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THE CALL OF THE CHRISTIAN.

Not always as the whirlwind's rush
On Horeb's mount of burning;
Not always as the burning bush
To M'kian's shepherd seer;
Nor as the awful voice which came
To Israel's prophet bands;
Nor as the tongues of cloven flame,
Nor gift of fearful words—
Not always thus, with outward sign
Of fire and voice from Heaven,
The message of a truth divine,
The call of God is given!
Awaking in the human heart
Love for the true and right—
Zeal for the Christian's better part,
Strength for the Christian's fight.
Oh, then, if gleams of truth and light
Flash o'er thy waiting mind,
Unfolding to thy mental sight
The wants of human-kind;
If, brooding over the human grief,
The earnest wish is known
To soothe and gladden with relief
An anguish not thine own;
Though heralded with naught of fear,
Or outward sign of show;
Though only to the inward ear
It whispers soft and low;
Though drooping, as the manna fell,
Unseen, yet from above,
Noiseless as dew-fall, heed it well—
Thy Father's call of love!
—John Greenleaf Whittier.

Mission Work.

HONAN.

THREE NEW MISSIONARIES.—THEIR ORINATION AND DESIGNATION.—HIOGRAPHICAL PARTICULARS.

LAST Sabbath, according to appointment of the Foreign Mission Committee of the Church, (W.D.) the Presbytery of Montreal met in Crescent street church to ordain and designate three additional missionaries to our Honor Field; Messrs. Murdock Mackenzie, John H. MacVicar, B.A., and John Macdougall, B.A. These three young gentlemen are graduates of this year of Presbyterian College Montreal, and along with Rev. George Mackenzie, now of our Central India staff, and Mr. John J. Fother in connection with the American Board—recent graduates of the same institution—form a very interesting band in the large corps of trained workers which the College is every year sending forth to assist in winning the world for Christ. Presbyterian College has never been wanting in missionary zeal, but the ordination and designation of these young men gives assurance that the true missionary spirit which has manifested itself elsewhere is present there also, in an unusually large degree. The occasion also serves to bring into view the growing liberality of individuals and congregations with reference to our Foreign Mission work. But for the exercise of special liberality these young missionaries could not be sent forth at the present time. It is exceedingly noteworthy that the means for sending them forth and maintaining them in the field should be forthcoming just when they were ready to go.

Rev. Dr. Mackay, pastor of Crescent street church, preached, taking as his text Isaiah xlii. 4.—"He shall not fail nor be discouraged till he have set judgment in the earth and the isles shall wait for his law." With much clearness and force Dr. Mackay expounded the import of these words as they affected the present day world. He turned the current of his discourse to the men who were to be God's instruments in bringing about His reforms in an eloquent and earnest appeal to them to be steadfast and true to the position they had taken up. Rev. Dr. Wardrop, Convener of the Foreign Mission Committee, conducted the ordination ceremonies, and Rev. I. H. Jordan, B.D., pastor of Erskine church, addressed the newly ordained missionaries. The congregation was very large and took the deepest interest in the proceedings.

REV. MURDOCK MACKENZIE.

Mr. Murdock Mackenzie was born in the parish of Edderton, Rosshire, Scotland, on the 17th of June, 1858. While he was quite young the family moved to Lamington Park. His parents belonging to the Free Church, he received his earlier education in the Free Church School. His interest in foreign missions dates from his tenth year, when his youthful mind was impressed by an address on the Hindoos by a retired missionary. His strong temperance sentiments were also formed early in life—the immediate cause being the evil influence of strong drink on the men among whom he worked. The time and money thus squandered by his fellow-labourers Mr. Mackenzie spent in reading and accumulating a library. Having served an apprenticeship as gardener near his home, in No-

vember 1878, he obtained a position in the Ardgowan Gardens, Renfrewshire. Shortly after going there he made a public profession of his faith in Christ. By reading the lives of such men as Brainerd and Livingstone his thoughts were first turned to mission work, and in November 1879 he resolved to consecrate himself to the work of the ministry. In the meantime many lines of Christian work were undertaken, among them a young men's prayer meeting, at which John McNeill "the Scottish Spurgeon" was an occasional attendant. About that time an advertisement appeared asking for a gardener to join a mission on Lake Nyassa, Central Africa. Mr. Mackenzie applied but was afterwards prevailed on to withdraw, God having other work for him to perform. In 1883, through a casual interview with a former editor of the *Journal* Rev. John Mitchell, Mr. Mackenzie decided to come to Canada and pursue his studies in Presbyterian College, and he arrived in September of the same year. His college course has been conscientiously and successfully pursued, reflecting credit upon himself and giving the highest satisfaction to his professors. He was noted as the most regular attendant at all college meetings. He was acknowledged to be the most active member of the Missionary Society and to him it owes very much of its success. In many congregations in Ontario and the Eastern Townships Mr. Mackenzie has done a work which will make his memory en-

deared for many years to come. That he is now able to enter upon mission work in China is due to the liberality of David Yuile Esq., of Erskine church, who guarantees his support for five years.



