

# PRESBYTERIAN REVIEW.

Vol. V.

TORONTO, MAY 23, 1880.

Whole No 230

PUBLISHED EVERY THURSDAY

BY  
**The Presbyterian News Co.**  
TORONTO (Limited),  
Incorporated by Royal Charter.  
W. MORTIMER CLARK, President.  
HAMILTON GANLEY, Vice-President.  
GEO. H. ROBINSON, Managing Director.  
25 AND 27 FRONT ST. W.

## IN HARBOUR.

I think it is over, over—  
I think it is over at last;  
Voices of foam and lover,  
The sweet and bitter have passed;  
Life, like a tempest of ocean,  
Hath blown its ultimate blast.  
There's but a faint sobbing seaward,  
While the calm of the tide deepens leeward,  
And behold I like the welcoming quiver,  
Of heart pulses throbbing through the river,  
Those lights in the harbour at last—  
The heavenly harbour at last.

I feel it is over, over—  
The winds and the waters surcease;  
How few are the days of the roses  
That smiled in the beauty of peace!  
And distant and dim was the omea  
That hinted redress or release,  
From the ravages of life and its riot,  
What marvel I yearn from the quiet  
Which bides in this harbour at last?  
For the lights with their welcoming quiver,  
That throbs through the sacrificial river,  
Which girdles the harbour at last—  
The heavenly harbour at last.

I know it is over, over—  
I know it is over at last;  
Down sail, the sheathed anchor uncover,  
For the stress of the voyage has passed;  
Life, like a tempest of ocean,  
Hath outblown its ultimate blast.  
There's but a faint sobbing seaward,  
While the calm of the tide deepens leeward,  
And behold I like the welcoming quiver,  
Of heart pulses throbbing through the river,  
Those lights in the harbour at last—  
The heavenly harbour at last!

—Paul Hamilton Haynes.

## PULPIT MANNERS.

THESE should be in harmony with the place and with the nature of the services. The occupant is the messenger of the Lord of Hosts, and he is the mouth of the people in prayer to the Most High. And in his sermons he addresses them on solemn themes. All his conduct, therefore, in the pulpit should be serious and reverent. There should be no lightness. There should be nothing of a nature to produce merriment; nothing unsuitable to the sanctuary; nothing unbecoming a minister of the Lord Jesus Christ.

This subject has been suggested by a remark recently noticed concerning a certain minister that in preaching, "he was accustomed to walk back and forth from one end of the pulpit to the other." We have observed the practice in some ministers, but always with dissatisfaction. It has had upon us the effect to divert our thoughts from what the preacher was saying to the preacher himself. We would much prefer that he would keep his place by his Bible from the beginning to the close of the sermon. So far as we have observed, those ministers that pace back and forth on the platform have seemed to be actuated by a self-sufficient spirit. They have seemed to pride themselves in showing off their fancied "smartness." This manner has seemed more that of the theatre, the political platform and the bar, than that of the pulpit. There has seemed an aiming to imitate speakers on secular themes, and on secular occasions. We may have been mistaken in this regard, and doubtless have been in some instances; but we think that the class of preachers that are most Christ-like are not characterized by this practice.

We have also noticed with dissatisfaction another practice with some ministers. It is that of closing the Bible near the end of the sermon, and that, at times, in a not very devout manner, thus seeming to say, as Dr. Cox once remarked: "I am preaching on my own hook now." Let the Bible remain open to the close, and let the preacher speak only the Word of the Lord.

In these days, when the lofty pulpits have come down almost to a level with the pews, the minister also, too often comes down to a level, and in more senses than one. In former years, it was with pleasure that I occasionally listened to the venerable Dr. Spring in the old Brick Church in New York. As I entered that sanctuary, I was always solemnly impressed as my eyes fell upon those golden letters in rainbow form, back of the sacred desk: "Holiness unto the Lord." Everything in the manner of that "holy man of God," from the beginning to the close of the services, was in harmony with the place and the occasion. He dignified the pulpit by his devout and reverent manner. There was no pacing back and forth as he delivered the messages of the Lord. There was no irreverent handling of the "Holy Book." There was no "preaching on his own hook." All his demeanour was such as become "a legate of the skies." And so was it with respect to Dr. Skinner and Adams and Mason, whom I occasionally heard. Young ministers would do well not to depart far from following such worthy examples.—"Sinner," in N. Y. Observer.

