

# PRESBYTERIAN REVIEW.

VOL. II.

TORONTO, APRIL 15TH, 1886.

No. 68.

**The Presbyterian News Co.,**  
TORONTO (Limited).

INCORPORATED BY ROYAL CHARTER.  
Authorized Capital, \$60,000.00, in 6,000 Shares of \$10 Each.

Applications for stock to be addressed to  
G. H. ROBINSON, M.A., Manager

For the PRESBYTERIAN REVIEW.

THE WIDOW OF NAIN.

And He said unto her, Weep not— Luke vii., 13.

WEEP not, O mother of the dead!  
Weep not those bitter tears of grief  
For him, who on the narrow bed  
Is borne away—his days how brief—  
For he shall be restored to thee,  
And Death be cheated of his prey!

She saw him fade before her eyes,  
The death hue on his throbbing brow;  
Had all the world—its highest prize—  
Been hers, to save him from the blow  
It had been freely rendered up,  
Ere he should taste the bitter cup.

His image in her heart was laid;  
He was her solace and her joy;  
For him she wept, for him she prayed,  
And begged of God to spare the boy,  
But darkness o'er the threshold came,  
Darkness that might be felt and seen!

Her words fell heedless on his ear—  
She grasped a cold hand passively,  
And o'er her son's untimely bier  
Hot tears are falling heavily—  
For woman's love is strong and deep,  
Outliving e'en the last long sleep!

An only son! how sore the blow!  
Her heart is crushed and desolate;  
No filial arm to help her now,  
Or labour for the bread she ate,  
It was the chastening hand of God;  
She bowed her head and kissed the rod.

She bowed her to the solemn king  
Who claimed his subject in that hour,  
For who may turn aside the sting,  
Or idly mock the monarch's power?  
And forth, to lay him with the dead,  
She tottered with a mourner's tread.

Al! little deemed her sad heart there,  
Amidst those images of pain,  
That o'er that night of dark despair,  
The cheerful morn would break again,  
But oft from out the cloud appears  
The sunshine that dispels our fears!

She knew not then that One stood by,  
And gazed with pity on the scene,  
Whose heart o'erflowed with sympathy  
For all the suffering sons of men—  
Who knew the sorrow and the woe  
That they must wade through here below.

Loud was the wail, but louder still  
The voice that bade the dead arise;  
And lo! to those accents o'er him thrill,  
And loose again the sealed eyes!  
Now, cease ye weeping minstrels cease!  
Let happier songs your tears efface!

Toronto. T. K. HENDERSON.

For the PRESBYTERIAN REVIEW.

WHY PRESBYTERIANS DO NOT KEEP  
A LENTEN FAST.

REV. W. D. ARMSTRONG, M.A., OTTAWA.

There is a growing tendency in some quarters, not Romish but Protestant, to lay emphasis on fast days and feast days. The observance of fasting during Lent is being insisted upon by many of the Anglican clergy, and is looked upon as a decided religious virtue by many in that communion. Many a good Presbyterian is called upon by Anglican neighbours to answer the question, Why do you not keep Lent? He might, indeed, in good Scotch fashion, answer the question by asking another, Why do you keep Lent? and so turn the tables on his questioner. Whatever reasons may prompt others to keep a stated fast, we ought surely to have good reasons for the non-observance of it. A few points, therefore, about fasting may not be amiss at this season.

A fast that means simply a change of diet from flesh meat to fish, eggs, and oysters, whatever be its hygienic virtues, has surely in it nothing essentially religious. To rush night after night to theatre, party, and ball, and then, simply because Ash Wednesday has come, reluctantly cease for forty days, longing for Lent to be over, to begin again, however excellent the rest and respite may be in recuperating the jaded physical system, there is surely nothing essentially virtuous or religious in the proceeding. On the other hand, true fasting is not to be despised or set aside as if it were in itself wrong. Our Saviour deigns to give directions concerning the spirit of true fasting, "More-over when ye fast be not as the hypocrites of a sad countenance; for they disfigure their faces that they may appear unto men to fast. Verily I say unto you they have their reward. But thou when thou fastest, anoint thy head and wash thy face, that thou appear not unto men to fast but unto thy Father which seeth in secret; and thy Father which seeth in secret shall reward thee openly." This is not much like an ostentatious Lenten fast, but a fast known to God, hidden from man.

