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CARRARA.

A still unslaking, busy sea-brown hands  
Are lifting blocks of marble one by one;  
Quarried where fair Carrara's golden sands  
And purple hills lie sleeping in the sun.

The workman earned his share of daily bread;  
The merchant counted up his gains in gold;  
"What unwrought statues there," the artist  
Said,  
"What lines of beauty, rare and manifold!"

"What grace and glory from these blocks  
Shall spring!  
What light shall clothe them in a little while!  
This shapless block in beauty blossoming,  
Shall breathe high thoughts or wear an  
angel's smile."

O lives that in a martyr's army stand,  
May God's sweet message come to you and  
me.  
We are the marble, His the sculptor hand,  
That fashions us for all eternity.

We only feel the pain His chastenings give;  
The sharp incisions only can we see.  
And He alone, by whom we move and live,  
He sees the hidden glory that shall be.

Oh God of love, give us calm, pitying eyes  
And sweetest patience. Let us also see  
The glory and the grace that underlies  
Each shapeless mass that waits a touch from  
Thee.

Selected.

FOR THE PRESBYTERIAN REVIEW.

## THE IMPENDING OPIUM CRISIS.

BY V. E. ROBINSON, PEKING, CHINA.

In the inspired account of the great religious reformation which took place under Hezekiah, it is recorded that the thing was done suddenly. And thus, no doubt, it is with reforms generally. The way leading up to them may be a long and tedious and checkered one, but when finally the goal is neared it breaks upon the vision unexpectedly, except to those who may be favoured with a kind of supernatural foresight akin to that of the ancient seers.

Without laying claim to such prophetic foresight, I yet dare believe that such a crisis as will suddenly sweep away the accursed opium vice from China and other lands, is near at hand. If it be said that the curse is still spreading, as it has been gradually but steadily for the past 177 years, since the traffic fell into the hands of the English—Great Britain and America then being one—until now the quantity brought annually from India to China has reached the enormous amount of eleven and a half millions of pounds, enslaving as is estimated half the adult male population, with many women and children. The reply is, yes, the picture is a dark one, could not well be darker, and yet the darkest hour is just before day. Of the eagerly longed for dawn that will soon break, a few streaks are already visible in the eastern sky, and for the encouragement of the faith and hopes, the prayers and labours of God's people in the far away home lands, may be worthy of a brief portrayal.

The first hopeful indication to be noted is, that the tide of opium which has so long flowed from India to China like a pestilential sirocco or devastating avalanche, has reached its flood, and is at last beginning to ebb. European merchants who have been engaged in the traffic here, have so far withdrawn as to clear themselves of financial responsibility, though still in complicity with it as agents and carriers. Without inquiring into their motives for so doing, we pass to the fact that other dealers are being checked by a glut in the market, so that bidders for the numerous chests stored away at Calcutta are not forthcoming, even from among the Jews and Parsees, who have largely monopolized the traffic.

Unfortunately, this falling off in the demand for Indian opium is no evidence of a decline in the consumption of the drug, but rather of the impoverishment of the people through the great spread of the vice, with its attendant evils of profligacy, indolence, famine, etc., driving the lower classes to the use of the inferior and cheaper article of native growth—which the Government find themselves powerless to put down while the foreign import is allowed—and of mixtures more deleterious even than the pure opium. For, it is well known that nothing short of absolute physical restraint will keep its victims away from it when once the taste is acquired; property, wife, children, everything being sacrificed for a few cash to satisfy the awful craving. One case, told me by the agent of the British and Foreign Bible Society in South China, was of a smoker from a distant Province, who had emaciated, as they all become after a time, pleading with him with tears for a remedy to cure the appetite, and sadly disappointed when

told there was none but to drop the use altogether. Another heart-rending case related by a missionary, was that of a man who had become so enslaved to the habit, that his brothers put out his eyesight to save the ancestral estate from being squandered by him for the drug. But how much more awful must be the bondage when the habit is contracted in infancy, as in thousands of instances in China and India, where it is imbibed in the mother's milk, not to speak of those born with the craving. It requires close watching to prevent nurses from administering it to European infants to quiet them, as is done to native children.

Well would it be if this pestilence, like that of the "black death," which swept over this continent five centuries ago, carrying off its millions, would expend itself at last and vanish; but alas! that cannot be till the supply of victims on which it feeds is exhausted. Hence the necessity of not only checking this very fascinating and seductive vice, but of extirpating it altogether; and the decline in the amount of the drug imported, is the beginning of the end of this very desirable consummation.

