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W. MORFIMER CLARK, President,
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"HE LIVETH LONG WHO LIVETH WELL."

He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell
Of two things truly done each day.

Waste not thy being: back to Him,
Who freely gave it, freely give,
Else is that being but a dream,
'Tis bet to *be*, and not to *live*.

Be wise, and use thy wisdom well;
Who wisdom speaks must live it too;
He is the wisest who can tell
How first he *lived*, then *spoke*, the True.

Be what thou seemest; live thy creed;
Hold up to earth (tho' to the Divine)
Be what thou prayest to be made;
Let the great Master's steps be thine.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.

Sow Truth if thou the True wouldst reap;
Who sows the false shall reap the vain;
Erect and sound the conscience keep;
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest home of light.
—Horatius Bonar.

snub others in ten years. Up to a Chinaman's little dodges in fifty years. Up to a rascal's artful tricks in one hundred years.

"Last week a man came into the dispensary with a skin affliction, but he was so covered with grime that it was impossible to make a correct diagnosis. He was requested to go home and wash himself thoroughly, when he indignantly replied that he had washed himself exactly ten days previously, and he appeared greatly surprised that any one should suggest that he should wash so soon & so often. Another man with bad eyes was told that it was necessary for



THE REV. W. T. McMULLEN, D.D.

him to remain in the hospital for several days, where his eyes could be attended to regularly. He answered that he was master of a small boat, and therefore could not remain in the hospital, but that his young son, who was waiting outside, might remain instead. They are indeed ignorant as regards medicine, and care very little for their bodies, and much less for their souls.

Mission Work.

CHINA.

LETTER FROM REV. DR. SMITH.

FOLLOWING are some extracts from a letter just received from Rev. Dr. Smith, of our Honan Mission staff:—
"We have had very fine spring weather, and we hope and pray that God may send a plentiful harvest, so that the terrible suffering in the famine districts may be relieved. This leaves us all in good health, and plodding away at the Chinese characters.

THE GENERAL ASSEMBLY.

OUR ILLUSTRATIONS.

ST. ANDREW'S CHURCH.

ST. ANDREW'S church, the meeting-place of the General Assembly this year, is one of the handsomest and most commodious church edifices in Canada. It is situated at the south-east corner of King and Simcoe streets, having immediately to the west Government House, with its ample grounds, and to the northwest Upper Canada College square. The building has a frontage on King street of eighty-two feet, and a length of 165 feet on Simcoe street; the tower is thirty feet square at the base and 115 feet high; the total cost of land and building being \$105,537.48. As may be seen from the sketch, it is fashioned after the Norman Scottish style of architecture. There is a massive simplicity about the edifice suggestive of the Saxon style, but it is united with this the round arched Gothic, the circular pillar, and other elegant developments of the Norman, whose distinguishing feature is the arcade. The beauty of the arcade at the main entrance on King street, with its polished granite columns and carved stone bases and caps, is especially noticeable. The building is modelled after the Kirkwall Cathedral, in the Orkney Islands. To the south may be seen the outlines of the manse, purchased at a cost of \$10,000. The interior of the church is in perfect keeping with the exterior, the appointments and furnishings throughout being of the richest and most elegant character, the organ alone—one of the finest in America—costing \$13,000. The spacious auditorium, with its suites of comfortable parlours and class-rooms, makes St. Andrew's church a most convenient and attractive meeting-place for the General Assembly.

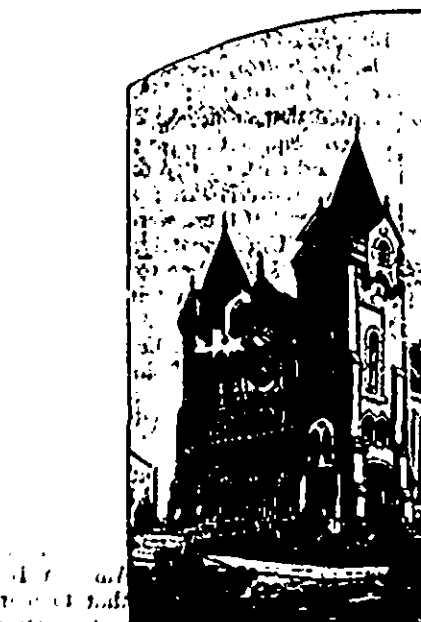
THE RETIRING MODERATOR.