## THE CHINA FAMINE.

(To the Editor of the PRESBYTERIAN REVIEW.)

SIR,—It has been suggested to me that something about the famine in China would be interesting to the readers of the REVIEW as coming from one who has been through the districts affected. I shall be glad indeed, if by so doing an additional interest be taken in these distressed districts, especially Shantung and Manchuria.

I have a letter lately received from Honan province, giving some idea of the system of relief there, and the present condition of the country. It takes no notice of the vast numbers still being fed from official sources, in eight cities which must continue till May or June. The Yellow River now flows in its old course in Shantung. I crossed over it in the latter days of March, when the river had its usual winter volume of water. It came back in January, causing great destruction and distress to many districts between the two outer banks, where many thousands of families had squatted, in the hope that the Yellow River water would never again come back to Shantung. I had frequent opportunities of questioning carters and travellers who had just come from the breach in Honan, four days distant from the place. They all agreed on the main points. It appears that the ice had formed a "jam," which enabled the workers to place planks, ropes, kaoliang stalks, and whole trees, across the breach. These being lashed and secured with immense quantities of hempen cables, gradually sank by their own weight, yet so open was the dam that a considerable percentage of water still flowed through it. In this way the force of the current was broken and the water got in to the fresh channels prepared for it in the old bed. There is not the least likelihood of its again breaking out at the same point, nor is there any immediate danger of a fresh outbreak, even should the spring freshets come. The water is now receding in Honan, and the people will sow as it goes. The land is not destroyed, as a thick deposit of virgin earth, "loess," lies wherever the flood has been. In two places there will be permanent lakes. The acute stage of distress is over in Honan, but much remains to be done, so as to enable the people to till and sow the land, and build houses. Ngan-hui province will be more difficult to deal with, as the snow there will with difficulty be drained away, and probably some years may elapse before it is back to its old condition. The central parts of that province suffer from drought; extensively, of which we may expect exact details in a few days from three different parties who are nearly over it all. Kiangu never was much affected by the increase of the waters, but has also a part suffering from drought. Shantung, along the whole of the southern portion, has had no rain since April of last year, and instead of the usual snow, has had a severe winter, "black frost."

The whole of the promontory of that province had more than its usual amount of snow. Great distress exists therefore in Shantung, from floods in the central and severe and prolonged droughts in the Southern parts. The famine is especially acute in flooded districts where nothing can be had of an eatable nature. Thousands are daily wending their way Shan-siwards with their all on barrows. Travelling with them, as I did, the scenes were most heart-rending. Goods and chattels nil, women freely offering their children for sale. Mothers with their children gladly going into servitude in order to live. Entering the houses now unsafe owing to the famine fever. Large families huddling together for warmth, and quietly awaiting death, in too many cases inevitable. The old and young dying in greatest numbers. The relief is too late for vast numbers. Prompt attention is given by the whole mission body in Shantung to immediate relief, in as many circles as possible, ever widening as they hear of more funds coming—so arranging that these circles will be provided for up to the end of May if possible. The method is to give simply enough to save their lives till the spring crops come on, say the end of June; distributing it every seven days at an appointed place on production of a card furnished them on beginning relief. They were hoping to give as high as 20 cash—2 cents—per member of household each day, and if possible a small grant of seed grain where most needed. It depends entirely on the benevolence of the public how many can be saved. Every cash is given under personal supervision by some one or other of nearly twenty missionaries who devote their whole attention to this work. The same is to be said of Manchuria, whose people are in exactly the same plight. It has been decided to send no further help to Ngan-hui, unless a very different report be given in soon. Honan may be said to be past the worst too—as the greatest amount of official help has gone there since October 1876.

