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DOST THOU LOSE COURAGE. HEART?

Dost live thy courage, heart? The way is

Ling.
The tangle deep;
Ere on the mountain height thou canst breathe

free. The path most steep

Behlud thee hes the music of sweet birds That sing in spring?
Above thee soon shall cleave the unshidowed

The eagle's wing. streams.

Art thou atherst? the clear spring, that shine on Alpine slope Their life is nursed.

Firem unto thee the great woods sadly filled With loneliness? Above the tree-line shall their silence deep No more oppress.

Art tired, poor heart? and findst it hard t breathe

The rare, strong air?
It feeds the frai est flowers of the heights And keeps them fair.

the gray mists that sweep the barren peaks

Thy warm blood chill?
In heaven the sun, above the wind-blown wreck, Is shiping still.

Beat softly, beart; not swiftly to the east

Paradoles not bies than strong desire, shall What great beights keep.

Take courage heart ; the night will come a And thou canet rest-Soft is the pillow of the moss that lies On high hill's breast.

And when morn comes it shall be earth no

more;
Softly shall shine The Paradise thy tears so long have dimmed

Its glory thine.

For the PRESSYTERIAN MEVIEW.

SCRIPTURE ILLUSTRATIONS

OKYTHENSHORTER

of Line will live with the

wenn if an old-fashioned Christian is of several times in the New tament, whom it would be good for araff to copy, wille may have been the iaborious pastor of a large congregadishonouring and degrading. But it is would send them tumbling down like a tient but we do not know. Perhaps he said to be essential, not only for drivers toy house. Many have so fallen and the said to be essential, not often for clerks have never been repaired, and are now pried elder, carefully tending the flock; ed by the public that the system of the bricks are laid in soft mud, and so management should be such ar to the houses soon crumble and fall. In ministering the temporal affairs of the make villamy impossible. This means all parts of the city whole squares are thereing and entering a good standing that the bank should be conducted as found covered with mounds and heaps and great boldness in the faith of Christ, if any one of its trusted officials might of rubbish, the remains of former dwelbut we are not told so. He may have at any moment become a robber. ling houses. Old as the present Ujjain only been a humble member of the There is no arithmetic by which to estimate is. there is Church, but we are not sure.

There is one thing, however, we are of the Lord, but a diligent and faithful, and successful labourer. He was a midn who put all his heart into his work Ma Gideon's three hundred. And he high at it too, notwithstanding all the dissimilations that arose. He did not do his work by fits and starts, nor was he wide world.

We are not surprised to hear that tauch a labourer was greatly beloved by viduals. He remarked that the golden the faithful servants of Jesus. Paul regiling him "A dear fellow-servant," make the most money. This is an age care to whom his whole heart was drawn: this good man is, that he was sharing porations have no conscience," it is the prison of the aged apostle, in order to comfort him. He was a man that forget that stealing by a corporation is followed the Lord fully, and counted it just as much stealing as if done by any an honour to be a partaker with Paul common thief, and every rascal engagin the sufferings of Christ, that he ed in the villainy is as much to blame might also be a sharer in the glory that as if he were the only one. should follow.

if you know the kind Security mader if you know the kind Children work to which this good hit appeals 3 devoted himself? We Mevoted himsel(? We may be sure that he abounded in every good work as he had opportunity; but at of his work which was the root of all the rest, and gave them all their ings not because of his own goodness,

and unchanging goodness. Prayer, in short, was the great work in which

Epaphris excelled. In these days we sorely need more Christians of the Epaphras pattern, men of prayer, men of God. May they be multiplied everywhere, and there will

be no need for putting the question, "How can we make a prayer meeting interesting?" I have heard it said again and again, "You cannot get people to come out to a mere prayer meeting, and this was urged as a reason why the Week of Prayer with which the year commencer, should be turned into a week of preaching. Alas for the work of Christ in any place, if the spirit of Epophras dies out. If we hive in an atmosphere of prayer, it will be our delight to unite our petitions with throne of grace. But first of all we must take delight in private prayer. af With each step fainter grows the voice of we do not find in this our joy, and the oldest cities in India, and the Hin- | see men and women, -many of them devout heart than prayerless provers.

