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SHOWERS OF BLESSING.

(Rev. A. H. Mackay, in Annual Report, Crescent Street Church, Montreal.)

"When the Lord turned again the captivity of Zion, we were like them that dream."—Ps. cxviii., 1.

O BLESSED! Dream I when joy supreme
Enthralls each glowing breast,
When cares are crushed and groans are hushed
In deep and heavenly rest.

What laughter rolls through ransomed souls
For bondage turned again;
Each reaper sings, and angel wings
Throb o'er repentant men.

The tears that flow, no tale of woe
Tells out to curious eyes,
They speak the peace of glad release—
The freedom of the skies.

They tell the love of Heaven above
For hearts all sore with sin;
They bring relief, they banish grief,
For Christ has entered in.

His diadem—each tear a gem—
Shines on His bleeding brow,
And heart and will, with rapture thrill
To do His bidding now.

O Heavenly Dove! In endless love
Dwell with us while we wait,
With cleansed feet and service sweet,
Outside the pearly gate.

O Glorious King! In salvation bring,
We long Thyself to greet,
To cast each crown adoring down
Beneath Thy pierced feet.

CO-OPERATION IN MISSION WORK.

W. W. WADSWORTH, D.D., CONVENOR OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN CANADA.

This great aim of the most zealous and self-denying supporters of Foreign Missions is to make those to whom they send the Gospel not "Reformed Presbyterians," or "Cumberland Presbyterians," or "United Presbyterians," but Christians.

This is true even of those who are most firmly persuaded that the denominations to which they belong conform, in some particulars, or in many, most nearly to the New Testament model. Even they are ready to admit that converts in India or China, or Japan, are likely to be gathered, or to gather themselves into churches differing in some respects from all the existing denominations in America and in Europe.

If these things are so, why should there not be conference on this great subject, not only among those represented in the Presbyterian, but also among those represented in the Evangelical Alliance? Why, for example, might there not be an understanding arrived at, that, when the Methodist Church is operating in any heathen city or district, hitherto unevangelized, the Presbyterian and Congregational Churches should direct their missionaries to occupy some other field of operation? So, in like manner, when the case is reversed, and in fields in which missionaries of different churches are already working side by side, why should not converts to the faith of the gospel be left, or encouraged, to form themselves into church associations in line, as far as possible, with the circumstances, habits and modes of thought of their own countries.

But, say some, this might raise the question, Why should there not be co-operation also in Home Mission work? Well, why should not this question be raised? If it is raised or if it should present itself is it not worthy of being answered, or, at any rate of being seriously considered? Those who are entrusted with the guidance of Home Missionary operations in the United States or in Canada, have the question forced upon them many a time, and in many quarters. The question may not be formulated; but it is peremptorily asked by the destitution of gospel ordinances which, in new states and territories, they see on every side. The settlers in these regions should be provided with the means of grace. Churches should be built, and pastors and evangelists should be sent among them. Not duty only, but the instincts of self-preservation, call upon us to put forth the most strenuous efforts for the evangelization of those within our own borders. The resources at our disposal for this work, so urgent and momentous, are inadequate. And from want of co-operation or want of right understanding, among the various Christian denominations, those limited resources are not turned to the best account. The most is not made of them. In some villages or cities, with not more than fifteen hundred or two thousand inhabitants, we see an Episcopal, a Methodist, a Congregational, a Baptist, and a

Presbyterian church. In some of the outlying settlements there are hundreds of families that never hear the gospel preached within many miles of their homes. In these villages the congregations would, humanly speaking, hear to more advantage, and the preachers would speak with greater power, were two or three of the churches combined in one. And the churches thus united instead of continuing to be the recipients of aid from mission boards, would at once become not only self-supporting, but aid-giving.

This is a difficult subject we all know. But is no difficult subject to be considered? Is no problem that does not at once solve itself ever to be studied? The benefits that might result from co-operation, or even from mutual understanding as to fields to be occupied, are so many and so great that we should be ready seriously to inquire whether or not they are attainable. The chief difficulty that would face us, belonging to the various denominations, would be found in the apprehension that co-operation, such as is hinted at, might tend to the advantage of some one denomination and to the disadvantage of some other or others. Is this apprehension sufficient to keep us from thought and conference on the subject? There is now in some quarters a great religious awakening. The spiritual life of many churches is being quickened. Many of Christ's people are filled with a joyous surprise to find that, in being brought nearer to Him, they are brought nearer to each other. Should not these things lead us, and are they not intended to lead us, to consider whether we might not by rising above our jealousies and combining our energies, make a more advantageous use of the means which we are provided for the evangelization of this wide-spread continent?

But might not co-operation in Foreign Mission fields, and in Home Mission fields lead to union in the great centres of Christian thought and action? There would be the danger shall we say? Is that what we should think? Would that be something to be deprecated, or something to be hailed with thankfulness and joy? The similitudes derived from the idea of the different denominations being like regiments of the same army, or like regiments of the same

army, are not inapt. In fact, in all accordance with the design of our blessed Lord. But He prays for his people, "That they all may be one,"—not one in spirit and in faith only, but one in a visible unity, that all the world may see. If that unity is to be manifested first in the outposts of Christian effort, and thence to come into the centres, so let it be. The Lord hasten it in His time.—*The Independent.*

A FACT TO DIE ON.