It is needless to speculate on the loss of life. It is, and will be great, but it is not to be compared to the famine in 1873, for deadliness. The present districts can be reached easily from all sides, and grain can be obtained without difficulty, if money comes to hand, and effectual relief be given. Extensive robberies are frequent by desperate men for the help of their families. The authorities are on the whole well disposed, and work heartily with the foreign distributors. In Tsing Cho Fu, the magistrates and missionaries are keeping up relief in that city for six thousand people—each party paying for a month alternately. The method of relief in Honan is thus described:—"Messrs. Johnston and Mills went up to the break of the Yellow River. On our return we took a boat and went right through the flooded districts. There we witnessed unquestionable misery and distress. Having returned we found the 2,000 tacks had been distributed amongst the villages by Mr. Coulthard near Choychia-kor, but we thought those further north were worse off, we were soon away with 1,000 tacks to distribute. Your old friend the Colporteur accompanied us. We went direct to Fu-ko, intending to exchange the silver for cash, but the whole place could not raise 100,000 cash, so we had to alter our plan. We had the money broken up into small pieces, so that ultimately we had it arranged in three lots, or classes, and thus we were able to give to the people according to their need. We managed to relieve about 960 families, and that in a district of only 5 miles by 2 wide. In this district, too, we only had small villages ranging from 4 to 150 families. The condition of the people is even worse than a year ago, for both their money and grain is gone, and I tell you some pitiable sights were presented, though none of absolute starvation. The land from which the water has receded was just one vast quagmire, which, when once the crust was broken, was literally mud, as we found more than once by experience. We had been afraid that some of the worst cases, villages where boats could not travel because of the mud—would be inaccessible, but such was not the case. The natives always managed to find a plan, either by a small boat thrown on poles and carried on the shoulders of those who were able, or by their 'Rue-tie' boats. Several times we were landed in mud. We went round the villages and distributed tickets, then, on an appointed day, have them come to the city, and distribute the money there. In visiting a village we went from house to house, asking questions and cross-examining; then a search of the house for concealed grain or money, before we gave them a ticket according to their need. Many were the ruses they had for deceiving, but the Colporteur was pretty cute, and I fancy between us they did not carry their deceit far. It was hard to blame them making the most of their case."

On their part, the advantages offered by the evangelical schools are equally great, if not equally tangible. Industrial training is a feature of some of them; French and needle-work are taught in others. In Naples, where the destitution is appalling, a young doctor visits the families where there is illness, and supplies medicines. These, and free soap to such as cannot afford to pay for it, are, as far as appears, the only instances of material aid being afforded by the evangelicals.

The greatest prudence is found to be necessary to prevent a certain underhand persecution of those who attach themselves to these churches. Workmen who are known to favour evangelical doctrines, are dismissed from their employment. Sunday work prevents many from attending church, so that the report reveals the anomaly of a larger number of communicants (1,522) than average Sunday morning attendants (1,245); the number of evening attendants (1,763) is considerably greater. The interest in religious things is in general cities very noticeably increasing. In Genoa there is a veritable revival; the subject of religion is discussed in the cafes, and among medical men in the pharmacies; the daily papers have taken occasion to make clear the difference between Evangelical and Papal belief. In Milan the great event of the year is the publication of the illustrated and annotated Martini translation of the Bible. This was taken up, merely as a business venture, by a noted publishing house; the work is issued in weekly parts, at five cents a number; the form is small quarto, each part containing one or more illustrations, and the paper and type are excellent. The number of subscribers has reached 50,000. This is assuredly the most remarkable literary event of the present generation in Italy. It is an interesting fact that a similar enterprise has recently been inaugurated in Spain.

Although in many respects the Free Evangelical Church is doing a work which none other is attempting, it is by no means the principal Protestant Church in Italy. The old Waldensian Church, for centuries confined to its valleys, entered upon an aggressive work as soon as the victories of Mazzini and Solferino in 1859 announced the new era of Italian history. In 1860 it began a missionary work in the hills and even before the unification of Italy it had churches in nearly all of them. In 1872 was held the first general conference of these churches, and three years ago they were united in a Synod. There are now forty-four churches, 180 localities where services are occasionally held, and 40,074 communicants who have come over from Rome.

The Waldensian Church has in certain places co-operated with the Free Christian Church, but if the views of M. Comba, lately expressed in the Revue Chrétienne, may be accepted as those of his Church, it does not look with complacency upon the efforts of various English and American denominations, to establish themselves in Italy. The English Wesleyans entered the country in 1861, and the Baptists two years later. In 1870 and 1873 the American Baptists and Methodists followed them, and it seems to be the opinion of the Waldensian writer that this multiplication of sects and of agencies has weakened rather than strengthened the Protestant cause.

However this may be, it is evident that the minds of the Italian people are shaking off the lethargy with which, as regards religious things, they have long been bound, and are arousing to an unaccustomed concern for spiritual truth. We shall look with interest to the effect upon the popular mind of the celebration of the bicentenary of the *Glorious Rentrée*, for which the Waldensians are now actively preparing. It can hardly fail still further to awake the minds of the people.—L. S. Houghton, in N. Y. Evangelist.