This first indication, however, is hopeful, rather an account of its relation to the second—the decline in the opium revenue to the Indian Government. It is this bugbear of the almighty rupee that has over-ridden rough-shod every consideration of justice, patriotism, morality and religion. What is it to these godless financiers if it is the price of the blood and tears of Chinese emperors, statesmen, fathers, mothers and children, so the money comes! Now seeing the coveted revenue from opium slipping out of their fingers any way, they are compelled to face the question of making it up by some other means. But think you these merciless drivers of the chariot of State will have any more consideration for the people of India than for those of China, and will not, like another Juggernath, crush the life out of every one that falls in the way of their bloody car? As might be expected, we find them doing everything in their power to extend the sale and use of opium in India and Burma, resorting to some of the most execrable methods of creating the appetite for it; until now there are ten thousand opium shops in those countries, and some of the most horrible dens, where hundreds of men, women and children, in a promiscuous way, are to be seen, at almost any hour of the day or night, completely under the power of the poison, the Indian constitution being even less able to withstand its deadly influence than that of the Chinese.

So this second indication is hopeful, rather on account of the way it affects the third, that is, the arousing of the Christian public of Great Britain and India to the awful ravages of this scourge, by bringing it nearer home. Missionaries and others in China have again and again appealed to the British people to exert themselves to suppress the opium traffic; but it has seemed like firing at very long range, the shot being well spent before reaching the mark. While a few have been informed and actively engaged in agitating the subject at home, the great majority of the people have hardly been touched. At last they are waking up to the enormity of the wrong done to China by its reflex action on India and Burma, Ceylon and Malaysia, to say nothing of the United Kingdom itself; which, though not suspected, was perfectly natural; for how can one take fire in his bosom and his clothes not be burned? For Christians to know their duty, is to act; so already influential deputations have been in India, and their report that the half had not been told, will fire the Christian Churches as they have not been since the anti-slavery agitation. It may require a mighty electric shock to move the great nation, but such a shock it is getting from the great God through His people; and no consideration of a few millions of revenue will stand in the way of it, or rather of His onward march. If then China should not succeed at once in suppressing such a persistent evil, England, at any rate, will have cleared her skirts of the foul traffic at last.

Another very encouraging sign that God is about to move His people to stamp out the opium iniquity, is the position of the Chinese Christians. To say that they are Christians, is to imply that they are unanimous in their opposition to it both by precept and example. But scattered as they are largely over the empire, and especially in all the great centres, they occupy a vantage ground that will give them an influence far beyond what their small numbers and obscure social position would indicate. There being no public opinion in China, and no newspaper press to form and give expression to one, the native Christian community will constitute a large factor in moulding one, and a medium of intercommunication and of communication with the outside world. Their uncompromising attitude toward the opium vice will not only

give the lie to the slur cast into the teeth of missionaries, that with the Gospel they have brought the opium, but when well understood, will be a very strong recommendation of their religion to their countrymen.

The Chinese Christians, too, though feeling themselves to be a feeble folk among so many, are awaking to the importance of the crisis, and, relying on their great Captain, will meet their responsibilities, and in His strength do their duty. Already in different places we find among them anti-opium societies organized, and in successful operation; and everywhere there is a willingness to do what they can to further the movement. Their influence will be felt in the agitation abroad; but especially will they be able to do much in strengthening the hands of the Chinese Government in putting down the production and use of the native growth.

Nor must I pass unnoticed the fact of the existence of a large and influential anti-opium society among the heathen Chinese. Just how wide spread it is I have not been able to learn, but it has a large membership in this and adjoining Provinces, and is certainly a sign of promise, even though not in the name of the true God who is to do the work making use of every agency that can be employed.

Finally, there is a belief among missionaries, which is largely shared by Chinese statesmen and some others, that God is coming to the rescue in this emergency, as in many a previous one. Heart-sick with hope deferred, they despair of doing much themselves; but they feel that man's extremity is God's opportunity, that He will help, and that right away. Nothing will so stimulate their faith as to have the sympathy of the people in the home lands, and to know that they are alive to the crisis, and are rallying to the help of Lord against the mighty.

So, let the word pass along the line from China, through India, Europe, Great Britain and America, and let there be a long pull, a strong pull, and a pull together, and the work is done. The Christian Churches, if awake and united, are able to do anything they wish to do. Our God can destroy this opium dragon as easily and effectually and as suddenly as He did that of slavery. Amen.

PEKING, CHINA, APR. 17, 1890.

## Mission Work.

### MISSION WORK IN THE HOLY LAND.

LETTER FROM REV. A. BEN-OLIEH, JAFFA.