LET me tell you of a visit that I made to a poor fellow in Chelsea. I found him lying in bed. He said at once he wanted to talk about religion, that he had torn up his Bible twenty years before. "Very well," I said, "let us talk about something else. But supposing you were in prison for a debt of £10,000 and I were to pay that debt for you and send the receipt to you, would you tear it up and spit in the face of my messenger?" "No," said the man, "I don't suppose I should. But I never heard the Gospel put in that way before." "But that is the truth," I said; and we had a good talk about it. I called a week later and he asked me to go over the facts again, which I did. My curate was with him two days afterwards when the unfortunate man was seized for death. He raised himself as by a superhuman effort on his elbows, and said: "Wife, it makes no matter what a man feels; feelings don't save a man. Facts save him. It is a fact that the Son of God died for me and paid my debt, and I die on the fact." He then fell back and died.—*Rev. A. Webb Peck.*

E. P. MARVIN, in *The Christian Giver*, has an article on "Counterfeit Giving in Ecclesiastical Amusements," in which the following points are amplified and illustrated with telling effect:

1. These methods of raising money for the Lord are all contrary to the precepts and examples of His Word, and therefore they cannot please Him.
2. These unblest devices are belittling, contemptible, and sometimes positively dishonest.
3. These methods abate and corrupt the spirit of gospel benevolence in the church, and bring it under bondage to the world.
4. Many of these practices are evil in their desecration of our places of worship.
5. Amateur dramatics to please the world and put money in the purse of the church, silence the testimony of the pulpit against the stage, and even promote its interests.
6. These practices turn the church aside from its legitimate and heavenly calling, and flitter away its spirituality, its time and energies.
7. In fine, these methods of ecclesiastical amusement and money-making blight the spiritual life, influence, activity, and usefulness of the church, and promote almost every species of carnality and worldliness.

Mission Work.

MR. DUFFUS, OF SWATOW.—Many who met Mr. Duffus when he passed through Canada a few years ago will be interested in the following item from the *Presbyterian Messenger*.—"Mr. Duffus has arrived safely at Swatow. On his voyage out he suffered severely from illness, caused, we cannot doubt, by work here. We trust the bracing winter weather will set him up again. We know how warmly welcomed he would be on his return to Swatow, where his solid and thorough work is well known and most highly appreciated."

A MISSIONARY COLLECTION.—The Congregational church at Bowdon, near Manchester, depends mainly upon its annual Sunday collection for its contributions to the London Missionary Society. In the year 1884 that collection realized £566 6s. 2d. Last year the Rev. A. MacLennan took for his text on the Sunday morning those words: "To-day we have collections for the London Missionary Society, and I ask you for £1,000," and his divisions were two: (1) why I ask for this sum, and (2) why I believe you will give it. His faith in his people's love for the work, and readiness to respond to his appeal, was more than justified by the results. £1,036 were raised.—*U. P. Missionary Record.* How much simpler and more sensible a method than sending collectors about in all sorts of weather and roads! But would it not be better still to have a collection, and a missionary sermon, say, once a quarter or once a month; and if specific information were given and direct appeal made, as in this case, would not the contribution be likely to be larger, and the interest of the people, under the more frequent presentation of the truth, be almost certain to be deeper and more constant?

LITTLE HANDS.—C. O. VanCleve, in the *Presbyterian*, writes every week a most interesting column of current Mission news. We speak here, for the following from one of her

Christmas time offering, and send you the enclosed \$5.00 as the offering of the Benita girls' school. And how did those poor little black girls get five dollars to send to the Board? By clearing a road through the bush to be used when the tide is high, to allow people to come to church by the beach. It was hard work, but Benja, one of the elder's wives, went with the girls and helped them. There were a good many girls so she divided the number, half of them going one day with their cutlasses, and half the next. When they commenced work Benja said to them, 'This is for the Lord; He will bless us if we ask Him,' so they knelt down and asked the Lord's help; and this they did day after day. When at last the work was done they sang a verse of praise, and thanked the good Father that no child had cut or hurt herself, and that every one had done her work cheerfully. There was never a grumble, although sometimes the sun poured down its heat, and other times it rained."

