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THE HEAVENWARD CALL.

WHAT shall I do, my Lord, my God,
To make my life worth more to Thee?
Within my heart, through earth and air,
Deep voices stir and summon me.

Through strange confusions of the time,
I hear thy beckoning call resound;
There is a pathway more sublime
Than yet my laggard feet have found.

My coward heart, my laggard feet,
They hold me in bewildering gloom;
Come Thou my stumbling steps to meet,
And lift me unto larger room!

The dearest voice may lead astray;
Speak Thou! Thy word my guide shall be—
Oh, not from life and man away,
But through them, with them, up to Thee.

It is not much these hands can do;
Keep Thou my spirit close to Thine,
Till every thought Thy love throbs through,
And all my words breathe truth divine!

With souls that seek Thy pure abode,
Let my unflinching soul aspire!
Make me a radiance on the road—
A bearer of Thy sacred fire!

—Lucy Larcom in the *Congregationalist*.

ALL are to some extent teachers of others. We teach our children and form their minds for good or evil. We also are the teachers of our servants and neighbours. Even our masters and equals are more or less influenced by us. No one lives wholly to himself.—*Halifax Witness*.

THOSE people who are the most confident of their religious faithfulness are just the ones who are in the greatest danger of denying Christ. If a person thinks that he is reaching perfection, that he is nearly or quite sanctified, then is the time for him to fear that he will fall as Peter did: "Let him that thinketh he standeth take heed lest he fall."—*N. Y. Independent*.

WE meet with this explanation of the reason the committee who had charge of the services conducted by Sam Jones, in Chicago, have concluded not to ask him to return in the fall, as they had expected to do: "It is said that the reason is that after publicly renouncing the use of tobacco he has gone back to the use of the filthy weed. They think that a man who asks others to make a great resolve ought to be able to keep his own good resolutions."—*Presbyterian Journal*.

REV. DR. O'REILLY, in Detroit, last week cabled to the Treasurers of the Irish Parliamentary Fund in London \$60,000 to sustain the Parnellites in their struggle for the redress of Irish grievances, and sent the following despatch to Mr. Parnell: "Have this day transmitted to the trustees \$60,000. The League in America relaxes no effort—knows no dismay. O'Reilly, Treasurer." There is a significance in the leadership which the Roman Catholic priests take in the movement; and yet some of our people do not see it.—*Philadelphia Presbyterian Journal*.

THE American Sunday School Union offers a premium of one thousand dollars for the best book written for the society upon "The Christian Obligations of Property and Labour." Each writer will be allowed the widest practicable freedom in the form and style of treatment, and in the phases of the subject emphasised. The society, however, expects writers to present the Christian principles underlying the general subject, free from the prejudice and bias of present controversies. The book must be popular in character, of a high order of merit, and consist of not less than 60,000 nor more than 100,000 words. The manuscript must be submitted to the Committee of Publication on or before November 1st, 1887.

THE Socialists are nearly all infidels. We do not include in this class the gentle sentimentalists who patronize socialism in order to be odd or original, or because they think there ought to be some new pathway out of the ills of life. These infidels are especially mad against God because He is the impersonation of law and authority. They like better the idea of Nature coming out of primitive chaos by fortuitous accidents. But in this up-coming of Nature the strong have always trampled upon the weak, devoured them, and appropriated the fruits of their labor. But here again is the pet animosity of the socialist. He does not want any man to exercise any physical or mental power that shall lift him above the enforced average level. He will not have God, nor any other ruler. He will not have the laws of blind nature. He cannot make the universe over to suit himself. What, then, does the socialist aim to do? From all that can be seen of him his ambition is to have the labor unions tax themselves to support him in idleness.—*Interior*

Mission Work.

LETTER FROM DR. MCKAY.

REV. DR. WARDROPE, the convener of the Foreign Missions, has just received the following letter from Dr. McKay:—

TANSUI, FORMOSA, June 15th, 1886.

