

# PRESBYTERIAN REVIEW.

VOL. II.

TORONTO, JULY 22ND, 1886.

No. 82.

PUBLISHED EVERY THURSDAY BY  
**The Presbyterian News Co.,**  
TORONTO (Limited),  
INCORPORATED BY ROYAL CHARTER.  
G. H. ROBINSON, Manager.

## SHOW ME THY FACE.

SHOW ME THY FACE—  
A cheering beam—  
Of loveliness divine;  
And I shall never think or dream  
Of other love save Thine.  
All lesser light will darken quite,  
All lower glories wane—  
The beautiful of earth will scarce  
Seem beautiful again!

Show me Thy face—  
The heaviest cross,  
Will then seem light to bear;  
There will be gain in every loss,  
And peace with every care,  
With such light feet the years will fleet,  
Life seem as brief as breath;  
Till I have laid my burden down,  
And entered into rest.

Show me Thy face—  
And I shall be  
In heart and mind renewed,  
With wisdom, grace and energy,  
To work Thy work abroad.  
Shine through the veil, Immanuel,  
Until the veil removed,  
In perfect glory I behold  
The face that I have loved!

—Selected.

## EVANGELISTS.

[To the Editor of THE PRESBYTERIAN REVIEW.]

SIR,—The following letter, which appeared recently in the Interior, seems to me as appropriate here as on the other side of the lines at the present that I shall be glad of its insertion in your columns, and ere long I may have a personal word to say on this important subject.

GOSPELLER.

Dear Interior.—I see in this week's paper, in your squib about "fire-punchers," you give another punch at those brethren who are doing evangelistic work. With almost every religious newspaper in the land "punching" at them almost constantly, does it not seem strange that they cannot be punched out of existence? With all these constant warnings, is it not strange that still the churches are opened to them by those pastors who are the hewers of the wood that builds the fire? If the good editors and others who are constantly punching evangelists would stop long enough in their delightful work to consider seriously these questions, they might find food for thought and reason to change their practice and turn their punching in a different direction. If you will read Ephesians iv. 11, it may help you to understand why, in the face of and in spite of all the punching they get, evangelists still go on in their work. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." The office of evangelist is a God-appointed office, and it is different from that of pastor and teacher. But how are we?—I mean the Presbyterian Church—treating this office? Practically we have utterly ignored it. We have no evangelists. Our home missionaries are not evangelists. Every man of them is sent out with a special view to the pastoral relation, and with orders to consummate it as soon as possible. But for the man who feels called of God to the work of an evangelist, and who is willing to do his work subject to his brethren in the Lord, there is no place in the organized work of the Presbyterian Church. If he is willing to go on his own responsibility, his presbytery will not forbid him, he goes alone, not only without sympathy and encouragement from the Church in its organized capacity, but is constantly punched at by presbyteries, synods and the newspapers, as though he was one of the worst enemies of the Church, and must also do his work in the face of and with the disadvantage of the odium that has been put upon evangelistic work by the army of irresponsible evangelists who have flooded the country. There are a few men who, from love to Christ, are doing this work even under the burden of this load that the Church has put upon them, but is it strange that they are few? And if evangelistic work has been brought into contempt by the many extravagant so-called revivalists that get access to so many of our churches, is not the Church responsible for it by her neglect to fill this God-appointed office with safe, prudent, judicious men, who shall do their work under her direction and be responsible to her proper authority for the way they do it? I believe the right way and only way in which it will ever be successfully done to protect the Churches from the class of fire-punchers to whom I have no doubt you refer, is to incorporate the work of the evangelist as a part of our regular organized Church work, sustain it as we do our home mission work, and supply the Church either by presbyteries, or at first it may be by synods, with responsible evangelists sent out under the direction of the Church and responsible to it. Do this and the tramp evangelist will disappear for want of opportunity. But as long as the Church neglects to do this, we can not hope for much of a change for the better. Now, dear Interior, if you editors who have the ear of the whole Church will stop punching these poor evangelists, and turn your

