

# PRESBYTERIAN REVIEW.

Vol. V.

TORONTO, JULY 18, 1880.

WHOLE No. 238.

PUBLISHED EVERY THURSDAY

The Presbyterian News Co.  
TORONTO (Limited),  
Incorporated by Royal Charter,  
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F. HAMILTON CASSIDY, Vice-President,  
GEO. H. ROBINSON, Managing Director,  
46 AND 48 FRONT ST. W.

## INTO THE DEEP.

"LORD, we have toiled all day and taken naught,  
Thus spoke the fishers by the darkling sea,  
While the dusk deepened and the shadows drew  
Over the desert sand dunes and the blue  
Waters of Galilee.

"What shall we do, Lord?" and the Master said,  
"Spread sail, and let the breeze of evening wait  
To the deep sea, quit the familiar shore,  
And let your nets down, earnestly once more  
As for a certain draught."

"Lord, we have toiled in vain, even as these,  
Dragging our nets unfruitful water through,  
Not one poor fish rewards our pains all day,  
And, like the twine of old, we come and say,  
'Master, what shall we do?'"

And still for us, as then, the answer sounds,  
Making the very hearts within us leap,  
"Leave the safe shallows where the ripples play,  
The sluggish inlet and confining bay—  
Push out into the deep.

"Strain toward the mighty ocean of God's love,  
His great love's all unfathom'd energies,  
Where never plummet reached or bound was set,  
Quit ye like valiant fishermen and let  
Your nets down in deep sea.

"Those rich rewarding waters shall not fail,  
Till the nets break the fish shall crowd  
Therein,  
And I, the Master, waiting other where,  
Will lend My strength to land the precious fare  
Which ye have toiled to win."

"Lord, Thou hast spoken and we trust Thy word,  
We will push out and leave the safe, known land,  
And count it full reward if, coming back  
 Laden at nightfall, o'er the water's black  
We see Thee on the strand."  
—Simon Coolidge, in *Congregationalist*.

## "SLINGING GOSPEL PHRASES."

HE was a student in college, it matters not in what college, nor when. After a sort he had been religiously trained, and was not indisposed to religious things. His life, however, had been excessively free and easy, and he had not kept himself wholly aloof from that class of persons faithfully described by the apostle as "certain lewd fellows of the baser sort," provided this could be said of him without charging him infinitely with criminal sin. The community in which the college was entrenched, was of a high order, intellectually and religiously. It was visited, during the junior year of the student in question, with a special religious interest: Not a few in the village and in the surrounding neighbourhoods entered upon the new life. As a matter of course—who ever knew it otherwise?—the interest reached the college, and several students were included; and among them this young man. One evening, in the large and well-filled conference-room, where many were taking part, and the enthusiasm was running high and warm, he rose to speak, to the great gratification of all his Christian friends in college and out. Not accustomed to speaking anywhere in public, much less in a religious meeting, and constitutionally shrinking under the stroke of so many eyes, he soon seemed to lose his self-possession. After a fruitless attempt to collect his thoughts, in which there was not a little stammer and halt, he concluded with the words, "I am not used to—slinging your Gospel phrases."

The shock to the audience was tremendous. A sense of mingled surprise, wonderment and pain took possession of us all. Being just before filled with delight to see him rise, and overflowing with sympathy for him in his struggle to express himself, we felt a halt in our flowing sensibilities like the reversal of an express train. What could he mean? Did he count the revival interest a masquerade, in which persons, donning its conventional phraseology, were walking in a vain show? And was his utterance a valiant attempt in the interest of truth, to remove, then and there, the cruel disguise? Or did he come into the meeting from the college, with a mind so rigidly exacting in its demands for realities, as to be out of patience with a religious experience that raised suspicion of its untruth and spuriousness, by forever borrowing the same set of phrases in which to express itself? Possibly some present may, for the moment, have construed his words as a sarcasm, a bitter assault upon the entire spectacle as nothing but a sheer burlesque; but certainly this was not the construction put upon his words by the people generally, and especially by those who knew him best. He commanded our sympathy, even in his unfortunate ending. We regarded him as so embarrassed as to be beside himself, and to speak in his confusion as did the apostle, once, and many of the rest of us since, "not knowing what he said." To end one's remarks with

out a closing sentence is as embarrassing as it is to begin them with nothing to say.