MY DEAR BROTHER,—For several years I thought the chapel at Pat-li-hun, just across the harbour here, on a very unsatisfactory site. Of course when first established we were very glad to get any place. I wished to remove it, first, because too near a farmer's house, and, second, because not central. The time had come, for it had to be repaired or go to ruins. In two days' time I secured a large plot of ground in a country hamlet very cheap, and only one mile from the old chapel. We could erect half-a-dozen buildings on this large piece of ground. There are several houses on one side which will pay a small rental to the mission yearly. The site being secured and deed stamped on the first of May, I crossed over and near by on a hillock (which is a grave yard), I built a grass hut in one day and in which I lived one month exactly. Then we pulled down the old chapel and carried all useful materials for the new. There day by day I superintended the work. The thermometer ranged from 85° to 120° in my hut. There being sand banks around, it would sometimes blow until our eyes became sore and my beard like a bunch of withered grass. We worked many nights, until on the 31st May, exactly one month from the day we began, we finished a strong, beautiful chapel—all for \$800, half being out of the \$10,000 for damages. The walls are faced outside with burnt bricks, and are two and a half feet thick of sun-dried bricks. First of May the ground out of which they were made was not dug. In and outside plastered with lime, and roofed with tiles. Four rooms at the back for the preacher. The whole dried beautifully, and is solid and firm. Hundreds asked if I was building a fort.

I never had better times, reaching and healing. Sick people were in crowds coming to my hut, whilst I preached wherever I stood—not preached in the ordinary Canadian sense though; it won't do. I dispensed to five hundred and sixty-four, and extracted seventy-five teeth. Even non-converts are delighted because the new building is in the village. All are quite stirred up. The chapel was packed last Sabbath, but when the wind blows, of course some of the chaff will be blown away. I also created a school close by, and rooms for the teacher in it. Prospects good. The Jamiesons very kindly crossed over to see me several times, A Hoa many times, and Mrs. McKay and children visited converts all around. When my hut was pulled down a venomous serpent three feet long was found under my bed of boards. How many escapes more, O, Lord; how many? Thy will. Ever yours,
G. L. MCKAY.

NEWS FROM AFRICA.

REV. A. W. MARLING, B.A., a Canadian, and former Torontonian, is in the employ of the American Presbyterian Board at Gaboon, West Africa. He has broken new ground since his recent return to the field, and has not had so weary a waiting for fruit as many African missionaries. His first baptism was in March of the present year. The attendance at the Sabbath services has lately increased so as to tax to the utmost the available space on the wide open verandah of the missionary's new house, which is the meeting-place. We present our reader with the following extracts from a letter to his mother, just to hand, and kindly placed at our disposal. We would offer our hearty congratulations to the young missionary and his devoted wife on the blessed results attending their labours.

JALANGOM, COMO RIVER, GABOON,
Sunday Evening, May 9, 1886.

MY BELOVED MOTHER,—I will not attempt to write you a long letter this evening; but I feel I must send a few words to let you know something of the blessing which our good Master is vouchsafing us. I hope you received my last letter, in which I told you of my first baptism of the young Christian man, healed by the prayer of faith and anointing in the name of the Lord, and of the twenty cand dates for baptism which we had up to that time.

During the past week I have been labouring with some of these souls individually, to instruct them more thoroughly in the way of life, and this morning I had the deep pleasure of baptizing eleven converts in the name of the Father, the Son, and the Holy Ghost. May God bless and keep them unto life eternal! I do not think that I ever had greater joy than in welcoming these precious souls out of the darkness of heathenism into the light of God. Surely it is abundantly worth while to come across the wide Atlantic, and make one's home among these ignorant and degraded people, if one be used as a humble instrument in God's hands of leading them into the kingdom of Heaven. I am sure that you will rejoice as much as I, for I know how earnestly you have longed to hear of fruit of our labours.

I continue the practice of calling at the close

of every meeting for confessors—those who will manifest their sorrow for past sins, and acceptance of salvation through the crucified Redeemer. Since I began the practice, on March 21st, up to this evening, there have been fifty-four confessors, whose names I enter in a book kept for the purpose. I do not baptize any until I have dealt with them individually, taught them more thoroughly, and satisfied myself as well as I can that they have genuine repentance and faith.