REV. MURDOCK MACKENZIE.

with which his many articles have been received gives promise of an enlarged missionary literature for the Canadian Church. He has been a student from childhood. His varied reading, his power of critical discrimination, cultivated taste and ready command of language qualify him for successful authorship should he see fit to direct his efforts in that channel. After a most satisfactory course in the University he was graduated in 1885, and entered on his theological studies in the Presbyterian College in Oxford College which he gained several competitive scholarships and prizes. While attending faithfully to his collegiate work he has found time during the past three years to engage actively in city mission work, having had charge, along with another student, of Nazareth at Mission, Montreal, in which he has exhibited the same zeal and earnestness, and ability to adapt himself to different classes of people which he will carry with him abroad. In the work of the mission he has freely employed his printing press in the use of which he has become an expert. He takes his press with him to China. Much as he is interested in Home Mission work, however, his preference is for the Foreign Field. His thoughts for years have been turned specially towards China, and he has read with absorbing interest the works issued by traders and missionaries touching its condition and history. Even as a boy his desire was to preach the Gospel to the heathen, and when a few years ago his religious life experienced a deepening and quickening influence, he resolved to offer himself for service in the Foreign Field as soon as his college studies were completed. His outfit and salary are provided by Crescent street church, Montreal, in which he was baptised in infancy, and of which his father, Principal MacVicar, was pastor for many years.

FORMOSA.

CORRESPONDENCE RESPECTING MR. JAMIESON.—RESOLUTION OF THE FOREIGN MISSION COMMITTEE. (To the Editor of the Presbyterian Review.)
DEAR SIR,—I enclose a copy of a resolution passed by the Foreign Mission Committee (W. D.) of the Presbyterian Church of Montreal, in relation to Mr. Jamieson's recall. Of the letters referred to in it you have already published that of Dr. Mackay. I now send you copies of the ones received from Mr. Jamieson, Mr. Tan, and Mr. Giam. The Committee's action in rescinding the resolution recalling Mr. Jamieson was sustained by the Assembly and Dr. Mackay was called as follows "Jamieson stays." To this he has answered "All grateful. God bless Canada." I trust you will be able to meet the wishes of the Committee and say these letters, etc., before your readers. Yours truly,
HAMILTON CASSELLS.
TORONTO, June 17, 1889.

Following is the correspondence referred to in Mr. Cassels' letter.

LETTER FROM GIAM CHENG HOA. (TRANSLATION.)

Dear Dr. Wardrop,—We have heard that the Church in Canada intends to call Mr. Jamieson away from Formosa. I therefore write this letter because I want to let you know a few things:—
1. If Mr. Jamieson had long ago paid attention to what we told him about how we all worked just according to our own ability we would not now have this trouble.
2. Now we here have seen lately that Mr. Jamieson has wakened up to take hold of the work; and he is different in manner and more willing to listen to whatever will help him in dealing with our people. Formerly he thought he could not be useful unless he knew so very much of our language. Now he sees he can be useful with what he does know.
3. There are now in this field fifty chapels. The Church is large and there are many different kinds of work to be attended to.
4. As Mr. Jamieson has come to see differently from what he used to do, he attends to all local correspondence, to Amoy, Shanghai, Fuchow, Hong Kong etc., for calendars, books, hymn books, etc., anything needed for the Mission. This is truly a great help and great relief to Pastor Mackay.
5. In the hospital are sick people and he can go and make the Gospel known to them, have meetings with them, etc., and teach them.



REV. JOHN MACDOUGALL, B.A.

16. He goes every Sabbath to a chapel to exhort and encourage converts, help the preacher, etc.

He can spend as many days as he pleases in a chapel, but if he spends one Sabbath at each it will take him a whole year to visit the stations.

In one word, he is quite able and willing to preach the Gospel, etc., and he is doing to and with daily practice he is improving every week. Before, he lacked the practice and kept at books. All the students and preachers in Oxford College just now say he is helping now and is quite able. We have met and talked over the matter, and all see a change in Mr. Jamieson. There is a variety of work here and no doubt other things will turn up.

Throughout the field, too, elders, deacons and people at their weekly prayer meetings have talked together and say Mr. Jamieson does well now and hope he will be allowed to remain.