ST. PAUL wrote from Ephesus of "a great door and effectual" which the Lord had opened to him; but there were "many adversaries" (1 Cor. xvi. 9). The same gracious Lord has also opened a "great door" to me in Jaffa; and the only "adversaries" I have met with are, first, lack of means for doing all the good that might be done, and should be done; and, second, the impotent "anathema," with which those who come to hear the message of salvation have been threatened. I say, impotent, for it has had little effect, if any at all, in deterring the people from coming to their missionary.

The Lord has given me a great advantage over my fellow-labourers, past and present, in the Holy Land, in that, I am a Sephardi—a Spanish Hebrew and they are Ashkenazim—Polish German, etc.—or Englishmen; and I possess what they do not—a knowledge of Judeo-Spanish from childhood—the vernacular of the Palestinian Jews,—and am more at home with the character, disposition, modes of thought, customs, history and religious idiosyncrasies of the Sephardim-Spanish Jews, and, therefore, in more thorough sympathy with them.

No wonder, then, if they are so friendly toward me, and treat me with unusual respect and courtesy, just as my brethren have done in the other fields in which I have laboured—Algeria, Tunis, Smyrna, etc. It is but natural it should be so.

JEWISH VISITORS.

It was subsequent to the impotent "anathema"—a week after—that the largest number of Jews that have visited me on any one Saturday, came on February 15th. I wrote of seventy. The exact number was seventy-two, while on the 8th it was thirty-one rather than twenty-five. Since then my Mem. book shows:—February 22nd, about fifty; discussion with ten in study; gave two German Bibles and three Hebrew Isaiah. 29, stormy and pelting showers. March 1, about twenty-five. I cannot always note down exact numbers. March 8, twenty-eight: 15, twenty-nine—two from Yemen: 22, twelve: 5—first day of Passover—five—one from Bagdad: 9, five: 12, ten: 19, seven. Of numbers under five I take no note, for they come, I may say, daily and at all hours, although these are the most hopeful cases, for they are generally those

whose minds and hearts have been touched or impressed by the truth; and it is far more satisfactory to converse quietly with one or two at a time, than with a mixed crowd of both sexes and all ages, for then one can come into close quarters with the heart and conscience.

I should like to emphasize again the significant fact, that these Jews, men and women, young and old, come of their own accord—their free will and choice—and not by any kind of invitation or inducement, unless the books and tracts I give them are attractive. True, we offer them the customary eastern hospitality—coffee, etc.—which many refuse on conscientious grounds, because, they say, it is prepared expressly for them and fire is touched and that is unlawful on Saturdays, according to Rabbinic precepts; and we treat the poorest and most rugged as kindly and affably as the wealthiest: that is all. But, then, we receive and treat all who come—Moslems, Greeks, Catholics—just in the same way, with the result that we have friends among all classes of the inhabitants of Jaffa.

I must not describe the discussions, controversies or addresses, for that would swell this report to inordinate dimensions; and it is intended to answer the purpose of an annual summary, as well as a sequel, or continuation of recent notices of the work.

There has been a diminution of numbers, due, (1) to my refusal to admit the young—lads and boys—unless accompanied by a parent or near relative; though they were generally orderly and well behaved; (2) to discouraging those who seemed mere idlers, possibly spies; (3) to the hard work they have in preparations for the Passover; the Passover itself, when they abstain from visiting Christians, etc., lest they should come in contact with leavened bread, etc.; and the exhaustion following the feast, both in person and purse, and the need to start afresh in hard work to replenish the latter; (4) to the fact that I have no more Hebrew Scriptures and books, or even tracts, to give away, and many have gone away disappointed. I have bought up all the Hebrew Old Testament Pentateuchs and Psalms from the two depots here—the Bible Society's and the London Jews Society's—and distributed them gratis. Nothing remains but large expensive Old Testament and some tiny Psalms; (5) The Lord is returning fast and the work of winning twenty minutes, or half, an hour to and fro in the heat of a glaring sun; and this house is distant as much from the centre and north end of Jaffa; (6) Then, again, by this time a large proportion of the Sephardim—Spanish Jews—perhaps the half, it may be two-thirds; as also a considerable number of Jewesses and a good many Ashkenazim, have visited my house during the two years and five months I have been in Jaffa, and have heard more or less the message the Lord has given me to deliver, so that, from henceforth, only, or mostly, those may be expected to come again and again, whose hearts or consciences have been touched by the truth—those whom the Spirit of God has impressed with the need of a Saviour to redeem their souls from the contamination, guilt and consequences of sin.

