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THE DAY THOU HEAREST HIM.

LISTEN, my soul, for through the harmony
Of earth and sky, sweet sounds of singing
waves
Running to fling a foam-wreath on the shore,
Glad melody of birds, in the dark fir
That spring from beds of fern, and humble
noes

Of happy insects in the clover-fields,
Some word may come to thee! "Thou hast God
near."

Expressing beauty, love, consoles and warns.
The day thou hearest Him, the universe
Hath meaning. Lonely thou no more, but
glad

With the sweet happiness that fills the child
Held to his father's heart.

Thou hearest laughter?
The pure in heart see God. The innocent,
Walking abroad in the world garden, hear
The Owner's voice. Art thou deceived? Hop'st
thou

To see, to hear, when death undresses thee?
Nay; thou art now as near to God as then.
And heaven is not, for thee, if it be not here.

—Sunday School Times.

Mission Work.

THE CHINA INLAND MISSION.

THE CANADIAN BAND.

(To the Editor of the PRESBYTERIAN REVIEW.)

DEAR SIR,—It is now quite a long
time since I wrote you regarding the
progress of the Band of Canadian Mis-
sionaries which left Toronto, in con-
nection with the China Inland Mission,
on September 25th, 1888. I shall
therefore, with your permission, men-
tion what I can of the movements of
our Band since then.

My last letter I believe told you of
our arrival—the ladies at Yang-chan
and the men at Gan-kiang. Since then
the work, of course, has been the study
of the language. Most of the ladies
stayed at the Yang-chan Home until
the end of April. During this time I
believe they were much helped with
the language, especially the spoken
dialects of three of them were able to
speak three months of "commencing
study to take their place in the study
of the chapter to be read in the native
women's meetings." This was cause for
much gratitude. During part of this
time Miss Gardiner (Toronto), Miss
Munro (Hamilton), and Miss Turner
(Hamilton), were engaged in helping
to nurse some friends who were very
ill in Shanghai, thus taking away a
considerable part of their opportunity
for study. There was not a little spir-
itual blessing given at the Home during
the stay of the Canadian ladies, for
which you must join us in praising our
faithful God, as I know many friends
joined in prayer that it might be so. I
have a letter from one of the ladies
giving me some particulars which I
want to send you. The incident re-
lates to the conversion of a Chinese
teacher. The writer says:—

"When we first saw him early in No-
vember last, he was a heathen, worship-
ping his ancestors. Part of our hours
of study were spent each day in follow-
ing his reading in St. John's Gospel.
As soon as we could, we spoke to him
of the love of Jesus. He became inter-
ested. . . . joined the inquirer's
class, and there decided to give himself
to our Lord Jesus Christ. He banished
incense and ancestral tablets from his
home, commenced family prayers,
and so manifested the teachings of
Christ in his life that he was permitted,
in the latter part of January, publicly to
profess Christ in baptism. As he re-
ceived Christ Jesus, so he walks with
Him, daily growing in grace. He is
constantly waiting upon God for his
wife and mother. They are coming.
He is often found preaching to his own
countrymen, and promises to be one of
our strong helpers. Praise God! This
alone fully repays one for coming to
China."

On March 6th the ladies left Yang-
chan for Kiang-si, where they will most
likely permanently work. You will
want to know a little about this Pro-
vince. It has a population of some
fifteen millions; with an area of 72,176
square miles. The centre and south
are entirely neglected as to missionary
effort. In the China Inland Mission
Report for 1887, speaking of Kiang-si,
Mr. Hudson Taylor says:—"It is a
lamentable fact that there is a large,
populous, and easily accessible district,
containing ten millions at least, for
whom no missionary has ever been
designated." The request for prayer
in that same Report for more labourers
to be thrust forth into Kiang-si is being
answered, and in a way that was little
expected in 1887. After much thought
and prayer, the American and Cana-
dian friends have been designated for
work in this Province. Towards the
north and north-east we have some
twelve ladies and one gentleman work-
ing in six stations. The port of Kiu-

Kiang we use chiefly as a forwarding
station.

