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NO MORE PAIN.

"...neither shall there be any more pain."
Rev. xli. 4.

"THERE came to me as o'er the late-mown grass
Heaven's tender ain;
A 'stillest all voice,' that from above did pass—
'THERE—no more pain!'
Then as I woke, it seemed an angel-note
Of heavenly song;
That in His pity great, he caused to float,
My way along.

"THERE—no more pain! O Saviour I soft
and sweet,
The ho'y phrase!
And now I come to Thee with tired feet
Full thanks to raise;
That thus Thou tellest I shall not always lie
Pained and weak;
But that, Thy purpose wrought, I by-and-by
My chain shall break.

"Thou know'st the sufferings of this weary frame,
My sleeplessness;
Thou knowest through long years the searching flame
Of my distress;
Lord! I give me patience still to watch and wait
Or long or short;
Be it for Thee not me to fix the date
To enter port."
—Rev. Dr. Goswami.

"LOG COLLEGE" CELEBRATION.

PRESIDENT HARRISON'S ADDRESS.

"MY FRIENDS: I have had illustrated here to-day one of the conspicuous graces and tenets of the Presbyterian Church. Nothing, I assure you, short of a robust embodiment of the doctrine of the perseverance of the saints in the person of our distinguished brother who presides over these exercises, could have overcome the difficulties which seemed to be in the way of my meeting with you to-day. I have had also illustrated, I repeat, another trait which has been observed in the non-ecclésiastical world more than once and very much to my astonishment, and which I thought would be absent here. And I must confess, I suppose, to the same responsible source. I never, at any time, promised to make an address here to-day. I never authorized any one to say so on the programme. Indeed, among those direful consequences and attendants which come to the President of the United States, and which have been very graphically and forcibly alluded to by Dr. Murphy, there is none more embarrassing than this constant habit of being associated upon the platform or at the banquet table with gentlemen who have manuscripts in their pockets. It is altogether unfair, and I expected here in this great gathering of my Presbyterian brethren more hospitable treatment.

"And yet I have pleasure in being here, for every impulse of honourable pride which stirs your hearts moves mine. I am glad to stand here at the source of a great movement. I have seen the Mississippi river passing out its great torrent into the gulf, and opening the way inland for an enormous commerce; and I was glad to stand, a few years ago, where the Galatin, Jefferson and Madison start the Missouri on its great course to the sea. And so I realize that here on this spot, about which in this immediate neighbourhood there gather historical suggestions and incidents, we celebrate not a victory in war, but one of those great impulses born of God, and that will do His will until the world shall cease to move.

"I stand dumb before the thought of what the Great Day will reveal as the fruit of this modest but pious and courageous effort here in the institution of the Log College. We lose the thread of things. Only the eye of God can follow those tender and imperceptible filaments of moral influence that touch our lives. If it could be revealed to us here to-day, how many in this great audience, gathered from remote sections of our country, would be able to trace the silver thread, by which they had been drawn into the Church of God, to the origin and the multiplying influences of the efforts that were begun here? It is pleasant to believe that that which is hidden to our eyes here will some day be known, and that we will be able better to realize what those men wrought for God and for mankind.

"I do not want unduly to exalt the Presbyterian Church; and yet I think the historians who have been untouched in writing this story, confessed that it has been, as a body, magnificently characterized by faithfulness to God and liberty. If some have supposed that it was not a progressive Church—that its creed was hard, let us not forget that there are times in the development of

affairs, both secular and spiritual, when the rock must be opposed to the sword of error. Let us not forget that we have been progressive towards the truth, and not in that modern sense that recognizes no progress unless it is away from the great landmarks of revealed truth. Steadfastness! Our enemies have called it obstinacy; but even that word, even that characteristic has its occasions and its services. We are to-day, as a Church, in the most affectionate fellowship with all who receive the great doctrine of the Christian faith, and practise them. The great period of polemical and acrimonious ecclesiastical discussion had its day and its use; and if we are come now into a time when essentials have been magnified, and non-essentials have been set to their appropriate subordinate place, let us rejoice that divisions that have distracted the united efforts of those who would elevate mankind have ceased. While still loving the Church, that banner that designates the regiment to which we belong, let us rejoice that we carry also with it, as did our regiments in the great strife, one common banner as those who receive the Scripture as God's will, and claim and give fair liberty of interpretation.