Paul tells us to desire earnestly the river that flows past the city. greater gifts. One of the very greatest is power in prayer. This can only be attained by our giving ourselves wholly to it, like Epaphras. If more Christians were anxious to excel in this work, all the other work would be better done. No one can hinder us in this work but never feed our pride and epoil us. It is far more pleasing to the numan heart to take a prominent place in the outward work of the Church than to go into our closets, and shut to the door, and pray to our Father in secret; but the latter, which was the work of Epiphras, is what yields the best results. Remember this when you say, "Prajer is an offering up of our desires to God, for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgment of Hismercies."

VALUE OF CONSCIENCE.

IT is often said that the Church suffers great injury and loss from the misconduct of unworthy members. This is true; but the loss is trifling compared with the incalculable loss which the Millions are expended yearly in the detection and punishment of crime. and safe-guards against thievery. In

ery is so conspicuous that it appears timate merely the financial loss and waste which the world suffers from the

class known as criminals. At the last monthly meeting of the American Institute of Christian Philosophy, Mr. George May Powell of Philadelphia, reat' a paper on the seal was such that it could not be tional influences develop conscience, gianched, and his sympathies went cut which is the only foundation for sound tersteds all who loved the Lord Jesus, commercial conditions; and whatever shether in Colosse or Hierapolis or in the stiffes or benumbs such conscience is at enmity with the best financial and political interests of nations and indirule, seen on its exclusively sorded side, make the most money. This is an age of corporations—corporations for transand no wonder that Paul should thue portation and trade, for manufactures thouk, for the last thing we are told of and even for agriculture. Now if "corbecause individuals who manage them

Prevention is better than cure. Influences tending to cultivate consci- as you may imagine, when I tell you ity and State, are first-class investments. City, Home and Foreign Missions, Sabhath schools, Y. M. C. A., and W. ing, are the greatest known factors of national wealth. Railway chiefs have there is much disease and sickness Church required, and which God had far more for a given wage expenditure. promised to bestow. He asked these On the other hand, every dollar's worth of intoxicants exported or used for because of the merits of Jesus drink at home kills one hundred dollars. This year an effort is being made to drink. He honestly and aincerely conworth of legitimate commerce and improve and clean the streets, and we home many sins and shortcomings home manufacture. Conscience has hope there may be less sickness. This worth of legitimate commerce and improve and clean the streets, and we

Mission Work.

UJJAIN.

A MISSIONARY TELLER TO THE Review CHILDREN

My DEAR CHILDREN, +- Let me tell you something about Ujjun, one of the stations of our Central Indian Mission. Phelate Mr. Murray chose this city as the centre of his labours for Christ. But God called him to Heaven a few months atter he began his work. The care of this station has fallen on me, in addition to that of my own station, Neemuch. Bit I hope soon to be relieved by the coming of another missionary to labout idolaters in the first chapter of take Mr. Murray's place. Utjain is

A VERY OLD CITY.

those of our fellow-Christians at the as anyone would judge looking at the great numbers of houses lying in ruins lossaking the true God, worship idols, everywhere. It is said to be one of a m sure it would make you said to peace, and comfort, and strength, our dus think it a very holy place. Many featne'd and well-dressed - wearing public prayer will be a vain show, and people come here from all parts of precious ornaments of gold and silver. there are few things more painful to the India to try to wash away their sins by bowing before ugly stone images and bathing in the muddy waters of a little calling them their god. In an old and

There are many temples, big and little, built along the banks, from which broad stone stairways lead to the It is believed to be the image of a god water's edge. Here every morning hundreds, and during the big melas, or festivals, thousands of people come to bathe and worship their idols. I have cold weather, fanned in the hot weather, ourselves. This is a work that will gone in front of the idol temples, and sitting down on the steps among the people, to d them of the blood of Jesus which cleanses from all sin. They like usually to hear bout Jesus and the waof salvation, but they do not wish to become Christians. They say, "Jesus may save you, but our gods can save us." And so they go on washing their bodies and praying to their horrid

THE CITY DESCRIBED.