punchers against the Church and punch the Church and keep punching it until it fills this Scriptural office with proper men and sends them out to their work backed by her sympathy and her prayers. When you have accomplished this I believe you will find that you have at the same time unconsciously done the thing, at least so far as the Presbyterian Church is concerned, which hitherto you have certainly failed to do, viz., punched all these tramp and irresponsible revivalists out of existence. The overture from St. Louis Presbytery to authorize the Board of Home Missions to employ an evangelist in every synod desiring it, whose especial work shall be preaching in evangelistic meetings, is a move in the right direction. I venture the assertion that there is paid out of Presbyterian pockets every year to these voluntary evangelists, wise and unwise, money enough to sustain one of our best men as synodical evangelist in every synod in the Church. Now instead of doing things in this haphazard way, why not organize this work and put it into the hands of men whom we know we can trust, and whom, when the churches invite them to help, they will know that they are safe in doing so, and will not be afraid that they will have a fuss in their midst after the evangelist is gone, as is too often the case under the present loose way of doing this part of Church work.

Marysville, Mo. W. H. C.

## Mission Work.

### OUR WORK IN INDIA.

REPORT OF REV. J. WILKIE.

IN Indore city Govind Rao and Gyanoba have conducted separate vernacular schools with an average attendance of between 25 and 30 each; and in Oojein, Narayan has one large school with an average attendance of over 40, and Chanoo two smaller ones, with an attendance of 15 in the one, and 25 in the other; i.e., there were on an average about 130 boys each day present in these schools. They have not been all that I could wish as educating agencies, as the teachers have not had that training or experience that is so much needed. Much has however been done even in their rude way. Boys and girls are now able to read and write in Hindi and Marathi in the 3rd book in Chanoo's school, who two years ago were considered too low to even look at books, and in the other schools the same is true. The schools, too, have been leaving the whole neighbourhood with Christian knowledge and Christian principles, and preparing the way, we hope, for greater changes.

In order to stimulate both teachers and scholars, Miss Rodger, Miss Ross and I have arranged a graded series of studies for these schools, and intend having competitive examinations at regular periods, when we hope to give prizes. If any of the friends into whose hands this may fall, would like to join us in this work, they could do so by giving scholarships or other prizes for competition.

In Oojein the time for opening an English school now seems to have come. Many of the boys in Narayan and Chanoo's school are quite ready to begin English, and they, together with the sons of a large number of the leading citizens of the city, have again and again most earnestly begged for such a school. The ground is entirely unoccupied as yet, there being no English school in this city of 32,000 inhabitants, and vernacular schools of only the most rudimentary character. So far I have not been able to think of such a school for want of a suitable teacher; but Mr. Chanmukan, who, during the year and a half he has been with us, has proved so faithful and earnest, has volunteered to undertake this work. The Council having sanctioned the scheme he will begin work there after the holidays.

The high school this year has made continued progress. Mr. Asbury came to us from Ceylon in June of last year very highly commended, and by his steady industry and excellent attainments has done not a little to improve the standing of the school. His report will be found further on.

In the month of June the Inspector visited the school and reported on the whole favourably. So much so that we have, as the result of his visit, been receiving Rs. 166 a month as a government grant in aid from the date of inspection. To be thus recognized by Government and enjoy its substantial help, is a most important point. To those who remember our position in 1882 in regard to this question, the advantage gained is a very decided one. We look for an increased grant, and intend after the holidays to raise the fees, and so hope before next report that the school will be entirely self-supporting. During the same month we held the examination in Scripture subjects for the scholarship, when Hormesji Cowasji, a Parsee, obtained the 1st scholarship of Rs. 6 per month; Frank Dracott, a Christian, the 2nd of Rs. 4 per month; Okshay Koomar, a Hindu, the 3rd of Rs. 2 per month, all tenable for a year. General Phayre was so pleased with the result of the examination that, in addition to his former scholarship of Rs. 6 per month, he also gave Rs. 36 additional to enable us to give a 3rd scholar-