The retiring Moderator, Rev. W. T. McMullen, D.D., pastor of Knox church, Woodstock, Ont., has discharged with becoming grace and dignity the duties of the high office to which he was called by the unanimous vote of the last General Assembly. During the year of office just closing his services have been in large request among the congregations of the Church, and he has everywhere been heard with great acceptance. He has also taken a conspicuous part on public platforms in the anti-Jesuit agitation, and, speaking as Moderator of the General Assembly, has given the full weight of his position and his personal influence in favour of the disallowance of the Act and the defence of civil and religious lib-

erty. At the late Convocation of Knox College he was honoured with the degree of Doctor of Divinity, as a well-deserved expression of the eminent services he has performed for the Church. By common consent Dr. McMullen has made a most efficient, dignified and courteous Moderator. In laying down his office he may take his place in the ranks assured that he has worthily upheld the traditions of the Moderator's chair.

REV. D. J. MACDONNELL, B.D.

Rev. Daniel James Macdonnell, M.A., B.D., minister of St. Andrew's church, where the General Assembly meets this year, was born at Bathurst, New Brunswick, January 15, 1843, his father being the late esteemed Rev. George Macdonnell. Mr. D. J. Macdonnell was educated at Galt High School and Queen's University, from which latter institution he was graduated with the highest honours, B.A. in 1868, and M.A. in 1869. A portion of his theological course was taken in Queen's and the remainder in Edinburgh. On June 14, 1866, he was ordained by the Presbytery of Edinburgh (Established), and returning to Canada, he was inducted to the charge of St. Andrew's, Peterboro', Ont., Nov. 20, 1866, where he spent four years. He was then called to St. Andrew's, Toronto, and in-



ST. ANDREW'S CHURCH, TORONTO.

CONDUCTED DEC. 22, 1870.

From that time the progress of the congregation has been most marked. A year after Mr. Macdonnell took charge of St. Andrew's there were 220 members, the revenue being \$2,539.63, and the contributions to Missions, \$688.36. By last report there are 385 families and more than 839 members, the revenue being \$29,016.75, of which amount \$5,679.03 was received in Sunday collections, \$3,971.25 from pew rents, and \$16,405.24 was contributed for missions and other benevolent objects. There are three Sunday schools in connection with the congregation. St. Mark's Mission, corner of King and Tecumseh streets, has become so strong that at the last meeting of Toronto Presbytery it was organized as a separate congregation.

Mr. Macdonnell has rendered, apart from the pastorate, great services to the Church, not the least of which has been the efficient discharge of the onerous duties of the Conventship of the Augmention Fund. It may also be mentioned that he has taken a prominent part on the City's Committee in directing the agitation against Jesuit aggression.

Correspondence.

A PLEA FOR OUR EDUCATIONAL WORK IN CENTRAL INDIA.

(To the Editor of the PRESBYTERIAN REVIEW.)

DEAR SIR,—Kindly permit me to draw the attention of the readers of the REVIEW to the following facts bearing on our mission work in India, and to beg for their prayerful consideration:—

1. India is a part of the British Empire. Can we as Christians regard this as other than providential—that they have been committed to our care for a special purpose and that they, above other Eastern nations, have a special claim upon us; especially so when we know what they are of the same race, type of features, intelligence and capabilities as we; and what they might be, if these gifts were but ennobled and sanctified by that power that has made us what we are—the Gospel of Jesus Christ. They are a people worthy of our best efforts both for their own sakes, and for the influence they are bound to wield. Nearly one-fifth of the entire race living in a country—one of the richest on the globe—they hold the key to a large part of the oriental world.

2. To the extent they have come under the influences brought in with British rule they have become dissatisfied with their old social and religious ideas. This awakened and transition stage affords

GRAND OPPORTUNITIES to present the claims of our Gospel; but also presents very real and threatening dangers, especially as they have not been

accustomed to their newly found liberty; hence we find the drink traffic increasing at a terrible rate; opium, cannabis Indica and other intoxicants used extensively; 20,000 and other French novels translated and sold along with the *ibid.*, or worse, writings of Bradlaugh, Besant, Ingersoll and others. Since we have been the cause of awakening in them a thirst for Western knowledge are we not under a special obligation to control and feed that longing so far as may be—in harmony with our Faith?

