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NOT FAR OFF.

We cannot know the day
When God shall call us from this world of sin,
Where sorrow broods, where passions enter in,
Hearts, leading them astray!
But this we know, death may be very near,
That messenger from God may soon be here,
To summon us away.

One long, last quivering sigh,
Then sin's cold grasp will from us quickly fall,
And sorrow glide away, like some black pall,
While we are snatched to life.
In angel arms, and with thrills of delight
Float on through golden gates, to floods of light,
Not far off, but close by.

Close by—the thought how sweet!
No weary struggling through unfaithful's sleep,
No wild exhausting efforts towards the place
Where glory is complete!
But, like the thief, the very day we die,
Our souls to paradise will swiftly fly,
Our precious Lord to meet.

—Christian Intelligencer.

Mission Work.

HONAN.

LETTER FROM DR. M'CLURE

WE are always glad to get letters from the home land, but when they bring encouraging news they are doubly welcome. As a Mission we have much cause for thankfulness. We here have been much blessed—and then to hear of so many others coming to join us! Did I say "so many"? They are very, very few compared to the many to be reached in this dark land. But they are many compared to the numbers sent out to any one Mission in the same length of time; by our Canadian Presbyterian Church. I think every one feels that a new era has dawned upon the world; and we are all thankful that our native land is being waked up to obey the command to go into all the world and preach the Gospel. We are greatly cheered to hear of MacVicar and MacDugall and MacKenzie, and no doubt others, coming out. And it is with thankfulness we hear of the liberality of Crescent Street and Erskine and other congregations, and of Mr. Yule, and then Mr. Motson's second offer to support a medical man (who will soon be forthcoming, no doubt). There is room here for plenty more in Northern Honan, and when that is all taken up by our Church there are scores of other places just as needy. There is not the least danger of overcrowding for a few years any way.

Mr. MacGillivray has gone to Lin Ch'ing to look after the repairing of a Chinese house. He has taken his teacher with him and will probably remain there. Mr. and Mrs. G'forth intend to go to Lin Ch'ing also in August, so as to be there when the new comers arrive. Dr. and Mrs. Smith will probably move into their new house this fall, but Mrs. McClure and I expect to stay here, as there is every prospect of the house we are in at present being vacant for at least a year; and besides, my advantages here are greater I think than at Lin Ch'ing, there being more hospital work done here.

Since the 1st of May I have been doing the medical work of this station for Dr. Peck, who has been as far as Japan with Mrs. Peck, and is expected back early next month. I hope to be able to go on a trip to Honan in the fall, but from what I can gather from other missionaries' experience and from other sources, I do not expect we shall be able to accomplish much yet, not being sufficiently well up in the language. It does not matter how much else a man may know, if he does not understand thoroughly the language he is immediately looked upon by a Chinaman as not knowing very much.

The weather here has been pretty trying lately, although those last few days have been an improvement. Beginning with May 26th, the temperature in the shade at a p. m. has been 93, 97, 98, 97, 96, 99, 99, 107, 108, 106, 104, 102, 92, 101, 100; but we shall have it even worse. Frequently the monotony is relieved by a dust storm. The wind blows a gale, the air is filled with dust, and although doors and windows are closed, the fine sand comes in through the crevices and covers everything in the house with a good thick coat of dust. After a storm we gathered off the floor of the room 2 lbs. of this fine sand. A storm of this sort often lasts two or three days.

The wheat harvest began here the first week of June and appears to be a good crop. They have no reapers or self-binders here, but the grain is pulled out by the roots, and carried to the threshing floor on carts or on men's shoulders. The threshing floor is a level piece of ground beaten down hard

and smooth. The wheat being spread out on this is trodden out by donkeys or oxen or both, drawing usually a heavy stone roller after them. After it is well threshed women pick all the straws over, breaking off any heads of grain they may find, and when the threshing floor is cleaned women and children may be seen picking up the grains of wheat that may have been beaten into the ground. You see nothing is wasted in China.

I long for the time when I shall have something better to write you. In the meantime we must plod on in patience.
P'ANG CHUANG, June 17, 1889.

A MISSIONARY MARTYR.

DEATH OF MR BAIN OF LIVINGSTONIA.