ship of Rs. 2 and to increase the value of the 2nd to Rs. 4 per month. He has also very kindly granted Rs. 50 to establish the Phayre medal to be competed for yearly in Bible knowledge. Rao Bahadur Arjan Sing of Dutia, has also given Rs. 50 to establish the Arjan Sing medal. In the month of October, the terminal examinations were held; and in January, through the generosity of our friends, principally natives, we were able to give prizes to the value of nearly Rs. 100. At the prize distribution the Chief Justice of Indore, who has always been a kind and liberal-minded friend of the mission, presided, and he was surrounded by the principal members of the Indore Durbar and other leading native gentlemen of the city and camp. The promise of aid from the Durbar was made publicly at that meeting, and we hope we may yet have the opportunity of recording this sign of returning favour on our part, as well as of a liberal and enlightened policy on the part of the Durbar. It has however not yet been put into practical shape.

The attendance in the school is slowly increasing. In the higher classes our increase has been very marked, the number being more than double those of last year in the four higher classes; whereas through defective teaching in the primary and vernacular classes, we have not half the numbers of a year ago. In beginning a new school we have to take as teachers what we can get, and we have been more fortunate in our selection for the higher classes, to which also I gave the greater part of my teaching time, as being the most important part of the school; but little by little our organization and staff are becoming more perfect, and we already see the lower classes beginning to increase in numbers.

Mr. Asbury has given much attention to the literary exercises. Hence we have two weekly newspapers, conducted by the pupils of the school, of varying size, according to the zeal of the rival editors and their energetic assistants, but containing a weekly budget of essays on subjects both new and strange, but not the less interesting. And in addition, dialogues, recitations, and even singing are given with often much spirit. This is the Saturday morning exercise of the whole school. It was at one time expected that Lord Dufferin would have distributed the prizes, but this he found, with regret, it was impossible to do. It was however felt that we should, as a Canadian mission, give him a suitable reception, and especially as in doing so we would bring the mission prominently before the many native Rajas and their followers who then filled the camp. Two arches were therefore erected and suitably decorated, and between these, when Lord Dufferin arrived, on long platforms, were standing the school boys, each having in his hand a red, white or blue flag. With this display Lord Dufferin was very favourably impressed, and not a few who had never heard of us, were led to ask who we were and what was our object, and heard something at least of our mission.

Only two passed the Entrance (matriculation) Examination of the Calcutta University; but the results of an unusually severe examination were not more disastrous in our case than in almost all the schools in Northern India. In regard to this the cries were so loud as to lead to such changes in the mode of conducting the same as will, we hope, lead to better results in the future. Six are intending to try this year for the same.

We have, however, a number of serious drawbacks. (1) We require a good school, the present one being altogether too small, and in every way very uncomfortable. The Government have not as yet given me any reply to my application for help for a new building, but I have not lost hope. (2) We require a good gymnasium, or at least some means of recreation for the boys. For Rs. 150 we would fit up one that would amply suit our purpose, but I hesitate to ask this from the regular mission funds, that already are severely taxed. (3) We require a good consulting library. In fact we as a mission ought to have a consulting library of oriental and general literature, that no one missionary can buy for himself. If then, such a library were established in connection with the school it would serve the school and mission too. Will not, therefore, some kind friends into whose hands this may come, share with us in this interesting work by giving of their means when they cannot give of their time. (4) We also would only be on a level with other competing institutions if we had some scholarships to offer for competition. Through Miss Ross' generosity I have Rs. 36 on hand, but I would like to have at least two more of Rs. 5 or 6 per month, tenable for six months or a year. Help given now, when the school is being established, will be of far greater value than any given afterwards, and therefore we hope those who can will assist us in any way they think best. Whatever may be said as to education being overdone in the older centres, does not apply to Central India, where there is a large field open before us, which we can enter now and take possession of, but which will undoubtedly be occupied by others before long to our future exclusion.

