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### SALOME'S PRAYER.

All, mother, full of fondest dreams  
 And did thy hopes aspire  
 To where before the throne there gleams  
 The crystal sea of fire?  
 Didst see in vision, left and right,  
 Thy two sons seated there,  
 With golden crowns, arrayed in white,  
 In glory none might share?

Ah, could thine eyes have seen indeed  
 The boon that thou didst ask,  
 How one dear son for Christ must bleed,  
 And one work out his task!  
 It was not Christ's to grant or give  
 But by the Father's rule;  
 And suffering is, for all who live,  
 The saint's appointed school.

He crowns the victor's brow, but first  
 Must come the fierce, hot strife;  
 The soul must taste Earth's last and worst  
 Before it gains its life!  
 By circling years, or sudden pain,  
 He ends what He began,  
 And only thus his servants gain  
 The stature of the man.

Ye mothers, who for children seek  
 High heritage of fame,  
 God's gifts, a prophet's words to speak,  
 Or state-man's might and name,  
 The wreath that binds the conqueror's brow,  
 The poet's tongue of fire—  
 Who thus, Salome-like, would now  
 Speak out your heart's desire—

How would ye shrink in pale dismay  
 Could ye the future scan,  
 And trace the lonely age and gray,  
 The features pale and wan,  
 Could hear the minstrel's music sad,  
 And see the statesman foiled,  
 The one prize never to be had,  
 For which alone he toiled!

Ye know not that the fire which burns  
 In words of pret' lips  
 Upon the man's own spirit turns,  
 And ends in dim eclipse!  
 Ye know not, when for those ye love  
 Ye ask the world's success,  
 That fame, wealth, pleasure, never prove  
 Enough the heart to bless.

Far better ask Salome's prayer,  
 If ye will seek aught,  
 That those ye love at last may share  
 The thrones to left and right;  
 Then leave it to the Father's will  
 To grant it or deny,  
 Sure that His love will lead them still,  
 In wanderings far or nigh.

—The Quiver.

### FRENCH AGGRESSION AND MISSIONARY INTERESTS.

EVER since the Franco-Prussian war of 1871 France has been casting about in various parts of the world to repair her shattered prestige by efforts to establish colonies and to acquire new possessions. To this end she has attempted conquests in Africa, in Madagascar, in China, and quite recently in the New Hebrides. In all of these places her action has been characterized by a spirit of wanton aggression that bodes ill to the peace of Europe, and has caused, and is likely to cause, grievous injury to Protestant missionary interests wherever she asserts her ascendancy. The immediate interests of our own Church were rudely touched in the late trouble with China, when through a variety of causes our work in Formosa was interrupted for a protracted period, and the lives of our missionaries and the converts exposed to imminent peril. Had France been able to pursue her policy of conquest in the East there is no doubt the mission work, not only of our own Church, but of all the Protestant Churches now in China, would have suffered great if not irreparable injury. France even under a Republican form of government is no friend of Protestant missionary effort, and the French priests can find to-day as effective means of hindering and thwarting Protestant missions as in their palmiest days under the Empire. The Christian Church has everything to fear from French ascendancy. Fortunately for her spiritual well-being, China was able to make such terms with the aggressor that mission work in Formosa and other parts of the Chinese Empire is not now embarrassed by French complications. Our cause in Formosa has emerged from the late trials imposed by French greed, not merely not permanently injured but even strengthened. Here signally the wrath of man has been made to praise God.

