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DAY BY DAY.

If I were told that I must die to-morrow,
That the next sun
Which sinks should bear me past all fear and sorrow
For any one,
All the fight fought, and all the short journey through,
What should I do?
I do not think that I should shrink or falter,
But just go on
Dole my work, nor change nor seek to alter
Aught that is good;
But rise, and move, and love, and smile, and pray,
For one more day.
And lying down at night, for a last sleeping,
Say in that ear
Which hearkens ever: "Lord, within Thy keeping
How should I fear?
And when to-morrow brings Thee nearer still,
Do Thou Thy will."
I might not sleep for awe; but peaceful, tender,
My soul would lie
All the night long; and when the morning splendour
Flashed o'er the sky,
I think that I could smile, could calmly say
"It is His day!"
But if a wondrous hand from the blue yonder
Held out a scroll
On which my life was writ, and I with wonder
Beheld unroll
To a long century's end its mystic clew
What should I do?
What could I do, O, blessed Guide and Master,
Other than this—
Still to go on as now, not slower, faster;
Nor fear to miss
The road, although so very long it be,
While led by Thee?
Step by step, feeling Thee close beside me,
Although unseen
Through thorns, through flowers, whether the tempest
Hide Thee,
Or heavens serene;
Assured Thy faithfulness cannot betray,
Thy love decay.
Let me keep on, abiding and unceasing
Thy will always;
Through a long century's ripening fruition,
Or a short day's—
Thou canst not come too soon, and I can wait
If Thou come late.
—Susan Coleridge.

In the first place, if you want to make yourself miserable, be selfish. Think all the time of yourself and your things. Don't care about anything else. Have no feelings for any one but yourself. Never think of enjoying the satisfaction of seeing others happy, but rather, if you see a smiling face, be jealous lest another should enjoy what you have not. Envy everyone who is better off in any respect than yourself; think unkindly towards them and speak lightly of them. Be constantly afraid lest some should encroach upon your rights; be watchful against it, and if any one comes near your things snap at him like a mad dog. Contend earnestly for everything that is your own, though it may not be worth a pin, for your rights are just as much concerned as if it were a pound of gold. Never yield a point. Be very sensitive and take everything that is said to you in playfulness in the most serious manner. Be jealous of your friends lest they should not think enough of you; and if any time they should seem to neglect you, put the worst construction upon their conduct you can.—*Christian Weekly.*

ONE reason why so few persons build a character which shows itself at a height above the ordinary plane of common living is, that only a few are willing to give the necessary time to working on the foundations which are below the surface level. A fine superstructure presupposes a good sub-structure. The superstructure cannot begin to be until the sub-structure is completed. It takes a long time of preparation to make a good mechanic, a good business man, a good professional man, a good artist. When a man is a good worker in his line, anybody can see it. But while he is preparing for his good work, he and his methods are likely to be out of sight from the public. It requires patience, courage, faith, in order to wait well as a preliminary to working well. But without these requisite characteristics, no man can expect the results of their employing. A common trouble with men is, that they will not take time for the preparing of themselves for efficient service in their chosen sphere of labour. They want to secure at once those results which can only follow long preliminary toil. It seems to them that time is wasted in doing nothing except in a work of preparation. Yet no time is ever better spent than in preparing to do one's work at one's best. "If the iron be blunt, and one do not [wait to] whet the edge, then must he put to more strength; but wisdom is profitable to direct,"—and wisdom says, "You'll save your strength by sharpening your axe." When Jesus came into this world with a special work, he took thirty years of quiet preparation for his three years of public ministry. It is safe to say that it commonly takes about ten times as long to prepare for a good work as it does for its doing. None of us ought to expect a shorter time of preparation, relatively, than was demanded for Him who is our perfect pattern.—*S. S. Times.*

Mission Work.