The congregation at Indore has continued to grow, though not as fast as could be wished

There have been received in all 20, i.e., 14 by baptisms, 2 on profession of their faith from Roman Catholicism, and 4 by certificate. Of the 14 by baptism, 8 were the children of Christians, and 6 were from heathenism. On the other hand we have lost 9, who have gone to other stations for work.

The congregation has raised during the year Rs. 660, which, in addition to providing Sabbath school papers, etc., is given up to the boarding school scheme—a scheme which so far has not made much progress for want of a suitable building, but the need of which is fully recognized by all who have the welfare of the mission at heart.

The Sabbath school is held as usual, the only changes to be noted are that Miss Rodger now takes the Marathi-speaking women, whilst Miss Hearty takes Miss Rodger's old class.

On Sabbath and Thursday evenings the attendance both of Christians and heathens is very encouraging. We long for the baptism of the Spirit, that we may have not numbers only, but also that power from above that will both drive out from our midst all evil, and cause an ever widening influence to reach out to the surrounding masses, to the honour and glory of our loving Saviour.

The monthly Panchayats have been held more or less regularly, and there has been introduced the monthly social meeting of the whole congregation held at the same time. This it was felt will start to enable the Christians to feel that they, in leaving their heathen castes, did not lose the social element, which is one of the powerful links of the caste system; and also to try if possible, to lead them to seek for higher forms of enjoyment than those found simply in eating and drinking. They are made as much as possible like the socials at home. At New Years a tree laden with presents was prepared, and amidst the usual associations of such at home, the hearts of old and young being gladdened and cheered.

The only change in the staff is that caused by Balaram being given to Mr. Wilson to begin work at Neemuch.

It is unnecessary to say that much has been left undone. The work is gradually however being organized and established, and though we can recognize both failures and omissions, we thankfully recognize the guiding hand and tender care of our loving Father, and rejoicing that we are permitted to engage in the glorious work, go forward full of hope for the future.

I herewith send, as last year, the reports of the workers, believing it will tend to show more clearly what is being done. All but one I have had to translate, but in every case I have tried to faithfully give what they presented to me.

(To be continued.)

THE SERPENT AND THE CROSS.—The seal of the New York Medical Missionary Society bears the significant emblem of a pole with a serpent twined about it overlying the cross, and the significant scripture: "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up." The society's statement for 1885 is just to hand. The object of the society, which is now five years old, is "to train young men and women for medical missionaries to the heathen, and to minister physically and spiritually to the sick poor in New York and other cities." The training institute is at 112 East 45th Street, and there are four dispensaries in connection therewith in various parts of the city. Last year there were nine students. The first ten students are now in the fields in Africa. Theological students who are looking to work in the foreign field, and missionaries on furlough are invited to attend the several courses of lectures—free of charge. While there is only one medical missionary to every ten millions of heathen, it cannot be questioned that there is a great work for this society to do, and we wish it God speed in its mission to the millions of the sick and sinful.

"NOW'S THE DAY."—This is the way in which the importance of immediate action in regard to Home Mission work is emphasized in the Home Missionary. "The work of Home Missions cannot be put off a single year without imperiling the eternal interests of millions, and among them, perhaps, our own children. A dollar contributed to day, a solitary church erected this year, is worth more than ten dollars will be next year, or twenty churches five years hence. Give now the gospel to New Mexico, plant fifty churches within a few years in Arizona, and you will soon have two Christian States on papal soil, looking upon besotted Mexico, and exerting an influence over her for good that will flow on like the Rio Grande, till the earth is consumed in the conflagration of the last day. Plant a mission school, or a Christian college in Salt Lake City and Santa Fe, and you will lay the foundation of truth and piety, the blessed influence of which will be felt when Mormonism is dead and Rome is wrapped in her winding sheet." Every word of which is just as true of our own Church's work in Quebec, or the N. W. Territories. Our sister Churches, of the Presbyterian body, to the south of the lines, set us a very worthy example for our emulation. They propose to raise this year, if possible, \$750,000 for Home Mission work.