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ONE DAY AT A TIME.

One day at a time! That's all it can be;
No faster than that is the hardest fate;
And days have their limits, however we
Begin them too early and stretch them too late.
One day at a time!
It's a wholesome rhyme,
A good one to live by—
A day at a time.

One day at a time! Every heart that aches!
Knows only too well how long that can seem;
But it's never to-day which the spirit breaks!
It's the darkened future, without a gleam.

One day at a time! A burden too great
To be borne for two can be borne for one;
Who knows what will enter to-morrow's gate?
While yet we are speaking all may be done.

One day at a time! When joy is at height—
Such joy as the heart can never forget—
And pulses are throbbing with wild delight,
How hard to remember that suns must set.

One day at a time! But a single day
Whichever its load, whatever its length;
And there's a bit of precious Scripture to say
That, according to each, shall be our strength.

One day at a time! 'Tis the whole of life:
All sorrow, all joy, are measured therein,
The bound of our purpose, our noble strife,
The one only counsellor, sure to win!
One day at a time!
It's a wholesome rhyme,
A good one to live by,
A day at a time.

—Helen Hunt Jackson.

WHEN TO BECOME A CHRISTIAN.

"MOTHER," a little child once said, "mother, how old must I be before I can be a Christian?" And the wise mother answered, "How old will you have to be, darling, before you love me?" "Why, mother, I always loved you, I do now, and I always shall," and she kissed her mother; "but you have not told me yet how old I shall have to be."

The mother made answer with another question: "How old must you be before you can trust yourself wholly to me and my care?" "I always did," she answered, and kissed her mother again; "but tell me what I want to know."

And she climbed into her mother's lap, and put her arms about her neck.

The mother asked again: "How old will you have to be before you do what I want you to do?" Then the child whispered, half-guessing what her mother meant, "I can now, without growing any older."

Then her mother said: "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love, and trust, and try to please the One who says, 'Let the little ones come unto Me.' Don't you want to begin now?" The child whispered, "Yes."

Then they both knelt down, and the mother prayed, and in prayer she gave to Christ her little one, who wanted to be His.

PRESBYTERIES AND EVANGELISTIC WORK.

LAST winter the presbytery of New York divided itself into several districts, and arranged for the holding of special evangelistic services in all the churches of the several districts in turn until the whole presbytery had been gone over. The work in every instance was under the direction of the pastor of the church in which the meetings were at the time being held. The pastor was aided by five of his neighbouring brethren.

In a recently published account of this work of grace, the Rev. Professor Briggs, of New York, says: "The meetings were conducted by the pastor and his associates in the ministry, and by his own people and helpers from the neighbouring congregations. Thus the people felt that the work was their own work, for which they were personally responsible, and yet they were assured of the co-operation and help of the entire presbytery."

Great attention was also given to general meetings for conference and prayer. The work was introduced in October by two conference meetings, one for members of presbytery alone, another for Christian workers of the presbytery. These meetings showed that the presbytery were united in the movement, and that they were prepared to enter into it with earnestness and enthusiasm. Monthly conferences were also held during the winter, at the close of each month's work, ere beginning the work from the new centres.

The work was carried on without excitement, but with thoroughness and marked success. Some of the pastors were not as earnest and hopeful as others. Some were not as skilful and efficient in work of this kind as others. Some churches were not in as good a condition for the work as others. But taking the work as a whole, it has certainly been the most comprehensive and successful that has ever been carried on in New

York. There have been several hundred more accessions to the churches of the presbytery than ever before in its history. The times of excitement and special effort connected with the visit of Mr. Moody and other evangelists to New York, have fallen very far short of the fruits of this quiet, thorough, and efficient work in the regular channels of the churches of the presbytery itself. The reports from the churches were so excellent, at the last meeting of the presbytery, that they gave thanks to God and resolved to appoint a committee to prepare a similar plan for next winter, with such improvements as the experience of the past campaign had suggested."