Let me most kindly thank you for this most cordial and brotherly greeting. Let me wish that this day may close under auspices as pleasant as it has opened, and that you may all carry away from these addresses, which you have heard from the manuscripts, lessons that will be of perpetual cheer."

NEVER FORGET ANYTHING.

CHARGE your mind with your duty. That is largely the true definition of faithfulness. But memory and mistakes are used as apologies a great deal oftener than necessary. A boy beginning business life will generally lose his place, who pleads such an excuse more than once or twice.

A successful business man says there were two things which he learned when he was eighteen, which were afterwards of great use to him, namely, "Never to lose anything, and never to forget anything." An old lawyer sent him with an important paper, with certain instructions what to do with it.

"But," inquired the young man, "suppose I lose it, what shall I do then?"

The answer was, with the utmost emphasis, "You must not lose it."

"I don't mean to," said the young man, "but suppose I should happen to?"

"But I say you must not happen to. I shall make no provision for any such occurrence. You must not lose it."

This put a new train of thought into the young man's mind, and he found that if he was determined to do a thing he could do it. He made such provision against every contingency that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, and made it stay.—*Schultz.*

MISSION NOTES.

THE young Canadian, Miss Mary McLean, who volunteered with several others to preach the Gospel as a Salvation Army officer in India, has just died there. She was not strong enough to endure the privations of such a life, as these Hindoo missionaries have to beg their food from the natives. Miss McLean on her deathbed expressed her gladness at coming to India, on her mission, and her closing hours were very peaceful and happy. She was one of the volunteers for what is called "Death Consecration," and she presents another example of the numerous young men and women who die in the Army work. Death has no terrors for them whatever.—*Gulf Mercury.*

MANY of our readers will remember how Miss Montgomery, when engaged in teaching in this city, used to love to gather the children about her and get them to pledge themselves to the cause of temperance. From a recent letter from a missionary in Persia we learn that she still carries on the good work in connection with her other duties. The letter says: "When I came here I had a hundred or more Band of Hope badges with me, and got all my scholars pledged, but we have so many scholars now that have not been pledged, and I would like so much to get about 150 or 200 badges. I want the prettiest kind if they are most durable. The kind I had were the metal star, but the pins were weak, and they did not last long. A young Moslem went to Mrs. Hawkes not long ago and said: 'What a blessing it was that Miss Montgomery got us to sign that pledge. We were young then and did not learn to use tobacco, and now we do not want it.'"—*Charlottetown Guardian.*

Mission Work.

A NAVAL OFFICER TALKING TO THE MARINES.

WE have been requested to answer the statements of Lieutenant Wood, of the United States Navy, alleging that Christian missions in China are a failure. The statements have been published in a number of the secular papers, in a few cases with favourable comment; but they are so absurd in themselves that we have not hitherto deemed it necessary to notice them. The friends of missions have no reason or desire to object to such criticisms as are founded on facts. Lieutenant Wood's conclusions are entirely independent of the facts; they are based on a most grotesque perversion of the facts. Look at some of his statements:

(1.) "It is not extravagant to say that the work of missionaries in China and Korea has been absolutely without result, except to hold them up to the ridicule of natives."

(2.) "It has been stated, and I concur in the belief, that there is not a Chinese convert of Christianity of sound mind within the extent of China."

(3.) "The converts we hear of in this country are merely the menials employed about the quivers of missionaries, who for a salary of \$4 a month, become converts, but when discharged there is no further evidence of change of mind."

(4.) "Missionaries do not mix with the natives to any considerable extent, and many of the meetings are not only in English, but with the missionaries themselves as the audience."

(5.) "As for a nobleman of Korea or a mandarin of China ever acknowledging the Christian faith, such a thing was never heard of."

(6.) "As a matter of fact, they are looked upon about as is the Salvation Army in America, only to a degree ten times as great."

(7.) "The translation of the Bible to the missionaries prepared for them... is in a lingo which stands in the same relation to the mandarin tongue or classical language of the country as the gibberish of the 'country' dialect in court and as the official language of the Government of Louisiana stands with classical English."

(8.) "When the missionaries located in Fuh-chau they learned the language of that locality and could use no other, either in speech or to write in making a translation."

It seems a mere waste of time and space to answer these most absurd statements, but perhaps we can in this way bring out the truth about missions in China more clearly.

