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SOMETIME.

SOMETIME, when all life's lessons have been learned,
And sun and stars forevermore 've set,
The things which our weak judgments here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us, out of life's dark night,
As stars shine most in deeper tints of blue
And we shall see how all God's plans are right,
And how what seems reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, He heeded not our cry,
Because His wisdom to the end could see,
And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if sometimes, commingling with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink.
And if some friend we love is lying low,
Where human kisses cannot reach his face,
O, do not blame the loving Father so,
But wear your sorrow with obedient grace!

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends His friend,
And that, sometimes, the subtle path of death
Conveys the fairest boon His love can send.
If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to day. Then be content, poor heart!
God's plans like lilies pure and white unfold.
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly know and understand,
I think that we will say, "God knew the best!"
—*May Riley Smith.*

ONE of the most encouraging signs of the times is the growth of the temperance sentiment, due no doubt in part to the better understanding by scientific men of the physiological effects of alcohol in beverages. A few years ago alcohol in some form or other was prescribed by many medical men. Now it is falling into disuse. And the London *Lancet* which formerly vigorously opposed the temperance movement, now supports it. This is most significant.

PARENTS cannot be too cautious in allowing their young folk to send to the United States for the much advertised knick-knacks, notions, cards, and other curiosities dear to the youthful mind. It is stated that this is a common method of introducing obscene literature and other corrupting agencies among the young. Their names and addresses are learned by replies to advertisements of harmless articles, and by and by comes the lewd picture. The post-office is certainly not an unmixed good. Parents even in quiet country places should be constantly on the watch for the contents of the mail.

THE Methodist General Conference, which meets in this city early in September, promises to be an occasion of very general interest. A subject on which the outside world is much concerned is the decision of the Conference upon the University confederation scheme. The consideration also of the request of the Montreal Conference for an extension of the term of ministerial service to five years will doubtless provoke keen discussion. The itinerant system is still on its trial and is developing, at least in England, grave hindrances to the success of Methodism in town and cities. The London *Methodist Times* pleads for an extension of the pastoral term, and calls "the present three years' system 'ruthless.'" Presbyterians cannot fail to watch the solution of the problem of the itinerancy with very great interest.

EPISCOPALIANS in Ontario have been casting about to discover the causes of the decadence of the Church and the success of the "dissenting" congregations. The writer of a recently published pamphlet, signed "An old member of the Church of England," attributes the failure to the people not being allowed to elect the pastor. The High Church *Dominion Churchman* vigorously combats this idea, and as usual supports prelatic authority. It may be worth while for Presbyterians to know how our system of selecting a pastor is seen through our neighbour's eyes:—"It is notorious that every dissenting 'Church,' so-called, has a chief ruler in its synagog, a Diotrephes, who not only loves but insists upon pre-eminence in power. This 'Boss' selects, elects and ejects the pastor. When a new preacher is wanted a committee of two or three roam about the country inspecting pastors, just as cattle buyers visit farms inspecting bullocks. The visit of these worthies is known to the preacher who, if anxious for change, 'makes an effort' to get a bid, as female slaves used to display their charms to catch the eye of a buyer they fancied." This is gross caricature

at least as regards Presbyterianism. The "boss" is found only in the Anglican and Romish Churches. Our Episcopalian friends might profitably give some heed to "an old member" who evidently knows what he is talking about.

Mission Work.

INTERNATIONAL MISSIONARY ASSOCIATION.

THE following resolutions were adopted at the recent meeting of the International Missionary Association, which met at Thousand Island Park as described in our correspondence columns.

CO-OPERATION IN FOREIGN MISSIONS.

The members of the International Missionary Union having heard with deep interest, the very able paper on this subject by the Rev. J. Chamberlain, D.D., resolves as follows:

I. That we are earnestly in favour of missionary union, courtesy and co-operation in all Christian work among the heathen; and of the organic union of church families, and of federal union among all Missionary Societies labouring on the same field.

II. That we would recommend to and urge upon all the Home Churches and Boards the duty and expediency of encouraging and authorizing their missionaries to follow this line of missionary policy in the different fields wherever it is possible.

III. That a copy of Dr. Chamberlain's paper be requested for publication in the religious press.

IV. That a copy of these resolutions be sent to the secretaries or stated clerks of all the ecclesiastical bodies represented and to the newspapers.

DAY OF PRAYER FOR MISSIONS.

Resolved that the International Missionary Union cordially endorse and recommend to all missionaries and friends of missions, the following minute of the Prudential Committee of the American Board: "That the suggestion of a day of special prayer throughout the Protestant world in behalf of Foreign Missions, meets with our hearty approval, and we take the liberty of naming the first Sunday in November next, the 7th of that month, as an appropriate time for such observance."

THE OPIUM TRAFFIC.