As we go into the city we see that it has all around it a stone wall in which are narrow holes all along the top, through which the soldiers of the city used to point their guns and try to kill their enemies who came to attack and plunder the place. We enter the city by a gateway with great folding Goots covered with huge spikes. And now what do we see? Not wide streets, world suffers from the same cause, and paved walks, and pretty houses, and gardens. In Bombay and Poona

are required solely to provide cheeks walks, in which men, horses, cows, donkeys, dogs,etc, jostle along together. some departments this kind of machin- The houses are pour, old and rickety. Many look as if the first good breeze ever told that he preached a sermon. and cashiers. Whenever a bank is rob only great heaps of bricks and earth. Hessiay have been a reverend and reis, there is

AN OLDER UJJAIN

same of, he was no idler in the vineyard lack of conscience in that class of just outside the walls of the present persons who are not included in the city. But nothing is now to be seen except great mounds of earth where once there were busy streets and many shops and houses. People often dig into these mounds to see what they can liberty. find; sometimes they get coins and "Cash Value of Conscience," in which I jewels, and vessels used in eating and daily, siscouraged and cast down. His he maintained that all morally educa. drinking, and children's toys, etc. It is thought by some that the city was shaken down by an earthquake, but more probably it was destroyed by a fall the present city, as the river bed is not much below the level of the city. The people build much stronger and better houses for their idols' than they do for themselves. These are usually built of stone and morter; some of the n were left standing when the city was destroyed hundreds of years ago. They are still standing but are mostly now underground. The people now think they were built there by the gods themseives, and tell many curious and silly stories about them. Ujjain is

A VERY DIRTY CITY are no drains of any kind, oxen, cows, dogs, geese, wander about all day, and all kinds of filth from the houses are wood could not be had to burn the bodies, for you know the Hindus burn

a dispensary opened, in which a Christlan native doctor gives medicine to marly fifty people daily. But a Christian the hearts of the people are

AIGRE FOUL THAN THEIR STREETS.

Men and women may be seen going about naked and many think them vely holy for doing so. The most shameful things are done in the name of religion. But what else can you expect. They do not know the true and holy God, but are worshippers of Idols and false gods. What Paul says Romans is true to the letter of most of the people were. You have no idea how Giplish and wicked people become who. very large temple there is kept

AN IMAGE OF COLD.

who Is very cruel and delights in killing and destroying. This image is very care ally attended to-clothed in the regularly fed, put to sleep at night, and waked in the morning, and occasionally Brahmins to wait upon it. I was told list enclosure that nearly surrounds the tank of dirty, slimy water in front of nichted! Brahmins wash and bathe and chant their prayers. No European is DETwo or three times in the year the an American nod. indige is put in a polki and carried on the shoulders of four men through the play attended by a band of soldiers form its guard of honour. The government expense, and has nothing to but ride out in procession with the last two or three times a year. But bell gods of mud, and stone, and siles gand gold, there are many

THEN THINGS WORSHIPPED.

and howing low before a cow? But this is done all over India every day.

think that if you kill a fly, or a worm, or a dog, you are as bad as if you killed a man. A few days ago a poor man in Ujjiin was taken to the police office and fined two rupees for beating a mad tivated by the blandness and suavity of dog that was about to bite him. If he everybody. Little by little, however, had beaten a man probably no notice it dawns upon you th would have been taken of it.

There are many poisonous snakes in people fear them very much, and worto please them by pouring milk into their holes for them to drink.