1. Is it true that the missionaries have achieved "absolutely no result"? Let us see. They have 34,555 native communicants, not including the 485,403 converts reported by the Roman Catholics. They have 14,817 pupils in their schools; they are training men in their medical schools for positions in the Chinese army and navy. Are these simple specimen facts to be classified under the head of "absolutely no result"? If the only "result" achieved is "ridicule," how happens it that the Government of China chose a missionary to be at the head of its university in Peking; that the great statesman, Li Hung Chang, chose a missionary to be physician to his wife; that the people of a whole province poured out their gratitude to missionaries during the great famine?

2. But of all these 34,555 converts, not one, according to the Lieutenant, is of "sound mind." He does not say whether they became converts because they were insane, or became insane because they were converts. Of course, all the 162 native ordained ministers, serving as pastors of churches and as evangelists and teachers, are insane, and yet none of our missionaries have found it out. A number of Chinese converts have been in this country and been subject to public inspection, but none of them showed any indication of lacking in soundness of mind.

3. These converts, not one of whom is of "sound mind," are menials, and pose as converts because they are paid therefor at the rate of \$4 a month. When their pay ceases they cease to be Christians; or, in the words of the Lieutenant, there is "no further evidence of change of mind." It would seem from this that it is only while they are converts that they are not of sound mind. Four dollars a month for each convert would be, as Dr. S. L. Baldwin has already shown, \$138,220 a month, or \$1,658,640 a year; or more than twice the amount furnished all the missionaries in China for their own salaries, for the building and sustaining of all the churches and schools, for hospital and printing purposes, and for other expenses. Mr. Wood's arithmetic is plainly at fault. If the converts are converts only for the \$4 a month salary, why did they voluntarily

contribute last year \$11,173 for the spread of the "Jesus doctrine"? Why did they raise money and send native teachers to show the Koreans the way of life? And what kind of a convert was Mr. Ahok to give \$10,000 for Christian education when he only received \$48 a year as a convert? And what shall be said of his wife, the daughter of a mandarin, for hiring herself out as a menial at \$4 a month, simply to pose as a convert when she is the wife of a wealthy merchant?

4. That the missionaries themselves constitute their own audiences, Lieutenant Wood never learned by observation. He could not have gone to missionary meetings in Fuh-chau or any other city in China and found the missionaries making up the audience. They are constantly mixing with the people, making itinerant tours among them, talking to them in their own language, and teaching them to sing Christian hymns.

5. It is true that not many mandarins or noblemen have become Christians. But that is not a strong point against Christian missions, for there are only about 15,000 civil mandarins in all China. Moreover, it is not true that the conversion of one of them was never heard of. The Rev. John Ross speaks of mandarins in Manchuria who are believers in Jesus. He says one of the most influential mandarins in that section of the Empire laid before him certain conditions which, if granted would enable men to be received into the Christian Church and still remain mandarins. There are many Chinese men holding degrees, who are professing Christians. In Korea, though only recently occupied, officials of high rank are among the inquirers; one mission alone has a theological class of ten native students preparing for the ministry, and a missionary recently held a baptismal service in the house of the chief magistrate of a certain town.

6. It is in violation of the most obvious facts to say that the missionaries in China are looked upon as ten degrees lower than the Salvationists in America. Dr. Williams, whose "Middie Kingdom" is the standard work on China, was a missionary; so was Professor Legge, of Oxford University, so was Dr. Medhurst, Dr. Williams, and Dr. Gutzwiller, of the Imperial University, Peking, and Dr. Aspinwall, of the Government of about ninety volumes of history, geography, science, etc.), Mather, Hart, and scores of other men of high attainments and reputation are missionaries; and the rank and file of the missionary force will compare favourably with any class of men at home, even naval officers.

7. The Mandarin is not the classical language of China. The classical language is the *Wen-li*. In this language which is the only universal language in China, there exist five versions of the Bible, the earliest of which is Dr. Marshman's, printed in 1822. In the Mandarin dialect, which is the colloquial medium of large populations in North China, the new Testament was published as long ago as 1856. Another translation was made in 1870, and this has since been revised. In 1875 the Old Testament was published in Mandarin. The Fuh-chau "lingo," so-called by Lieutenant Wood, is but one of the dozen dialects into which translations have been made. Translations have been made into the dialects because only about 6,000,000 in all China could read the Bible in the classical language; when the missionaries read from it they translate it into the colloquial dialect. The colloquial versions are made for the benefit of the masses who cannot read the classical versions.

