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T H H

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"THE KING'S DAUGHTER."
She wears no jewel upon hand or brow,
No badge by which she may be known of men;
But though she walk in plain attire now,
She is the daughter of the King; and when
Her father calls her at His throne to wait,
She shall be clothed as doth befit her state.

Her Father sent her in His land to dwell,
Giving to her a work that must be done,
And since the King loves all His people well,
Therefore she, too, cares for the lowly one.
Thus when she stoops to lift from want and sin
The brighter shines her loyalty therein.
She walks erect through dangers manifold,
While many sink and fall on either hand,
She reads not summer's heat nor winter's cold,
For both are subject to the King's command,
She need not be afraid of any thing,
Because she is a daughter of the King.

Even when the angel comes that men call
Death,
And name with terror, it appalls not her,
She turns to look at him with quickened breath,
Thinking, "It is the royal messenger,
Her heart rejoices that her Father calls
Her back to life within the palace walls.

For though the land she dwells in is most fair,
Set around with streams, like picture in its
frame,
Yet often in her heart deep longings are
For "that imperial palace whence she came."
Not perfect quite as any earthly thing,
Because she is a daughter of the King.
—*Rebecca P. Uter.*

FOR THE PRESBYTERIAN REVIEW.

WOMAN'S WORK FOR WOMAN. SOME REMINISCENCES OF THE LONDON MISSIONARY CONFERENCE.

BY MISS H. M. PARSONS, TORONTO.
It has almost passed into a proverb
that woman's influence has been a
potent factor in the world's history since
that fatal day, when, having tasted the
forbidden fruit, "she gave also to her
husband and he did eat." While
remembering that exercise of power in
Paradise lost, shall we not recognise its
use and application when redeemed in
woman's work for Paradise regained?
She owes a great debt to the race that
she has saved, and everything to her
Redeemer who, hunting her prison doors
alogether, has proclaimed liberty to many
a captive woman and shed light into
darkened eyes and souls. Is it not
natural, that in the joy of a revelation like
this there should be a grand and grow-
ing desire to love and serve Him and
tell out to others the joy of our hearts,
that they too may come into the glorious
light and liberty of the Gospel.

"Woman determineth the social condi-
tion of any country and any race. No
race has ever risen above the condi-
tion of its women. The boy is father of
the man, but the woman is mother of
the boy, and she determines the whole
social state, not only of her own genera-
tion, but of the generations that are to
follow." So said Dr. Post, of the Syrian
Protestant College, at the first meeting of
the Conference. The importance of
woman's work for woman in the eyes and
minds of all the speakers there shone out
in their words. Not a subject was dis-
cussed but "Woman's Work" bore upon
some point, and was used with telling ef-
fect in almost every meeting. The meet-
ings in which women read papers were
so crowded that they were removed to
the largest hall. They themselves were
called upon at almost every meeting
for their experience, advice, and facts.
They spoke at all times with the ut-
most freedom, dignity, and modesty,
and always roused the greatest enthu-
siasm. The old idea that no woman
should be allowed to develop the powers
that God has given her for His glory and
her own happiness, for fear she should
in some way turn the world upside down,
or get outside of the womanly sphere
which she was intended to live in, is fast
being dispelled and will soon be reckon-
ed among the relics of the dark ages.

Dr. Gordon, of Boston, said that
after Miss Field began to labour in Bang-
kok, the Board at home received all
manner of complaints, and finally had
to send for her to come home. When
she came before the Board of grave and
reverend gentlemen, one of the charges
was this: "Miss Field, we understand
that you have taken upon you to preach
the Gospel; is that so?" She replied
very meekly and modestly, "I will tell
you what I do. I take a tent and a
native woman and go off five, ten, or
fifteen miles into the country and camp
under a tree and gather the native
women and read the New Testament
to them and explain it. If you call
that preaching, I suppose I preach."
"Well, said one of the gentlemen
rather troubled,—for this was a serious
charge made by the missionaries against
her—"Have you ever been ordained
to preach?" She replied with the ut-
most dignity and gravity: "No I
was never ordained to preach, but I
was fore-ordained." Now, in those days
this was a very rash statement, but the
Bible revisers have come to her help,

and it now stands in Psalm lxxviii. 11,
"The Lord giveth the Word: The
women that publish the tidings are a
great host."