But a more serious danger affecting mission work and more particularly that of our own Church, has arisen from the same source in the New Hebrides. The danger is all the greater in that France has seized these islands in the face of Great Britain, who has long hesitated to assume control of them though strongly urged to the step by Australia and New Zealand, whose interests are largely involved. It is feared that Great Britain in the present state of domes-

tic turmoil may be unwilling to interfere, and for the sake of peace may allow matters to take their course. The right of France to assert her supremacy over the New Hebrides is, however, not conceded. Without going into the history of the case it may be taken for granted here that if France is permitted to acquire the New Hebrides the interests of all Protestant missions will be immediately imperilled. Our own Church, as is well known, has large interests there, and is preparing to develop and strengthen her work there more than ever before. The New Hebrides is sacred soil to the whole Christian Church, and especially dear to the Presbyterian Church. It was there that John Williams, of the London Missionary Society, was cruelly murdered in 1839. It was there that Dr. Geddie laboured, and from there he retired to die. In Erromanga the noble brothers Gordon also died the martyr's death. There labours the Rev. H. A. Robertson, whose name is a household word in our Church. With us at present on furlough are Mr. and Mrs. Annand from Ancientum, who have spent long years of most devoted and successful work in the service of the Master, and whose hearts must be heavy at the danger impending over the missionary cause in these islands. Twelve missionaries at least have gone from the Maritime Provinces to the New Hebrides, and others are preparing to follow. This field is also occupied by the sister Churches of Victoria, New Zealand, Australia and Tasmania, and the Free Church of Scotland. It may here be mentioned that Mr. John D. Landels has been selected by the Rev. Dr. Inglis as a missionary for the Australian church to the New Hebrides. He sails for Sydney this month and will reach the islands by the *Day-spring* in October. Two Glasgow divinity students are also to be sent out by the Victoria church and will sail immediately. The New Hebrides mission will thus soon enjoy the services of three additional missionaries.

It is no wonder that the Church views with the utmost concern the recent action of France and awaits with the deepest solicitude the action of the Imperial authorities in this crisis. So urgent is the matter believed to be, that at the Assembly just closed it was decided to send the following petition to Her Majesty:—

To Her Most Gracious Majesty Queen Victoria, by Grace of God, Queen of Great Britain, etc.

The petition of Your Majesty's loyal and dutiful subjects the Ministers and Elders of the Presbyterian Church in Canada now in General Assembly convened, humbly sheweth:

1. That the Church which your petitioners represent has been for 38 years engaged in missionary work in the Islands of the New Hebrides;
2. That in the same work Presbyterian Churches in Scotland, New Zealand and the Australian Colonies are also engaged;
3. That there are at the present time 13 missionaries with their wives, all British subjects, aided by more than 100 native teachers engaged in the work of establishing and organizing schools and churches in teaching the natives the doctrines of the Christian Faith, and leading them from the degradation of heathenism to a purer and better life;
4. That 13 of the islands containing more than half of the population of the New Hebrides have been already occupied and brought to a greater or less extent under the influence of Christianity;
5. That 14 of the languages and dialects spoken in the group have been reduced to writing and portions of the Word of God in all these tongues printed and given to the natives;
6. That until very recently all the interests in these islands other than native were British;
7. That the influence of French occupation, even if confined to the islands, will be disastrous to Protestant missions as may be seen from what has taken place in the neighbouring group of the Loyalty Islands.

Your petitioners most earnestly pray that Your Majesty may be pleased to withhold your consent from any proposals for modifying in any way the arrangements now existing between Your Majesty's Government and the Government of France with respect to the independence of the New Hebrides Islands, or if that be found to be impracticable that Your Majesty be pleased to take order for the annexation of the islands to the British Empire. And your petitioners as in duty bound will ever pray.

We sincerely trust that these representations will assist in arousing the British Government to do something to protect not only the material interests of our fellow-colonists in the Southern Pacific, but to secure the safety and free course of Christian Protestant missions in those fields dear to us by the trials and triumphs of the Cross and consecrated by the apostolic labours of the sainted Geudie, and by the tears and blood of our faithful martyrs.

For the PRESBYTERIAN REVIEW.

### YOUNG MEN WANTED—TO WORK AWHILE.

BY "ANNKOS."