Many faces and voices are become quite familiar to me from the frequency of their visits, and so I fully expect to call at least fortnightly, if not every Saturday; while several come whenever they can spare time from their duties and occupations, and two call almost daily, so regularly that, when more than a day elapses, they begin with long tales to account for not coming yesterday or the last two days. By-and-by as the heat increases it will be my turn to visit them in their homes on Saturdays and holidays, that is, if their visits decrease much more, which I doubt greatly—so eager are many to hear more of Jesus and His salvation.

ASSISTANT WANTED.

These crowds of visitors were growing to much for me single-handed. I could not do full justice to all my hearers, owing to the diversity of languages and their different capacities of understanding. My practice has been to gather in the study the most intelligent and earnest, but it gets crammed with ten or twelve. The others remained outside talking amongst themselves, except when I could get some one to read and translate a chapter or a tract. My wife and the girls help by doing their best with the Jewesses, but cannot do more; and there are almost always some Jewesses present.

ODD PROVIDES A HELPER.

The Lord has raised me an assistant from among my brethren.

HAYIM (LIFE).

Hayim, better known in the household as "Paul the aged," now kindly takes charge of the less instructed and the young in the centre room, while I am shut up in the study with others, and talks and reads to them. And who is this Hayim? Some may

be curious to know or ask. I reply, "not many wise, or mighty, or noble, but the foolish, weak and base, hath God chosen," that the glory may be His alone (1 Cor. i. 26-31). Hayim, whose surname is Hagadon, is a humble shoemaker. He can be seen on week days sitting in the main thoroughfare of Jaffa, with his tools around him, mending shoes. As I pass by and see him, I cannot but think of Paul "tent-making." Paul, however, "wrought" in company with Aquila, but Hayim sits solitary (Acts xviii. 2, 3). Thanks to the generosity of a lady friend of the English Mission Hospital, an offspring of Mildmay, he has now materials wherewith to earn his living by hard work, exposed to the rays of the sun and winds and dust. Hayim is a constant visitor, and on Saturdays he comes early and goes away late, and assists in receiving visitors and seeing them off, in handing coffee, etc. around, in keeping order, in reading and speaking of Messiah, and giving hints, mostly by signs, regarding new comers; and reminds me who has already received books and tracts, and who not, etc., etc., and he does it all voluntarily for the Gospel's sake.

Hayim attends the Arabic services of the C. M. S.'s Mission on Lord's Day mornings. He liked the Liturgy,—"Was there not a Hebrew translation of it?" I lent him my copy, and for hours, day after day, he came to read it. "Could he not have a copy for himself?" I mentioned it to a lady curate, the kind one, whom my children love so, for she conducts a Bible class for them and a few others on Sabbath afternoons. She wrote to Rev. Hall, who happened to be in Jerusalem, to buy one. Mr. Hall got a free copy and sent it, and Hayim was delighted, and carried it in his bosom, reading it to others and when sometimes he had to wait till I was free to converse with him, he would pull it out and read several Collects.

Hayim has suffered much obloquy from his brethren, has been cursed and reviled by Rabbis, threatened with excommunication, and he and others are called "Apicoras"—an opprobrious epithet which the Jews give to Hebrew believers in Christ. Last week he was working at his trade, when word was brought him that his room was on fire! He hastened thither: it was too late, the bedding, books, all was in flames. Who caused it? Was it some malicious Jewish neighbour? he cannot tell. He laments the loss of some forty-eight Hebrew books of Rabbinic literature, and above all his Liturgy. He is glad his Hebrew New Testament and Old Paths were saved, he had lent them to a friend to read that very day. He has taken the loss of his all with patient resignation. I have helped him to replace the bedding. Could I do less? The Lord will make it up to me.

Hayim has been asking for baptism, I tell him he must wait till by prayer and teaching his wife is converted also. She is the daughter of a Rabbi residing in Jerusalem. Impatient of delay, he spoke to the native missionary that conducts the Arabic services, the Rev. Murad, of his desire for baptism; and the latter had the wisdom and good sense to refer him back to me, and to say that he could not comply without a certificate from me. This is just what I should have expected from the sound judgment of my friend Mr. Murad.

### ENGLISH PRESBYTERIAN CHURCH.

FOREIGN MISSION REPORT.