HONOURS TO MISSIONARIES.—The King of Korea has signified his appreciation of our medical missionaries, Doctors Allen and Heron, by conferring upon them decorations of the third rank. The value of these honours is slight, perhaps, except in their local setting; but as a token of esteem in which the medical work of the mission is held by the Korean Government they are worthy of high consideration. They will have their influence in giving prestige to our medical work among all classes, and will thus insure to the advancement of the cause of truth and humanity in Korea.—*Presbyterian Foreign Missionary.*

IN A SINGLE LIFE-TIME.—Bishop Sargent, of Madras, who last year celebrated the jubilee of his missionary life in India, has outlived all the original missionaries of his society in that diocese. When he went to Tinnevely, in 1835, the Church Missionary Society had only three or four missionaries, one native preacher, and 114 communicants. There are now 81 missionaries, of whom 64 are connected with his own society. In 1,618 villages there are now 98,184 Christians and catechumens, of whom 18,460 are communicants. There are 22,170 pupils in schools, and the annual contributions last reported were 47,000 rupees, or about \$22,000.—*Christian at Work.*

A NEW MAGAZINE.—The General Assembly of the Presbyterian Church of the United States, lately in session at Minneapolis, having decided as we have already mentioned, to consolidate the various missionary publications of the Board, the Woman's Executive Committee announces that they will presently issue the first number of a monthly magazine to be known as the *Home Mission Monthly*, devoted to the interests of its missionary work carried on among the "exceptional" and other needy populations of the land. The new monthly will be an illustrated magazine, similar in size to the magazine published by the Woman's Foreign Missionary Societies of the Presbyterian Church. A series of valuable "Historical Notes" concerning the various missions under the care of the committee will appear in the first volume. A number of pages will be especially adapted to interest the young. In this department will be found practical plans for organizing Sunday schools for mission work, and conducting Mission Bands; also suggestive methods of raising money, etc. The subscription price will be 50c per year, making it possible for any one to become a subscriber. There will be no club rates. The publication will begin with the November number. The volume will begin with the January number, 1887 but a subscriber may commence taking it at any month of the year. All subscriptions should be sent to Mrs. M. E. Boyd, Treasurer, 280 Broadway P. O. Box 1938; New York City, New York.

THE NEW JAPAN.—In a most interesting account of the progress of Japan during the last twenty years, published recently, we find the following references: "Another significant and recent reform which has been begun is that of the Romanji-Kwai, or Roman letter society. It advocates the substitution and use of the Roman alphabet instead of the system of Chinese characters. In the Chinese system each word is represented by a character more or less complex. There are nearly as many characters as there are words. The Japanese formerly borrowed from China, as they now are borrowing from the Occident. Among many other things they introduced the Chinese system of writing. Beside that introduced from China, the Japanese have a system of writing of their own. The two are commonly used in combination. If only one is used, the Chinese is preferred, rather than their own easier and simpler syllabary. In order to read or write with any proficiency, it is necessary to learn many thousands of these characters so as to recognize them at sight; as we do our twenty-six letters! It is evident that this is a great labour. It requires years for a boy to learn to read. If that time, spent in learning his letters—or, more correctly *learning his characters*—could be devoted to acquiring useful knowledge what a saving of valuable time; what a vast gain would be made! The society of which I speak has carefully investigated the matter and find that all the sounds of the Japanese language can be accurately expressed by using only twenty-four of the letters of our alphabet. The Romanji-Kwai recommends the abolition of the present cumbersome, time-wasting method of writing, and the substitution of the Roman alphabet instead. It issues a paper printed in the style it advocates, and thus gives undeniable proof, that the thing proposed is entirely practicable. Its publication is sent throughout the land, and membership of the society is invited from all classes. The number of members is steadily increasing. Among them are some of the most influential men of the country. Its friends, among whom are all missionaries, feel confident of the success of this most valuable reform. In all probability a few years more will see Japan rid of this terrible incubus which has so long

oppressed it and retarded its progress." The same writer adds: "Religious liberty exists in Japan, and every body is as free to become a Christian as anything else. Another fact is noteworthy. I have said that in the early days of the work the Japanese were intensely bitter in their opposition to Christianity, and deemed it a ruinous thing to allow its entrance into their favourite land. Well, there are still priests who go about the country trying to revive those old feelings, and to incite the people to drive out all connected with Christianity. Nevertheless, the sentiment is spreading that Christianity is the best religion and the one which Japan must have. It is surprising to find from whom such sayings come. Many families and classes formerly known to have been most antagonistic to Christianity, and though not yet Christians themselves, freely make such confessions. Intelligent Japanese say that this is the attitude of the best class of people through the country."