THERE once was a ruler of vast dominions to whom many sons were born. And it was his custom to give to each of these the charge of a city or province to govern for him. But he first sought out wise men to whom he entrusted the training of his sons in wisdom. And none of them was scaled until he had spent many years in the study of philosophy, and until the wise men of the schools were satisfied with his answering of their subtle questions. Yet in order that his sons might govern with wisdom, and for the benefit of many provinces which were poor, the king used to send those who had been few years at the schools to guide the affairs of these needy districts under the authority and direction of the governors ruling adjacent provinces. It

so happened that rewards were not proportioned to the work and oversight required but were given according to the prosperity of the province. And it came to pass that when the time arrived for receiving the governorship of a province, few of the sons offered to continue seeking the benefit of the unprosperous places where they had been at work. And after many years the king saw with sorrow that the needy provinces were neglected, while most of his sons were seeking the better positions, some by every contrivance of diplomacy. He saw also that those who sought the prosperity of the kingdom, and endured hardships in the conquest of new territory were superseded by the more selfish who looked merely to their own advantage. So he made a law that each of his sons when fully accredited should give to the direction of affairs in some needy province at least the half of one year. In this way he believed that much new territory would be added to his dominions, and many feeble provinces encouraged.

Now there were many discussions about this law; and some of the sons about to be appointed to the governorship held opinions adverse to the judgment of their father. And as several were disputing about the matter, one named Diakonos joined them, and spake thus:—It seems a strange thing to me, indeed, that your father should cause you to serve in barren provinces before you receive charge of one with revenue sufficient for your comfort. But surely your father is very wise—no doubt wisdom will perish with him—for are not his doings inscrutable? Two of you have already taken service under another than him, and for my part I would commend them. Have you not already served many months in these frontier provinces, let some of your aged brothers be sent thither, are you not more able, and better deserving of large rewards? You will be forced to endure hardships, and with small revenue you cannot procure wives or other luxuries. Why should you be deprived of comfort?

And one of the young men replied: Your voice my thoughts truly, O Diakonos. This severe law of my father's does wrong to all of us. It is interference with personal liberty, and such interference seems to me the action of tyrants. I have worked for many years and when a rich province is desired me for its governor, he thinks only of the prosperity of his dominions, and commands me to take charge of some mean province.

But another made answer and said: I do not hold such opinions. It seems to me the duty of sons to seek the welfare of their father's kingdom. Their interest should be one with his. It seems to me best that we should use part of our years of strength and youth and hopefulness in reclaiming waste lands, and subduing rebellious provinces, and establishing order where now is confusion. It is true we have served already; but only as those who were apprentices. After the training is over we should be willing to give our first work to this special service of him who provided for the training. Some of our brothers have spent all their lives in such work, and one half-year only is required of us. The pleasure of overcoming difficulties and extending the frontier of our kingdom should make us forget that revenue may be small, and as for comfort, what has a soldier to do with that? I for my part am satisfied with the law of our fathers. It has a knowledge of the whole plan, and the view of each one of us is cut off by his own horizon. It seems to me also ungrateful to be disobedient, and I should not call him whom I ought to obey with confidence tyrannical even if his will were to conflict with my self-interest. I do not think that wisdom will perish with you, O Diakonos.

### Mission Work.

#### OUR WORK IN INDIA.

REPORT OF COUNCIL.

In presenting their report of the work of the past year [ending March 31st, 1886], the Council would devoutly acknowledge the tokens of Divine favour and goodness, with which the Great Head of the Church has been pleased to bless us.

During the year the health of the Staff upon the whole was excellent, and all were able to prosecute their work in the usual way. Our force has been strengthened by the addition of Mr. Murray and the return from furlough of Mr. and Mrs. Campbell. This has made it possible to increase the centres of our operations. Neemuch and Rutlam have been chosen. The former place is a British Camp with bazaar, adjoining a native city of the same name, the united populations being estimated at 23,000. Rutlam is a large native city with a population of 31,000, the seat of a Raja, situated on the line of railway about halfway between Neemuch and Mhow.

