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For the PRESBYTERIAN REVIEW.

AN INVOCATION.

BY MISS SMITH, TORONTO.

Oil Thou who stilled the tempest's wrath,  
And the waters troubled breast,  
Who bade the winds their pinions fold,  
And lull'd the waves to rest.

Thou, who thus in Thy power supreme,  
Hade nature's conflict cease,  
Speak, speak unto our troubled hearts,  
And to our souls bring peace.

Bid the tempestuous waves of grief  
That e'er our spirits close,  
Retire; and bid our passions sink,  
As the wild winds, repose.

Speak when rebellious thoughts arise;  
Command them to be still,  
And they will, as the raging sea,  
Obey Thy sovereign will.

"Carest Thou not?" Oh God! how oft  
From our weak souls that cry  
Is raised, where found us billows rage  
And angry winds rise high.

And the dark waters fill our souls,  
And sorrow's whelming wave  
Sweeps o'er us, strengthen then, oh God!  
Our sinking faith and save.

A WORD TO YOUNG MINISTERS.\*

BY REV. SAMUEL HOUSTON, KINGSTON.

FIRST, be careful in the cultivation of your personal piety. Cherish a high ideal as to holiness of character and consecration of life, and do what in you lies toward the attainment of that ideal. Live near to God. Be regular and painstaking in the exercise of your devotions; study God's Word for your own edification as well as for that of others; meditate on the wonders of redeeming love as displayed in your own souls as well as in the souls of others to whom you may be means of blessing. Whether in your public ministrations you dwell much or little on your personal experience of the blessedness of saving grace, that you have that experience is necessary to success in the work of the Lord. It is not enough to have piety, it is not everything to be able to speak of a time when you were first conscious of being in possession of the new life; it is also needful, very needful to keep that piety bright, living, growing day by day. In the care of the souls of others you may overlook the care of yourselves. You are not to overlook this; neither are you to yield to the fascinations which are in literature so far as to forget what is needful to your own spiritual culture. If by the blessing of God you get up to an elevated plane of this kind, the results will be unspeakably blessed. In the first place it will issue in a wonderful measure of satisfaction in your own breasts. It will serve to raise you above the annoyances which will inevitably be in your lot, and which otherwise would be irritating and worrisome. In the second place it will, other things being equal, be a source of power to you; it will secure success in your work so far as anything in you can secure success. Let your personal consecration to God be entire, unreserved. Get a full realization of whose you are and whom you ought to serve. At the same time be men of the world in the good sense. Be wise as serpents. Humanly speaking, success in the ministry depends not a little on prudence, on the exercise of common sense. Fact tides a man over many a difficulty; absence of it mars many a man's usefulness. Make yourselves familiar with the ways of the world, its ways of dealing, acting, thinking. You are fishers set to catch men. A successful fisher uses the highest skill in his craft. Some knowledge of finance does not come amiss to a minister. It is said that many ministers are not business men, and there is some truth in that saying. Some are destitute of the faculty, some have no desire to possess it. They look on a knowledge of business as that which is foreign to their calling. I trust no one of you is of that opinion. To be able to give advice or make a suggestion to the managers will not be out of place. Neither will it be amiss for you to be able to make the most of your income, in many cases slender enough. To know somewhat of the way in which your people get their living or amass their wealth, even though you never have a farm or a mine or a mill or a store or a trade, will not hinder and it may help you in your work. You will be the better able to sympathize with your people, and having won their confidence you will be in more favourable circumstances to do them good. Be men in the full sense of that word, keep your eyes open to all that is going on around you.