Miss Rainy, of the Free Church of
Scotland, in her able paper said, "Fifty
years ago all that the few struggling
Woman's Societies could plead in their
own defence was the great and urgent
work to be done, and no one was doing
it." But those fifty years have left their
record, and in the light of their history
we say, "It is because the Lord would
have it so." He has cleared away diffi-
culties at home and abroad until the
"little one has literally been 've a thou-
sand."

Dr. Langford said some time ago, a
rector complained to him that he could
not awaken the least spark of enthusiasm
about missions in his parish. He told him
to get some woman connected with the
Board of Missions who was thoroughly
alive, and she would revolutionize the
whole parish. In these busy times women
know better how to gather information
and write letters containing valuable and
interesting incidents and particulars, so
as to kindle and feed the fire of enthu-
siasm for missions.

It is now an established fact that in
all heathen countries men may preach
to men for years and see very little re-
sult, for they could only in a few countries
reach the women. Shut up as they are in
Zenanas, and secluded from the eye of
man they will suffer torture and death
before they expose themselves to his
sight. The Bishop of Exeter calls the
work of Christian woman, "The miss-
ing link." They alone can enter the
homes of the women and minister to
their necessities and teach them of a
Saviour for perishing sinners.

It will not be necessary for me to go
into further particulars about the condi-
tion of heathen women. The bare fact
that they are bought and sold as ani-
mals, that there is weeping when a girl
is born and that their lives are of no
more value than superfluous kittens and
that they are as often drowned, (for
the wretched mother realizes in a meas-
ure the horrors of the life before them),
is enough to move the heart of every
Christian woman. Think of their say-
ing to the missionaries, "Why do you
talk to us? We have no souls, talk to
the cows!" Bishop Baldwin said,
"The Lord has given to woman alone,
a key to unlock one of the great doors
of the mission world." Dr. Somerville
said, "Remember that the woman has
the power on her head because of the
angels, and let no man remove that
power. Speak for the Lord Jesus and
God will open the way." Rev. Mr.
Thomson said, "Our missionaries'
wives by their presence in heathen
countries are a great 'object lesson.'"
This has been the beginning of woman's
work showing forth Christian life and
love in the sweet family relations that
the heathen know nothing about.

Bishop Crowther, from the West
Coast of Africa (a black man), told us
that at Bonny the people were willing to
pay for the education of the boys, but
not a cent for the girls, and so he
offered to pay for the girls himself and
to take care of them how to
make bread and sew and knit.—At the
yearly examinations one of the fathers
asked "who made this beautiful bread?"
and on finding that his own daughter had
made it he was so delighted that he was
only too willing to send and pay for
her all.

The call for unmarried women is
equally great. Who does not know of
Miss Fidelia Fiske, and her work in
Persia; of Miss Fay, and her work
in China; of Miss Field, and her labours
in China; of Dr. Clara Swaine, who
was the first woman missionary to India,
and also the first to the continent of
Asia? These and scores of others work-
ing silently and alone with God as their
helper will only be revealed when "He
cometh to make up his jewels."

The work to be done is manifold:
teaching in day-schools, Sabbath-
schools, industrial schools; the care
and education of child widows; the
Zenana mission; house visitation; Bible
classes; and mother's meeting for con-
verts; evangelistic work among the
poor in village and country, at fairs
and at sacred places, in hospitals
and prisons; training native Bible-
women who understand their own lan-
guage better than any missionary can do,
and who can sympathize with all their
peculiar trials and griefs; and last, but
not least the great need of medical work
among the women and children.

When the question arose "Should
instruction be given in homes without
Bible-teaching?" the whole conference
cried out, "NEVER!" and Miss Anderson,
of the United Presbyterian Mission
in China said, "I do not despise educa-
tion but I say emphatically I would
only use it as a means to the end that
the women may be brought to know
the Lord Jesus and what He has done
for them."

The demand for female missionaries
from every clime and country, was
voiced by every speaker. "Send us
more women missionaries!" We need
women of education and refinement,
but above all we must have consecrated

women, whose hearts are aflame with
the love of God—women who will go
in the power of the Holy Ghost to tell
simply and lovingly what the Lord
Jesus is to them, women who know His
love, who live upon Him, who abide in
His light, who walk in the sunshine of
His countenance. This is what we
want and it is comprehended in the term,
Christian women.