During the year the increase in membership is not as great as we could have wished, but there are many hopeful signs, which encourage us in the belief that our labour will not be in vain. We rejoice in the abundant and ever increasing opportunities of preaching that word, which is the seed of life. A very substantial gain has been made in this direction at Indore,

where opposition in official quarters so long harassed our workers. The High School, as will be seen from the report, is succeeding even beyond our expectations, and cannot fail to be a means of reaching and influencing the minds of many who will soon be leaders among their fellows.

Negotiations are all but completed by which the Zoroastrian School at Mhow will come under the supervision of our Mission, under the care and management of Rev. J. Builder. This will be a new feature of the work in Mhow, from which we hope for good results.

The Zenana work, as in past years, has been prosecuted with vigour, and, as will be seen from the individual reports, with very gratifying success. The opening up of homes, so long closed to the entrance of all Gospel influences, is a matter of deep gratitude. Through the enlightenment of the mothers of India will come life to multitudes of India's sons. The medical part of the zenana work is ever growing and is taxing the energies of our female missionary in India. The value of this branch cannot be overestimated, and is a means of reaching homes among a class of people, that as yet cannot be reached in any other way.

The net gains to the Mission in Central India during the year have been by baptism, adults 3; children 14; by profession of faith 3; by additions from other missions 4. The average number of scholars daily taught in our schools has been, girls 191, boys 332.

While we cannot ignore the difficulties that are still in our way we have many things to encourage us, and in faith and hope we would look forward to the work of another year. It is ours to labour; it is God's to give the increase.

#### REPORT OF MISS RODGER, INDORE.

The work amongst the women is growing always more interesting and encouraging, and the change that has taken place in this respect is also very gratifying. Compared with the rather indifferent reception given a few years ago, when their homes were entered, the greeting of the present day promises well for the future success of this work. Not in a few homes only is this change manifest; it is the exception now if a hearty welcome is not given. When they have not been visited for a few days at a time they are not slow to mention the fact and, to add, "We have been looking for you." Besides, they open their minds in a way which they never thought of doing previously; also express a desire to have some portion of Scripture read to them, and from the attention given to the reading, show that their desire is sincere. These are a few of the encouraging signs that are very evident to an onlooker, and give reason to hope that in due season we shall reap, if we faint not. Zenana Mission work has also grown so much, that I feel compelled to leave unvisited houses that might be visited oftener. The growing desire to learn to read amongst the women takes up time, and it is not possible to overtake all the work that has been opened up. It could be divided, if any one were here to take part. A young widow living in the city is at present studying English. An old pupil of my school, on coming to live in Indore city, sent for me as she wished further instruction, for she left school when quite young. This widow lives in the same house and her mother suggested that she should learn English. Besides this one in the city there is one in the Camp also who is studying English. The first is a Hindu of high caste and rather exclusive; the other is a Marathi, and allowed considerable freedom, although they are not what is considered low caste people either. Both of them can read their own language, and the latter has been helping in school for the past month.

The girl's school is still progressing and much more attention is given to study. This is quite a desirable change; for many of them at first came with a greater desire to learn knitting and fancy work than to study. The latter is now more important and the former quite a secondary matter. The school is composed of Parsi, Bengali, Hindu and Marathi girls. The two former classes of children are studying English, only with two exceptions, and the others are studying Hindu and Marathi—the Hindu girls taking Hindi and the Marathi girls the Marathi language. The geography and Scripture lessons are both given in the vernacular, as the girls are not advanced enough in English to understand them in that language. They have gone over more carefully the map of India, along with the chief divisions of Asia and the general features of the map of the World. They can answer a few simple questions on astronomical geography. The want of help has been a slight drawback; but this is being gradually remedied, and I have a girl now, who was educated in England but born in India, and who speaks the language fluently, to assist in teaching. No word of objection is ever made now to the Bible lesson, the remarks of former years are seldom or never heard, and the children listen with all the attention that could be wished. They do not expect now that school will be dismissed, until they have all together repeated the Lord's prayer; and in the same way they know that the Scripture lesson forms an important part of school work.