But in his confusion, why did the student stumble upon this unfortunate phrase? Confessedly he could not have found a worse one. Have we not heard it said that insane people often tell more truth than the world wants to hear? Was not this what our young friend did in the conference-room? It would be a wild extreme to say that he "spoke with other tongues as the Spirit gave him utterance;" but was not his *lappus linguae*, so nicely constructed to remove the disguise and lay bare a ghastly fact, an express permission of the Spirit? One thing is true; no sooner had these fanciful words cropp'd from the speaker's mouth, and he, in our charity, been pardoned for uttering them, than we began a work of self-inspection to see to what extent our conference talks had kept above the revolting level which he had unwittingly charged upon us.

Where did the young man get the phrase he hurled at us? Obviously it did not originate with him on the spur of the moment, but was caught up as a familiar term to help him out of his embarrassment. But where did the term come from, and by what means had it become familiar to him? Is it true that the impenitent world, in its contact with our religious meetings, is able to discover such a sameness of language and borrowing of terms and expressions, as to justify such a form of speech as was here inadvertently charged upon us? Soldiers go to the arsenal for their regimentals; have we, in connection with our conferences and prayer-meetings, a deposit of phrases wherewith we equip ourselves for service? If so, is the irony excessive when the outside world comes into our meetings and charges us to the face that we are there engaged in slinging Gospel phrases? Is there any other form of gathering on earth, for social intercourse or public speaking, where the forms of speech and terms and phrases employed can be so surely anticipated as in a public religious service? In the weekly meeting which you attend, do you not know beforehand just about what is going to be said, and the very forms of speech that will be used in saying it? And have none of us ever known a meeting to be graded in excellence by the facility disclosed in an interchange of phrases—the meeting called "lively," because the "slinging" was so incessant? Our complaint is not that the phraseology employed is not good, but that it is so used, with the emphasis falling on the "letter," as to show that the spirit is killed. Such a flow of words, without appreciation of their significance, enforces upon the common sense of men the conviction that they are words that have slipped their meaning, and that, instead of standing as the symbols of living thought, they are tombstones erected at its grave.

It was with reference to language thus used that the late Dr. Joel Hawes said to his youthful colleague in the pastorate of the First Church in Hartford, after his vain attempt to get the people into the talking mood: "You must give it up; you can't get my old people to gabble." Dr. Hawes was not a man to object to thoughtful Christian speech in the conference room; but his contemptuous term expressed the measure of his repugnance to that clutter and rattle of words, which is so much encouraged by certain Christian workers, and which is made by them so often the actual measure of the success of a meeting.

But what is to be done? You say: "Don't dwell on the evil; we see and bewail it; give us the remedy. Shall we all keep silent for fear of sliding into verbal ruts? Is not 'gabbling' better than a dead halt? We have known aching voids in a meeting, when the slinging of a Gospel phrase would have given relief."

We reply, that in emergencies we accept gladly almost any instrument of deliverance. But what of this emergency? Can it be avoided? We know of no better way of removing the evil in question than by the prevalence among believers of a more thorough and vigorous piety. Cheap religious talk originates in a superficial religious experience. The shallow stream makes the most noise. Piety must run low in a man's heart, when his motive for speaking in meeting is to assure himself that he has any. The apostle's "sound speech that cannot be condemned," must have a better origin than this. It must come from a regenerate heart, disclose a reverent spirit and express digested thought. To a believer of this temper, the prayer meeting will not burst upon him as a surprise. It will be anticipated by meditation and prayer. His growth in biblical knowledge, his advances in Christian experience, his armour kept bright in perpetual service, will keep him so replenished with new thought and fresh experience, as to forbid his falling back upon phrases made to order. You would as soon find a bird decking itself with its cast-off plumage.