Is there any reason why every presbytery of our Church should not this winter follow so good an example, and reap like blessed fruits? Local circumstances would necessitate and suggest modifications of methods; but the important points to be kept in view are systematic evangelization of all the congregations, each minister feeling that he could count on the help of his brethren, and all the people seeing that the movement had the sanction and commendation of the presbytery. Now is the time to make arrangements. Which of our presbyteries will lead the way?

THE Church Missionary Society's missionaries in China have offered out of their not too large salaries, to maintain an additional missionary if sent out for "real extension." Such an offer and such an emphatic testimony to the urgent need of extension should stimulate the Church at home to double its contributions.

THE U. P. Church, Scotland has a large foreign mission work. Missionaries in Jamaica, 19; Trinidad, 3; Old Calabar, 5; Kaffraria, 12; Spain, 2; India, 12; China, 5; Japan, 3; total, 61. Ordained natives, 21; native helpers, 93; native teachers, 273; communicants, 12,777; pupils at schools, 13,117. In proportion to its membership and means, what member of the great Presbyterian family of churches does better in the foreign field than the U. P. Church of Scotland?

IN a New England town a new minister had been called and settled. In the town was a "God-forsaken" old reprobate, whom nobody respected or spoke to who could avoid it. He had never been known to go inside a church. He only worked when driven by necessity to do so, and loafed about the town a common nuisance. A few days after the new minister came to the town he met the old sinner on the village street, and bowing, spoke a pleasant "Good morning," and passed on. The old man turned and looked after him, and made inquiry of someone as to who he might be. The same thing happened a day or two afterwards, and again after a week or two. Some one told the minister that he had made a friend of Blank, and laughingly told him that he was wasting politeness on the old reprobate. "Never mind," said the minister, "it does not cost much to be polite, and no more to an old reprobate than to the squire of the town." It was not long till old Blank was noticed creeping into the corner of the church farthest from the pulpit and nearest to the door. He had come in late and was the first to leave the church. He came again and again, and was finally brought to Christ, and during the rest of his life lived a consistent and earnest Christian life. He said the minister's bow was what did it. We do not know whether this little incident has any lesson in it for any of our readers; but we give it as it was told us.—*Ex.*

HERE is a characteristic incident in the life of the late Mr. Smithies, editor of the *British Workman*, too good to be lost. It is told by the Rev. Thomas Davidson, who is an enthusiastic friend of young men. "As he was walking in the Strand one evening he chanced to meet a singularly tall and lordly-looking man wearing the uniform of a soldier. After a few friendly words he said to him, 'There is one thing about the British soldier I cannot understand.' 'What is that, sir?' inquired this son of Anak. 'Well,' rejoined the other, 'he is bold and daring in fight, and there is no such insult you can offer him as to call him coward. He will rush to the cannon's mouth if duty demands it, and yet he has not the courage to kneel down in the barrack-room, and repeat the prayer that his good mother taught him.' After a little pause, the soldier said, 'That's true. And yet there are exceptions. A young chap came into our room, and the first night he knelt down to pray before jumping into bed. Instantly there was a row. Caps and belts were flung at him, but he did not move. The second night he prayed again. Again caps and belts were pitched at him, but the fellow didn't mind. The third night came. The men were worse than before; they jeered, they laughed, they whistled, they yelled, but he prayed on. The fourth night found him again on his knees, and the attack was about to be renewed, when the leader shouted out, 'Lads, let him alone, he stands fire!' And now some of us are beginning to think we may as well join with him, and have a bit of prayer before bed." Paul's words, by the Spirit, to the young man Timothy was,—"Thou therefore endure hardness as a good soldier of Jesus Christ."

Mission Work.

OUR WORK IN INDIA.

REPORT OF GYANOBA.