A DEVOIED WORKER.—Mr. Webb, himself a devoted missionary in Manchuria, sends the following account of a native Christian devotion, which may well put to shame the indifference and laziness of many professing Christians in Canada: "Another friend who rendered most valuable service during winter was Mr. Chang, the ballast man, an account of whose baptism appeared in the *Record* some months ago. He has little to do during winter when the river is closed, and the time thus at his disposal was freely and heartily given to Christ. Every day he bore his word of witness in the city chapel, and in the evening meeting manipulated the magic lantern. He took great delight in his work. The enthusiasm he showed was most gratifying to all of us. At his own expense he took a journey to Liaoyang before the new year, and lent a helping hand to Mr. Ross's good and faithful men there. I had a conversation with him when he returned from Liaoyang, the result of which was that I was hopeful he might give himself entirely to the work of an evangelist. He had relinquished the ballast business, and was quite ready to devote himself to the work of preaching the gospel. He liked that work; there was nothing he liked better; 'My heart be long very glad,' he said, but he refused point blank to enter the staff of paid evangelists. I shall give his reasons *verbatim* as he gave them to me. '1. I have got sufficient money to keep my family in comfort if we are careful. 2. When I go down to preach in the native town I sometimes hear such remarks as these: 'How much does he get from the foreigner?' And I see they listen with respect when I tell them that I preach this doctrine because I believe it, and the foreigner doesn't give me a penny. 3. I see in my book that Paul preached, 'working with his own hands;' and if the pastor has no objections, I wish to do likewise. You won't be surprised to hear, I suppose, that the pastor had no objections whatever!"

Woman's Work.

THE FIRST HINDOO FEMALE M.D.

(Philadelphia Correspondence N. Y. Observer.)

I HAVE just attended a meeting of unusual interest and significance. Our beautiful Academy of Music was filled, tier upon tier, with an expectant assembly, gathered to witness the exercises of the thirty fourth annual Commencement of the Woman's Medical College of Pennsylvania. This is the oldest institution of the kind in the world. Its existence and prosperity are full of meaning, but what gave a special interest to to-day's proceedings was the fact that, in the graduating class, there was a Hindoo woman of high caste, Mrs. Anandibai Joshee, who goes forth, the first of her sex in India, a regularly diplomated Doctor of medicine. Her husband, late an official under the Indian Government, came to this country to witness her graduation. There came, also, her friend, the learned Pundita Ramabai, a native of the Madras Presidency, who, for two years, has occupied the chair of Sanskrit in a woman's college in Cheltenham, England.

When the audience had filled the house, the corporators of the College, headed by the President, T. Morris Perot, filed in, and took seats upon the stage. With them came the Pundita Ramabai, leading by the hand her young daughter. She was dressed in a flowing white robe, a part of this serving as a hood to cover her dark hair. Her complexion was light for a Hindoo, and her face seemed young. The little girl had tresses of raven blackness, and the face of a typical Hindoo. For the moment these two were the cynosure of all eyes, diverting attention from the lady members of the Faculty, who now came in, led by the Dean, Dr. Rachel L. Bodley. After these were seated on the broad stage, the students came in, graduates and undergraduates, and occupied the seats in front of the stage.

The graduating class numbered thirty-three. The four continents were represented, Europe by one from Russia; Asia by two from India, one of these the daughter of an American

When the young Hindoo doctor appeared, there was loud applause. She was richly dressed in native costume, and seemed little over four and a half feet in height.

The exercises were the customary ones on such occasions. Rev. Dr. McCook, of the Tabernacle Presbyterian church, whose recent book on the "Women Friends of Jesus" has been favorably received, was very fittingly chosen to make the opening prayer. There is little taste shown in making comments on public prayers, but I could not help noticing with satisfaction that there was not that studied omission of the name of Christ which often marks the prayers of some of our brethren on such occasions.

After the prayer Dean Bodley called the graduates by name to the platform. They formed two successive arcs about the President's chair, receiving from him legal notification of their having obtained the degree of M. D. A diploma was passed from hand to hand. An interesting and sensible address was then made to the graduates by Prof. Clara Marshall, M. D., who reminded them of the dignity of their calling, and exhorted them to pursue it with untiring energy and unswerving purity. After the distribution of bouquets and gifts the exercises were closed with the benediction.

We may well wish God's special favor to rest upon Dr. Anandibai Joshee, as she goes to carry the blessings of Christian science to her countrywomen in India. Her coming will mark an epoch in the medical treatment of the millions of the women of that land. Her sisters will not lose caste by her touch when she ministers to them. But what is one among so many? Already the medical women of our American missions have done something toward alleviating the miseries that suffering and sickness entail upon the women of India, but a native Brahmin doctor, a woman, will be about as great a benediction as America could send to the Hindoo world. The Pundita, as she sat before the vast audience in the Academy, was the only spectator there who could entirely appreciate the significance of the scene, when her Hindoo sister came up with her American fellow-students to receive from this Pennsylvania college her degree as a Doctor of Medicine.

JOSEPH H. DULLKS.

THEY HELP EACH OTHER.—A city missionary passing along a street of New York saw two Spanish children, and on addressing them in their own language, they led her to their home. The mother, though a Roman Catholic, was quite ready to send the children to Sunday School, and gave as a reason therefor, that she has a sister in Santander, Spain, who has attended the meetings held in that city by Mr. and Mrs. Gulick, and this sister has so ardently commended the work of these missionaries of the American Board, that she was glad to entrust her children to the care of Protestants. *Home and Foreign Missions* are strangely but inseparably united.—*The Missionary Herald.*