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PARABLES.

Earth sings her parables of loss and gain
 In humble speech,
 Yet heights of glory with ascent shall attain
 She cannot reach,
 Aerial whippers flit o'er land and sea,
 "It doth not yet appear what we shall be."
 Her royal purples and her crowns of gold,
 Her white attire,
 The sceptered lilies which her summers hold,
 With flames alike—
 All fail to show the glory we shall see—
 "It doth not yet appear what we shall be."
 Who from unsightly bulb or slender root
 Could guess aught
 The glory of the flower, the fern, the fruit,
 In summer's bright?
 Through tremulous shadows voices call to me,
 "It doth not yet appear what we shall be."
 Triumphant guests from the sea; and sage
 Through shadows dart,
 And tender meanings on the poet's page
 Conspire the heart.
 O songs prophetic though so sweet are ye,
 "It doth not yet appear what we shall be."
 — Clara Thwaites.

THE VANCOUVER CHURCH.

[The following letter from a lady who has been lately travelling in British Columbia to a friend in this city, gives an interesting account of our work in that country and Mr. Thomson's labours and hardships. The perusal of it can not fail to stimulate increased liberality towards the suffering cause there.—Ed. Review.]

DEAR MRS.—I write to you hoping that in some way you may get what I write, or the substance of it, into some of the Presbyterian papers, and it must come from an "outsider" like myself, to be worth anything. You know, through the papers, how the nice new Presbyterian church here was destroyed exactly a month after it was opened, and I think the Church at home scarcely realizes how this has placed our church in this town of abominable wickedness. The insurance on the old building was a little more than over the debt, and it is impossible for people—many of whom lost every thing in the fire—to help towards building a new one. There was a large congregation, and the church before the end of this year, would have been self-sustaining, but things are all changed now; though the collections are good and the congregations that have gathered in the various and strange places we have had since the fire, have been large. The people can do no more than provide running expenses.

Now, it is about Mr. Thomson and his work I want to write, and want Dr. Cochrane and the Church at large to know what he is doing. First let me say, he has had since he came here, a much harder field than any missionary to foreign lands. Heathen Indians and Chinese there are plenty, but neither are to be compared to the white heathen. I never heard such vile language, never saw such open immorality, such open disregard of Sabbath as there is in this place. It paralyzes the few who do love purity and goodness; and deadens spiritual life I know and feel. Now Mr. Thomson is a fearless man and has preached salvation through Christ alone to these people, and I know of several myself who have been induced to lead a better life through his words. There was no place but a very tiny school to meet in after the fire till stores began to be built, and we have met in them. But Mr. Thomson, before the fire was well burnt out, was looking after lumber to build some kind of a hall. He could not get it without the money down, and to borrow in Vancouver was impossible. Thousands of dollars were burnt, as there was no bank, so he went to N. Westminster and borrowed the money, saying if he should pay it himself he would have some place to worship in. Then he asked for volunteers to build. He started about a fortnight ago and dug post-holes himself, carrying half-burnt logs and rubbish to a little distance, till it would have been hard to tell whether he was white or black, and every day since then he has drummed up his volunteers—sometimes as many as eight—but he has knocked as many nails in as his assistants. Every day from dawn till dark he has been at it, and the result is there is now the shell of a very good hall on the back part of the church lot, which, when the church is built can be turned into a school. It is likely it will be ready for next Sunday, and the following Sunday there will be the first communion in the first Presbyterian place of worship here. I hope to stay till then. I am deeply interested in the work here and proud of the Scotch pluck and perseverance of at least one saint. When I think of Mr. Thomson, now the only minister in Vancouver, the only one who has stuck to his work though forced to live in a miserable little cabin, his brother ministers preferring to live elsewhere than in this grime and dust, and lending their services on an occasion, I am proud of him. Ours will be the only place of worship probably for months. It may be burnt again; poor Mr. Thomson was out fighting the fire last Friday, but it must be risked if God's work is to be done

