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THE

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For the PRESBYTERIAN REVIEW

DANIEL.

STRONG soul of old, who standing in thy lot,
Stood fast for God and right and quailed not,
Tried sore, and tempted both by pain and pride,
Truth stood unstained, unsullied by thy side.
Wise, brave, true, gentle, calm through good and ill,
Faithful in all went thou—strong in a steadfast will.

Courteous withal, yet not with supple knees
Of cringing courtier seeking but to please,
Above the people's will, the despot's nod,
Thou listen'dst only for the voice of God.
Around the form-based rock the graceful tendrils twine
Sweetness and light, in thee, with duty stern combine.

Fortune for thee may wear a tempting smile,
May seek by dazzling falsehood to beguile,
Or lowering dark may hurl thee from thy place,
Instead of fame, may threaten death, disgrace,
For thee, nor pleasures tempt, nor pains appal,
A king may smile or frown—the Truth is Lord of all.

Daniel! our world hath need of men like thee,
Fearless for right, heroic, royal, free,
Who hold a purpose true; hold all else naught,
Swerve not from right—do what a true man ought.
Souls strong for public duty, strong to do and dare,
Made strong by faith in God, and daily secret prayer.

Ottawa, Jan. 30th, 1886. W. D. A.

THERE seems to be a religious awakening all over the north of India at present. Lately one of the students of the Agra missionary college, a Kayath by caste, became a Christian. The rest of the Kayaths were up in arms and made a great effort to prove that the lad was only thirteen years and four months old. The missionary college had to call in the aid of an attorney, and the young convert is now happily out of his troubles. The affair caused great excitement in the city, and there was a strong probability of other young men taking the same course.

A SHILLING HEART.—It is rare that the growth of one's benevolence keeps pace with the growth of one's means. When persons are absorbed with thoughts of gaining, keeping or enjoying wealth, they lose their inclination for giving, and grow narrow, sordid and selfish.

A widow with a very small income was remarkable for the liberality of her gifts to religious objects. She at length became heir to a large property, and it was noticed that her contributions began to fall off. Her offerings were smaller in amount than when she was poor, and grew less and less. Now she only gave when she was *asked* to give, and then she gave next to nothing at all. Once, when applied to by her pastor to help a cause to which, in humble circumstances, she had always contributed a guinea, she presented only a *shilling*; and the good minister could not help calling attention to the change that had come over her. "Ah," she said, "when day by day I looked to God for my bread, I had enough and to spare: now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the *guinea heart* when I had the shilling means; now I have the guinea means and the shilling heart."

SPIRITUALITY VS. SENSATIONALISM.—The Rev. A. T. Pierson, in "A Glance Backwards," at the Northfield Convention, published in the *Christian at Work*, pours contempt upon the sensational swagger which so often shocks the finer sensibilities of the spiritually-minded in the following pungent paragraph: "No more valuable lesson was taught by that Convention than the utterly *contemptible* level of all *pulpit sensationalism*. After we heard such men as Erdman, Gordon, Needham, Clark, and others, modestly, soberly, quietly, spiritually explaining the Word of God; when we listened to the reverent addresses that handled the Word of God with such clean hands, and such tender, cherishing, worshipful spirit, we could not but regard as "blasphemy against the Holy Ghost," the sensational oddities and traversities of Scripture that disgrace many of our pulpits, and even sound a *brass* trumpet before them in the newspapers! Imagine the distance between Dr. Gordon's Johannian unfolding of 'Sonship, in its threefold aspects,' and the New England clown who announces that his subject for Sunday morning will be 'Jonah's whaling voyage, and wailing on the voyage;' and in the evening, 'How Jesus ran a man up a tree.' Or the pulpit harlequin in the Middle States who advertises his somersaults thus. Subject; 'The widow's mites: a mighty small contribution;' 'Christ going to hell—to preach,' 'Lack of bed-coverings in cold weather,' 'Sprinkled or soused,' etc., etc. Think of justifying such circus performances, in the place of prayer, on the ground that a congregation cannot be drawn otherwise!