8. This, of course, is as false as the statement which precedes it. There is not a shadow of excuse for making it. It is due either to gross ignorance or sheer malice, or perhaps it was intended for the "marines."

This whole series of charges is palpably false. We are amazed that anybody intelligent and honourable enough to belong to the naval service of the United States could make himself responsible for such baseless attacks. They do not harm the missions; they are too absurd on the face of them for that. There are too many unprejudiced observers visiting China and investigating the work of missions to make it possible that such perversions should be accepted as truth. The more the real facts come to be known the greater will be the appreciation of the character and achievements of missionaries in China. A few may affect to believe what Lieutenant Wood says, but the many will reject his testimony and charge him in their own minds with "conduct unbecoming an officer and a gentleman."—*N. Y. Independent.*

REV. THOMAS L. J. HINSON, who for twelve years has been the leading figure in the missionary enterprises of the Afro-American Baptists in the Dark Continent, has been compelled to retire from the work on account of failing health.

OUR HONAN MISSION.

LETTER FROM REV. D. M'GILLIVRAY.

FOLLOWING are some extracts from a letter just received from Rev. D. M'Gillivray—

My excuse for delay in writing probably is good. That is, I have had nothing special to write. My work has been study of the language. The matter of arranging for houses inland was left pretty much to the married men, but circumstances have lately cast me somewhat into the thick of the fight, as it were, in the matter of house accommodation. The amount of accommodation to be had in houses already built by foreigners inland here and at Pang Chuang has been a somewhat variable quantity. The amount of accommodation to match this variable quantity. The magnificent liberality of the Church towards us is a further difficulty. To accommodate so many inland is not an easy problem. I think the Committee will agree that the most economical and safe solution of it requires more than the wisdom of raw fellows like ourselves. The debt we owe to the missionaries of the American Board is simply unrepayable.

But with all the advice we can possibly get, the occupation of a hostile province by a large band of thoroughly inexperienced men and women, (the larger the more difficult as I imagine) should call out the sympathy and prayers of the whole Church. I am afraid—in fact I know it cannot be otherwise—that people at home have an idea regarding our task which is very far from correct, and which will perhaps operate against us in their minds. When experienced missionaries find that years may elapse before they can even rent a place in a new town or city, it is little to be wondered at if we do not rush in at once to Honan. At the same time the exceptional numbers of this new Mission, and the atmosphere which sent them forth, are such as to cause us to look at our future with complete confidence that as the Lord has so manifestly begun a good work He will also complete it to the end. * * * I have not explained the circumstances which bring me here. It became necessary to proceed at once with repairs in the Chinese house here and my colleagues Goforth and McClure were both unable to come down and superintend. It would make a serious break in Goforth's study besides leaving McClure, 1880, and Dr. McClure has charge of Dr. Peck's practice till he returns in July. So I pulled up my tent pegs and moved "a day's march nearer" Honan. I had, however, to leave my "baby" behind for the present. I thought this a good opportunity to move down as I should probably do so later in any case. I brought my teacher with me. I board and sleep at the house of our American friends, and study and superintend in the new compound. Likely Dr. McClure will move down here this summer sometime, but what we write in one letter as to plans may be contradicted in our next. Forgive me if I recall what Julius Caesar says in that book in which we all were introduced to the Latin language (Gallic War, bk. 5). He says that his difficulties in the matter of his fleet were very great, because the winds and waves were variable, and could not be subjected to one uniform line of action. The captains must be constantly changing their orders to meet the various accidents of their position. That seems appositely to represent our position here. They tell us here in China that three years should elapse before you express an opinion on any question of mission policy. I think they are right. Dr. Mackay's recent letters also seem to point in the same direction. And yet by the necessities of our position we Canadians must express and act on many questions which the novitiates of older boards are happily allowed to simmer in their minds for two or three years. * * * The salary of their single men is £180 with rent. Married £270 with rent, and £12 per annum per child. * * *

But we were all pained to learn that the Mission to British Columbia Chinese was abandoned. We were all delighted to hear of Dr. Fraser's probable going. It is terrible to think of this driftwood of heathenism cast unnoticed on our shores. I am afraid that they are all brands for the burning; and will not that Church which is going so nobly, so magnificently for Honan, which they have never seen, do something for those Chinese whom they do see. Surely our W.F.M.S. would gladly take these poor Chinese under their care as they do the Indian. The distant has a fascination. We cannot doubt it. That fascination is no sin, unless it allows us to forget a present and a near which soon will remind the absent-minded that it is a factor to be dealt with. Who can tell what would become of Canada if even a wave or two of heathenism should sweep into its centre? I trust the delay of the matter has been owing to some

other reason than lack of interest in these "heathen at home."