7. Mr. Jamieson went with me to the East coast and he preached with me, and all were pleased, and I found him very helpful to me the whole time. We had a profitable trip. Now I know whereof I write, for he was with me every day in the chapels, amongst the people and on the way and he did well. Oh! if he had only done so long ago. Yours faithfully,
GIAM CHENG HOA.
TAMSUI, April 18, 1889.

LETTER FROM TAN HE. (TRANSLATION.)

DEAR DR. WARDROP,—We have got word that you are going to call Mr. Jamieson back to Canada. Of course we know you must judge what is best, but you are so far away and do not see us. So I want to send you a few lines about our work here. The Church is now very large, and we are very busy. Mr. Jamieson now receives about of many little things every day, which otherwise he would have to attend to himself.

2. I see Mr. Jamieson working now in a way he did not use to do, and is now far more ready to be benefited by the advice and consultation of others with larger experience.

3. Mr. Jamieson of late has been going to our chapel at T'ai-t'ia near by, every night and holding meetings there, whilst Pastor Mackay meets with us every evening in the College. He (Mr. Jamieson) will soon be going to other chapels and will labour there as circumstances permit.

4. Not long since Pastor Giam and Mr. Jamieson went to the East coast and visited many of the stations. Now people have been here from that place since and said all were much pleased with Mr. Jamieson this time and understood his short addresses.

"The last time he was there they said he was not understood well. Now the change is due to daily practice."

How much better if he had only wakened up two years ago and done as he is now doing! He was forever with book in hand like a man dreaming. I told him to go out and practise—put to use what he learned. Rev. Giam told him, Pastor and Mrs. Mackay advised him, times without number.

Alas! he heeded not till lately. Now he is improving every week, and so will continue more and more able day by day.

5. If you recall Mr. Jamieson and send another man to us it is by no means certain that after all he will be able to help the Church so very much sooner than Mr. Jamieson has been. No one could now give real daily help in less than two or three years, and that would only be beginning. So with all here I hope you will permit him to remain here to help us.

TAMSUI, April 19, 1889.

LETTER FROM MR. JAMIESON.

MY DEAR DR. WARDROP,—In compliance with the request of the Foreign Mission Committee as conveyed in your favour of February 28th, I sent you some information by last mail, date April 17th. That referred to the kind of work in which I am now engaged in the Mission and in which I hope to be occupied in the future, if after all I may yet be permitted to remain in the field. Also I know that information of a similar kind has been sent by Dr. Mackay and others here, all of which I trust will be of some help in guiding the future deliberations of the Committee.

I thank you for the very kind manner in which you conveyed to me the decision of the Committee, and also for the interest you manifest in what

I wrote regarding the experience through which I passed. In reference to that time of darkness and anxiety I will tell you some things that I think that I was not, in religious life, what I ought to be.

One thing that much impressed me was, I could see that the students and preachers whom Dr. Mackay was teaching in the study of the Bible and other exercises, evidently had joy and happiness that I did not possess. This was in the ordinary course of daily study, there was no excitement or very remarkable manifestation of feeling, but as I was often present in the evenings I saw that there was an earnestness about them in their singing and other acts of worship and in their manner,—a something they had and I had not. I was thus led to ask the reason why I did not also possess the same enjoyment they seemed to have. I believed Bible truth as they did, and trusted, I thought in the same Saviour, and had preached the Gospel to others; how then came the difference? Thus I questioned much and was in difficulty.

I had not the same eagerness which I saw others having to profit by religious exercises, and I was conscious of not having even as strong a desire as I once had to do good to others and bring them to Christ. It is wonderful how rapidly and unconsciously coldness and selfishness will creep over one. I can see now that what I should have done long ago was to stop going on as I was doing and take time to think.



REV. J. H. MACVICAR, B.A.

I know that in the study of the Chinese language I thought I could accomplish more than I was really able to do; and in consequence of not attaining what I expected, this of itself brought me to a standstill, and I suppose caused me to think more than otherwise I might have done, and to see many mistakes I had been making; such as holding to an entirely wrong idea of duty, thinking it enough if I kept on in my own line of work, losing sight of the fact that I was one member of a living Church, and that the life of each affects the whole. For a time I was much troubled about these and other things. I read some books without seeming to get much benefit from them, and I often went to Dr. Mackay for counsel and help. Though busy with other work he was always ready to do what he could to make things plainer to me, and I got much benefit from his full experience. One day he gave me to read a small book called "Life in Earnest" by the late Rev. Dr. Hamilton, of London, having previously marked different passages to draw my attention. One of these on page 124, "It is an EYE FIXED ON JESUS which kindles the fervent spirit," etc., struck me as full of meaning.