What must be the verbal investiture of a "stationary or retrograde piety? Language that is stationary or retrograde in its significance, and therefore language which carries in it no justification for its use. For the good of the cause, a man of such piety ought to keep still. There is the one exception, found in his repentance and confession, whereby, in the gifts of grace bestowed, he arises out of his old condition and becomes again a new creature in Christ Jesus.

It may be objected that the language of the social meeting is largely biblical and enforced by usage, and that it would be an affectation to avoid it. Agreed; but our objection is not so much to the language employed, as to the failure of so using it as not to fill it up with its original and rich significance. Our best words are often so used as to sound hollow and rattle like empty dishes. There is no chance for mistake here; everybody knows the test; you cannot have true and genuine words except as they are backed by truth and genuineness in the man who uses them. How is the bird to improve its plumage? By augmenting the life that gives the plumage. So the religious meeting is to improve its verbal investiture by having within it the genuine life, and by giving it more and more abundantly. When this is robust and growthful, we shall be relieved of the painful charge levied inadvertently, but not untruthfully, against our social meetings by the college student—*Rev. C. B. Hulbert, D.D., in Interior*.

## Mission Work.

### THE MELA OF INDIA.

WHAT the Nile is to Egypt, the Ganges is to India. As it bursts through the gate of the Himalaya Mountains from under the Gurgotree glacier in resistless, icy current, cooling the burning plain of Hindostan, and giving fertility to the rice fields of Bengal, it may well seem to the Hindus the greatest blessing that Buddha could bestow. The most sacred spot of India is where the turbid torrent of the Ganges unites with the Jumna, which also coming from the ice masses of the Himalayas, yet flows in a broad, blue, beautiful clear stream, and together they run on down to the Bay of Bengal.

According to the Hindu legend, a third invisible under-ground stream, a sacred river, runs through caverns measureless to man, and welling up from below, swells the flood. Just here is built Allahabad the city of God. The triple union stands for the Hindu trinity, the union of Bramah, Vishnu, and Shiva, and here once a year the great religious festival, the Mela, or sacred gathering, is held. How the pilgrims flock from all parts of India to wash and be clean! He that but looks on the Ganges or that thinks of it, says the proverb, washes away the stains of a hundred births, but he that bathes in it washes away the stains of a thousand.

The wide, sandy plain between the two rivers is covered with booths, and laid out in streets of varying widths, from the broad avenue which leads directly down to the water's edge to the narrow, dirty lanes, and the whole teems with the populous Eastern life. For days they have been gathering, for this is the great event of the Hindu year, and like the Mohammedan feast of Ramadan, it lasts a month, and varies according to the moon. When we reached there it was at its height, and was to all seemingly a busy, populous city, where all sorts of trades and avocations were carried on. For even in his religion the Hindu has an eye to business, and the buying and selling of the vast concourse reach enormous proportions. All sorts and varieties of wares are to be purchased, wares brought from all lands; there were silks from the looms of Bagdad, swords from Damascus, ivory ornaments from Delhi, wonderfully woven shawls from Cashmere, curiously embroidered scarfs from Decca, inlaid marbles fashioned after the model of the Taj from Agra, the sheerest of muslins from Madras, inwrought metals from Furruckabad, ingenious toys from the workshops of Calcutta, sandal-wood caskets from the Deccan, carved shells from the Bay of Bengal, coffee beans from Mocha, cloth of gold from Persia, carved brass from Benares, together with knives from Sheffield and prints from Manchester. Every country was under contribution, every contract was only signed and sealed after such an amount of haggling as is enough to disgust a Western buyer, and all classes and conditions of men were represented. Fakirs almost naked, were seated on the ground receiving the homage of the people. Disgusting objects they were; their long tangled hair was knotted and matted and bound with ropes, and their faces covered with the dirt that seems to be a peculiar sign of sanctity. Some streets are devoted to fakirs, and on Wednesdays during the festival they march through the encampment in pro-