Now, in view of these facts, what
ought we to do? Two-thirds of the
members of the Christian Churches are
women, but from the statistics of the
various societies we find that a mere
handful of women are interested in this
grand work. Almost every Board of
Missions and Church has a Woman's
Society connected with it, but alas!
how few of them are able to walk alone!
So many are weak, so many are im-
poverished for want of workers! Oh,
the apathy of the Christian women at
home! We perhaps collect a little
money, attend a few meetings in a year
and consider our duty done. We throw
off all responsibility with a shrug of
the shoulders and a careless laugh, and say,
"Oh, I care nothing for missions," or,
"I have no time for such things." Oh,
if for no moment you would try to
realize the scenes in heathen lands, the
aching troubled hearts of those who are
yet in darkness and the shadow of
death! They know the want, they know
the sorrow, but they do not know
the remedy. Are there not some others
who are ready to offer themselves for
the work, who are ready to fill the
gaps made in the ranks by the fall of
noble women at their post? Mothers
are you willing to give the best that you
have for God's service?

Prof. MacLaren, when chairman of a
meeting on Woman's Work, gave a most
interesting account of our Mission
Work in China.

Mrs. Watson, of Hamilton, and Mrs.
MacLaren, conveyed the greetings of
our W. F. M. Society "to all the workers
for our dear Lord," and said "how
thankful we were as women in being
honoured in having a share in the
evangelization of the world." Are any
thinking of offering their services? Let
me say to them, Be getting ready.
Study your Bibles. Learn it on your
knees. Teach it. If you cannot tell
Bible truths in plain English what will
you do in a foreign tongue? Try
learning a new language to see if you
would be apt at Hindi or Chinese. Do
all sorts of Home Mission work. Read
the lives of missionaries. Cultivate
yourselves practically, your eye, your
hand. Music is of vast use. Learn to
take care of yourselves, to nurse the
sick, to cut and make your own clothes.
Learn to be handy. Said a missionary,
"Give us grit as well as grace!" Many
might go out at their own charges if they
only thought so. Miss Jessie Phillips,
a sweet young girl, gave a wonder-
ful testimony to her work in China,
going where no foreign lady had been
before and always receiving a warm
welcome, and generous hospitality, and
wondered that more ladies, qualified by
education, health and wealth, did not
devote themselves to this noble work.
Cultivate every accomplishment in your
power; you may have to stand before
kings. A great many that have offered
have to be rejected. Some on account
of defective education, lack of practical
common sense, health or earnest Chris-
tian zeal, but zeal never makes up for
common sense!

Now a word for those of us at home.
Let us be earnest, be diligent, for the
time is short. It took four men to
carry one paralytic to Jesus. If one
visit or one person will not induce
our Christian women, who in taking
their vows promised to give their time
and talents to the service of their King,
let a second, or a third, or a fourth go
and urge the importance of woman's
work for women. We attend to our
home duties regularly and faithfully.
Shall we do the work Christ points out
for us to do reluctantly or spasmodically?
Christ has done so much, has done
everything for us. Will His commands
be grievous to us?

In her able paper Miss Child of
Boston said, "In an observatory in the
United States, at 9 o'clock on every
clear night, there stands a solitary
woman with her eyes fixed upon the
stars, watching for the crossing of a
certain star over the hair lines of a
telescopic lens. Through the tele-
graphic instrument by her side she
announces the correct time to hundreds
and thousands of places. So it happens
that the touch of one human hand con-
trols the deeds of thousands of people;
not of her own wit or wisdom, but
because her eyes are fixed upon the
stars. Should her gaze falter her power
would be lost." So it is in our mission-
ary work, so long as our eyes are fixed
on the person of our glorified Redeemer,
the Bright and Morning Star, we may
reach the ends of the earth with the
influence of our deeds and prayers of
faith. The instant our eyes wander to
lower things, we grope in darkness. So
let us love Him, work for Him, for we
are to meet Him. So let us be steady,
fast, always abounding in the work of
the Lord.

Mission Work.

FOR THE PRESBYTERIAN REVIEW.

THE OPIUM TRAFFIC. A MEMBER OF THE CHINA INLAND MISSION EXPRESSES HIS VIEWS THEREON.