Excess of diet clogs the soul and numbs the finer feelings. To be careful, therefore, in the matter of eating and drinking is a religious duty all the year round, and if at any time your heart prompts and your judgement dictates a fast, let the Saviour's teachings, and not the traditions of men, be your guide. Further, I would say that whilst we are not disposed to receive as commandment any fixed period for fasting brought about by the changes of the seasons or regulated by mechanical rules, our Saviour does commend, and the crowding cares of busy life render almost indispensable, periods of devotion and prayer when the soul is withdrawn from enervating care and centered more upon God and spiritual realities.

On one occasion we read that the disciples of John the Baptist came to our Saviour with this question, "Why do we and the Pharisees fast often but thy disciples fast not?" Our Saviour answers the question by asking, "Can the children of the bride chamber mourn while the bridegroom is with them?" Now when certain people come to us and virtually ask, "Why do we and the Roman Catholics fast often but you Presbyterians fast not?" it might seem supercilious and self-righteous for us to refer them to our Saviour's answer to John's disciples, but of this we feel sure, that the question of fasting or not fasting must be determined by the principle enunciated there.

It is not a matter of custom or of fixed time or of church conventionality or of priestly arrangement. Is the Bridegroom with you? Then fasting and mourning are out of place. Let the outward observance correspond to the inward feeling. We ask attention to the words of good Dean Alford on this place, (Matt. ix., 15). "This (the answer of Christ) furnishes us with an analogous rule for the fasting of the Christian life; that it should be the genuine offspring of inward and spiritual sorrow, of the sense of the absence of the Bridegroom in the soul—not the forced and stated fasts of the old Covenant now passed away. It is an instructive circumstance that in the Reformed Churches, while those stated fasts which were retained in their first emergence from Popery are in practice universally disregarded even by their best and holiest sons—Nothing can be more genuine and genuine than the universal and constant observance of any real occasion of fasting placed before them by God's Providence. It is also remarkable how uniformly a strict attention to artificial and prescribed fasts accompanies a hankering after the hybrid ceremonial of Rome."

We commend these remarks to any who set great store by Lenten fasts, and would further ask them to consider the application of our Saviour's illustrations of the new patch on the old garment, and the new wine in old bottles.

## THE KNOWLEDGE OF GOD'S WILL.

We recently met a friend whose spiritual life had suffered much in consequence of protracted indecision. Two calls for Christian service had unexpectedly come to him; both seemed equally imperative. He could not determine which ought to be chosen. The momentary bias of his mind toward one would as quickly be followed by some reason for resolving upon the other course. He had passed many weeks in gloomy uncertainty. This painful perplexity had been increased by the advice of near and dear friends, advice sometimes inconsiderately given and usually conflicting. But amid it all there was a conscious integrity or purpose, a fixedness of aim to please God in everything. It is not possible for such an earnest believer to be left long in darkness.

One day his eyes rested upon the words: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." The question at once arose—may not some old tenant of unbelief, hitherto undiscovered, linger within and arrest the knowledge of God's will? This inward transformation, he knew, must be complete in order to have a right view of our relations to God and His service. Through this the soul is "filled with the knowledge of his will in all wisdom and spiritual understanding." He was led to seek anew for that cleansing which is so free and full. He has received that fulness of grace. He rejoices in this victory which is by faith. He now bears a joyful testimony to the mighty power of his Saviour's merit. He has nothing of his own to boast of; Christ alone is to be henceforth exalted.—*Christian at Work.*

DR. COCHRANE has received the sum of £150 from the Church of Scotland, to be divided between the Home Mission Fund, and Queen's and Manitoba colleges.

THE Rev. K. J. Grant, missionary to Trinidad, begs thankfully to acknowledge the receipt of \$60, from a few ladies in Toronto, to aid in the training of Indian helpers. When in Toronto two-years ago he urged the necessity of a training school, and this contribution indicates that his appeal has not been forgotten.

## Mission Work.

OUR WORK IN FORMOSA.

GURUHI, April 5th, 1886.