I DAILY go to the school established amongst the Mangs, in which all classes in the early part of the year came, from Brahmins downwards; but in which there are now chiefly low-caste people, the Brahmins and Takours being driven away by the action of a Brahmin who heard about them. The teaching is not very satisfactory generally, as the boys remain for such a short time, through being poor and so obliged to earn their living as well as go to school, only a few of the boys being sent and supported by their parents. In addition the desire for knowledge is not very strong, as the advantages of learning are not yet very manifest to them. Being also very poor they are unable to buy books, slates, etc. They are often unfitted for study by their peculiar rites and customs, which the lowest castes, even more scrupulously than the highest, observe; hence it is not uncommon for a boy to ask leave, as he has been fasting since last evening and is now therefore too hungry to study. Some work, some beg, and some steal for a living. One boy, a pick pocket comes to school. I asked who taught him to steal, when he, at once and without any apparent shame, said his mother had done so. In answer to my further questioning he said that it was not wrong, as by it he obtained plenty of good food, that if he did not thus bring home plenty of money he would be beaten, etc. On being shown the danger of prison, but above all the anger of God and the future he was thus preparing for himself, he seemed to be sorry for it, and has promised through the help of Christ to give it up.

The boys are reading the Gospel of Luke, 1st and 2nd book in Hindi, arithmetic, and some geography; and have learned a number of hymns and much Christian knowledge.

I go to school from seven to eight in the morning; but before I can begin teaching I have to go to different places to gather together the boys, and so often do not begin teaching till nine or ten a.m., and it is with great difficulty that I can keep them together till one p.m.—the desire for and advantages of learning, so fully seen amongst the higher classes, not being as yet to any great extent developed amongst them.

I with Bartimeus also go out to preach in the evening. We take with us the native musical instruments and by singing and playing soon gather a crowd. Having now many acquaintances in the city and camp we are often invited to their houses, and to the friends gathered there preach as fully as we wish. On one occasion after we had sung, a man asked to be allowed to do so, when he began to sing about Krishna. The master of the house soon stopped him, however, saying, that his song only injured people whilst ours did them good.

I always take with me books for sale and also go out to the villages round about as I get opportunity.

The foolishness of some of the people in forsaking the true God is in nothing so manifest as in the objects they often choose in His place. In the city of Indore in one place is a very fat, naked, half-crazy man, who, some of the people say, was born ages ago. He can do nothing sensible, except that he is always on the look out for something to eat. Many worship him by putting on him flowers, etc., breaking cocoa nuts before him, placing all manner of food and sweets near him, etc. Again near the river there is a small house containing a stone about two feet high by one foot broad, which they call Narsia and which specially is worshipped by the Brahmin women. In the early morning they may be seen bathing and then making their way to the temple, without removing their wet clothes which hang dripping about them. If any one touch them on their way at once they turn round and bath again. On reaching the image they put a small lamp before the stone, burn camphor, rub white paint on parts of their heads and bodies, put flowers on the image, place cooked food before it, throwing, however, a part of the food in the four directions to the other spirits that may be floating around, five times walk round the tree under which it is placed, bowing down each time they come in front of the image, and then go home, taking part of the flowers from the idol to put on their husbands. In the cold season it is painful to see these shivering creatures so earnestly seeking the favour of their gods who neither hear, see, nor can help.

On another occasion a Guru or teacher of the Mochis or shoemakers, stated that a Guru or guide was necessary; but became very angry when I showed him the character of a true teacher as seen in Jesus Christ. Self-interest led him to see that his lazy life would have to be changed if the true Saviour was believed in, and hence by angry words he tried to do what he could not do by argument.

On one occasion when I went to call the boys of one of the mahallas I saw sitting there a woman who kept nodding her head; near her sat a Magician with a bamboo in his hand, and round about was gathered a large crowd. On asking what it meant, they said she was possessed by a Churel, or the evil spirit of a woman who