here. It is not a strong man who is doing all this work, but one who after a hard day's work coughs all night, and who left a much loved church in the east solely on account of ill health. Now I do feel ashamed when I think of the churches in Toronto and know that a few hundred dollars could easily be spared. The church or hall, will hold about 200 people, and not a cent of paid labour will be on it. Surely those here are as deserving of help as Formosa! Only Saturday evening Mr. Thomson told me two men had come and offered to build the chimney. It adds to Mr. Thomson's anxiety to have no means of paying for material, and surely if any deserve to be helped it is those who have given all they had to give, their own labour. If in any way you can let this be known, please do. It is not likely Mr. Thomson would ever put it as strongly as I do. The Church ought to be proud of having such men, and should esteem it a privilege to help them.—Yours, etc., J. A.

VANCOUVER, July 9th, 1886

Mission Work.

OUR WORK IN INDIA.

REPORT OF REV. J. BUILDER.

IN reporting of the work for 1885-86 the accounts of previous years in regard to public preaching, village work, the distribution of tracts and the sale of the Scriptures and other religious literature might be repeated, as there has been no change. I will direct attention therefore chiefly to our school work and Christian services.

The bazaar school has been taught by a heathen pundit under the superintendence of Mr. Middleton, whose duty it has also been to give daily religious instruction. The attendance has been very fluctuating, owing to various causes, and as a consequence the standard reached by the boys has not been very high. We have forty-one boys reading Hindi, five boys reading Marathi, and twelve boys reading English. The average for the year has been twenty-five, and the fees Rs. 4-8-0. Recently an arrangement was made by which it is hoped the school will be greatly improved. An additional teacher has been engaged, and payment according to results has been introduced.

The school for the chamars, or those engaged in working in leather, has progressed fairly well during the year under J. H. Redding. According to his report there are six classes in the school—five in Hindi and one in English. The highest class in Hindi read Bunyan's Pilgrim's Progress in Hindi, and seven boys of the school read the New Testament, with a view to know what the Christian Scriptures say. Average attendance has been twenty-five. The fees are low, as the boys are generally very poor, only Rs. 15-4-6.

The bhangi school, i. e., one for the sweepers, was first started by Jairam in August, and made very fair progress. When he, however, in the end of December, went with Rev. J. F. Campbell to the district the school gradually fell away under the heathen teacher we were obliged to put in charge. The latter has since by obtaining new scholars built the school up so that it may fairly be said to be flourishing. The attendance is nineteen, and the fees Rs. 1-30-0.

The village schools we had at the time of reporting last year we have been obliged to give up until we can succeed in obtaining other suitable teachers. The one in Ti did not flourish as was anticipated, and Jairam who was in charge was removed to Mhow. The other at Umria taught by Bapu, though small was the means of giving the teacher many excellent opportunities of preaching the gospel in the village adjoining. It was closed in January, as Bapu was transferred along with Jairam and Roghu to assist the Rev. J. F. Campbell. Roghu prior to his transfer gave very good satisfaction in his work as colporteur, and I will find it difficult to fill his place.

Regarding the girls' schools, upon which the missionary in former years was accustomed to report, particulars will be found in the report of the Misses Stockbridge. I need only add that after some difficulty permission was obtained to erect a temporary building for the school in Pensionpura, and we expect it will be ready for use in a few weeks. The cost will be about Rs. 250, and will be defrayed by local subscriptions. The building recently rented in Mhow for the girls' school is likely to be required for military purposes. We hope therefore to be able shortly to submit a proposition for the purchase of some property, or for the erection of buildings on land to be obtained from government.

The Christian services have been regularly conducted, and though we have never a large number of outsiders present at any time, yet we have generally had a few every Sabbath. The Sabbath school, since our occupation of the new room for the girls' school, has improved greatly, and with the assistance of more teachers could be still further increased. The attendance of Christians has been twenty-four, and of heathen boys and girls forty-nine. Special instruction was given during the greater part of the year to

the Christian workers on the Epistle to the Roman, and also on a work entitled "An Examination of the True Religion."