[To the Editor of the PRESBYTERIAN REVIEW.]

STR.—The accompanying letter from Mr. Jamieson has just been received. In it he gives the translation of an address delivered in the Hospital at Tamsui, by Liang-kan, who is filled with wonder at what Dr. Mackay has been enabled to do among the people of Formosa. The address will explain itself.

I send also a copy of a telegram from Dr. Mackay, received last week: "Baptized eleven hundred more. Bought land. Sent money. Mackay." I have of course received no particulars as yet. But these pregnant words coming to us by cable, powerfully appeal to us. Many friends have, in past days, nobly responded to calls for aid from Formosa. I trust that many will do likewise in response to the appeal thus addressed to us. Our brethren have gone down into the dark pit of heathenism. Let us feel that it is ours to "hold the rope." In the darkness, God has given them light. Let us ascribe to Him the glory. And let us, by our prayers and our contributions, show our sympathy with those who are spending and being spent in the service of our Lord Jesus. Yours, etc.,

THOMAS WARDROPE.

TAMSUI, FORMOSA, 25th February, 1886.

REV. DR. WARDROPE:

MY DEAR SIR,—The following is a translation of an address delivered in the hospital here on Sabbath, 17th. The speaker was Liang-kan, head mason from Kap-tsu-lan:—

1. Up to this time I have been a heathen. Dr. Mackay engaged me to build chapels in Kap-tsu-lan. Every day I saw him preaching and speaking with all the people. Everyone acknowledges his superior talents. In the daytime travelling everywhere, eating with the Chinese; at night sleeping on the ground; regarding Dr. Mackay's toil and suffering one might speak with a good end.

2. Dr. Mackay asked me to build the girls' school. He is a very fine-looking, but only because he planned it and taught me how to build it. Night and day Dr. Mackay watched the masons' truly without him I would not have dared undertake it. This, you people in his native land do not know. We people in Formosa all know him, looking on him as like "the holy men of China."

3. In 1885 Dr. Mackay engaged me to come and build chapels in four places, Kelung, Sin-Tian, Bang-Kah, Sek-Khan. Seeing these four chapels, all the people in North Formosa, men and women, old and young, praise Dr. Mackay's skill, regarding him as like one come down from heaven—able to do everything. In building these chapels he has endured much; every day he walked over 20 miles, the wind blowing and the sun beating down on him, constantly exposed to showers of rain, sometimes not able to eat, always without sleep, day and night anxious about the chapels. I and all the people indeed pity him working so hard and suffering; this is what you people in Canada do not see, and so you do not know.

4. These chapels late, built are of an entirely new style, exceedingly beautiful and very strong; seats, tables, platforms, roof—all of new patterns. Many people say chapels like these have never been seen in China before. Mrs. Mackay has travelled round the world, and she says she never saw churches so pretty as these; many foreigners have gone to see them, and everyone says they are really beautiful.

5. The chapels Dr. Mackay has built truly give glory to God, because last year the French attacked Formosa; bad men tore down the chapels. This year Dr. Mackay built them again and, purposely, better ones than before, so enemies can have nothing to say, and the Church is made to triumph. Now that he has finished them the mouths of enemies are completely shut up.

6th. Now, because I have seen Dr. Mackay's work, I, Liang-Kan, will enter the Church and believe in Jesus. I repent and change, not for any other man, but only because of what Dr. Mackay has done.

7. Mr. Jamieson, you in Tamsui never going out, do not know how Dr. Mackay has built the chapels; now I entrust you, Mr. Jamieson, here in Tamsui, to write a letter, and let the Great Church know. The people in Canada ought to sympathise with Dr. Mackay in Formosa suffering for the Church. This is our wish.

The above is but one expression of universal voice—"The people in Canada do not know how Dr. Mackay is working; he will not write; he just tells them that the work is done; never writes that it is he himself and no one else who does it, and people in Canada know nothing about what he endures to accomplish it. If we could write English we would soon tell them something about it."

I was present and heard this man's testimony, which was given in a simple, straightforward way. A Hoa also was present, and he tells us the man himself lately smashed and burnt up his idol with all its belongings, worth about 100 dollars. Yours sincerely,  
(Signed) JOHN JAMIESON.