A word or two as to your studies. Following the example of the Apostle Paul I say, "Give attention to reading." The years you have spent in school and college have done little for you if you have not ere now acquired the habits of a student. If you are not students now in the

true sense there has been a serious loss of time and money. Your faculties should be so trained that you are able to hold them in hand, that you can bring them to bear on any subject and keep them there as long as needful. Let me urge it on you that you continue to be students as long as you live, that you will be more and more studious. What your professors have done for you is no more than to give an impulse in the right direction. I would not have you to interrupt any branch of study that was made imperative during your course in theology. If you turn away from any of them now you will make a very great mistake. If you do not arrange to follow up systematically all that your professors introduced you to, the subjects of the outer rim of which they, so to speak, gave you a glimpse in passing, you will not do what in you lies tightly to divide the word of life. There is logical connection in all these studies. You cannot rear a structure of Dogmatic Theology without a vigorous and well-sustained application of the powers of the mind to what is embraced by Exegetical Theology, while behind Exegetical Theology there is demanded an acquaintance with the laws of Hermeneutics. Then, moreover, as a foundation for your Exegetics there is needed an intimate knowledge of the languages in which the Scriptures were originally penned. To be defenders of the faith you cannot be ignorant of the science of Apologetics, and that again involves the study of error in its genesis and growth, and so Church History demands a place. All of these studies as well as others are dependent on one another, you cannot safely leave any of them out of account. Aim at making your every-day study of the Scriptures dependent on an intimate knowledge of the Sacred Tongues. If your time allows you make yourself familiar with some of the ancient versions, especially the Septuagint and the Vulgate. If possible, and in a sense all things are possible, give a fixed portion of your time to this department of study, one hour in the day or even half an hour will do far more for you than you suppose. When you enter the pulpit bring to the lamp, which shed light on the intricacies of the revelation of God's will to even what our fathers were fond of calling beaten oil, the beaten oil of the sanctuary. The pains that you take in this way will neither be out of place nor without result. I would say that no self-denial is out of place, but I will not assume that there is self-denial in study so far as you are concerned. Not only be students, but be accurate students so far as you go and your time will permit.

Both in college and in after life there are two ways of doing work, with of course many grades between. The boy or the young man asks himself, if he is not conscious of the ideal on which he is acting the result is the same, what is the least amount of work that will serve to put me through in a decent sort of way, what is it that will barely suffice to the attainment of the end that is in view? Having ascertained roughly an answer to the question, he stops short with what he supposes will secure him his minimum of respectability. There are ministers whose ideal of their work is of the same character. Consciously or unconsciously they ask, what extent of reading and of study will enable me to make a decent appearance before my people? Here is a subject I am going to preach on, what is the least that will meet the demands of those that sit in the pews while I occupy the desk? Need I point out that such a boy, such a young man, such a minister is not a student, does not deserve to be called a student. There is another class of boys and men; and the idea that they set before them may be embodied in such a question as this, with the time and opportunities at my disposal how much can I learn of the subject I have in hand, what is the utmost that the books at my disposal can tell me of the topic, how well can I master the problem by dint of application as regards the powers and acquirements I possess? The man that has no intellectual cravings which are far more exacting than the supposed capacities of his hearers is to be pitied, and those that sit under his preaching are to be pitied, though they may not be always aware of their poverty. People are fed on very innutritious food sometimes, when they suppose that what they are getting is food of the best quality. Be it yours to spare no pains, to be thorough as far as you can in your investigations. Better to know well a comparatively limited field of knowledge, than to know much imperfectly. Whatever else may be neglected let not your Bibles be neglected. There are numerous standpoints from which the several parts of the Word of God may be viewed, put yourselves from time to time at as many of these as you can. The processes will be your own, the results for the most part are what you are to present from the sacred desk.

A YOUNG minister 30 years of age, settled over a church in Illinois of nearly 400 members, with a correspondingly large salary and a larger place in the hearts of his people, now offers to resign his charge and go forth as a missionary among the American Indians. If the Lord's people in the United States will raise the funds to send him. He wishes to throw his life into the work as his soul is full of it.

## Mission Work.

OUR WORK IN INDIA.