REV. ALEX. BAIN, M.A., of the Livingstonia Mission, died at Bandawe, of fever, in May last. The sad intelligence came only a day or two before his expected arrival in Aberdeen, where his mother, sister and brother reside. A son of the late minister of Delting, Shetland, he was the seventh in a line of ministers, his grandfather having been parish minister of Strachan, and his great grandfather and his father ministers in succession at Kincardine O'Neil. An alumnus of Glasgow, he was ordained in 1882, and left the same summer for Lake Nyassa, where he has been labouring since. Rev. George A. Smith, of Queen's cross church, Aberdeen, referring to Mr. Bain's death on Sunday evening, said: For a long time Mr. Bain remained alone, but in 1885 he was joined by Dr. Kerr Cross. He had to do everything which falls to the lot of a missionary in those wild parts. He had to explore tracts never crossed by a white man, learn languages never committed to writing, build a house, a school, a church; preach, teach, and guide the affairs of a wild tribe to peacefulness; reduce the language to writing, and translate into it parts of the Bible. He thus laboured for five years, often without the company of a white man, mostly with bad food and insufficient shelter and clothing; forced to tramp long distances, often barefoot, and with his clothing in rags; suffering, of course, frequent fits of fever. Once he and two of his companions—MacEwan and Mackintosh—were down with fever. It was a toss-up which would die first. Mackintosh died; the other two had to rise in their fever, dig his grave, and bury him. Yet his letters were full of cheerfulness, and he always noted the humorous side of things. At the beginning of 1888 the Arabs came down on Lake Nyassa. They attacked Karonga, the African Lakes Company's station at the north end of the lake, some fifty miles from where Mr. Bain was settled. Karonga was defended by seven Europeans, of whom Mr. Bain was one; and they endured for a week the heavy Arab fire. At a pause in the fighting last year came round the proper time for Mr. Bain's furlough, and we were expecting him home to tell his story to the General Assembly. He had been much weakened with fever and ought to have come. Dr. Cross had ordered him home. But when he got the length of Bandawe he felt a little better, and either because he thought others needed the furlough more than he, or because he thought his poor natives needed him, he hurried back for another year's work. That meant another year of fever, of pestilence, of war, of ceaseless toil to one who was already terribly weakened by fevers. He started a new station at Ukukwe, at the north end of the lake, opening a school there. Advices dated March last state that he was then well and in good spirits, having got over his fever, and looking forward to his furlough. But the atrocities of the Arab war told upon him, and in a letter of 22nd March he confessed himself for the first time badly beaten. "I am shattered," he said, "in mind and body." And now the end has come. Mr. Bain was actually on the steamer with his luggage last year on his way home, when the natives among whom he laboured came to the shore and kneeling begged him to return among them and save them from the Arabs. He at once ordered his luggage ashore, and returned to the year's work which has meant in the end death. He was a real martyr.—*Glasgow Christian Leader.*

[In answer to a note from the Editor of THE REVIEW, Rev. Walter Roger, M.A., of London, Oct., writes as follows respecting Mr. Bain's death:—

MY DEAR SIR—Mr. Bain was a cousin (first) of mine—the son of a Free Church minister in Shetland. His grandfather, great grandfather and direct ancestors for numerous generations were ministers of the Church of Scotland. He was a youth of great promise, a good scholar and a noble earnest Christian. Over a year ago his time for furlough had come, but through death in the field there was no proper provision for the care and continuance of his work, and though far from well he refused to leave. Some months after, worn out by fever, anxiety and privations

from open conflict with Arabs and hostile natives, he was on the point of yielding to the importunities of a widowed mother and other friends in Scotland, as well as the orders of his medical advisers on the spot, when entreaties of the natives recalled him from the side of the steamer where he was taking passage for "home." He returned to his post and held it faithfully till his Master summoned him from the weary conflict with earthly sin and Satan's hideous power to the long rest of the home above.

"This day the note of battle,
The next the victor's song."
The particulars of his death have not yet reached us beyond this.
Yours etc, WALTER M. ROGER.
London, Aug. 15, 1889]

ANOTHER LADY MISSIONARY FOR PERSIA.

MISS ADDIE HUNTER, daughter of David Hunter, Esq., left this week for the Foreign Mission Field. Miss Hunter is a native of Albrtton. She received her preliminary education in the Grammar School of that place. About eight years ago she gained by competition a scholarship in the Prince of Wales College, and regularly attended the classes of that Institution for two years subsequently. She then passed a creditable examination, and obtained a license to teach a Grammar School in the Province of P. E. Island. For the last two years she has held the position of Principal of the Grammar School in Albrtton, and has given universal satisfaction. She was also a member in full communion with the Presbyterian church, a member of the choir, a teacher in the Sabbath school, and a very active member of the Young People's Society of Christian Endeavor. In May last she received an appointment from the Woman's Foreign Mission Society in connection with the Presbyterian church of U. S., to go to Persia as a Missionary. On Sabbath evening, the 28th ult., a farewell meeting was held for her in the Presbyterian church in Albrtton. A very large congregation assembled on the occasion. Missionary addresses were delivered by Messrs. D. Fraser (student), B. Rogers, D. Montgomery, and Rev. Messrs. Yule, (Methodist), and Carr. The speakers were interspersed with prayer and praise. As the congregation retired they shook hands with her and bid her good bye. Miss Hunter goes to join the Misses Annie and Charlotte Montgomery in Hamadan. She is well qualified for her work, and we expect she will prove to be a very successful Missionary.—*P. E. Pioneer.*

COOLIE MISSION IN WEST INDIES AND BRITISH GUIANA.