The International Missionary Union, composed of missionaries of various denominations from the United States and Canada, feels impelled to reiterate its solemn protest against the continuance of the opium traffic in China. We believe it to be the duty of all Christian people to urge the entire disconnection of the British Government with the production of opium in India, and awaken public sentiment in all Christian countries that will favour the introduction of the prohibitory articles against opium, contained in the recent treaty of the United States with China into all future treaties between Christian countries and that empire. We trust that the Chinese Government will hold firmly to its long cherished principle on this subject, and will sternly enforce the laws which prohibit the production of opium in China, while endeavouring to prevent its introduction from abroad. Feeling assured that the injurious traffic in this drug is one of the greatest obstacles to the progress of the Gospel, we long and pray for its destruction.

The Secretary of the Union is instructed to send a copy of this expression of our views to the Chinese legislation at Washington, to the Secretary of the Anti-Opium Society in London, and to the religious newspapers of the United States.

THE CHINESE OUTRAGES.

I. That we, missionaries of the various Christian churches of America, coming from different missions throughout the world, do enter our most earnest protest against the un-Christian and unjust treatment now being meted out to the natives of China resident in the United States, as contrary to the Gospel, contrary to justice, contrary to humanity, and as a hindrance to the spread of the Gospel not only in China but also in other lands.

II. That we call the attention of all Christian and philanthropic men to the depravation of the China Branch of the Evangelical Alliance, already made public, which receives our hearty endorsement.

III. That we profoundly regret that Congress has adjourned without passing the Indemnity Bill, and we urge upon that body the immediate passing of such a bill at the opening of the December session.

IV. That a copy of these resolutions, signed by the special committee of this body on the Chinese question, to be sent to the Secretary of the U.S., to the Chinese Minister at Washington, to the Chinese Consul at San Francisco, to Senator Warner Miller for presentation to the U.S. Senate, to representative of the district in which we are holding this convention, for presentation to the House of Representatives, and to the Secretary of the Evangelical Alliance of the U.S.

OUR WORK IN INDIA.

REPORT OF NARAYAN.

THE following is the work which Jesus Christ has enabled me to do during the year 1885. At first in Oojein the people were afraid of the Christian religion and of our schools to this extent that the officials determined to prevent all such work, and hence the police superintendent gave the order to stop all work and to hinder the boys from going to school. One day when I was teaching, the police came in and forcibly took me to prison—my crime being that I had kept the school open—and for two hours I was detained there. God, however, opened the way for us by inducing the head Moulvie of the Mahomedans to take up our cause, and so the Durbar was led to allow us perfect freedom.

At present there are seventy on the roll and forty are present every day. Different castes come, as Brahmins, Takoor, Sonar, Banyas, Mahomedans but especially the Bohras. I teach them Urdu, Hindi, Guzerati, Marathi and a very little English. Every day they also sing hymns, read the Gospel, etc., and the school is closed by all saying the Ten Commandments, singing and prayer. Five of the boys are especially near the kingdom. They walk as Christians, and with joy learn about and pray to Christ. One day Mottising, one of the boys, before all the boys, said, that "Jesus Christ to-day has given my brother a new life;" and on asking what it meant, he told how his brother had been ill at night, that their father was away from home, that his mother in her desperation asked him to pray to Jesus, of whom he had been speaking, and how Jesus Christ had heard his prayers and restored the child. He and two other boys now go with me in preaching, etc., and are called Christians by their class-mates. Many evil disposed ones have gone to the parents of the boys and thus have tried to break up our school, but its only effect has been to make us better known and to increase the zeal of our friends. Even the son of the police superintendent now regularly comes.

The boys in school too have left off many of their heathen habits. Formerly they always came with the peculiar heathen marks on their foreheads, but now not one does so. On one occasion a Mahomedan tried to force me to give up Christian teaching by threatening to remove his boy, and with him others; but I refused to do so and now no objection is raised. I go to school every month, but even then the school goes on, as two of the boys who are fittest advanced carry it on till I return.

I also go to preach every day, sometimes in shops, verandahs, market, melas, etc., just as opportunity offers; sometimes even in the largest temple, which is a very holy one in the eyes of the Hindus, but of which the priests are very friendly. Oojein is such a holy city that the Hindoos suppose that if any one dies there he goes at once to their heaven. It is, therefore, constantly filled with pilgrims and so we have always opportunities of preaching to large numbers from the most distant places.

This year was especially a holy one, as it only returns every twelve years. The city was filled with the so called holy men, who in their filth and indecency expected to reap a harvest from the ignorant crowds of pilgrims. One set was so holy that in coming in they were met by the Maharajah's cavalry and elephants, and in great state, with flags flying, and bands playing, escorted to their camping ground—yet the only distinguishing marks of their so called holiness were that their only covering was much paint, ashes and other filth, and a large amount of hair coiled up on their heads. The character of their holiness soon manifested itself, when another class of holy men appeared on the scene, to share in the spoil. Their rivalry soon led to angry words and then to blows, which resulted in five deaths. Soon after the crowds began to gather the cholera broke out amongst them. The holy men were the first to suffer. Out of the 500 of the above mentioned ones only 200 escaped, and these only by clearing out as soon as they could—for though death in Oojein would have meant heaven at once, yet they showed the sincerity of their belief by preferring even the world to it. The English Government tried to stop people from going there when the trouble became very serious, but the people—more earnest in their faith than their holy men—by stealth still went in numbers. The Mahomedans of Oojein have also, from their sojourn in a city so given up to idolatry, become more or less given to the same. One day a Mahomedan holy man made a horse of bamboo and paper, and tried to make the people believe that this horse had been sent by God. In proof of his statement he caused it on one occasion to spit out a luminous white paint, the work of a boy he had put inside. The poor ignorant ones began to worship it, by lighting lamps around it, putting the mud from under it on their heads, by giving money to the owner—the main part of it all as far as he was concerned—and by beating drums, etc. After three days however the people found out what the fakir had done, and so ended one more of the numerous frauds of India.