Woman's Work.

PERSIA.

MISS MONTGOMERY'S REPORTS.

MISS ANNIE MONTGOMERY, a native of Prince Edward Island, where many of her relatives reside, is a missionary to Persia, in the employment of the American Board. She has charge of the girls' school at Hamadan, and has done much service for the Master. The following report of her work will be read with much interest:

REPORT OF THE GIRLS' SCHOOL AND OTHER WORK IN HAMADAN, OCT. 1ST, 1884—
SEPT. 30TH, 1885.

The truth of "Time waits for no man" seems far more evident to me in sleep, unchanging Persia than it ever did in busy, bustling, changing America. It is impossible to realize that a whole year has passed since the Report of Girls' Schools, and work among the women of Hamadan, was written by Miss Sherwood, and read by Mr. Hawkes to last annual meeting. Yet the year has gone, and although it has not been "garden rest," the scraps of the "noble work" I have been able to do have not been wearisome, as the labour has been so lightened by the constant sympathy and kindly helpfulness of one who, while changing her name, has only changed her interest in the school, by making it greater. (If that were possible) than it ever was before.

In looking back over the year, the many signs of progress make us grateful, while we have had sufficient discouragement to stimulate to more earnest effect, and a steadier determination to do the work God puts into our hands, and leave results in His holy keeping.

When Mrs. Hawkes reported last year, we had fifty-six pupils in the Armenian quarters, six of these were boarders, and Mrs. Alexander had about twenty-five in the Jewish quarter. Our mid-summer report showed sixty-five here, fourteen as boarders and thirty in the Jewish quarter.

When Mrs. Alexander left, Mrs. Hawkes took charge of this department, and will report concerning it. The average cost of all these pupils has been about five dollars and fifty cents for the year ending June 30th, 1885. This does not include furniture purchased, as that will not need to be replaced for years. We are thankful for the almost uninterrupted health enjoyed by the scholars. In eighteen months I have only lost two nights' sleep, on account of illness among the boarders, and death has not claimed one victim during the year.

We note increased studiousness, also steady and satisfactory progress in the studies taken up; and, what is far more encouraging, growth in religious life. Three of our boarders have confessed Christ's name, and another is seeking admission to the church. Knowing the old Armenians believe the saving efficacy of the sacraments, I totally avoid reference to them in my teaching, till it is absolutely necessary. I place Christ before them; endeavouring to show them their need of His salvation, and when they ask for church membership, I try to explain symbols. Another hopeful sign is their desire to send the Gospel to others. By their self-denial at Christmas they earned about four dollars for the dimes' offering; and since have earned money every week for the Sabbath school collection, by learning Bible verses. At the close of last quarter, when the Sunday school money was being appropriated, every girl's vote was cast for foreign missions.

Surrounded, as we are, by wine-selling and drinking, and sometimes almost hopeless of our work, on account of these evils, we have the comfort of knowing there is hope for the rising generation, as nearly all our pupils, a number from the boys' school, and several Mussulmans have signed our total abstinence pledge. Next to Bible study, language is the most prominent feature of our school work, that being the first requisite for a scholar in Persia. To Armenian, Persian and English, we add the catechism and the branches taught in common schools at home. Our native teachers are improving, and are becoming much more efficient helpers.