During the year there have been two additions to our membership by profession of faith. One is a convert from the Roman Catholic church, and the other from heathenism. Both are following their employments independently of mission support. Regarding Virjee the heathen convert, who is thirty five years of age, and whom I had many opportunities of seeing, as he came to me for some months twice a week for instruction, it is especially gratifying to be able to testify to his sincerity and simple faith in Christ.

Three children of our little band have during the year been removed by death—one during the cholera outbreak in May and the other two during the course of the year.

Although during the past year many additions have not been made to our number, yet it should not be inferred that the truth is not winning its way into the hearts of the people. Mr. Middleton, in his visits to the shops and homes of the people bears testimony to the uniform respect with which the people listen to the story of the Saviour's love, and it is not uncommon to hear it said by the more educated, "Give Christ but keep your Christianity." In the department of school work also there is much encouragement, and a wider field seems opening. The English school, under the management of the Parsces, which until very recently had an attendance of about 150 boys, has been offered upon very favourable conditions to the mission. It remains only for the council at its first meeting to consider the sanctioning of the provisional terms of agreement, and the school will become part of our agency here.

To the friends in Toronto, who so kindly sent by Rev. J. F. Campbell a magic lantern, accompanied with a valuable collection of slides, our hearty thanks are due. It has added very much already to the interest of our work, and I hope to be able, by means of it, to give illustrated lectures to the more advanced boys of our schools and any others who may attend from time to time.

SUCCESS AMONG THE JEWS.—One of the German papers states that at Vienna last year no less than 363 Jews became Christians; and another paper tells us that "at no period since the first century have conversions from Judaism to Christianity been so frequent as they are at present."

SIGNIFICANT.—A recent report to the American board tells of a general in the Chinese army retiring from military life to give himself up to the study of religion, especially the Christian religion. Whether he shall finally become a Christian or not the fact is significant that one in such a position should have been able to learn enough of Christ and His Church to attract his attention and awaken a desire for a fuller knowledge of "the true way."

ENOUGH TO SAVE.—An old woman, who was a cripple, had come a long way for a second interview with a missionary in China. He asked what she remembered of their former talk. She answered: "I am old, and my heart is thick, and I have no memory. I only remember two things: That God is my Father in heaven, and that His Son Jesus died on the cross for my sins." Who shall say, till the harvest, what sheaves shall be gathered from the seed sown by the itinerant missionary who may be heard perhaps but once by the sinner as he passes by?

"IN DUE SEASON . . . IF YE FAINT NOT."—Miss Gordon Cumming tells that one of the most genial men she met in India was an American missionary—a steadfast, earnest worker—who had been for twelve years preaching in Allahabad, but had no reason to believe that in all that time he had made a single genuine convert. It was sorely disheartening, and yet he cheerfully kept up his heart. The result has proved his faith well founded. Within the last ten years the seed has sprung up and is bringing forth fruit in a truly marvellous manner.

GOOD REASONS.—A Presbyterian missionary in Mexico gives in the June *Foreign Missionary* the following answers to the question: "Why am I a missionary?" They are so good and sufficient that we reprint them: 1. I am inspired by the encouragements presented. 2. There is inspiration in the history of the cause. 3. There is goodly fellowship in the work. 4. Missions, under the providence of God, can and do regenerate nations. 5. While our Saviour taught us to pray, "Thy kingdom come." He also said, "Go ye into all the world and preach the Gospel to every creature." Praying and working must go together.

PROTESTANTISM VS. ROMANISM.—Among other things the same gentleman says: "There is one thing that I like about Protestantism, and that is its teaching that a man must repent and obey God's commands during his lifetime, if he would enter heaven at last. The Roman Catholic Church, on the contrary, is constantly holding up, as the thing of paramount importance, confession, absolution and extreme unction at the

hour of death. It thus rather encourages crime by leading men to think that they can live as they choose all their life, if only at the last moment they conform to the requirements of the Church. I repeat I am not a Protestant nor Roman Catholic nor anything else, and the vast majority of my countrymen, as to their religious beliefs, are in the same condition."