One day last week a woman in the city was b'tten by a cobra and died in a few moments; but what do you think was done with the snake. It was carefully secured in a basket and taken out into the courtry where it was set at

Do you not pity these poor people who live in such folly and sin? How Saviour and God the Heavenly Father? It is only because we have the Bible that "every prospect pleases and only and know Jesus the Lord, that we are man is vile!" This is a nation rungreat rising, during the rains, of the not as bad as they are. Won't you over which flows p. t it. Some people pray for them and help to send them but is neglecting to inquire into the think that possibly a like fate may be- the Gospel? Surely some of you will cause of its greatness. Truthfulness give yourselves for Christ's work and come out here to preach Jesus to the put it more strongly, falsehood and impeople of India.

Yours sincerely, Ujiain. W. A. WILSON.

IMPRESSIONS OF JAPAN.

[To the Editor of the PRESETTERIAN REVIEW.]]

Sin,-I have not hurried my letter, promised to you, owing to two reasons: one, that I have been kept very busy since coming here; the other, that in giving any views upon missionary work and prospects, I wished to give such ence in the individual, and so in communithat in the narrow streets where there as would not be formed by ten days' or a fortnight's stay in the country, but views that would have grown upon me but of the millions of the toilers it cerby living among this people for a tainly is not true. Another common the Holy Spirit singles out one peculiar C. T. U. work, next to pure home train- thrown out to be trampled down. You reasonable length of time. It is nearly idea has been that, in this land, at will not wonder when I tell you that four months since I arrived in this nearly every street corner, would be beautiful land. My work has been met students of modern free-thought wholly in Tokyo. These two factors, and that in consequence all who come power and beauty. It was his habit found it pays to support Y. M. C. A., here. About three years ago, during a wholly in Tokyo. These two factors, and successful found it pays to support Y. M. C. A., here. About three years ago, during a wholly in Tokyo. These two factors, and successful found it pays to support Y. M. C. A., here. About three years ago, during a wholly in Tokyo. These two factors, and successful found it pays to support Y. M. C. A., here. About three years ago, during a wholly in Tokyo. These two factors, and successful found it pays to support Y. M. C. A., here. About three years ago, during a wholly in Tokyo. These two factors, and successful found it pays to support Y. M. C. A., bere. About three years ago, during a wholly in Tokyo. These two factors, and successful found it pays to support Y. M. C. A., bere. About three years ago, during a wholly in Tokyo. These two factors, and successful found it pays to support Y. M. C. A., bere. About three years ago, during a wholly in Tokyo. These two factors, and successful found it pays to support Y. M. C. A., bere. About three years ago, during a wholly in Tokyo. These two factors, and successful found it pays to support Y. M. C. A., bere. About three years ago, during a wholly in Tokyo. These two factors, and successful found it pays to support Y. M. C. A., bere. About three years ago, during a wholly in Tokyo. These two factors, and successful found it pays to support Y. M. C. A., bere. About three years ago, during a wholly in Tokyo. These two factors, and successful found it pays to support Y. M. C. A., bere. About three years ago, during a wholly in Tokyo. These two factors, and successful found it pays to support Y. M. C. A., bere. About three years ago, during a wholly in Tokyo. These two factors, and successful found it pays to support Y. M. C. A., bere. About three years ago, during a wholly in Tokyo. These two factors are support Y. M. C. A., bere. About three years ago, during a wholly in Tokyo. These two factors are support Y. M. C. A., your readers; for, although, by this ity. One of Canada's keenest meta-time, I have formed some pretty strong physicians once said when referring to their dead instead of burying, as we do. views upon missions in this country, a sermon on philosophy. "The people yet, of course, they are liable to change do not need philosophy, they need the tress in these inland districts will be whenever increased light warrants it.

Gospel." This is infinitely more true intense during many months to come.

bodies of the people as well as teach say that to one who had lived the greater begin applograting or defending Christportion of his life in the beautiful unduportion of his tite in the bestimer and the Selkirks inspire him be "Preach the Gospel and ignore pullosophy". Pullosophy is a magnificant European doctor is much needed. But for the firs time upon the "e.crlasting hills," mary of them crested with eter nal snows. The most adequate description I could give would be far short of reality, and I can only advise you to take the trip yourself, with this suggestion that you take the mountain section in stages, the better to appreciate the scenery.