In religious matters, having been deceived once, they do not readily adopt a new faith; but when we consider the small force employed to attack such a tremendous army, and it so strongly entrenched, and yet what has been accomplished, we surely have everything to cheer us on to redoubled effort that the present so-far, political and religious crisis may tend to the Master's glory.

We find that the great mass of the educated classes have lost all respect for caste and modern Hinduism, and generally have accepted the principles of Natural Religion. Some are putting into the largely unknown Vedas, ideas derived from Christianity whilst many others are honestly seeking for the truth wherever found. Societies for

THE STUDY OF CHRIST'S CHARACTER

have been formed. The Bible is taught in some Hindu schools, and has been found in the hands of Hindu religious teachers, along with their sacred books. The religious battle to day in India is over the great central truth of our system

especially are now demanding that a moral text-book shall be introduced. With a view to correcting this mistake, we believe a text-book on Morality is under consideration and the Government has resolved to withdraw as far as possible from Higher education leaving it to aided enterprise, which thus far practically means to the missionaries. No doubt many British officials, hostile to Christianity, will seek to counteract the intent of the Government resolution, and probably public opinion will not allow many of the existing institutions to pass into the hands of the missionaries, but in new fields Government is bound to give aid to worthy institutions and is precluded from starting there a rival college of its own. Such



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a field is that of Central India with its ten millions of people—ours being the only college where a University course can be taken, not in Central India only, but also in Rajpootana, almost as large. This resolution of the Government gives to missionaries

AN OPPORTUNITY

that ought to stimulate effort to gain control of the education of the youth of India. The Roman Catholics recognize it, and find it worth their while to establish schools and colleges with the Bible excluded. Infidels and atheists are agitating in the same direction, and so the opportunity neglected will only increase seriously the difficulties of the work in the future.

STILL MORE PROMISING.

The native Princes of Central India are for the most part of low caste origin. To gain and keep the favour of the Brahmins and Brahmins; and so we have in Central India developments of Hinduism and Brahmin domination such as is unknown in British India. These fully realize that an ignorant people are more easily controlled than an educated one and that as the changes—the result of education and Christianity—take place in British India their power wanes; and therefore they are opposed to the education of the people. The people have so earnestly pressed their claims that the Princes have established a few schools in the leading cities; but as these are largely for the Brahmins practically no provision has yet been made for the education of the great mass of the people. They are too poor to pay for education and so, as the Princes will not help them,

THEY TURN TO US.

To the extent that they know us, they have confidence in us and as a rule are not afraid of Christian teaching. Their poverty and the apathy of the native Government is our opportunity, and had we but the men and the money to meet the desire for education as it arises, we could largely control the primary education and entirely the college education of Central India on distinctly Christian lines. What would not the Protestant Church of Canada give for such an opportunity in Quebec to-day? And are we too urgent when we ask that at least a part of the field be properly covered with our Christian schools, ere priestcraft—the same the world over—makes it impossible. How long the opportunity shall continue who can tell? If the Brahmins see they cannot keep the people in ignorance they will seek, at least, to control their education and so in place of friendly and inquiring minds we shall then meet with those more or less embittered by infidel teaching. To seize the opportunity we require

MORE THAN THE PRIMARY

vernacular schools, &c. If we are to seek for those likely to be leaders amongst the people, as well as the low and outcast, and means must be used that will be likely to reach each class. The better classes will but rarely listen to street preaching, and because of the requirements for Government service and of advancing civilization, they demand as full an English course as their means and time will allow. By having our primary schools scattered over the country under Christian teachers, we would get them at the beginning of their course, and by our High school and College we could retain our hold on them through the most susceptible years of their lives, in all these years storing their minds with Christian truth and surrounding them with Christian influences. In our High school and College at Indore when I left, we had about 150 students, to whom day after day we were able to present the Gospel truth in a regular connected way. Is not this evangelistic work? and is it not

WORTH AN EFFORT

to get such a daily congregation, many of whom have lost all regard for their old faith, are religious by nature, have confidence in us and are anxious for a faith that will satisfy? Had we but a building large enough we could as easily have 400 or 500 in these classes, as the 150 crowded into our present unsatisfactory building.