## Woman's Work.

ANOTHER MISSIONARY FOR SANTO.

[To the Editor of THE PRESBYTERIAN REVIEW.]

DEAR MR. EDITOR,—A few weeks ago I was privileged (along with about fifty other ladies) to listen to a deeply interesting and thrilling address from Mrs. Annand, of Ancityum. She told us of their first going out to the New Hebrides twelve years ago, and briefly alluded to the feelings of loneliness they experienced when they took possession of their first home on one of these islands. A small wooden house had been hastily erected for them, and thither they were conducted to take up their abode before either doors or windows were hung. As there was no water fit for drinking on the island, two of their dusky friends rowed to an island about a mile away and returned with a bucket filled with this necessary but simple drink, which, with two loaves of bread, was placed in their dwelling, and then their friends bade them "Good-bye," and left them alone. Alone on an unknown island, over 12,000 miles away from home and friends, in a rude unfinished house, their commissariat consisting of two loaves of bread and a bucket of water! No wonder that when recalling her feelings on that day Mrs. Annand's voice trembled and then stopped for a few moments, and that several handkerchiefs were brought out to dry sympathetic tears, as she said "Oh! it was very lonely."

After telling of their settlement for a time in Esate and afterwards in Ancityum, and describing their very comfortable home in the latter place, Mrs. Annand spoke of their probable removal on their return to the island of Santo, the largest island of the group, 400 miles from Ancityum and over 100 from Erromanga. The natives are naked, painted cannibals, but are anxious for missionaries, and the Church thinks it right to listen to their call, although it is not a desire for the knowledge of Jesus that has prompted it, but simply the worldly benefits they would receive—protection from trading vessels, always ready to take advantage of ignorant people; and the intervention of a war which the missionaries would be able to secure if necessary. Mrs. Annand explained that although these were not the highest motives to influence these poor savages in sending for missionaries, still they felt that they would be kindly treated by them, and the very fact that they were so looked up to, would give them influence and authority in teaching them of Jesus and His love. It was plainly seen from Mrs. Annand's address that a refined cultured woman has naturally a shrinking from these degraded painted cannibals, all of whose customs and ideas are so diametrically the opposite of her own. At the same time all present must have been impressed with the unconscious heroism, and earnest devotion of the Christian woman and missionary who was gladly willing to leave all the comparative comforts and refinements of the now Christian island of Ancityum and the faithful church members there, and go with her husband at the request of the Church to this new, benighted, uncongenial field not knowing the things that awaited them there.

One of the ladies present asked if there would be another missionary sent with them, Mrs. Annand replied that it was not likely, "Why not? Is there no one willing to venture?" "Yes, there are two or three who have signified their willingness to go, but the Church has no money to send any one, and the Foreign Mission is in debt. "No money!" was ejaculated by several more or less audibly, "No money! Must our dear Mr. and Mrs. Annand go alone to this uninviting new field. "Are we Christians at all?" said one lady. "How much do we sacrifice for this cause? What do we deny ourselves in order to give to it?" said another. Now again many eyes were wet and hearts full as one lady led the meeting in humble confession to God of our half-heartedness and selfishness and an earnest prayer for a fresh baptism of the Holy Spirit that we may be willing to give to the Lord's work even what costs us something.

Now, Mr. Editor, can there not be a special fund started for this object? I believe many will give to it without decreasing their ordinary contributions to the Foreign Mission Fund. Could not Eastern and Western Section join in this matter in view of the unification of the boards? Will the Foreign Mission Board kindly give their countenance and support to this plan, or suggest another way of accomplishing the object? I know that I speak the mind of a large number of our people when I say, "The Church must not let Mr. and Mrs. Annand go to the island of Santo alone." The money to send another missionary is in our hands. May God give us the heart to use it for His work. Yours, etc.,

HALIFAX.

E. H. R.

The Methodist Woman's Missionary Society in India, having collected nearly \$35,000 for the purpose, have started a newspaper designed especially for zenana ladies. It is issued fortnightly from their press at Lucknow in the Urdu and Hindi languages, and it is proposed to start a similar paper in Calcutta in the Bengali language.