Mission Work.

FORMOSA

ANY news from Formosa is of interest to the whole church in Canada. The whole island is divided by us with the Presbyterian Church of England, who were in the field many years before Dr. MacKay arrived. One of their oldest missionaries, the Rev. Mr. Campbell, sends some notes to the *Presbyterian Messenger* of a missionary tour from which we make some extracts.

"We spent the first night in Kiam-tsin-Kang, said to be the third largest town on the island, but as yet remains, as far as we know, shrouded in spiritual darkness. After our arrival on this occasion, I preached to a large crowd till the lateness of the hour compelled us to disperse. There was no little interruption from time to time, one or two remarking that we were merely French spies; others, that we were foreigners trying to find new openings for the sale of opium; a few, that we were travelling doctors; but the greater number, that we were good men going about exhorting people to the practice of virtue." The next place, Gu-ta-oan, gave them a different reception. "They abandoned their fields on our account, provided a suitable lodging for us, brought forth substantial material for our refreshment, and took every way of showing their joy and thankfulness at our presence amongst them. They also conducted me to a neighbouring village, where five or six entire families had ceased the worship of idols, and were now under such Christian instruction as could be obtained. We had a general meeting that evening of all those who had cast in their lot with us, many outsiders also being present, and everyone showing an amount of respectful attention that was truly encouraging. The apartment in which we met proving rather confined, a large table was placed on the open ground outside, and, standing upon this, we preached alternately till we were thoroughly tired. More than a hundred people gathered round. It was clear, full moon, and I have seldom spoken under circumstances more encouraging and impressive. After much interesting conversation that same evening, one neither offered a site, while about twenty others engaged to put up a suitable place of worship at their own expense. It was agreed that a building with bamboo framework would be quite sufficient to meet present requirements."

This most encouraging work had its beginning in the Christian kindness and courtesy of a deacon in the church of a neighbouring village, who didn't miss his opportunity of speaking a word in season. This is as it ought to be, and as it might far oftener be if individual responsibility were more fully realized and the opportunity oftener "brought up."

In another place where work has been begun lately, there was great opposition, the graphic description of which, by the Rev. Mr. Adams, gives us an idea of what our heroic missionary must often have experienced in the earlier stages of his work.

"Lan-Ki has been the scene of strifes and tumults out of which, we thank God, He has brought us in safety. 'Our settlement in Lan-Ki has been followed by serious harm to the city,' say the people. The pagoda, which for two thousand years has guarded it from evil influences, fell down the very week we opened our chapel. Money became 'tighter,' property in our vicinity went down in value. One man at once closed his business and went elsewhere. A second abused me till midnight because his takings had diminished twenty per cent. Some housekeepers have put up images of devils, with swords, on their roofs facing our chapel, to overawe and confound the foreigners, 'familiar devils,' etc. We did not give the usual wine-drinking to neighbours when we entered our new abode, and this gave great offence. The preaching was interrupted by yells, rushes of roughs, who upset forms and drove out respectable people. These performances were varied by pitching forms into the street. One day the mob surged into the rear portion of the building and began to plunder. They stole about twenty dollars' worth of things belonging to the natives, before we could get them out. I have been to the magistrates for proclamations, etc., but could not even get a hearing. . . . Things are quieter just now. Neighbours began to get alarmed for their own property, and perhaps feared that we should hold them responsible for the peace of the district. The forms are undisturbed, and they abuse us with less bitterness. Poor people, how fast Satan has got hold of some of them!"

BIBLE SOCIETY WORK IN CHINA.—During the year 1884 the agents of the British and Foreign Bible Society distributed in North China 51,613 copies of Scriptures, in part or in whole, reckoning Bibles in four vols., and Old Testaments in three vols., as one copy respectively. It is most remarkable to notice that, of this very large total, only 190 copies were given gratuitously. The total circulation of the above society over all China in 1884 was over 275,000 volumes.