The routine of home life continues much the same, even with increased numbers. Scholars

preparing lessons, learning to cook, to wash, to sweep, to sew, to mend, to knit, to do simple fancy work, to play and to pray, while I try to teach them how this "trivial round these common tasks" may all become roads, leading up to Him who dignified labour by His own toil. Holding the closing exercises of the school in this yard, which had been prepared for the church service, gave room for the large number of Armenians and Jews who wished to attend. Some Mussulman ladies and gentlemen were also present, and several of them said to my Mirza, "It is very hard our boys cannot have the advantages these boys and girls enjoy." So we hope these things are paving the way for the progress of education among Mussulmans.

When school closed for holidays, we promised the boarders a week or two at home, after they finished the winter's sewing. I thought they had sufficient to keep them employed till school began, and was much surprised at the end of five weeks, that they were ready to begin the knitting. I said goodbye to them very reluctantly for I fear a repetition of last year's experience with our largest Jewish girl; and I was not mistaken, for the day fixed for their return, she was married to a Mussulman, and of course accepted his faith. All missionaries can understand the bitterness of such experiences but our comfort is in knowing that the Lord Christ loves the souls for whom He died, better than we do, that He can save them anywhere; therefore the seed sown may spring up, though we cannot see how. The women reading Armenian-English continued their afterschool lessons till holidays since only two have resumed them, as family cares demand all the attention of the others.

As I gave our Armenian teacher an hour's instruction in English before school every morning, when Mrs. A. left I took Mirza Sa'eed with him, and at Dr. A's request allowed the young Mussulman, who had been reading with him to join them. They have read the Gospels, Acts, Ephesians, the book of Esther, some English history and have commenced Pilgrim's Progress. I had one Mussulman pupil last September, and this spring five others joined the class. All but one are reading John's Gospel, and they are present when I read my Persian lesson from the New Testament. "I gave English" to a Mussulman girl for several months, but the way others began to come, but the way she had done for all these others, well, who is the true Prophet and also Christ, the King. This work has opened the way into many Mussulman homes; and in them all I have been able to drop some tiny seeds of Gospel truth, leaving it there to the care of the Omnipotent Husbandman. Besides visiting more Mussulman homes than I did in two previous years Mrs. Hawkes and I visited many Jewish families, while not neglecting our own people at their feasts, in their sickness or sorrow as well as at their glad wedding festivities.

The Woman's Prayer meeting has been held weekly and has this year been a most discouraging part of our work. If the followers of the true Prophet had a tithe of the earnestness of the followers of the False, how soon might Christ's kingdom come in Hamadan. The need of the Spirit's power is more evident in our prayer meetings, than anywhere else in our work.

I have done no work outside the city, except holding Sabbath school service in Sheverin-twe, while the boarders were home in holidays. There must have been fifty women and children present at each service, and they begged me to come again. As family cares demanded the attention of Marream, who used to assist me with my Sabbath school class, I have taken all the work this year myself. The Secretary reported forty-three on the class roll at the close of the quarter. I proposed to divide them, and give the very tiny ones to Sarale, who is learning to teach well. I said forty-three are too many, I divided the class, took fifteen, and much to the Secretary's astonishment, had forty-five left. That is a sample of Persian arithmetic.

After Mr. A. left I took charge of the Jewish girls on Sabbath, I promised prizes to those who would say the Commandments without error at the end of July. I had to give ten prizes, and several others almost succeeded. So they have that much of His will hidden in their hearts, and are now learning some of the Psalms.

I have given one hour daily to the study of Persian, but have only been able this year to save two hours for Armenian; five days in the week on account of the teaching, the house-keeping, the keeping accounts, the weighing and measuring, that must be done in Persia. Still the close of the year finds me as well and strong; as I was at the beginning and I must say, "No good thing has failed of all he promised," for "He has crowned the year with his goodness."

Now having the prospect of a Home, where we will have ample space for enlarging our work. I urge, what as a station we ask, that another lady be sent to share the new work, which will then we hope crowd upon us. Respectfully submitted,
ANNIE MONTGOMERY.

HAMADAN, Oct. 1885.

[Miss Montgomery has recently left Prince Edward Island to join her sister in mission work in Persia.—Ed.]