Our party was largely missionary. Dr. and Mrs. Macdonald, of the Canadian Methodist Church, were returning to Japan; Dr. and Mrs. J. Fraser Smith and Miss Sutherland, of the Presbyterian Church, were going to China; Miss Pearson, Brantford; Mr. Moore, of Victoria University, and myself, vere "new comers" to Japan. Dr. an 1 Mrs. Smith suffered a good deal from sea sickness-in fact, Dr. Mucdonald, Miss Sutherland and nivself were the only good sailors of the crowd. To hasten on, we started Aug. 1, sailed for thirteen days and twenty hours, the fastest trip on record, and arrived in Yokohama, Aug. 16. Immediately we separated-God only knows whether to meet again or not-they to a very heavy work in Honan, we to no less important work in Japan.

First impressions of Japan and Jap anese life are decidedly delightful. The daintiness, the toy-like look of nearly taken out for an airing. It has many everything, the houses, the rooms, the dishes, the people, the cars, the gardens, that about 200 live in the open sied- are so engaging. The politeness of the people, too, is almost overpowering to matter of-fact Canadians. Just imagine the temple; here all day long almost seeing two Japanese bowing to each other with break-neck bows, not merely once, but repe ting it as many as five alliered to enter the temple or even to times, while the whole performance is go and the water lest he should pollute not equivalent in sincerity, perhaps, to

I arrived in Japan in the most trying time of the year. It was excessively hot for a while and September was undely regiment is fed and clothed at dampness of the climate here is phenomenal. The air is saturated with moisture, and now, in December, with beautiful bright warm days, the nights stipends. are very cold, with a coldness that pierces to one's bones!" I wear now, and have been wearing for about two

cent study, and no one values it more than !, but it has is proper place, and people who stand in such sad need of regeneration as the Japanese need not philosophical discussion, but Christ-like preaching of the Gospel, of the truth, and of the fact that 'The wages of sin is death." I shall probably tefer to tills again in my next letter and also to the subject of Church union in this

I have been delighted when reading the REVIEW at the constantly increasing interest in Missions shown now in Can ada. Of course I was especially in terested in reading of the departure of my dear college friend, John Buchanan, for India. He, with the Misses Scott and Sinclair, who, I see, left Queen's for India but recently, make up eight who have left Queen's for Foreign Mis sion work in about one year-two to Asia Minor, one to China, three to India, and two of us to Japan. It dalights me to see the interest exhibited by the Presbyterians of Canada in Foreign Missions. I do hope and pray that our Methodist Church will at once reach out to China, and in this way utilize the volunteers for mission work, who either have completed or are now completing their medical course at Queen's, Kingston.

The REVIEW is always a welcome visitor. A Methodist Missionary to whom I send it says: "Thanks for the PRISBYTERIAN REVIEW. I like the attention they give to missions. We Methodists may well envy the Presbyterian Church and the Presbyterian students their missionary spirit." believe that the endless discussion which has been going on in the Christian Guardian for the last six months on the Stationing Committee, would find a quick solution if one-half of the ministers would strike out for China, where there would be no treading on each, other's toes, nor haggling about the best positions every year, as at present, but where all could have a county for a circuit and Christ's promises for

> Paithfully yours, ARTHUR W. BEALL

13 Torii-Zaka, Azabu, Torvo, Japan

ing people—and, what is more remark-There are many people here who visible nowhere that abject poverty so common in western cities for I am now in the Orient. All have enough, but I think they have not any to spare.