THE ALASKANS.—No need for a Scott Act or a police court among our heathen neighbours in the far North-West. Christian Canada might go to school to the Alaskans with advantage if the Moravian missionaries who have laboured long among them are to be believed. They have no intoxicating liquors, and yet they are nearer the North Pole than we are and must have a cold spell now and then in winter. Never drunk, they never abuse their wives. The two go usually together. But stranger still, no dishonesty or treachery has ever been detected among them by the missionaries. Surely Alaska is a favoured land!

MISSION JUBILEE IN FIJI.—The 11th of October was the 50th anniversary of the first landing of missionaries on Fiji. An illustrated edition of the Bible has been prepared to signalize the event in the minds of the Fijians. The Wesleyans, through whose labours the people have been christianized, publish statistics as follows:

Chapels and preaching places	1,236
Missionaries	11
Native Ministers	55
" Catechists	40
" Teachers	1,058
" Local Preachers	1,785
" Communicants	26,839
" Candidates on trial	4,659
" S. S. Scholars	42,651

CHINESE PRESBYTERIANS.—The *Presbyterian Journal* gives an interesting account of the admission recently of two Chinese converts into the membership of the Presbyterian Church, in Harrisburg, Illinois. This is as it ought to be and we gladly note the circumstance. In Christ Jesus there is neither Americans nor Chinamen, but all are one. Why should not the Chinese be both Christians and citizens? Their names are Mak Yu Chung and Mak Lin Sing, both from the Province of Canton. Previous to the ceremony they were examined by Dr. Happer as to their knowledge of the step they were about to take, and evinced an intelligence that is pronounced remarkable. The uncle of both, who is here, gave his consent to their joining the church. Their parents are dead. At the close of the ceremony they were addressed in Chinese by Dr. Happer, who is one of the oldest of the Presbyterian missionaries in China, now home on furlough, and were afterwards warmly welcomed by the congregation.

DIAGRAM OF THE WORLD.—The *Missionary Herald* publishes a coloured diagram composed of 1,425 squares, each representing *one million* of the world's population. The effect is startling. One hundred and ninety of these squares are red for the Roman Catholics, 170 yellow for Mohammedans, 78 green for Greek Christians, 8 purple for Jews, and 7 orange for Armenians. A solid block of 856 squares in black for the pagans stands in solemn and significant contrast with a thin blue strip of 116 for Protestant Christians. Of the whole 72 per cent. are heathen, 20 per cent. non-Protestant Christian, and ONLY 8 PER CENT. PROTESTANT CHRISTIANS. "The harvest truly is plenteous!" Anyone can make such a diagram, and it would be of great service if a large one were prepared for each congregation for use in the Sabbath School and prayer-meeting. Forty-two squares by 33 make 1,386; then add 129 to the top and 10 to the bottom and the diagram is complete. The colouring can be done according to taste. Who will take the hint?

CHINESE CHRISTIAN SOLDIERS.—There are Christians even in the Chinese army—where are they not? During the recent war with France their faith was sorely tried, but by the grace of God it failed not. The account that comes to us reads like the story of the first persecutions. During the absence of the commander-in-chief one of the inferior officers began to oppress the Christians. He made a pretext to call one of them up, and, among other things, asked if he was a Christian. "Yes," was the answer, given without hesitation. "Strip his uniform off him!" was the command, which the underlings instantly obeyed; and without warrant or explanation the man was carried off to prison, locked in an inner cell, and chained to the spot. Two days later three others were sent for, and the same question put to each: "Are you a Christian?" Undismayed by the fate of their comrade, they fearlessly answered: "We are!" Their uniforms were violently stripped off, and all three bound with cords.