Well, it is to this Province of Kiang-
si that the new workers have gone.
They proceeded up the river Yang-tsi
some 300 miles from Chin-Kiang,
where Miss Irvin (Belgrave) is at pre-
sent staying, to Kin-kiang; from there
overland some thirteen miles to Ta-ku-
'ang, a station situated among the
mountains, and on the banks of the
Po yang Lake. Perhaps you would be
interested here in an extract from my
diary:—

"Wednesday, March 27th, Mr. Tay-
lor and I arrived at Kin-kiang about
1.30 p.m., and went on almost directly—
as directly, at least, as the coolies and
chair-bearers would let us. First expe-
rience in a mountain chair—which is
constructed after this fashion—two long
bamboo poles connected at either ends
by cross bars of wood; in the centre, a
seat (or piece of board) is hung from
the poles, and a foot-board (or foot-
stool, as the case may be), is tied with
a little more length of cord. The
chair-bearers in this manner carry pas-
sengers for long distances. It is a very
agreeable mode of travelling—over
fairly good roads.

"The scenery, after passing through
the long main street of Kin-kiang is
very fine. If one were a poet this
would be the point for a disquisition
on the beauties of nature, as seen when
crossing the hills to Ta-ku-tang. Kin-
ang-si is noted for its scenery, and what
little one saw of hill and mountain and
valley, quite made one feel reports
were not exaggerated. The rice, when
growing, has a fine green tint, and the
sweet scent of a small yellow flower,
which grows very abundantly, is almost
overpowering.

Reaching
Ta-ku-tang in the evening, we found,
among other friends, Miss Parker (Pitts-
field, Mass.), Miss Fitzsimmons (Ham-
ilton), Miss Lucas (St. Paul, Minn.),
Miss Munro (Stratford), and Miss Mc-
Kenzie (Galt). They were all very
well, and I need not say, very happy.
There is quite a fine work in this place.
The inhabitants seem to be mostly
fishermen or boatmen of some sort;
they come to the "Jesus Hall" to be
cured of many little ailments, and being
a simple folk, are not ashamed to be
cured.

Among the ladies I have named stayed
for some time, and on April 30th, left
for various stations, which I may men-
tion hereafter.

Miss Munro, Kwei-ki.
Miss Parker, Kwei-ki.
Miss Fitzsimmons, Yuh-shan.
Miss Lucas, Yuh-shan.
Miss Turner, Yuh-shan.
Miss McKenzie, Ho-ko.
Miss Gardiner, Ho-ko.

These stations are worked entirely
by ladies, under the superintendence
of Rev. J. McCarthy. Of the fourteen
workers mentioned as belonging to
this Province, twelve are ladies; one
gentleman is engaged in the forwarding
of letters, parcels, boxes, etc., and the
other has charge of the Sanitarium
Home at Ta-ku-tang. It is to join in
a very happy and blessed work that the
Canadian ladies have gone. God has
been pleased to greatly own the work
in this Province; last year more than
four persons were baptized. Let me
send you part of a letter I have re-
ceived from one of the sisters, written
since leaving Ta-ku-tang, and dated
Kwei-ki, May 20th:—

"Do you know I think our dear
friends who stay at home have the hard-
est part of the work. They have all
the planning and arranging, while we
have all the joy. I wish they had been
here last Sabbath and Monday. It was
such a blessed happy time. Early on
Monday morning six women and four
men were baptized. There was joy in
heaven! One sister's joy was so great
that it found vent in tears.
One of the ladies has a weekly sing-
ing class for the Christians, who are all
very bright. The Lord is working in
this place, and will do yet greater things
for us."

Another of the sisters writes, refer-
ring to their journey to their stations.
They had encouragement en route;
several persons were impressed with
the Gospel message—spoken, I expect,
by some of the older workers who were
taking our friends to their destina-
tions. Mention is also made of a little
accident; just before landing at Ho-
ko a hole was knocked in their boat,
and their boxes were soon standing in
some little depth of water. There
seems to have been no more serious
result than the soaking of their boxes.
The tidings received from the other
friends are also encouraging.