WE saw an account recently of a collection for foreign missions in a church of 280 members. The collection amounted to \$29, of which one member had given ten. The remaining \$9 divided among the other 279 gives an average of a little over three cents per member. How many were there who gave nothing? And yet surely every member of the Church should give according to ability. And each should seriously ask himself, when the amount of the collection is announced, did I give my fair share? God's way is not that we should be eased and another burdened, but that there should be an equality. If there be first a willing mind it is accepted according to that a man hath. Let all give, each as he is able, and all cheerfully, are three good rules for collections.

INDIAN WIDOWS.—The importance of a recent decision in one of the law courts of India to the effect that the re-marriage of widows is legal may be better realized if the following figures are thoughtfully looked at. By the census of 1881 it appears there were 78,000 widows under nine years of age, 207,000 under fourteen, and 382,000 nineteen, making a total of 660,000 young women "who ought never to have been married and who are doomed to a lifelong bereavement." This deplorable state of things is the result of the absurd social custom of marrying girls not yet in their teens to boys not much older than themselves, who by the unwritten law of use and wont are prohibited from re-marrying in case their boy husbands die, a custom that is disappearing gradually with the advance of the gospel.

A SHORT SERMON ON MAL. III. 5.—The Chinese can learn, and they can teach, as appears from the following paragraph from a letter of an intelligent Chinaman in the United States to one who had taken an interest in him: "I had studied my Sunday school lesson two weeks ago, which was Mal. iii., 5th verse, and he said—'we must not turn aside the stranger from his right, but your nation do not let the Chinese come here any more, and a few months ago the people out west drove the Chinese away, and killed a great many. Do you think your Government treated the Chinese right, and did just what the Bible says? I think if people expect to be Christian people, the first thing they must find out the Bible, and see they can do just as it says or not; the second, when they are Christian people, they must obey the God, and do just what the Bible says—If they do not, such kind of people—I can hardly tell how God will punish them.' May God save us here in Canada from sinning against the stranger!"

BRAZIL.—The uncle of the present Secretary of the Interior in Brazil, bears the following disinterested and emphatic testimony to the power of the Gospel as preached by Presbyterian missionaries in that still largely heathen land:—"Years ago, before the Gospel entered there, the people were like thousands of other poor whites all over the land—immoral, ignorant, idle, shiftless, spending their time in drinking, quarrelling and gambling. To day, everything is different; the men can all read more or less, the old elder even bought a pair of spectacles to see to learn his letters. Drinking and carousing have ceased entirely among them; you never see any of them in town on Sundays; when they come on week days they quietly attend to their business, paying as they go, and return sober to their homes; some of them have even laid up considerable money." "I am not a Protestant nor Roman Catholic nor anything else," said he, again, "but I would give a good deal to feel that I was a man as worthy of respect (*tanto um homem de bem*) as I know your elder to be."

FIFTY YEARS IN INDIA.—Among the many illustrations of the strong hold Christian missions have taken upon India may be mentioned the services connected with the commemoration at Palamcoota of the fiftieth anniversary of the arrival of Bishop Sargent in Tinnevely. It is not surprising that the native Christians gathered in crowds about the venerable bishop, but it means a great deal when we read that on one of the days of the celebration (July 15th) one hundred and fifty members of the leading Hindu community presented themselves, headed by a Brahmin, who made an eloquent address, expressing their admiration for the bishop's character, and their gratitude for the good work he had accomplished. Fifty years ago, when Bishop Sargent entered upon missionary work in India, there were in the Tinnevely district 224 villages occupied, while at present there are over 1,000. In place of one native pastor there are now 63, and the 224 communicants have increased to 11,246. Christian and non-Christian alike bear witness to the wonderful transformation of society since the Gospel was first preached in Tinnevely.—*Christian at Work.*