BY REV. JAMES MOIR, DENVER.

IN speaking of this Mission it will be enough to remark that the Indians are natives of that great dependency, Hindustan, over which our Queen reigns as Empress. They have immigrated for the same reasons as have moved many of our fellow-countrymen to seek a home in strange lands—to better their social state. Since they were induced to settle as labourers, the problem, in a great measure, as to how the sugar-cane and cocoa plantations could be profitably carried on has been solved. The slave market having been closed, other sources and other means to obtain labourers have been tried, as from Portugal and China. The supply being inadequate or unsatisfactory, India was looked to, and now from that source the necessary supply of labourers for the cultivation of the estates has come; and if we are to have cheap tropical commodities, the stream of immigration must yet flow into these South American Colonies for many decades.

The immigrants are now a problem to the Christian ministers and Churches in these parts. Indeed they present a new phase of mission work to the Colonial Committee of the Church of Scotland, and this aspect of Colonial Mission work forces itself so strongly upon the agents of that Committee that they feel it is a call to which they cannot, if they would, turn a deaf ear. All realize that it is incumbent something should be done for the spiritual enlightenment of these poor heathens cast into their midst. Matters ought not to remain much longer as they are. Confidently it may be predicted that if our people and churches at home knew how these Indians are situated, a hearty and liberal response would be given to any appeal that might be made by the Colonial Committee for aid to evangelize them.

Looking at the map of the British West Indies and British Guiana it may be assumed, with few exceptions, that large numbers of East Indians are settled in each one, and many are in the French colonies too. Without these Coolies the colonies noted would be all but useless appendages of the British Crown. These "strangers scattered abroad" have been, commercial-

ly, truly called "the salvation of the West Indies." Money investors by their impatience have solved, as hinted, the question as to how the plantations may be made profitable. Investments. But with these people there arises in the minds of Christians the query, What is to be done for their moral and spiritual elevation? Many Christian merchants have striven and are striving to do something, but they cannot undertake all they desire, and feel that the fringe of the work is hardly touched. Our ministers have their lots—let us believe providentially—cast amongst these dusky fellow-subjects, and are grieved on finding them to be heathens and not fellow-subjects of the kingdom of Christ. It presses heavily upon the conscience of men alive to the spiritual wants of these people, that so little is being done—ay, for the conversion of the tens of thousands who have never known the blessings of the Gospel of Christ. Efforts are and have been put forth, for which we are grateful to God, but we have to lament that in many instances they have proved abortive from a variety of causes, and chiefly these: Those engaged in the work had their hands too full of other pressing duties, or had little or no knowledge of the language or customs of the people, or perhaps were in too great haste to obtain candidates for baptism. If suitable, qualified men had been sent, from what has been already achieved, even from spasmodic attempts, grander results would inevitably have followed. The ministers of the Church of Scotland were amongst the first to undertake this work. Nearly thirty years ago the then minister of Grenada (Mr. Mitchell, now of Alloa) made an attempt, but the work ceased for want of proper and material help. To-day the Presbyterian Church of Canada has the largest and by far the most successful Mission to the Coolies in Trinidad, while St. Lucia, Grenada, and British Guiana are indebted to that Mission for men. Doubtless the English Church, Wesleyans, and Roman Catholics have done something, but their results are small compared with those of the Presbyterians of Canada. With a measure of truth it might be said that the Presbyterians are alone in the field working for the conversion of the heathens in that most prosperous colony of

the West Indies. Since the Church of Scotland has had her missionaries in the centre of these East Indians, it will be agreed that she ought to have been one of the first to establish missions for them. As stated, in some parts the missionaries laudably began, but have woefully failed, not for the want of heart in the work, but through failure of monetary help from beyond the colonies. It is work that should be encouraged, and the Colonial Committee ought to undertake it as a sub-branch of their scheme. It is argued that these Indians are beyond the sphere of the Foreign Mission, and that they are within the bounds of the Colonial Committee's operations. It would be a waste of talents and money were the Foreign Mission Committee to send men into fields occupied by the Colonial Committee, especially when it is perfectly practicable for the missionaries of that scheme to undertake or superintend the work.