The Canadian men all stayed here,
studying the language, with the excep-
tion of two of them, who took a journey
necessitated by the illness of one of our
missionaries. These two brethren tell
me that during this journey of nearly
300 miles, through a thickly populated
country, they only passed through one
station at which a foreign missionary
was labouring. They were both sad-
dened and surprised at the fearful need,
as they travelled through not a few
cities, and many smaller towns and

villages, with no Protestant missionary
whatever.

After their return, the examination
of the Canadian men in the first sec-
tion of the C. I. M. course of study of
the language was completed with good
results. This examination includes the
whole of the Gospel of John in Chi-
nese, a part of "The Sacred Edict,"
Geography of China, and the analyzing
and writing from memory of characters.

The examination being over, Mr.
Souter (Hamilton) and Mr. Meikle
(Toronto) have proceeded to a station
in the south of this Province (Gan-
huay), and where, residing with more
experienced workers, they will doubt-
less gain valuable information. I hear
they have been on the streets, selling
tracts, etc., and speaking as they are
able, to the Chinese. Mr. Horne,
(Belleville) has gone with a brother
missionary to a more northerly station
in this Province; he wrote us a few
days ago, telling us of his experience in
travelling. The first night out he had
a rough bedroom—carts on one side
and a large coffin on the other. But
he was very happy—as of course he
ought to be—for had he not the privi-
lege of being Christ's witness? Mr.
Lawson (Parkdale) and Mr. Duff, hav-
ing lost some time in the journey men-
tioned above, are at present at the
Home here, continuing study of the
language. Mr. Racey (Hamilton) is at
present in Chiefoo, where Mr. and Mrs.
Gothor and Mr. McGillivray (whom I
had the great pleasure of meeting, by
the by) are, or were, not long since.

You will no doubt have heard that
Mr. Hudson Taylor has returned to
England; I have not yet heard of his
arrival. I would like to ask the earnest
prayers of all your missionary readers,
that God may bless and guide him.
We do hope and believe that many
more will come from America and
England to this needy land. A thou-
sand more workers would speedily be
swallowed up by the overwhelming
need.

We should be very grateful if your
Christian readers would bear us up in
prayer. It is an inestimable blessing to
know there are many praying for us. I
sometimes think there is a half-formed
idea in some good people's minds, that
missionaries are in some way removed
above temptation and trial; but indeed
it is not so. I think I can speak for
others in this, and especially I can say
that this is doubly true of our dear
and tried one in his many unexpected
ways when one comes out to serve the
Lord Christ in a missionary land. We
need God's blessing—are perfectly use-
less without it—and He graciously uses
the prayers of His people to bring down
that blessing. With Christian love,
yours faithfully in Christ,
S. F. WHITEHOUSE.
GAN K'ING, CHINA, June 22, 1889.

W.F.M.S. WORK IN INDIA.

A FEW FACTS TO BE REMEMBERED.

BY REV. JOHN WILLIS, M. A.

1. THERE are in Central India alone
(5,000,000) five millions of women—
more than the entire population of
Canada. These at present are depend-
ent largely on us as a Church for their
ever knowing the Gospel of Christ.

2. They can only be reached by
those of their own sex. There are not
as many zenanas in Central India as
in North India, and the women, as a
rule, go about with more or less free-
dom; yet they, as a rule, dare not
speak to a man, or be spoken to by
one.

3. Woman is to-day largely the
power that is upholding Hinduism and
the caste system. Kept in a state of
ignorance, shut out from the influences
that have been at work amongst the
men, but most completely under priestly
influence and prejudices, they have
followed the bent of their conservative
religious nature, and therefore more
than all else to-day are the brake power
that hinders the advanced movements
amongst men.

Our lady missionaries have done,
and are doing, a noble work in Central
India, but they cannot do impossible
things. The staff is altogether inade-
quate to the needs or openings in that
vast field. What are five ladies for
5,000,000, and for the greater part of our
past history we have not had that num-
ber. What other field of our Church's
work has been so sadly neglected, espe-
cially when their sad, neglected, ignor-
ant condition is considered, without
the Bible in their hands, or any know-
ledge of the existence of a loving
Saviour, much less the help of the living
teacher. Are they not worthy? Is
there any reason because the numbers
are so great, because so far away, or
because their skins are somewhat darker
than ours, and they are heathens, that
they should be neglected?