REPORT OF MISS ROSS

I LEFT Indore early in the hot season, which is always so enervating, and returned before its close. I resumed work, but in less than two months had an attack of fever which necessitated my going to the mountains again. On my return I found that, with the exception of a little progress in reading, the pupils knew less than they did before my departure. Perhaps some one may say, that it would be better to close a school than leave it in charge of an inefficient person; but, as yet, it is not an easy matter to get a competent female teacher in Indore, and, if the scholars got in the habit of staying away, it might be very difficult to induce them to return—and that is a state of affairs that more than one, who does not believe in Christianity or female education, would be glad to see. Such people try to maintain that, from learning to read, girls and women become bold, proud, and defamed. When such was said to Rangie's mother concerning her daughter, she replied: "I don't fear that; I am going to send her, and if she becomes wicked that is no concern of yours." One young woman on being informed that it was very wrong of her to go to school, as she would become a Christian and be lost to her caste, answered, "Your idols of wood and stone can help no one; Jesus Christ is the true Saviour, and I am going to continue attending." Each one who comes has the consent of her mother or guardian, as the case may be. The pupils have told me different times, that the number of falsehoods they tell now is very much less than it was formerly, but that through fear of others they tell untruths still. When I inquired into the matter, the testimony of one and another was that in their every day dealings with each other truth reigned to a greater extent than it did in the past. I am glad to be able to say that they are growing more industrious and thoughtful, gladly listen to and talk about the Bible lesson, but as yet they are not earnestly seeking the way of salvation.

I teach in the forenoon, and go out to the homes of the women in the afternoon. It is not well to attempt to go into the zenanas without an invitation. If an entrance was gained once one might not be admitted again, and in many cases would be told very plainly that she was not wanted. But, when our presence is solicited they are much more respectful and more likely to listen with a certain amount of attention. Perhaps some one asks how do they invite us. They may tell the people of a house, which we do visit, to say that they have called us. "Such and such a person is calling you" is the general way of saying that that person wishes you to visit her. Sometimes the call is given, because they want to hear some singing or to learn to knit, &c.; at other times it is simply to gratify their curiosity as to what we are like, what we say, &c. On entering one is received with a gracious "salaam," and asked to sit down; it may be on a footstool, a quilt doubled up, or a piece of cloth spread on the ground floor. The inquiry may be made, "Why have you come so far?" "How could you leave your parents?" "How could they part with you?" and other questions may be asked, several of which would be considered rude in Canada, but which the natives ask in simplicity. In most cases if they have not been previously prejudiced against Christianity, they will appear pleased to listen; but, alas! often, when I thought they were interested or paying attention, they have put some ridiculous question, which had no bearing whatever on the subject before them. But our Father has said that His word shall not return to Him void, and His promises cannot fail.

While I was away at the mountains the last time, a number of the families I had been visiting moved away. Although several doors were thus closed others opened in the Mohallas. A Mohalla is a small section in a village town or city, chiefly inhabited by the people of one caste. In a Mohalla, I find that a greater number of women can be reached at once, as several will come together to one place: six, eight, ten, thirteen and fifteen are common numbers present. I have seen some of them look so pleased on being told that God loved them, and have heard them say, "We have very little pleasure and a great deal of trouble, how nice to know that God loves us." It is not uncommon for the finger of scorn to be pointed at those who hear. One day, when such was done to Rangie's mother, she replied, "I listen and I am going to heaven with Jesus Christ, and if you don't listen you will not go there." Many, many times I have been told that they have no faith in their idols, and that no benefit accrues to them from doing Poojah (idol worship); but that, if they don't follow the custom, they will be malignd. Several others have informed me that since they have heard the Gospel, they have stopped doing Poojah.