At one time when preaching I met a bunya whom I had known before and to whom I had given the Gospel of Matthew, and who, before the people, said that Jesus was the true Saviour. In this way the word is prevailing in Oojein and elsewhere, even though many have not yet come

out openly for Jesus. The shopkeepers often call us to speak and sing about Jesus in their shops. The Marathi Brahmins as a rule are opposed to our work and try to stop it, but the Bohras on the other hand are especially friendly. There are a number, who seem to be very near the kingdom and of whom I have great hopes, even though not yet baptized. My wife also goes to the houses of the people and, as far as she can, tells them of Jesus.

In conclusion I can only beg all my brothers and sisters in Canada to pray for the work in Oojein, that the Master may in his love and mercy soon come in power into the midst of those sin burdened ones.

JEWES IN JERUSALEM.—The present Jewish population of Jerusalem, 18,000, is said to be the largest since its destruction by Titus in A.D. 70.

THE RISING TIDE.—The total abstinence tide is rising in Great Britain as may be seen from the recent announcement that over 12,000 societies have been organised with a membership of 1,500,000.

CHERRING NEWS.—Great blessing has lately attended the work of the Punjab Mission of the Church of Scotland. In a few months more than a hundred have come out of heathenism and been baptised. A hundred are preparing for admission to the Church, and whole villages are crying out for teachers to tell them of Christ. *The U. S. Presbyterian.*

TWENTY YEARS' PROGRESS.—Twenty years ago on the 26th May the China Inland Mission inaugurated its work by sending out its first band of missionaries to China. There were then but 97 missionaries in the whole of that vast empire. There are now in connection with this mission alone 152 missionaries, besides thirty six wives of missionaries, most of whom were married after they had been for sometime engaged in mission work. Twenty years ago eleven whole provinces were without a Protestant missionary. Now, thank God, every province has been occupied. Last year this society sent out forty new missionaries, and already this year nine. Much skill in financing and much self-denial on the part of the missionaries must be necessary to carry on so large a work upon an income of about \$700,000 annually.

A NOBLE EXAMPLE.—"M. S. Culbertson died, August 25th, 1862, at Shanghai, China, aged 44." That is all the record in the register of officers and graduates at the military Academy of Westpoint, in the United States, but there is a noble record that it covers. After service in the army, the young officer was appointed military professor at Westpoint, and no man had brighter prospects. A higher call was upon him. He resigned his position, studied for the ministry, and went out as a missionary to China. The Taeping rebellion broke out, and his military skill was called on to aid the American residents at Shanghai. "Culbertson," said the American Minister, when he was over, "if you were at home, you might be a Major-general." "No doubt I might," he replied. "Men I drilled are in that position—Sherman, Thomas, Newton, Rosencranz." (He might have added Grant.) But I would not exchange places with one of them."—*Claims of the Ministry.*

A DEIFIED FOX.—The Rev. Mr. Ross, Presbyterian Missionary in Corea, writes lately:—"I was not long a sojourner in Moukden before discovering that the most popular temple was that dedicated to the deified fox. He is the ancestor of all the foxes; and though his descendants, according to Chinese novels, play the wildest pranks in social life, the old ancestor was so respectable an individual that he was converted into a man and deified. (The Chinese, however, are not Darwinian!) He is able to protect his faithful worshippers from the evil tricks and deceit of his posterity, but is especially noted for the innumerable miraculous cures effected at his shrine. Thousands of native tablets, thank-offerings for his prayer-hearing intervention, crowd all the walls of the temple. The cures effected are similar to those at Lourdes and other Roman Catholic miracle-working places, but are more in number than all those places can show. On new and full moon, the long street leading to the temple was crowded, as if there had been a fair, tens of thousands going to secure his good offices. Having considerable respect for the mental capacity of the Chinese, in preaching I frequently expressed my astonishment and grief that so intelligent a people should bow down and worship not only dead men, who may have been worthy of honourable remembrance, but even four-footed animals. Lately I inquired as to the worship at this temple, and was informed that the worshippers were but a fraction of what they had been; and, to my astonishment, I found this result traced to the preaching in our chapels. That large numbers who have not publicly joined us have ceased idol-worship is well known; but I was not prepared to hear that the form of superstition which had the firmest hold in this city had been so undermined."