The number of ladies required for
the work is much greater relatively than
the number of male missionaries: (a)
because of the backward condition of
their work; and (b) because of the

peculiar social conditions that hinder
as large gatherings as a male mission-
ary can get in schools, preaching sta-
tions, etc.

The grand opportunities that are
presented to us surely are full of en-
couragement to earnest active effort
where the opportunity is, and in prop-
ortion to it, there the Master is calling
to us. He never calls before He is
ready. He never opens doors before
He intends His servants to enter. Our
ladies find far more opportunities
than they can possibly take advantage
of—more zenanas open and ready to
be taught "the Word," more schools
desired in which Christianity is the
principal subject taught, more patients
desiring treatment, more dispensaries
asked for than can be overtaken. The
girls of to-day will be the wives and
mothers of to-morrow. Surely when the
Master gives us the opportunity of stor-
ing their minds with Christian truth, we
will seek to quicken our lagging steps
that we may keep within a reasonable
distance of His advanced movements.
What possibilities are here! Oh, for
more of the Master's spirit in us, that
the possibilities may speedily become
great and precious realities. We have
as yet but touched the outer border of
the immense field that is now open to
us, that is committed to us, and that so
loudly calls us to enter in so many ways.
Who can over-estimate the result of
earnest active effort now, when the
whole stream of thought is being turned
from the old beds, and when, by God's
help, we might turn it onwards by
Calvary towards the Throne of God.
Let us think of the numbers, needs,
opportunities and possibilities, and ask
ourselves cannot we do more yet than
has been done for poor price-ridden,
sin-cursed India, so rich in natural
resources, filled with a teeming popula-
tion of our brothers and sisters, and
that contain such rich possibilities, that
grace alone can quicken into earnest
active being.

INDIA.

A DEEPLY INTERESTING LETTER FROM
MRS. WILSON, OF NEMUCH.—
THE HEARTS OF OUR MISSIONARIES
CHERISHED.

[We are permitted to make the fol-
lowing extracts from a letter received
from Mrs. Wilson at Nemuch, on the
10th inst. The letter is a most interest-
ing and valuable contribution to the
history of the work in India, and is
well worth a perusal by all our mis-
sionaries.]
I have had nothing to do with him for
the last twenty-three years. We were
cut asunder, as it were, but when it oc-
curred to me that I should confess
Christ publicly, I thought I should ask
Mr. Taylor to perform the ceremony."
That Mr. Joshee does not intend to
be a silent professor of the Christian
faith is shown by a recent communica-
tion he has sent to a Hindu paper, the
Poona Vaidhan. A translation of this
letter has been forwarded us by Mr.
Harding, and we are sure it will inter-
est our readers, as showing the charac-
ter and views of this recent convert
from Brahmanism:—

"I saw some days ago in your ex-
cellent paper an account of the conver-
sion of a Brahman youth, and you as-
signed his poverty as the reason for his
becoming a Christian. I suppose you
will acknowledge, according to your
own testimony, that our people, espe-
cially the Brahmins, are led astray
by the study of English. To get up in
the morning and not perform ablu-
tions, to sit and talk a foreign lan-
guage, to eat meat and drink liquor, to
become a deist and revile the Hindu
religion—I do not think you regard
such as Hindus. I consider that they
have all changed their religion, and I
do not know in what category you
would place those who, having given
up their own religion, and without em-
bracing another, are living irreligious
lives. Our children, great and small,
come into this irreligious society, and
poverty is the cause of this. Then
why should you dislike it that one
youth has left this ungodly company
and gone to another religion?"

"The reason for my writing is that I,
too, like this youth, desire speedily to
change my religion and go to the fold
of the Christians. And the reason of
this is my people are becoming more
and more irreligious day by day. I
cannot live according to my religion,
and I have no desire to; and even
were there a desire, I have no confi-
dence in my religion. I don't under-
stand the Hindu religion, and I find
no one who does understand it.
Therefore it will be well if some one
will tell me before I become a Chris-
tian what the main doctrines of Hindu-
ism are. There are four castes in the
Hindu religion. This I do not assent
to. All men are one. Keep up these
distinctions at home if you wish. But

just when we were wondering what
Paul (the name Sada Ram took at his
baptism) was to do for a living, an
officer in the station told Mr. Wilson he
wanted a clerk, and asked if any of the
native Christians was able for the post.
Paul has got it, and very good pay.
We were very glad, because he is about
the first who has come to us, and given
up his caste and family for Christ's sake,
who didn't seem to be troubled about
the future, though he was really giving
up a great deal.