We have to confess there has as yet been very little organized effort for the evangelization of the East Indians by the ministers in the West Indies belonging to the Church. Large drafts of these people are constantly coming. If our Church had arisen to embrace this grand opportunity within its reach, the success reported of the Canadians might have been attributed in a larger degree to the Church of Scotland in other colonies, as she has been long in the field. At present only about one-third of the field is occupied, and I am sure there have been and are many who, if they only knew there are about 200,000 heathens in these colonies, would be willing to aid and supplement by their means the efforts of the missionaries to save them. Our Colonial Committee are willing to undertake the task if the means were forthcoming.

Few of the people at home are aware that for over thirty years the Coolies have been immigrating to the West Indies and British Guiana. For the first five years they are indentured; after five years more of free labour they are at liberty to return to their native country—the Government of the colony paying their passage back; or if they elect to remain they receive in most places about £10 as a bonus to give them a comfortable start in life. Being a saving, frugal people, numbers have bought small lots of land and built houses, whilst a few have become comparatively wealthy.

Thousands have gone back to their native country, and nothing was done to teach them Christianity. In far too many instances they learn the vices of the European rather than his virtues. If we had fulfilled our mission, more would have been done than hitherto to save them from these vices so degrading. We should have found in them

plendid and great possibilities. It was the late Dr. Duff, fired with apostolic fervour, who exclaimed, "O that God would cut a great slice of India, and cast it into the midst of the sea, and so separate the people from their history, traditions, and homes, for then there would be some hope of their conversion, as through that transplanted people India might soon be converted to God." There is that slice cut off and transplanted in these 200,000 immigrants in British Guiana and the West Indies. Had we that apostle of the Indians still in our midst, he would be the first to step into the arena to embrace the opportunity of advocating the cause, and the necessity of sending money and men for their conversion. How his soul would have rejoiced, every one knows, on hearing of the hundreds who have thrown away their idols to attest their faith in Christ. I wish one of like fervour would arise to show how this work could be cheaply and successfully carried on.—*Church of Scotland Record.*

"THE BIBLE IN THE PACIFIC."

IN the New Hebrides there is a babel of tongues: but missionaries of the Presbyterian Church have reduced twelve of them to writing. Bishop Patteson, and some of the missionaries connected with him, did the same for a few more. Rev. Dr. Codrington, late of the Melanesian Mission, prepared a vocabulary of forty Polynesian languages, several of which are of the New Hebrides. But translation has been chiefly done by the Presbyterian missionaries. The N. Testament, in Aneityumese, was the work of Messrs. Giddie and Inglis, and was printed in London by the Bible Society, under the care of Rev. Dr. John Inglis, in 1862. The Old Testament followed, under the same care, in 1879-81. The whole of the Islanders have been Christianised. The New Testament, in Efate, has been printed lately in Melbourne, under the care of Rev. D. Macdonald, and is the work of the editor and of Rev. J. W. Mackenzie. The Gospel of St. Mark was translated by Rev. D. Morrison. Other portions have been prepared. Genesis was translated by Rev. James Cosh, M.A., who was attached to the Mission for a few years. The Tannese New Testament, prepared by Revs. Messrs. Nilson and Watt, is now ready for the press. In Eromangan, the Gospels of St. Matthew and St. Luke, the Acts of the Apostles, and the Books of Genesis and Jonah, have been printed, and are the work of the lamented and martyred Gordon, and of Rev. H. A. Robertson. In Futunese, a Harmony of the Gospels, prepared by Rev. J. Copeland, and the Book of Acts, by Dr. Gunn, have been printed in Sydney. In Aniwan, Rev. J. G. Paton has prepared and carried through the press the Gospels of St. Matthew, St. Mark, and St. John, and a few of the shorter Epistles. Rev. P. Milne has rendered a selection of extracts, the Gospels of St. Matthew and John, and the First Epistle of St. John, which have been printed for the people of Ngunu and neighbouring islands. He has two other Gospels and the Acts of the Apostles ready for the press, and hopes to have the entire New Testament in the hands of the people very soon. In other Islands, the Gospel of St. Mark, for Epi, and a few extracts, have been all that are yet printed. We hope that ultimately one Bible may suffice for the Efate and its dialects in ten islands.

The Loyalty Islands have been evangelised by the L. M. Society, and their agents have translated the New Testament, Genesis, Exodus, and the Psalms for the people of Maré; the New and Old Testament for Lifu. The latter is scarcely yet out of the press in London. The New Testament and the Psalms have been printed for Uvea. Messrs. Creagh, Jones, Macfarlane, and Ella have accomplished this work.