When one comes here first he is capis an immense sham. And herein lies, in my mind, one of the greatest perils India whose bite is certain death. The to Christians in this land, the tendency to please these excessively polite ship and pray to them as gods, and try people, combined with an increasing disinclination to call things by their right names-a hoe, a hoe, and a spade, a spade. You cannot help liking the Japanese, but if I (I will speak for myself) do not declare to them the sinfulness of their hearts in Christ like but decisive tones, if I do not proclaim the righteousness of truthfulness and the wickedness of falsehood, if I do not draw sharp tines between right and wrong, and do not show that the immuch they need to know of Jesus the pure cannot see God, I feel that I shall be perjuring myself. How true here ning mad after Western civilization, and purity are minus quantities, or, to purity are unknown quantities in this land—there is no moral conscience here yet, God grant that it may soon be created or awakened ! Pure gold is, however, being found in paying, if not in large quantities; and in the devotion and consecration of these, "Daniel's bands" lies the future development and safety of Japanese Christianity, nay, of Japan itself.

Let me add here that a wide-spread impression has been created throughout Canada that Japan is leaving its "old paths" and is secking modern infidelity. This may be so of the compara-tively small section of the upper classes, worth of legitimate commerce and improve and clean the streets, and we whenever increased agit warrants it.

I suppose that the trip from Whitby of this beautiful wicked country. Be- The Government is not doing anything to Vancouver is now becoming so well and his fellow-Christians, and he lack of it is a power for evil that is immeasurable. It is also a doctor. We hope that say account of ye into all the world and preach the lack of it is a power for evil that is is also a doctor. We hope that say account of ye into all the world and preach the lack of it is a power for evil that is limeasurable. We hope that say account of ye into all the world and preach the lack of it is a power for evil that is limeasurable. We hope that say account of ye into all the world and preach the lack of it is a power for evil that is also a doctor. We hope that say account of ye into all the world and preach the lack of it is a power for evil that is also a doctor. We hope that say account of ye into all the world and preach the lack of it is a power for evil that is also a doctor. We hope that say account of ye into all the world and preach the lack of it is a power for evil that is also a doctor. We hope that say account of ye into all the world and preach the lack of it is a power for evil that is also a doctor. We hope that say account of ye into all the world and preach the very outset, I now under water."

news of the death of his sister, Mrs. A. B. Robbins, wife of the Rev. Mr. Robbins, for nearly thirty years a missionary to the Zulus in southern Africa. Seven missionaries in that field studied at Hartford Theological Seminary.

THE monthly meeting of the Canadian McAll Auxiliary, was held in the library of the Y. M. C. A., Toronto, January 3rd, Mrs. E. Blake, presiding. Mrs. Howitt gave a ver instructive Bible-reading, entitled "Thoughts for Christian Workers, appropriate to the New Year," full of thoughtful and suggrative lessons A letter from Miss Grimston, a lady engaged in the McAll Mission, in Paris, was read by Mrs. Matthews. Some extracts from Dr. Pierson's "Crisis of Missions," were read by Miss J. Caven. The treasurer reported \$746.94 of the \$1,000 required for the support of the station; La Rochelle and Rochefort. It is hoped the ladies would endeavour to raise the amount before the annual meeting. which will be held the first Thursday in February. Any wishing to contribute may send to the treasurer, Miss Caven, 238 Victoria street. It was announced that the Auxiliary is endeavouring to arrange to have Dr. Pierson, of Philadelphia, address a public meeting in behalf of their work early in February. REV. D. MACGILLIVRAY, of bur

Honan Mission writes from Chefoo:-We wired Mr. Goforth at Pongkin-Chwang, in interior, north of Honan, and received answer that I should come. Hence I am waiting for the first steamship to Tientsin, whence I shall proceed by river or land to Goforth, wife and baby. All here are very well indeed, and hard at the language with good results. I have enjoyed the services here very much, rejoicing greatly in spirit to see Christian Chinese at worship. The Catholics have a large church and convent here in Chefoo. Thousands of refugees are expected in Chefoo during the winter. Fearful times are anticipated. Floods in Honan and Shantung, at different places, and different streams have, so says Dr. Nevius, who lately visited the scene, carried destruction to land and people. The arable soil has been swept away, in many localities, and its place taken taken by sand, unfertile detritus, which has come down from the hills of Manchuria. Be well assured that the dis-