"Mr. Wilson teaches them for two
hours every morning, and the last two
mornings an Arya Somaj man has come
to the class, and seems to be very much
interested.

"I see there is a good deal written and
said just now about the advisability of
sending out uneducated men as Mis-
sionaries, and some have come out to
see if mission work can not be carried
on more cheaply. Mr. Wilson finds
that he needs all the advantage a
university training has given him to
hold his own with some of these people,
and to help them in their difficulties.

NEMUCH, July 2, 1889.

A NOTABLE CONVERSION IN INDIA.

OUR readers will remember the case
of Anandibai Joshee, the Hindu lady
of high caste who came from India to
this country for the study of medicine,
taking the degree of M.D. at Philadel-
phia, and afterward returning to Poona,
India, where she died quite suddenly.
While in the United States she was
accompanied by her husband, and both
of them made many addresses indicat-
ing their continued adherence to the
Brahman faith and no little hostility
to Christianity. Recently the hus-
band, Mr. Gopal Joshee, who is spoken
of as a highly educated Brahman, has
announced his conversion to Christ,
and has given good evidence of the
genuineness of the transformation.
In some correspondence with Rev. Mr.
Harding, of Sholapur, Mr. Joshee gave
his reasons for selecting the Rev.
James Taylor, of the Society for the
Propagation of the Gospel Mission at
Ahmednagar, as the person to baptize
him. In this letter he said: "It is
immaterial who baptizes me, but I have
anointed to seek, and have not been
an adherent of Christ and the Gos-
pel. I have spoken hard things
against Christianity and the mis-
sionaries in general. I have vilified them
to the bitterest point possible. Mr.
James Taylor was the missionary al-
luded to in all my lectures in America
against Christianity. And is it not
right for me to receive baptism at the
hands of one whom I have vilified?
I have had nothing to do with him for
the last twenty-three years. We were
cut asunder, as it were, but when it oc-
curred to me that I should confess
Christ publicly, I thought I should ask
Mr. Taylor to perform the ceremony."

"That Mr. Joshee does not intend to
be a silent professor of the Christian
faith is shown by a recent communica-
tion he has sent to a Hindu paper, the
Poona Vaidhan. A translation of this
letter has been forwarded us by Mr.
Harding, and we are sure it will inter-
est our readers, as showing the charac-
ter and views of this recent convert
from Brahmanism:—

"I saw some days ago in your ex-
cellent paper an account of the conver-
sion of a Brahman youth, and you as-
signed his poverty as the reason for his
becoming a Christian. I suppose you
will acknowledge, according to your
own testimony, that our people, espe-
cially the Brahmins, are led astray
by the study of English. To get up in
the morning and not perform ablu-
tions, to sit and talk a foreign lan-
guage, to eat meat and drink liquor, to
become a deist and revile the Hindu
religion—I do not think you regard
such as Hindus. I consider that they
have all changed their religion, and I
do not know in what category you
would place those who, having given
up their own religion, and without em-
bracing another, are living irreligious
lives. Our children, great and small,
come into this irreligious society, and
poverty is the cause of this. Then
why should you dislike it that one
youth has left this ungodly company
and gone to another religion?"

"The reason for my writing is that I,
too, like this youth, desire speedily to
change my religion and go to the fold
of the Christians. And the reason of
this is my people are becoming more
and more irreligious day by day. I
cannot live according to my religion,
and I have no desire to; and even
were there a desire, I have no confi-
dence in my religion. I don't under-
stand the Hindu religion, and I find
no one who does understand it.
Therefore it will be well if some one
will tell me before I become a Chris-
tian what the main doctrines of Hindu-
ism are. There are four castes in the
Hindu religion. This I do not assent
to. All men are one. Keep up these
distinctions at home if you wish. But

I do not regard that as a divine reli-
gion that allows the Brahman to go
into the house of God, and forbid the
Mahar to go. All are born sinful.
All except the infidels hold this opin-
ion. Different religions have different
methods of washing away sin.