That this work is successful in the only sense that will satisfy a Christian may be seen (1), in the advanced movement that from one end of India to the other have coalesced Hinduism—movements that are the direct outgrowth of the educational work, and that are most active where missionary colleges are—in movements that are stimulating thought and even when they are contending with Christianity, are advertising it and preparing the way for its advance; (2), in the fact that nearly all mission societies in India have been forced to give attention to it. The Jesuits give their whole time to educational work. The Oxford Mission spends more than one-half of its strength in the same way. Even the Methodist Episcopal Mission, that was at first so pronouncedly evangelistic, has developed rapidly in the same line within the last few years. When we give but one-tenth of our strength to higher education, surely we are not making it too prominent; and (3), in the Sheshadri and Dhanphobys of Bombay, in the Bannerjis and Deys of Calcutta, and many others, the acknowledged leaders in the native community and the fruit of mission colleges.

FURTHER, IF INDIA IS TO BE EVANGELIZED, IT MUST BE LARGELY BY

HLK OWN SONS.

and our native Christian workers will only be successful to the extent that they can grapple with the difficulties of the people. As, however, most Missions in India have more work than workers, it follows that we must largely depend on the leavings of other Missions or train our own men, and the more thoroughly we can train them, the more likely are they to be leaders amongst the people—hence an additional reason for our High School and College.

Because of this want of trained Christian men, we were not able to start as many village schools as we had openings—for in them I have employed only Christian teachers; and in our High school and College we were forced to employ some non-Christians. As these were, however, constantly under our eye, and taught only secular subjects and were given to understand that the slightest appearance of hostility to Christianity would lead to their instant dismissal, they had no power to do us any harm, even if they may have had the wish, which I very much doubt.

BUILDINGS ARE NECESSARY.

To carry on this work satisfactorily, buildings have now become an absolute necessity. When we began work in 1884 it was in the face of the determined opposition of Sir Lepel Griffin. We therefore made temporary arrangements in our Mission Hall, and as our numbers increased obtained more accommodation by closing up the verandahs, turning three little out-houses into two small class-rooms, etc. The Government so far recognized our success that it gave us an 100 Rupee per month. Sir Lepel notwithstanding urged us to get a suitable building as one condition of our obtaining the full grant that we were entitled to, i.e., 250 Rupees. The building was too small for the school and so expansion was impossible. Even for a mission hall it was often too small for the numbers who desired to come in. Two years ago, therefore, a new building was resolved upon. By building a college with a large central hall and small rooms off it, all our requirements, both for church, lecture hall and school, would be met, and we had reason to believe Government would give us half its cost as a school or college building, provided the plans were such as the Government would approve of. The Government engineer helped me to draw up plans, and the Council approved of my raising in India the necessary amount required, or as much as was possible. The Dowager Queen of Indore had already given us the site. At this time, however, I was asked to come home on furlough, our Mission staff was reduced by the death of Mr. Murray and serious illness of Mr. Bulker, and a few months after, through a misunderstanding of the full import of the Committee's action, the Council ordered the closing of the College, with the result that both High school and College have been impaired. The Foreign Mission Committee recognize, and are seeking to overcome the result of this unfortunate chain of events, and have now authorized me to raise at home what money I can towards the buildings, etc., needed. The buildings will cost \$20,000; of this amount I hope to get from the friends of Canada and India, \$10,000; and in existing circumstances I hope a large part of it will be raised in Canada.

In order to stimulate Bible study, I should like to have some scholarships of \$20, \$30, and \$40 a year, as well as some for the general work of the school.

Further, to make our work as satisfactory as possible, we require a good library. We have there made a beginning, but it requires additions, especially books on Evidences, etc.

Can not readers of the REVIEW help in this work, and ask their friends to do the same? All donations sent to Dr. Reid, and designated to any department of the work at Indore, will be kept for that special purpose.

Yours, etc., J. WILKIE

TORONTO, June 10, 1880.

A DESIRABLE VACANCY.

(To the Editor of the PRESBYTERIAN REVIEW.)
DEAR SIR,—Knox church, Regina, N. W. T., is now without a pastor, and being so far from the great source of supply—the Eastern Provinces—finds it difficult, without too great an expense, to secure the hearing of men with a view to a call. Clergymen, therefore, who contemplate visiting the North-West during the present summer, and who can spend a Sabbath in Regina, are invited to write the Supply Committee to that effect stating date. Knox church is self-supporting and pays a salary of \$1,200 with manse.

Yours truly, C. J. ATKINSON,
Secy Supply Committee, Knox church,
REGINA, N. W. T., May 28th, 1880.