In New Britain and Duke of York Island, the Wesleyan missionaries began in 1875. Already the languages have been reduced to writing, and the Gospels of St. Matthew and St. Mark have been printed in Sydney for New Britain.

New Guinea was added to its stations by the L. M. Society in 1871, and amidst many difficulties the work of the Gospel has been advanced by a band of noble pioneers, Revs. W. G. Lawrie, J. Chalmers, and S. Macfarlane. The Gospel of St. Mark was first printed in the Motu dialect, and other Gospels in 1884. Two Gospels have been translated into the language of Murray Island.

In the North Pacific, Christianity had a remarkable success. The Hawaiian Islands were the sphere of American missionaries. They found an alphabet of only twelve letters, and had to add several more to embrace the sounds necessary for translating the Scriptures. In 1832 the New Testament appeared in print, and in 1839 the Old Testament followed. The entire people have been taught to read, and Christian Government has been

established. A marvellous transformation occurred on Hawaii. The native Church has fifty ordained ministers of its own, and raises £6,000 a year. No new American missionary has been sent for twenty years. From that Church native evangelists were sent to various islands of Micronesia. A few American missionaries were also commissioned. And, as the result, several islands have been evangelised. The New Testament has been printed for the Gilbert Islands, and was chiefly the work of Rev. H. Bingham. In the Marshall Islands an entire New Testament was translated, and it was printed in New York in 1885. In the language of the Caroline Islands various extracts and the Gospel of St. John have been printed for Strong's Island, and the entire New Testament for Ponape, or Ascension Island. For the Morlock Group the New Testament was printed in New York in 1883. For the Marquesas Island the Gospel of St. John and other extracts have been issued from the press. Three hundred islands of the Pacific are now evangelised by the missionary enterprise of this century.

Mr. Murray has made a spirit-stirring record of many triumphs over languages and of their consecration by the rendering of the Word of God into them. The perusal of this book will gratify all its readers, and the volume ought to be very generally diffused. It is a worthy monument alike to the Missionary and the Bible Societies.—*Rev. Dr. Steel, in Sydney Presbyterian.*

LADY DOCTORS IN INDIA.

IN India lady doctors are now familiar to us, and although at first they may have been somewhat ridiculed by those who could not appreciate their value, they are fast making their presence felt for good in almost every corner of the land. So far as the native women of the country are concerned, it is gratifying to note that their success in all branches of college education is progressing to the entire satisfaction of their professors. Not only have they proved themselves to be generally well fitted for the arduous duties attendant on medical studies, but they have in some cases succeeded beyond all ordinary expectation. Bombay, Madras, the Northwest Provinces, and the Punjab all return flattering reports on the subject, and when we say that a class of female students can average over 700 marks out of 1,000 in a surgical examination, as we hear has recently been the case, little can be said against their power or skill or aptitude for gaining knowledge in one of the most important branches of the medical profession. Indeed, it appears not unlikely that women in India may prove themselves by no means inferior to men in most branches of the practice of medicine, if the progress made by native females in hospital work may be taken as a criterion. In many cases they have proven themselves superior to the male students in college examinations, and in no way behind them in application, power of reasoning and resource. The fact that much of their success is due to the great interest taken in their studies by the lecturers and professors, is not without a certain special significance.—*Englishman's Overland Mail.*

MISSIONARY NOTES.

THE Bible is now translated into the languages of nine-tenths of the people of the earth. In the early part of this century it could be read by only one-fifth.

In an address delivered in Longrow United Presbyterian Church at the ordination of a missionary, Rev. John Ross, of China, remarked that the missionary ought to have an accurate knowledge of the mental, moral, and spiritual condition of the people among whom he labours. He must make himself familiar with their ideals. It was only by knowing exactly that which the people had esteemed most highly that the missionary could come into close quarters with them. Their beliefs and customs should be treated with respect. Any fragment of good they possess ought to be frankly acknowledged, and they would be more ready to listen patiently when blamed for their demerits.

FURTHER unpleasant news from Africa has been received by Dr. Smith, the Foreign Mission Secretary of the Free Church of Scotland, indicating that the navigation of the Shire river has been stopped by a hostile tribe, thus preventing communication between the coast and Nyassa. Several missionaries, having with them the printing press for the Livingstonia Mission, had ascended the Zambezi and its Shire affluent as far as Mbewi, when they were fired on and obliged to put back. At the time of writing it was uncertain when the river would be opened again. This hostile movement among the natives, it is believed, arises from the Portuguese expedition and misrepresentations.