Once again when several of us were talking together Dr. Mackay said one should not be sitting hoping for something wonderful to happen, but should do just as the man with the withered hand. He at once obeyed Christ's command to stretch it out, and in the act of doing so got strength needed. It seemed to me that was the right way and so I set about trying at least to follow it. It was only by slow degrees, however, that I came to enjoy a measure of comfort.

Now whatever past experience has been, this I know to-day, that the true and effectual way of preaching the Gospel to the heathen is by the daily life no less than by standing on the platform, and by being daily and hourly faithful in what I used to count the little unimportant things. However far short one may fall of such a standard, it is a good thing at least to know it and aim to reach it.

As to the work which I am able to do in the mission, the most important things have, I think, been already stated. Other ways of usefulness may be expected to open up as I gain in practical experience. This much is certain that one's idea of duty and preaching the Gospel to the heathen makes a great difference as to the way in which he goes to work.

Yours very truly,
JOHN JAMIESON.
TAMSUI, April 19, 1889.

RESOLUTION OF THE FOREIGN MISSION COMMITTEE.

"THE Committee, having read letters from Dr. Mackay, Mr. Jamieson and Mr. Tan, all of the 19th April, 1889, also a letter from Mr. Giam of the 18th of April, 1889, in response to the Committee's request for information respecting the work Mr. Jamieson is able to do in connection with the Mission, record their satisfaction with the indication these letters give that Mr. Jamieson, has entered on active work and is in various ways rendering useful service.

"The Committee, while still feeling that the decision to recall Mr. Jamieson carried at the meeting held in February last was called for in view of his own assertion of inability to acquire the language and his confession of incompetence for the work of the Mission made not only to this Committee but to the Church at large through the press, nevertheless resolve, as Dr. Mackay has urged that he be allowed to remain, and as the native preachers unite in this request, and as they all testify that Mr. Jamieson is now addressing congregations in the Chinese language, and is giving evidence of ability to do the work of the Mission, to rescind the resolution of last February recalling Mr. Jamieson, and agree to allow him to remain another year with the hope that the result will justify the Committee in continuing him in the field.

"The Committee further agree to record their gratitude to God for the light which has been shed upon a matter which has caused the Committee so much perplexity, and instruct the Secretary to publish the letters above referred to for the information of the Church."

THE GENERAL ASSEMBLY NOTES AND OBSERVATIONS.

(FRENCH EVANGELIZATION.)

THE report on French Evangelization, presented by the energetic Convener, Rev. Principal MacVicar, tells this year upon unusually sympathetic ears. The country has of late been profoundly stirred by evidences of Ultramontane aggression and the unmasking of the ambitious plans of the Hierarchy. Hence there was on Tuesday evening another large audience to learn of the operations of our own Church against the people more immediately under Roman influences. The Report affords specific instances in which the power of Rome is being asserted in Canada, points out some cheering signs that intelligent Roman Catholic laymen are beginning to entertain utter repugnance and unbelief, with regard to their whole system of religion. "They would," says the Report, "gladly throw off the yoke if they could only see how to do so with safety to their business and domestic peace." To the question, "Is the work of evangelization making any progress in your field?" all the missionaries say "Yes," and mention as signs of such progress a greater readiness to hear the Gospel on the part of the Roman Catholics than ever before. The receipts have been the largest in the history of the Board; and on the whole the spiritual results have been of the most encouraging character. The adoption of the report was moved and seconded by Rev. Dr. Kellogg and Rev. Principal King, who emphasized the duty of the Church to give this Scheme its hearty and unwavering support. They were followed by Rev. Alex. Campbell, of File Hills Reserve, and Father Chiquiquy, who held the attention of the audience to a late hour with the story of the aims of the Jesuits as learned by personal contact with the Father Chiquiquy was in fine vein, and the narrative of his own conversion, and his experience of French evangelization while yet a priest of Rome, was heard with deep attention.

PROTESTANT SISTERHOODS.

IN drawing attention to the danger to which too many Protestant parents expose their daughters in educating them at conventual schools, Rev. Principal King suggested that it might be possible to establish Presbyterian sisterhoods, "without vows of celibacy," whose devotion to the cause of religion and learning would render it possible to secure at small expense the refinement and culture now sought in Roman convents and schools. He was sure there were hundreds of young women in the Church who are at a loss for occupation, who would do well to come together and say that as long as they remain single they will consecrate their lives to the work of Christ. Principal King has given expression to what has been in the minds of many who have been studying this educational problem of how to compete with the convents. Obviously there are many difficulties in the way of its successful solution, but the expressions of approval that greeted the enunciation of this plan of meeting the subverting influences of Roman Catholicism showed that Principal King struck the right key and that the audience believed the plan worthy of a

(Continued on fourth page.)