During the coming week I expect to deal with others who have confessed, and prepare them for baptism.

I continue the work of translation. I have now translated the book of Genesis up to chapter xxii., vs. 5.

Please pray for these dear souls that have given themselves to Jesus, that they may be made faithful unto death. I will give you the names of the eleven I baptized. They are as follows: Obaga, Nkama, Bendome, Mbega, Njambi, Bijege, Esuga, Bindutuma, Ewur bakali, Ekometuga, Itaga. They are all men and boys, except Bendome, who is a sister of Nkama, a boy who has been with us almost ever since we came here. Two women confessed at the close of the meeting to day.

A. W. MARLING.

OUR WORK IN INDIA.

REPORT OF REV. J. F. CAMPBELL.

ON November 17th we landed in Bombay and on the 21st we were welcomed back to Mhow by our fellow labourers and fellow Christians.

Of the addresses and presents sent by the F. M. Committee those for H. H. Maharajah Scindia were handed over to Messrs Wilkie and Wilson, as the brethren having most to do with him in connection with the work in Oojein, Neemuch and Mundisore; those for H. H. the Rajah of Rutlam were presented to him by me on December 23rd; and those for H. H. the Maharajah of Dhar were presented by Mr. Bullder, Mr. Murray and me on January 18th. Both of these princes seemed much gratified, and desired me to convey their thanks to the F. M. Committee; and the Maharajah of Dhar expressed his intention of sending a reply. Subsequently he also committed to me a present for the Committee. At the council meeting held in January, Rutlam was selected as an additional station, and I was appointed to it.

Our tour this season extended only as far as Maheshwar and Mundlaisur on the Nerbudda, in the south, before the council meeting; and after it to Ranipura, Jhabua and Thandla, near the borders of Gujarat, in the west; and so by Pitalwad to Rutlam; in all about 240 or 250 miles. It was much more hurried than ordinarily would be wise, but its beginning was delayed by the purchases and preparations following our arrival from home, its end was hastened by the necessity for getting settled in Rutlam before the hot season, and its extent, though too great for the time, was far too small to meet not only the general needs of the field but even the more crying personal cases of interest. We were disappointed in not being able to reach one convert, Bhiku, who lives upwards of thirty miles from the nearest Christian; but the native helpers whom I sent there, found him apparently holding on his way, with imperfect knowledge indeed, but, by his own account and that of others, trying to spread the truth he knows. Some in various places regarding whom in the past we have hoped, seem no more ready than before to leave all—words of full meaning to them—and follow Christ. Our special reason for hurrying to Jhabua was to water one seed sown six years ago, which afterwards seemed to have sprung up; but alas! if so the watering came too late, at least to present appearance—the man argued for pantheistic irresponsibility. And yet he seemed to have more in his heart towards us than common, and so perhaps all is not yet lost. But oh! the fewness of labourers is cruel.

The whole mountainous region of which the Jhabua state is part, is peopled by Bheels, except in the comparatively few towns or villages; and something special should be done to reach them. In Thandla, sixteen miles north of Jhabua, and belonging to the same Rajah, is a bungalow once occupied by a sahib, but for years lying idle. A former political agent for the Bheel years ago suggested to me our planting a station there, but our force continued so small that extension was impossible, and larger and more accessible places remained unoccupied. This year, however, with the prospect of being settled in Rutlam, and the hope of the projected railway from Rutlam to Gujarat passing through Thandla, so that I could effectively superintend a good native helper if stationed there in charge of a school, I broached the subject to the Dewan, suggesting that, instead of lying idle and going to ruin, the bungalow should be sold to us for a small price, in which case I should like to have a school there. He responded most heartily that it would not only be given freely, but first put in repair; and subsequently he said that to secure it to us permanently for the purpose, the necessary papers would be given to us through the political agent. This was of a piece with all our treatment; and what gratified me most was that the fact of our labouring for the good of the people by the spread of religion and the enlightenment among them, was repeat-

edly mentioned as a special reason for so treating us. It will be more evidence of the enlightened counsels prevailing there, if all the hopes thus raised be fulfilled.