"According to the Hindu religion,
a man must spend his whole life in
wearisome labours to get rid of sin;
and after all he don't know in what
state his future birth will find him.
For this reason the Hindus have lost
ambition and are brought down to the
dust. The method of washing away
sin in the Christian religion is rational.
It is not necessary to kill the body.
There is no need of austerities. Bath-
ing for cleanliness. The way of
eternal happiness is the same for all,
and there is one worship for all. The
Mahar is nowhere forbidden to read
the Veda. Do not get angry, and do
not give some idle answer to create a
laugh. Now or at some future time
this matter is to be investigated."—*Mis-
sionary Herald*.

[The lady Anandibai Joshee above
referred to, it will be remembered, was
a cousin of Pundita Ramabai, who
gives in her autobiography a sketch of
her life, with portrait.—Ed. REVIEW.]

FATHER DAMIEN'S WORK NOT UNIQUE.

WITH no desire to diminish the fame
of the late Father Damien, but with a
desire to offset the Papistical presenta-
tion of his work in a manner calcu-
lated, if not intended, to create an im-
pression that it was unequalled, and
a fruit of Romanism indicating or
proving its superiority as a religion, we
state that there is a Leper's Home in
Jerusalem, conducted by Brother Mul-
ter and wife, assisted by two deacones-
ses, all German Moravians. This home
has been in existence for years. The
Moravian sisters and missionaries take
the disease now and then, and die
of it. They have not been glorified in
the daily journals and monthly maga-
zines. Recently the health of two of
the deaconesses has broken down.
When the fact was announced to Eu-
ropean Moravians, and volunteers called
for, twelve sisters came forward to take
the place of the disabled. *Christliche
Weltanschauung*, vol. 1, p. 100, contains
a list of names and addresses of
these sisters.

THE Mission of the American Baptist
Missionary Union, among the Telugus,
is reaping astonishing results. Since
the beginning of 1889 there have been
over 7,000 baptisms in the Angole
district, and 477 in the Vinukonda
district.

MISS CHRISTIE, daughter of Profes-
sor Christie, of Aberdeen, has received
an appointment as missionary to De-
nias, East Africa, from the Ladies'
Association of the Church of Scotland.
Miss Christie, with two other mis-
sionaries—Mrs. Fenwick and Rev. A. Heth-
erwick—left for the mission field early
in May.

AN India paper notes the fact, that
among the missionaries of the Ameri-
can Presbyterian Church in India, there
are two who have each completed a full
half-century of service in this country;
two others have passed the fortieth an-
niversary of their arrival; two more
have been in the field for more than
thirty years. Of those now in the field
five have fulfilled a period of more than
a score of years. Of the present mis-
sionaries (foreign), ten are the sons and
three the grandsons of missionaries.

THE following is an extract from a
letter recently received from Miss Lizzie
Scott, of our Central India Mission:—
"We cannot do anything in the way
of mission work until we learn the
language, but I have received an in-
vitation to the zenanas already. The
first is a Parsee house. The woman wants
to learn English. She is a widow, and
very pretty. Another wants me to come
to her house and teach her fancy wool
work. This will make an opening for
speaking for our Master. They know
we did not come to India only to teach
them fancy work; so when they invite
us to their bungalows for that, they also
listen to the Word. The third one
wants me to come and sing for her.
This is a Mahomedan zenana, but
there seems to be a leaning towards
Christianity. I know you will pray and
are praying that we may be enabled to
do the Master's work; for which He has
called us and brought us safely all this
distance. I am looking to you to fulfil
your promise of holding the ropes.
The knees are weak and the hands
feeble, but the promise is that He will
be our strength in weakness. There is
need of all the labourers."

CONVERSION is no repairing of the
old building; but it takes all down
and erects a new structure. The sin-
cere Christian is quite a new fabric,
from the foundation to the top stone.
All new.—*Alline*.