At the late meeting of the Synod of the Presbyterian Church of England, Rev. Dr. Edmond presented the Jewish Mission Report, which spoke of encouraging work which was being carried on in East London under the superintendence of Rev. Theodore Meyer, who also addressed the Synod. The Medical Mission was winning the confidence of the population at Rabat, and the Women's Missionary Association were sending out two lady helpers. In the evening the Synod resolved itself into the annual missionary meeting. The Moderator presided, and there was a crowded and enthusiastic attendance. Dr. Thain Davidson opened the proceedings with prayer. Rev. W. S. Swanson, the veteran China missionary, presented the Annual Report in the absence, owing to indisposition, of the convener, Mr. Hugh M. Matheson. There are now in China, in connection with the Church, twenty European ordained missionaries, ten medical missionaries, sixteen lady missionaries, eight native pastors, 108 native evangelists, forty-one theological students, forty-three organized congregations, eighty-seven preaching stations, and 3,573 communicants. Mr. Swanson remarked that in addition to the lady missionaries there are the wives of the missionaries, who are better missionaries than the missionaries themselves, and cost the Church nothing. The prospects before the Mission were never more hopeful than to-day. The English Presbyterian was the most visible

Christian Church in Southern China. They had a hold upon the very heart of that empire. They were successfully raising in China a self-supporting and self-propagating Native Church. Mr. Thomas Bell, in seconding the adoption of the report, stated that each missionary cost the Church no more than £550 a year, which included outfit, travelling and every other expense, less than the average cost of men labouring at home. Their income had been £500 for each missionary, but the deficiency would be wiped out by a legacy. They had received, in addition, £5,000 from the executors of the late Mr. Sturge, of which some £750 would be thrown into the Fund annually. They would then be £25 short for every missionary, and he asked if there were not thirty congregations who would each undertake to give £25. North Bridge Street church, Sunderland, offered to do so, and other examples are likely to be followed by other congregations. Subsequent speakers included Revs. W. Logan, of Lannark; John Watson, Amoy; W. Duffus, Swatow; and W. Riddell, missionary to the Highlanders of China. The Annual Meeting of the Women's Missionary Association was also held. This Association, by means of branches in the congregations, raises the necessary funds for the maintenance of the lady missionaries in China.

### FORMOSA.

LETTER FROM MRS. JAMIESON.

REV. DR. WARDROPE, convener of the Foreign Mission Committee (W.D.), has kindly sent us the following letter for publication in THE PRESBYTERIAN REVIEW:

DEAR DR. WARDROPE,—Burns church is finished. I have just seen the tablet, in size about three and a half feet by two feet, which is to be placed inside the building—not outside—because Chinese characters already fill the space over the door.

The tablet is made of beautiful Formosan cypress wood, naturally grained, and has been so carefully varnished with native varnish that it shines like glass.

It bears in large English capitals—the letters gilt—this inscription:

IN MEMORY OF

REV. WILLIAM C. BURNS,

MRS. CAPT. MACKAY WINDSOR,

CANADA.

1889.

The letters are not printed as a foreigner would suppose. They were drawn with great exactness and neatly coloured by Pastor Giam's younger brother, who is a student in Oxford College. Though inexpensive the tablet would look well in any church in Canada.

I have not seen the new church, but have seen two sketches of it. Dr. Mackay is preparing to send one for Mrs. Mackay and one for the Foreign Mission Committee. I did once see the people worshipping near where the chapel now stands, and shall not soon forget their hearty singing and the serious earnestness of the preacher then in charge. Tan Hé says the sketches represent the building with trees, etc., exactly as it appears on the ground.

The steamer is to leave very soon; Mr. Jamieson is writing you a few lines and every one else is busy. Dr. Mackay says we should honour those worthy, and he wants William C. Burns' name and fame to be known to earth's utmost bound, I therefore write. I never saw that devoted evangelist, but in childhood in Canada heard of him and of Dr. Duff, from ministers and others who saw them both.

Fa. fully, etc.,

ANNIE C. S. JAMIESON.

TAMSUI, March 5, 1890.

### MISSION NOTES.

DR. HUNTER CORBETT says that more than 1,000 names are enrolled in the Presbyterian Missions of the famine district as sincere inquirers as to Christianity. Six licentiates are to be ordained. No previous year has witnessed the establishment of so many Christian schools, and the heathen parents are pleading to have their children taught in the Mission schools.

The trustees of Robert College, Constantinople, have issued a circular letter to all who would maintain American influence in the East, stating that if the college is to maintain its position and continue its work, and meet the demands of the educational development it started twenty-seven years ago, it must at once take a decided step forward and remedy deficiencies greatly hampering its progress. They appeal for aid to erect a building for chapel, hall, gymnasium and scientific work; to erect a president's house; to make such improvements in existing buildings as are essential to health and propriety; to increase the Endowment Fund to support two new professors, and to meet increased expenses.