cession, perfectly naked, while crowds of women prostrate themselves before them and kiss the ground over which they pass. The very holy men themselves, however, differ so much in their different sects and shades of belief that the protection and presence of the native police is necessary to prevent a general melee and bloodshed.

Here one can see in an hour every form of devoteism known to India. We can but feel that we must have gone back to the days when the Comprachicos child-deforcers flourished, for surely such abortions were never produced by nature. Here were, dwarfs and hideous, misshapen creatures of all kinds and shapes, mutilations which were practiced to save their souls, crime committed on themselves in the name of religion. The highways swarm with the lame, the halt, the maimed, and the blind, all asking alms; the place seemed almost a walking hospital: dirt and disease were there in their most loathsome forms.

The pundits are the expounders of the holy books, and each one has his separate tent with a triangular flag bearing his individual device planted at the corner of the platform upon which he sits expounding the sacred utterances with a zeal worthy of a better cause. There are numberless shades of belief among them, and none lack followers, for Hindustan abounds in sects and the people glory in it; they are like the Pharisees of old, exceedingly jealous of the tradition of their fathers. One of the missionaries told me that one of the greatest crosses in her work among the natives was having to eat whatever was offered to her in the zenanas; to refuse is an insult, while to accept was a dreadful penance, and when on one occasion she was visiting a sick woman who pulled out from under her dirty pillow a still blackened piece of sugar her stomach rebelled, and she had to make a hasty flight into the open air. That and the fleas were her greatest torments. In thinking of a missionary's life I am sure neither of these two things ever enters our minds; and yet it is the little things that make up so much of one's daily life. One never appreciates the noble army of men and women who are holding up the cross in the midst of heathendom, until you come to see for yourself. Of course, her experience of being applied only to the Mohamets of the Hindus are too zealous of cleanliness, but the love of dirt is now even stronger among them than with the Moslem.

But the feature of the Mela is the bathing. One broad avenue, kept as clean as possible by the police, runs down the centre of the extemporized city to the bathing place; and all day, and every day during the thirty, from early dawn to midday, when the special virtues of the water cease, the tide of human life comes pouring down—men, women, and children—to plunge into the sanctifying stream, with perfect faith in its efficacy. The great day of the feast is the day of the new moon. On that day, from early dawn, the whole country seemed alive with new comers; those who had not been able to remain in the encampment came flocking from all quarters. Some rode in ox-carts, which brought their whole families; some came on horseback, while a long row of camels told of a belated caravan caught in a pass in the Himalayas, and only just reaching the spot. But most were on foot toiling painfully along, and many of them bearing baskets on their shoulders, some carrying provisions, and others the ashes of their friends, to be cast into the sacred waters. The procession began with a train of elephants bearing the chief priests; following them the pundits, and then the crowd, which must be marshalled by police; and even with that aid the pushing, the calling, the gesticulating, the shouting, made a perfect pandemonium. And what a sight was presented to our eyes as we watched them from our lofty position on our elephants' backs!—men, women, and children in every shade of wretchedness! The men, with heads closely shaven, for one of the features of the festival are the shocks of hair that were cut off and burned as votive offerings; and for every hair of their heads they gain a million years in paradise.

These Melas are the curse of the country, for they perpetuate all the superstition and folly which otherwise their intercourse with England would necessarily shake; and indirectly they are a curse to the Western nations also, for from the twelfth year festivals can almost be traced the irruptions of cholera that have so often devastated Europe. Such crowds and such habits naturally bring disease, which is carried into Egypt, and so into Europe by the returning pilgrims.—*Leigh Youngs, in N. Y. Christian Advocate*.