Joined by the two native brethren whom I had sent by a more southern route, round by Ali Rajpore, we then came on to Rutlam. When we first visited Rutlam seven years ago we were courteously and hospitably entertained, received the Durbar's permission to preach from Meer Shamlat Ali, C.S.I. (who was then in charge of the State, the young Rajah having not yet been installed) and so strongly felt its importance as a centre of operations that in my report for that year I urged its immediate adoption as a station, and the sending out of a medical missionary as being most fitted to gain a good footing. As this has not been done I have continued to give it flying visits from time to time, circumstances, regarding which it is needless now to speak, have rendered it more difficult to get settled than it otherwise might have been, and we have had to live in a tent till April 3rd, and to be content for the present with a native house in the city at a rent of Rs. 5 a month; but we hope that ere long these difficulties will cease. The reception we have met with from the people generally has been decidedly encouraging.

The importance of the city as a mission station is even more apparent now than it was seven years ago. By last census the population is over 31,000; it is the terminus of the projected railway to Gujarat; and besides smaller places, on and off the line of railway, Jaora, twenty miles north, and Burnuggur, twenty-nine miles south, by rail, can be easily superintended from it, till missionaries can be planted in those centres.

There is a State high school or "college," with an English gentleman at its head, and there are inferior schools, and girls' schools supported by the State, but there is need for more, and especially girls' schools, for which we have begun to arrange.

It is probably better to say nothing more at present about our position than that it is as yet neither as settled nor as pleasant as we could wish; but believing ourselves to be here in obedience to Him to whom belongs all authority in heaven and on earth, and who has promised to be with us, we purpose patiently and joyously continuing our effort to obey His commission here as wisely and well as we can, cheered most by His promises, but also by the indications of at least interest on the part of some. I will mention only the Jain Sewak of whom I wrote seven years ago, and who still remains our warmest friend, declaring his faith, but shrinking from baptism and consequent loss of caste and position.

As helpers, Raghu and Bapu are with us, the wife of the latter and the eldest daughter of the former being able to teach in girls' schools; Jairam and his wife we hope to settle in schools in Jaora.

HAWAIIAN MISSION WORK.—Statistics of Christian work accomplished in the Sandwich Islands have been heretofore given in various places, but the following facts brought together by Rev. Mr. Forbes, Secretary of the Hawaiian Evangelical Association, will be of interest:—The first Hawaiian pastor was ordained in 1849. Since that time ninety-five Hawaiians have been ordained, of whom thirty-eight are at present pastors in the home-field, and nine are in foreign service. Since 1852, when the first Hawaiians went to Micronesia in company with Messrs. Snow, Gulick and Sturges, no less than seventy-five Sandwich Islanders have gone as foreign missionaries, thirty-nine of them males, thirty-six females. The total sum contributed at the Islands for Foreign Missions has been \$170,149.44. Of this amount \$133,015.86 was contributed by native Hawaiian churches, the remainder by foreign churches and individuals at the Islands. The contributions of the Hawaiian churches from the beginning, so far as can be ascertained, amount to \$818,270.35. This record should awaken our gratitude and stimulate our faith.—*Missionary Herald*.

THE GOSPEL AND OPIUM.—Mr. Walker, of the A. B. C. Mission in China, writes, as follows, on the opium question:—"The forces of good and evil are both working with greatly increased power in China. The gospel and opium came in together, but so far opium has entirely outstripped the gospel. I fear it would be no exaggeration to say that there are one thousand, or even ten thousand, opium-smokers to each convert to Christianity. The Chinese nation stands self-condemned in that it has thus proudly and persistently rejected the good things we would give them, but greedily received this evil thing. It is not quite true that opium was forced upon them. China was forced to legalize a trade which under the corruption of officers and people had already thriven apace."

This is both truth and sense. The British Government, though not without fault in the matter, is certainly not responsible for all the havoc opium has made in China. And if the Chinese Government protests in good faith against the traffic, the British should join hands with them to put an end to the infamous traffic which is the source of untold misery to millions. It is in many parts of the Empire, the drink-curse of Canada intensified tenfold.