Last Sabbath I began taking part in Mr. Chapin's Chinese Bible class. There are some well instructed Christians in it and of course they do most of the talking. It is six months since I came to China, and four since I got a teacher, but I cannot say that as yet I could do any good in Honan. I should think I cannot understand ninety per cent. of the conversation of most Chinese I hear. We must be able to do two things, speak and understand. Which is the more difficult I cannot say. However, sometimes I understand everything and Dr. McClure and I are hoping to explore Honan northwards a little this fall.

LIN CHING CHIO, June 17, 1880.

LETTER FROM REV. J. GOSWAMI.

In another column will be found the announcement of the bereavement which in the order of Providence has been permitted to come upon Mr. and Mrs. Goforth of our Honan Mission, in the death of their little daughter. The sad intelligence is conveyed in a letter bearing date July 26th, and written from Pang Chuang where the body had been brought for burial. By the same mail was received another letter, written on the 11th of July, in which is the following account of their journey from Pang Chuang to Lin Ching. Read in connection with the above announcement it is of melancholy interest:—

"We are now 150 li by cart, or 300 li by boat, nearer Honan. Mr. MacGillivray went ahead to see after the re-fitting of a Chinese compound. A week ago last Saturday we received a letter from Mr. MacGillivray urging us to come on here for he had house with two rooms ready. On the Monday we commenced packing up. On Thursday evening we slept in our house-boat on the river ready for an early start towards Lin Ching. Thursday when we moved to the river, the thermometer was 78° in the shade, but Mrs. Goforth and baby waited till the evening before going over to the river 20 li from Pang Chuang and so avoided the heat. Friday at 3.30 a.m. we started up stream, movement slow, wind and stream against us. The thermometer registered 93 in our boat. The air was cooler, wind fair, heavy rain in the afternoon. Sunday, a day of the city of Lin Ching. The boatmen were gambling I went out among them. They stopped gambling and listened. Outsiders were soon attracted so that we had the fore part of the boat filled with attentive hearers. Again in the evening I spoke for about an hour to the crowd which had collected on the bank. Our little maid was the chief centre of attraction for the people. Men, women and children came from the city in troops to see her. She has learned to greet the Chinese in Chinese fashion and at once gains their friendship for us.

"Monday passed with much heat and head wind. A hard pull for the boatmen. Tuesday, started at 2 a.m., and arrived at Lin Ching about 8 a.m.; and by noon had our things in our Chinese compound. Mr. MacGillivray has given you a description of these premises so I will say no more than that we shall be very comfortable here. This is a stage nearer Honan. The advance may not be as rapid as many hoped for. No doubt it will be disappointing to those who have no conception of the difficulties to be met with in opening up a new mission in the interior of China."

These beloved missionaries are passing through the deep waters and should receive the sympathy and prayers of the Church.

REV. JAS. SMITH, wife and child have returned to Canada on a visit after an absence of ten years in India, where Mr. Smith was Principal of the Ahmednagar College. Rev. Mr. Smith is a native of Lindsay. He will be in Canada about a year, and will solicit recruits for the educational missionary work.

Word has been received from India that Jennie Drew, aged nine, half sister of the Misses Stockbridge, engaged in connection with the Mission work of our Church there, has died from hydrophobia. About three months ago while she was sleeping in the day-time, a dog, supposed to be rabid, rushed in and bit both her hands, and the result was death amid most painful sufferings which the medical skill of Dr. Buchanan and the other missionaries could do but little to alleviate. Dr. Buchanan in communicating the intelligence of her death says: "Poor little Jenny during all her suffering showed that she had been taught the Word and that she loved the Saviour. She prayed for herself, her father and mother, the family, the Christians, for a poor fellow who had been reprobate at Ahwah, that God would change his heart, and then for the world—this heathen world in which she was one of God's lambs."