had died in child-birth, and that the man knew the evil spirit and was going to drive her out of the woman. Before the possessed woman he placed a cocoa nut, an egg, a lime, frankincense, camphor, red pepper, etc. The Magician then asked who she was, and on receiving no answer he repeated a number of incantations, with a knife cut the lime on the top of her head throwing the pieces as far away as possible in different directions, broke the cocoa nut, throwing the pieces in different directions, took some ashes and repeating inaudibly some verses, suddenly blew the ashes in the face of possessed woman, and then called out to the evil spirit to say who she was or he would beat her with a cane. Still receiving no answer from the woman, who continued nodding, he beat her with the cane three or four times. Three or four men then seized her, and throwing the salt and red pepper on some coals, caused her to breathe the suffocating smoke till the poor woman in great distress began to cry out that she was an evil spirit, that the possessed woman had gone to her house at 12 o'clock (an unfavourable hour) and that she (the evil spirit) had seized her. The man then asked if she would leave, and threatened to beat her very much, if she would not. Then the Churel asked for a good dinner and promised, if she received it she would at once go away. The man promised this. He asked where she, the evil spirit, lived, and was told it was on the river bank under a tamarind tree. The poor woman who had been enduring great torture now fell on the ground and was carried into the house. The Magician was amply rewarded for his supposed wonderful skill, which the poor woman, to save herself from yet greater troubles, had been forced to assist, in obedience to the religious superstitions of the people. It is unfortunate for any poor creature to manifest any unusual disposition, unless she has that power of will that will inspire awe in the minds of those around. To manifest any unusual symptoms is to be deified in the strong minded; whereas in the weak-willed ones it is to endure untold tortures, in harmony with the advice of the many sorcerers, always ready to give advice, if thereby their lazy existence can be perpetuated and their pockets filled—evil spirits being manufactured for the occasion, if none of the existent ones will serve the purpose. Pray for these poor burdened ones that they may soon be led to look to Him, who alone can give rest.

SOMETHING LIKE A COLLECTION.—"Recently, after the claims of Foreign Missions had been presented by District Secretary Kincaid, followed by a brief and earnest address by his pastor, Dr. McLeod, the Clinton Avenue Church, Brooklyn, New York, took up a contribution of \$2,200, the largest for many years."

TOBACCO OR MISSIONS?—Rev. J. L. Whiting writing of the efforts in behalf of the Christmas offering at Peking, China, says:—"One contribution of about sixty cents was made by a poor woman. Like most of the Chinese she had been in the habit of smoking tobacco from her youth. About a year since, she told Mrs. Whiting that she had concluded that, since smoking did her no good, it was a useless waste of money, and that she had determined to break off the habit and give the money to the Lord. She was sick when the Christmas offering was made; but she sent the sixty cents, saying this was her tobacco money which she now gave to the Lord's work.—*The Foreign Missionary.*"

HAINAN AND FORMOSA.—Mr. B. C. Henry, the author of the Cross and the Dragon, has recently visited the island of Hainan, lying off the south-east coast of China. He writes:—"This island is a sort of counterpart of Formosa in the extent of its territory and the number and character of its people. Formosa is the adopted missionary field of the Canadian and English Presbyterians. Let the Presbyterian Church of the United States emulate their zeal and seek to equal their success. * * * The openings for work are wonderful in Hainan. Scores of chapels could be opened without the slightest opposition and with the prospect of immediate results. It is not necessary there, as it has been and still is, in many places in China, to seek for years for openings. All we have to do is to go in and possess the land. We spent a month among the aborigines, visited about fifty villages, and penetrated to the very heart of their country. The result of this tour was to confirm what we had before observed in regard to the friendliness of the people and their readiness to receive missionaries. In the Le country we passed through broad, fertile plains filled with villages, the people living in comfort and cultivating the fields. It is an important fact, also, that these aborigines understand the Hainanese dialect. Every part of the country is open to the missionary, and the means of travel are comparatively easy. The people are ready and anxious to welcome schools. * * * God seems to have given Hainan to the Presbyterian Church to evangelize. He has prepared the way in a wonderful manner, so that as soon as the missionaries learn the language they have an immense and most promising work ready to their hands." The Presbyterian Church in Canada will gladly second Mr. Henry's motion, and watch with interest the progress of so hopeful a work.