"If thou forbear to deliver them
that are drawn unto death and those
that are ready to be slain; If thou sayest
behold we know it not; doth not
He that pondereth the heart consider
it? and He that keepeth thy soul, doth
not He know it? and shall not He
render to every man according to his
works? (Prov. xxiv 11-12)

Before writing the following I was
much in prayer, seeking guidance as to
what I should write to Canada on
this subject or not. But we cannot cut
ourselves adrift from the Mother Coun-
try, and the proud escutcheon that
floats from the Parliament Houses in
London and Ottawa bears a blot
broader and darker than any other in the
Christian world.

I have only been four months in
China, but it does not take long to see
the demoralising effect opium has on
the people. It is the greatest hindrance
to the Gospel in China. I will just give
two instances with which I am person-
ally acquainted. The other day there
came a man to the Mission house to
tell us that his son had taken opium—
would we come to him at once. Two
of us went, and when we came to the
little boat in which they lived, we found
the son lying in a stupor. Many peo-
ple followed us and some of them said,
"You may well come to save his life
when you've forced us to buy this cursed
stuff." On another occasion we went to
visit a sick woman and Miss R., who
had been here four years, took the op-
portunity of telling the women in the
boose about the Great Physician.

There was a man in the adjoining room
who was constantly saying "What
about this opium business?" I was
nearly so much ashamed of Christian
England, before. "Can a fountain
send forth sweet water and bitter."—
James iii. 11. The ship that brings a
few hundred copies of the Word of
God, and half a dozen missionaries will
carry in her hold poison that will hurt
thousands of precious souls.
Only these days ago a man
came to us and told us that his
brother was going to sell his
opium.

True England does not force China
now to buy it since the Treaty of 1855,
but she has reduced the duty, so that
it is within the reach of the poorer class.
Let me quote you the words of Mr.
Richard in the House of Commons:—
"It might be true that the opium which
England was forcing upon the Chinese
was spreading debauchery, demoraliz-
ation, disease and death among the
Chinese—but there was the Indian
Revenue." Blood money! "If thou
forbear to deliver them that are drawn
unto death," etc. Christians awake!
Pray and work as you have never done
before for the suppression of this awful
traffic.

Thank God, the various Missionary
Societies are doing a little to save the
poor degraded ones, as the Father
supplies the means. Opium refuges
are being opened in a few of the cities.
We've had much blessing in these
places and have had the joy of not only
seeing their bodies liberated from bond-
age, but of leading them to Jesus.

Dear readers, you whom God has en-
trusted much to, will you not give Him
of His own to rescue the perishing and
thus "lay up for yourselves treasure in
heaven." Yours on behalf of the opp-
ressed,
J. R. MONRO.
CHINA INLAND MISSION.
TA-KU-TAN, KIANG SI, March 27, 1889.

OTTAWA LUMBER MISSION.

REV. D. L. McKECHNIE'S REPORT.

This following report was presented
by Rev. D. L. McKechnie at the late
meeting of the Synod of Montreal and
Ottawa:—

I began work this year on January
10th, and continued with a few inter-
ruptions until March 16th.
The camps furthest south that I
visited, were near the head waters of the
Petawawa. This is on the height of
land between the Great Lakes and the
Ottawa river. Near the camp where
I slept one night, in the township of
McLaughlin, Mr. Dickson, Inspector
of Surveys for the Province of Ontario
informed me, were marshes that dis-
charged their waters, some through the
Petawawa and Madawaska into the
Ottawa, and others through the Mus-
koka into Lake Huron. The furthest
north camps I visited were some fifty
miles from the height of land separating
the valley of the Ottawa from that of
Hudson Bay.

The winter was comparatively mild.
There were a few very stormy cold
days. On one occasion I rested for
two days, as I could not stand the fierce
north wind blowing over Kippewa Lake.
Many teamsters turned back. Some
went on, and in a number of cases fro-

zen faces was the result. I had some
trouble with the deep drifted snow; but
that may always be looked for.

I drove this winter 900 miles. In a
few cases where owing to the badness
of the roads I could not drive, I
walked short distances on snowshoes.
I visited 40 shanties, 10 depots, 3
private families and two Hudson Bay
posts.

I met about 1,740 people, of whom
650 were English-speaking, and 1,090
French. Of the English-speaking
probably 300 were Protestants.
I delivered 62 addresses to audiences
varying from one person to sixty. In
my addresses I dwelt on such themes as,
Our Dependence upon God, The Un-
certainty of Life, Sin, Salvation through
Faith in Jesus Christ.