## A HISTORY OF MISSIONS.

LUKE, "the beloved physician" and writer of the Book of Acts, begins his history of the Christian Church at Jerusalem and ends it at Rome, covering a period of about thirty years, and leaving Paul, the great apostle to the Gentiles, a prisoner in the latter city. The Gospel, according to this history, began to be preached in Jerusalem seven days after our Lord's ascension into Heaven. The ministry of the apostles was opened with the scenes of the Pentecostal day, when Peter, being "filled with the Holy Ghost," preached the doctrine of Christ's resurrection and ascension into Heaven, and thereby explained the marvels of that memorable day. For several years the work was continued almost entirely in Jerusalem, and there the mother church was planted. Peter, in this work, was the leading spirit among the apostles. At length a violent persecution broke out in that city, beginning with the martyrdom of Stephen; and the effect was to scatter the Christian converts in large numbers, who fled for safety into

various parts of Judea and Samaria, and some of them as far as Antioch in Syria, but who, wherever they went, at once became missionaries. The result of this persecution was just the reverse of what was intended by the hostile Jews. Saul of Tarsus was conspicuous among the persecutors; and yet he had not gone far in this work of blood and death when Jesus himself met him while he was on his way to Damascus, and made him a friend; and in making him a friend and endowing him as an apostle, made him far the most important man that ever lived. The formal history of his missionary labours properly commenced with the thirteenth chapter of Acts and continues to the end of the Book. Three great missionary journeys were performed by this wonderful man; and by him the Gospel was preached in various countries of Asia Minor and in the southern part of Europe. He entered upon the work in the prime and vigour of his manhood, and pursued it with unflinching purpose to the day of his death. His Epistles, next to the four Gospels, constitute the most important part of the New Testament. Armed with the power of miracles, guided by inspiration, defended by God, and having a zeal for Christ which nothing could quench, he devoted some thirty years to the preaching of the Gospel, and then by martyrdom went to Heaven. This movement by the apostles and their early converts, in which the Christian Church was originally cradled, had its basis in the supreme control of a great Leader and in the facts connected with that Leader's life; and that Leader was Jesus Christ. The facts in respect to this Christ being what they were, as reported in the Gospel narrative, then the planting of the Church in His name and by His authority and power, is the natural sequel. The historic Christ is an adequate and complete explanation of the Christian Church. Neither is a fable. Both are historically real.—New York Independent.

## Mission Work.

JAFFA.  
LETTER FROM REV. A. BEN-OLIEL.  
(To the Editor of the PRESBYTERIAN REVIEW.)

SIR,—New Year's Day was made interesting for us by a gathering of some twenty-four boys and girls, accompanied by eight of their parents, and a Rabbi in the afternoon. We sang hymns to them in Judeo-Spanish, and I addressed them in the intervals in words which, I hope, will produce lasting impressions on their minds. This was followed by a treat of sweets and coffee, and little presents to the young, the elder boys getting Hebrew Pentateuchs, thanks to a small donation from the "Association for the Free Distribution of the Scriptures." Their visit lasted over two hours, and they went away pleased with their reception and entertainment.

Saturday visitors depend on the state of the weather. On the 5th, sixteen—men, women and young persons—came during the day, while on the 12th there were only nine persons. On both occasions the two Rabbis named before were of the number, and remained several hours discussing points of doctrine and practice. On the 5th, at sunset, the two Rabbis went on the terrace to say their evening prayers, after which they resumed the discussion, amid the soothing fumes of tobacco, from which they had abstained since the previous evening. Here everybody smokes, even females! and tobacco in various forms must be offered to all visitors. Last Saturday a champion of the Oral Law—Talmudism—through thick and thin appeared on the scene, and produced a pretty stiff controversy; but it ended in his acceptance of a Hebrew New Testament, promising to read it attentively.

Last Saturday twenty men, women and girls came, besides two other natives—a Moorish and a blind man. Three of the men would like to be taken under regular instruction, but I have no home for them. As it is, I am straitened enough to provide the customary hospitalities; but must I discourage visitors? While discussing with the men, Mrs. B. and the girls were singing hymns to the women, and the house resounded with music. I want a supply of Judeo-Spanish hymn-books, as also of Scriptures in that dialect.