THERE has been an increase of nearly one million native communicants to all the Christian Churches in heathen lands during the past year.

## MISSIONARY METHODS.

"This labourer is worthy of his hire."

So he is, but there are people so infatuated that they prefer to depend upon haphazard charity rather than accept pay for their work. Now if these foolish people only had themselves to look after, they might follow out their craze to their heart's content, but it unfortunately happens now and again that they have wives and families who have to suffer, because the head of the household chooses to take a notion into his noddle that the Lord will not let him and them starve. Our idea is that the Lord helps those who help themselves; that is, He helps those who do not throw away the opportunities that are given them. Sometimes a person says he will not take a salary because he cannot conscientiously do so, even though the salary is to enable him to do the work he wants to do while depending upon the uncertain income he may obtain by haphazard charity. It is probably considered by such people to be a grand thing to be their own masters, that is, to be allowed with their wives and families, if they have any, to be in want, and then to rejoice, in the thought that they are martyrs for the religion they profess to preach! It is glorious and grand this self-imposed martyrdom, for it is self-imposed, because a man, if he wants to spread the knowledge of the Gospel to the heathen, can always find a society to engage him. Of course, in that case he cannot be his own master. We know of old that the Apostles received no regular salaries, because there were at first no communities of Christians to pay the salaries. Mother Gulliver, of whom our readers have no doubt heard, was an individual who worked on similar lines, and in addition, refused to allow her followers to call in medical assistance in cases of sickness. The disciples of old had a trade or profession to fall back upon, and there is no doubt they fell back upon it to help them along a bit, so that the independent individuals referred to above, if they have a trade, can do something towards supporting themselves; if they have not, they will be in a bad way, to our way of thinking.

In China, we should do all we can to keep up the prestige of foreigners, and not lower it to that of Buddhist priests who go round from door to door begging. A person who has such fine perceptions as to be able to see it is wrong to depend upon what chance may bring, should also be able to see that he is being paid in both cases for his services. He should, if he refuses the one, also refuse the other, and he should not accept the money of those who are not of his way of thinking. If a foreigner desires haphazard charity to enable him to carry out his work, he should get his Christian congregation—foreign or Chinese—to help him. He should not accept a single cash from heathens. It is no use being particular and eccentric in one case and not in another. "Consistency thou art a jewel."

Can a person doubt for a moment whether it is better for a man to depend upon the uncertain charity of others to enable him to do a certain work, or to secure a settled salary for doing similar work? The man who has a settled income will be much better able to do his work than he who does not know where the next meal for himself and his family is to come from. The former can concentrate his thoughts on his mission, if he has one, while the latter is worrying his brains how he is to get along. He must be callous indeed who can risk the health and happiness of his family when there is no need for it. As we said before, the Lord helps those who help themselves, so that when a man can get certain remuneration for doing certain work, he should not refuse it, because it does not come in the shape and uncertainty that he wants it to come, and say "the Lord will provide." The opportunity put in his way is of the Lord's providing, and when he refuses, "he lies in the face of Providence."

We referred above to the individual of this class considering himself independent, a grand word if it can be applied to anybody upon this earth. We are all more or less the creatures of circumstances, but the man who has the most means should be the most independent. If a man has a settled income, he is more independent than the man who is dependent upon everybody, while the man who can work, saw wood or make shoes, is also to a certain extent independent, because people want his work, and they have to pay for it. We doubt very much if there is any *quid pro quo* in the case of a man receiving cash or food from a heathen Chinese to spread Christianity among his countrymen, about whose religious beliefs he cares as little as an elephant does for a silver watch, or a donkey for a pair of top boots. "Be ye therefore wise as serpents and harmless as doves" is a command we commend to the notice of those who prefer to drag on an existence, dependent upon the charity of anybody, to the discomfort, if not of themselves, at least of their

families, and to the lowering of foreigners in the estimation of the Chinese.—*Temperance Union*.