They were taken into the inner prison and placed in a wooden cage, the frame fitting closely around their necks. Their persecutors soon left them, locking the door and forbidding their friends to approach or minister to them in any way, their intention as it appeared being to leave them there to starve. They soon discovered the presence of their comrade arrested two days before. They talked over their fate and prayed to God for help and protection. Their hearts were lightened as they poured out their trouble before the Lord, and they then began to sing. Their singing soon attracted the keeper who exclaimed in astonishment, "What is the meaning of this? Do you know you are in prison and what fate is before you? How can you be so happy?" They replied, "We know what it is to be in prison, but we have something in our hearts that gives us peace." It is gratifying to know that on the return of the general the underlings were severely reprimanded and the Christians released and restored, so that the wrath of man has been made again to praise God, and the remainder of wrath been restrained. No one molests the Christian soldier since.

Woman's Work.

For the PRESBYTERIAN REVIEW.

THE CANADIAN LETTER MISSION.

THE following interesting and encouraging letters are evidence that the interest in this new branch of work is both general and practical:—

I.

FEBRUARY 9th, 1886.

To "Woman's Work," PRESBYTERIAN REVIEW:—

I send you the enclosed two letters with the hope that they may be of use; if they are, I can send more copies of them. I am copying some of those already published. Will send some pressed flowers with them. Your sincere friend and sister in the work. T. C.

II.

FEBRUARY 8th, 1886.

To "Woman's Work," PRESBYTERIAN REVIEW:—

As one of the readers of "Woman's Work," I will be most happy to assist in that department.

For some time I have been most interested in the "Prison Letter Mission" work elsewhere, and rejoice that in our Canada the work is opening up so encouragingly.

In last week's REVIEW you ask for thirty copies of each of the two letters for children. I think I may easily become responsible for these, but wish to know for what children they are required—sick children's Hospital? I wish [illegible] "Women's Working Branch" of —— church interested in this work.

The second letter is rather long, but will try and shorten it.

Are the writers at liberty to make any changes at any time in copying the letters? An early reply will greatly oblige. Yours, etc., C. S.

By what date must the letters be forwarded?

We will gladly receive as many copies as "T.C." can send. The pressed flowers will be most acceptable. "C.S." will kindly send copies a fortnight before Easter. The children's letters will be distributed at the Hospital for Sick Children, Refuge in A. M. Reformatory, Boys' and Girls' and Orphans' Homes. Two hundred and fifty can be used. Adults' letters will be given to women in Reformatory (some of those are quite young girls), in jail, to men and women both, in the General Hospital, and to men in the Central Prison and jail. As the work develops we shall arrange for distribution of letters in Kingston Penitentiary, also other hospitals and jails. Friends will kindly not send any more original letters, but bend their energies to copying. During summer flowers may be collected, pressed, etc., in preparation for Christmas letters, which must be commenced at latest in September. Friends in copying may shorten, or change, as long as the sense is preserved, and should any prefer a letter of their own for copying to those published, it will be acceptable, if approved by a minister of any of the evangelical churches. This request is made simply to insure the presentation of gospel truth in every letter.

A CHRISTIAN WOMAN'S PRACTICAL BENEVOLENCE.

SOME time ago the New York Organized Charity Society was requested by a lady to investigate the case of a young carpet weaver, whom she had met at a hospital where his brother had died. Visits and inquiries elicited the facts that he had just come into possession of two looms through the kindness of relatives of his former employer, who had died suddenly; that he was of irreproachable character, but entirely without means; that he had no business connections, and the looms were really white elephants on his hands. It seemed best to find means to enable him to open a basement shop in a suitable locality. This report was sent to the lady interested, who promptly loaned the money needed, the young man giving his note therefor, payable in small weekly instalments. At the same time the society inserted a notice of the case in its confidential monthly bulletin to members, which brought in orders for weaving. These enabled him to meet every payment promptly, and now the young man reports that he has all the work he can attend to. Thus a struggling young man has been helped to independence and kept from swelling the overburdened lists of the relief agencies of the city.—*The Christian Woman.*