Jews frequently ask me to visit their homes on Saturday, but as I must not disappoint those that come to see me, after what to them is a long walk, I have to forego that pleasure, and glad to escape from the necessity imposed by the stupid etiquette of this land, of tasting a variety of sweets at every house. Besides, in my house, visitors are on their good behaviour, and the choice of subjects for conversation or discussion is in my discretion, precluding frivolities.

The weekly lecture to Hebrew Christians and Jews in the German colony was resumed on the 2nd inst. The attendance is small, under twenty, but it may increase. At the last two services two Jews were present, and the last time they folk read me a great part of my way home, conversing on what they had heard. I have addressed them on the national duty of witnessing for God (Isa. xlii. 10, 12); the national privileges, and the popularity of the Lord Jesus Christ among our people during His ministry.

We ought to have a place of our own for these lectures, and for a night school, etc., and not to be dependent on hotel-keepers or others. At present there is this liability, that if the hotel should happen to be full any Wednesday evening, I could not have the use of the saloon, and the lecture could not be given.

The women's sewing meeting continues, as heretofore, the average attendance remaining much the same, for admission is limited by the means at Miss Marriott's command. Otherwise more than a hundred might be easily got together to hear the Word of Life. We are both anxiously waiting on the Lord for means to keep up and extend this most interesting and most promising effort—a work of faith, prayer and charity—the fruits of which may be more blessed than can be imagined. We want at least £5 monthly. The meetings are held in a large upper room in the Jewish quarter of the town, kindly lent by Miss Newton. Could friends of Israel at home witness these gatherings of Jewish mothers and maidens, and see the attention with which they listen to the Gospel addresses I give them, means would be forthcoming abundantly.

The week of prayer has been observed in Jaffa in the temporary church of the C.M.S. Mission, every evening, and this year, like the last, it has been my privilege to conduct the meetings on three nights alternately with the Rev. Longley Hall.

A meeting of the Evangelical Alliance was held in this house last Monday, where over forty persons, consisting of English and natives, mostly English workers, were present. The Scriptures were read and the prayers offered alternately in Arabic and English, while the hymns? "Hail My Commander" and "Onward Christian Soldiers" were sung in both languages simultaneously and cheerfully. A counter proposal of the Rev. Longley Hall made me president of the branch, and the Rev. Murad, his native colleague, vice-president, while himself and another native labourer were elected secretaries. It was a time of refreshing from the presence of the Lord.

As a result of this hallowed meeting, it is likely I may have to lend a helping hand in the organization of a Young Men's Christian Association. If I am to have the co-operation and help of fellow-workers here, I must in turn be ready to assist them in every good work.

The first evangelistic journey beyond Jaffa I owe to the kind invitation of Mr. Blackstone, Secretary of the Chicago Training School—a friend of Israel—who passed through this town a few days ago. We went together to the Jewish colony, Rishon-le-Sion, and I had the opportunity of conversing with the director and school-teacher, on the things that make for our peace. On the way we passed the village of Beit Dajan—Beth Dagon—the identity of which is a matter of contention between writers on the Holy Land. Is it the Beth-dagon of Jos. xv. 4, or of 1 Maccab. x. 83, or which?

I ought—long to be able to roam over the land of my forefathers, and visit my brethren, especially in places where there is no one to care for their souls; but I must wait till the Lord sends me means for it.

The railway is coming to the Holy Land! The firm of concession has been granted by the Sultan, and to a Hebrew of Jerusalem, too! So Jaffa will soon be astir, and rents and living more expensive. And the present restrictions and impediments to the immigration of Jews will inevitably disappear. A. BEN-OLIEL.  
Jan. 21, 1880.

REV. DR. HUNTER CORBETT of Chefoo, writes: "A man from a certain district in Manchuria, where the United Presbyterians of Scotland are engaged, went to a missionary physician for treatment of his eyes. He received some benefit, but his great gain was to his soul. A deep impression was made on him by the worship and the kindness in the hospital. After he returned to his home, he went about from village to village, telling what he had learned, and pleading with all to accept Christ as their Saviour. Many scoffed, but some believed, and these sent a request to the missionaries to send some one to teach them more fully. A teacher was sent, and the missionaries subsequently baptized thirty inquirers."