## MEDICAL MISSIONS IN CHINA.

THERE are now eighty-two medical missionaries in China, the majority of whom are from the United States; sixteen of them are female physicians. There are large mission hospitals and dispensaries in Peking, Tientsin, Shanghai, and Canton, and smaller ones at various other cities. At these hospitals, where many thousands are treated yearly, and at the homes of other sick people, the teaching of the Gospel of Christ goes hand in hand with the medical treatment, and the good accomplished is very great. In no part of the world is the medical missionary more highly appreciated than within the Chinese empire, and a great part of the current expenses of hospitals and dispensaries is borne by Chinese officials, the gentry and the merchants. Foreigners residing in China also give a good deal. If there were one hundred medical missionaries in China among three hundred millions of people, each physician would have more than twice as many people to attend as there are living in New York.—*Medical Missionary Record*.

## MISSION NOTES.

REV. JACOB FRESHMAN has begun a Jewish mission in Jerusalem.

FIFTY hundred women in Tokio and Yokohama have subscribed to a fund for the purchase of a handsome Bible to be presented to the Empress of Japan.

DURING his recent tour through the South, Rev. H. Grattan Guinness secured, in Baptist institutions, thirty coloured students, who will ultimately go as missionaries to the Congo.

THE Rev. Dr. Mitchell, Secretary of the Presbyterian Foreign Board, United States (North), expects to sail early in August for a visit to the Presbyterian Missions in Japan, Korea and China, after looking at the work among the Chinese and Japanese on the Pacific Coast.

IN September last a British man-of-war captured three cargoes of Abyssinian children, two hundred and seventeen in all being carried into Arabia for the most degrading servitude. They were nominal Christians, whose homes had been destroyed and their friends killed. The *Missionary Review* says that a large number of them have been put in school where they will receive a Christian training with a view to their being returned to their native land as missionaries.

THE Hawaiian Evangelical Association recently held at Honolulu its annual meeting, at which statistics and general reports from the different islands were read. Towards the close of the session, when the subject of aid to the lepers was taken up, there was a sharp arraignment of the methods of the Catholic priests, who have charge of the leper children, and forbid the reading of the Bible, or attendance on the religious meetings of the two evangelical churches at the settlement. A committee was appointed to bring the matter to the notice of the Board of Health, and secure for the children religious training in the faith of their parents. It was proposed to raise \$5,000 to build a new Children's Home to be under more liberal management, and \$500 was pledged at once. It was voted that the committee procure plans for building, and secure suitable persons to take charge. If none are to be found in America, it was said that competent persons could readily be secured in Germany.

THE first Annual Report of the Toronto "Praying Circle for Israel," shows a year of quiet but successful work. The Circle was formed June 8, 1888, with an initial membership of twenty-one, its immediate object being "to assist Rev. Jacob Freshman, of New York, in his work among the Jews in, whatever way the Lord may direct." The following officers were appointed: President, Mrs. General Kerr; Vice-Presidents, Mrs. Kilgour, and Miss Watson; Treasurer, Mrs. Barnett; Secretary, Miss E. V. Sams. The Circle has succeeded in awakening much interest in their work, several of the city pulpits being utilized to spread intelligence from time to time regarding its operations. No less than eighty-three ladies take an active interest in its aims and in studying together the subject of Jewish missions. The following statistics give a good idea of their operations for the past year: Average attendance at meetings 39; contributed (and forwarded to Mr. Freshman) \$192 00; visited 101 Jewish families; distributed tracts, 353; Scripture texts, 100; copies of the Scripture, 41. The meetings have been attended at various times by thirteen Jews in search of Gospel light. For the present year Mrs. H. M. Parsons is President of the Circle, and the meetings will be held in the Bible and Tract Society's Rooms, Yonge street, Toronto.