The Sabbath school and women's meeting that I spoke of on a former occasion, as being held in my school room, are still being carried on. Death has crossed the threshold of one of the families in the vicinity of the school, and re-

moved a young woman who was much liked and respected by her friends and neighbors. She had come to school for a short time. Her mother says that she often heard her sing a hymn that was sung at school, and that she would ask her why she sang; the daughter would reply, "It is a good hymn and I enjoy it." Since her death the mother is very seldom absent from the meeting. The sorrowful look is often replaced by one of gladness, when she understands what is being read or explained. She tells me that she prays to God every day, and that she asks Him to pardon her sins and purify her heart. May she and many others in the name of our Saviour utter that prayer in sincerity, for He has said, "Ask, and it shall be given you; seek, and ye shall find."

REPORT OF MISS E. R. FEATY, M.D.

During the past year my work has expanded quite as rapidly as I have been prepared to carry it on. I have now a sufficient knowledge of Hindi to manage most of the dispensary work; but am constantly meeting people whom I cannot understand, and who are as far from understanding me. Therefore my interpreter is still necessary, but she is gradually changing to be my apothecary. The necessity for my trip to the hills was a serious interruption; while I was away the house which I had occupied in the city was relet; and it was only after much annoying delay that another suitable place was secured, but it has been done, and the house now occupied is in a better and more convenient locality, and is large enough to take in two or three patients, when they come—I hope to make it the nucleus of an Hospital for Women and Children.

Lately I have engaged a Bible woman, who goes with me to the dispensary, where I spend two or three hours every morning, except Sunday. I examine each patient and give her a ticket, corresponding to her name, etc., in the register; after all have been gone over the Bible woman sings a bhajan and talks with the women, while I prepare the medicine; then all are dismissed. Cleanliness is one of the hardest lessons in hygiene that I have to teach. A clean bottle is a rare sight.

Though the people generally have great faith in European medicines, and only object to taking them on the score of water being in them, comparatively few real sufferers mention even that, and those who do so willingly take tinctures or powders and add water themselves; yet the native nurses are very averse to being taught anything about them. Lady Dufferin authorised me to offer a small fee per month to some of them if they would come and be taught; but after four months I have failed to find one native woman who has had any practice in sick nursing, willing to learn any more than she knows now; and I have therefore organised a class of three, one of whom is my Bible woman, who have no prejudices to conquer and no false theories to forget, and am training them for work in connection with Lady Dufferin's scheme. A very painful incident, which occurred a few days ago, shews the need for such training. I was called to see a woman, but when I came near the house the native nurse in attendance shut the door and sent a man to say she was better and did not need me. Very reluctantly I came away. Soon after I had reached home again another messenger came—she must have run all the three miles from the city—entreating me to go again. I went, but too late—ignorance and prejudice had done their work.

I have frequently patients brought from a distance for treatment. Oojein and Dhar send most. During last hot season a high official of Dhar sent his wife and their family doctor down for consultation, and since then I have scarcely been without one or more patients from Dhar staying in Indore for treatment. Perhaps it is not too vain to hope that an impression is being made which may be of use in the future.

During the last three months I have treated over two hundred people; formerly I did not keep an exact record. Mountains of gratitude have been piled at my feet. More definite but not so deep has been the amount paid for medicines and attendance, viz. Rs. 260. The most interesting and satisfactory part of my work is in the homes of the women. It takes more time to visit a woman in her own house than it would to see her at the dispensary, but there treatment is more successful. I get better acquainted with and have more influence over her, and once entered the house is always open to me, and I trust will stand open till the Light that dispels all darkness shines there.

I cannot pretend to do continued work in all the houses that my medicines open to me, and I look anxiously forward to the coming of a new worker. My camp dispensary is here in our house; three rooms on the south end are in use, and an additional one is just completed. One small room is set apart for private consultation; the larger room is fitted up with shelves on one side and one end, and a counter with drawers in the middle—quite like a little drug store at home, and very convenient. The other small room is my laboratory; and the additional room, a fine large one, will be the waiting room in dispensary hours, and class room at other times. The whole is admirably adapted to the work that has to be done in it.

\* Substance of the Address to nine students on their being licensed by the Presbytery of Kingston, on the 11th May, 1886.