to do better again. It is a blessed work and one laid to our heart, and I pray that many through its agency may be brought to the true light. J. C.

March 30th.

WOMAN'S WORK.—I would like to send a few letters like the enclosed for distribution at Easter in the hospitals among the sick. Will you kindly let me know if such will be acceptable "for the Master's sake?"

April 2nd.

DEAR —, Enclosed are some letters for Easter. I do hope and pray that God will use them for His own glory; indeed, I know He will, for I have seen His hand working so plainly concerning them. The text that was given me in answer to prayer, and kept ringing in my ears while I was writing the first was, "My word shall not return unto me void, but shall accomplish that which I please, and prosper in the thing whereto I sent it." But the strangest thing about them was, we were burned out last week, and the drawer containing the letters was saved, when very nearly everything else was destroyed. How I should like to be with you on Easter morning, but you may be sure that we, that is, mother, sisters, and may be friends, will be praying earnestly for the poor prisoners and children especially on that day.

Boys' Home, Toronto,

April 25th, 1886.

DEAR MRS. —, The Easter letters were very nice indeed. I trust that the seed thus sown may spring up in many little hearts and bear much fruit to reward you and the dear friends who have spent their hours in such a labour of love in the Master's cause. I put each one in an envelope and addressed it, and all to the boys; about ten were left, and these I am sending to boys who have been sent to farmers during the

past year. I took those for the Home over on Sunday morning, the superintendent, Mr. Kilgour, called each boy by name and gave him his letter, and when all were distributed he explained what they were, and where they came from. Thanking you again on behalf of the Boys' Home for the letters. I am, yours sincerely,
R. S. SCOTT, Sec.

Toronto, 27th April, 1886

DEAR MRS. —, Allow me to thank you very heartily for the Easter letters for the men at the Central Prison. They were very eagerly received, and I am sure that those who have been stirred up to engage in this good work would have been pleased to see how they were appreciated. The deeper results which we look for will be revealed hereafter. There were but two sick men in the hospital last Sunday, but they got the letters specially intended for them. Yours, etc.,
HAMILTON CASSLES,
Super. to S. S. C. Prison.

A. M. REFORMATORY, TORONTO,
29th April, 1886.

DEAR FRIENDS.—I thank you very much for the good, kind letter I received on Easter Sunday morning. I am only a poor, old woman, and have been a great sinner, and do so much need the love of our Lord and Saviour, Jesus Christ, and when I read your letter it distressed my mind ever so much. But I do pray that God in His mercy will forgive my sins and take me as I am. Last Sunday when I read your letter over and over again, I made up my mind that I would not refuse His offer of love any longer. I do not know you, but I thank you very much for the trouble you have taken in writing the letters, and I hope that you will pray for me. I shall be leaving here in about two months, and I pray that if I do not visit you on earth that we may meet in heaven. Yours gratefully,
M. F.

HOSPITAL FOR SICK CHILDREN, TORONTO,
April 27th, 1886.

DEAR —, I distributed all the beautifully painted Easter cards sent among the elder ones of the sick children. They were all so pleased, and began at once to spell out the texts. With many thanks, I am yours, JEAN F. HARVEY, Sec.

We hope our friends will begin early to prepare for Christmas and the New Year. About 1,500 letters could be used in Toronto alone, and this work ought to be enlarged until every jail, hospital and children's home in the Dominion should receive on Christmas morning a gospel message for each inmate.

SIoux MISSION SOCIETY.

A WOMAN Sioux Indian Missionary Society subject to the direction of the Brandon Presbytery of Manitoba, has been formed in Portage la Prairie for the purpose of assisting said Presbytery in maintaining a school for the benefit of the Indians of this place. The next meeting of the society will be held in the rooms over the post office on Wednesday, April 7th, at 4 p.m. Recognizing the public conviction that we are neglecting our duty as citizens in permitting the Indian children to grow up without education or any elevating influence, the society feels sure there are many ladies and gentlemen in Portage la Prairie who will be glad to lend a helping hand. Therefore, a cordial invitation is extended to all who may feel inclined to become members of the society. The fees are fixed as follows: Ladies pay an entrance fee of twenty-five cents, and monthly contributions are received at the regular monthly meetings. Gentlemen may become honorary members by the payment of one dollar annually. MRS. JNO. McLEOD, President; Mrs. A. D. MACKAY, Secretary.

BEAVERTON.

THE fourth annual meeting of the Lindsay Presbyterian Woman's Foreign Missionary Society was held in the school-room of Knox Church. Representatives were present from nearly all the societies in the Presbytery. The ladies of the Beaverton Auxiliary provided luncheon for the delegates and members of Presbytery. When the hour for the afternoon meeting arrived, the school-room was well filled with ladies from the congregation and neighbourhood. The secretary reported that one auxiliary and one mission band had been organized during the year, making in all nine auxiliaries and one mission band in the Presbytery. From the treasurer's report it was seen that an advance had been made by all the societies in their contributions. Last year the amount contributed was \$349, this year it is \$534. Very interesting and instructive papers on missionary topics were read by Mrs. McTavish, Lindsay; Mrs. Patterson, Uxbridge, and Miss Gunn, Woodville. The officers of last year were all re-elected. In the evening a public meeting was held, which was largely attended. The Rev. G. C. Patterson, M.A., occupied the chair. Earnest missionary addresses were given by the Rev. Messrs. Lochcald, Johnstone, McLaughlan, Cockburn, McLaren and Dr. McTavish.