Considerable changes are taking
place in regard to the accommodation
of the men. Instead of the one
apartment for cooking, eating, and
sleeping, there are generally two, one
for the men to sit and sleep in, the
other for a dining room and kitchen.
Generally our meeting was held in the
men's room when all would be present.
Sometimes it was in the dining room
and the men were invited to come in.
The majority of them usually came,
though in a few cases only the
Protestants were present. I introduced
singing whenever a few were found who
could help, and in many cases the
services were quite impressive.

Sometimes a few earnest godly men
were met with, and these are delighted
with the visit of the missionary and
greatly helped. A cook told me that
his chore boy—a young man—an ad-
herent of the Church of England, used
to lie on his bed near a small window
nearly all day Sunday reading his
Bible. I observed on his shelf a copy
of Spurgeon's Sermons. He asked me
if I had any of Moody's Sermons with
me. I had not but gave him one of
the little books supplied by the Lumber
Mission. Another man, a member of
the Methodist Church, told me how
much he missed the Sabbath services,
and said that when he wrote home he
advised his friends to value them very
highly.

The books and papers were as usual
gladly received and highly valued. I
distributed them as wisely as I could,
in several instances where I found one
of the larger books such as the Sunday
at Home, that I had left last year at a
depot or shanty, and which had been
thoroughly read I took it with me to
another place where it would be new.

The papers, etc. given to the men are
often preserved and brought home. A
Frenchman said to me "You remem-
ber the books you gave me at Kip-
pewa three years ago. I have them at
my home in Ottawa."
I am glad to say that the cause of
temperance seems to be making some
progress. In no fewer than four stop-
ping-places, kept by friends of mine
where liquor formerly was sold, none
was sold this winter. I had re-
monstrated with all these friends and
urged them to give it up. Probably it
was partly owing to this fact and partly
to other causes that the sale of liquor
was discontinued. The change in
some of these stopping-places is very
marked. Where there was formerly
drinking and carousing until midnight
this winter all was quiet and orderly.
MATTAWA, April 9, 1889.

CHRISTIANITY THE ONLY CIVILIZER.

REV. JAMES CHALMERS said recently,
in an address in London:

"I have had twenty-one years' ex-
perience among natives; I have seen
semi-civilized and the civilized; I have
lived with the Christian native, and
have lived, dined and slept with the
cannibal. I have visited the islands
of the New Hebrides, which I sincerely
trust will not be handed over to the
tender mercies of France. I have
visited the Loyalty Group; I have seen
the work of missions in the Samoan
Group; I know all the islands of the
Society Group; I have lived for ten
years in the Hervey Group; I know a
few of the groups close on the line, and
for at least nine years of my life I have
lived with the savages of New Guinea;
but I have never yet met with a single
man or woman, or a single people, that
your civilization, without Christianity,
has civilized."

Testimony such as this is worth
volumes of theory.

KOREA.

This incident is related by Mrs.
Fannie Roper Fridge, Baltimore, Md.:
"Among many efforts made during
the present century to carry the Gospel
into Korea, and with little apparent
success, one seed of sacred truth was
planted by a little Chinese lad shortly
before Korea was opened to missionary
effort; and this, so far as we know,
was the first in all the Hermit Kingdom
of springing up and bringing forth fruit to the
glory of God. This little boy's name was
Ah Fung. He had been taught at one

of the mission schools at Ningpo to
read the Bible, and to go to Jesus in
prayer whenever he was in need of
help. When he was about nine years
of age, his father took Ah Fung with
him on one of his trading expeditions
to the Korean capital. By some
mishap, while there, the boy was stolen
and sold to the governor, who pre-
sented him to his wife. She made him
her page, and he would often attempt
to tell his young mistress of the Saviour
he loved and trusted, but without
avail, until one day the reaper death
took away her baby girl; and then, in
her great loneliness and sorrow, she re-
called the words of her little page about
Jesus and his love, and asked him
to tell her the story again. Day after
day did this Christian child talk of the
Saviour, until she too came to love this
same friend."—*Phil. Presbyterian.*

CHILD MARRIAGE.

INDIA is feeling the life of Chris-
tianity and its civilization, and her vast
population is beginning to simmer on
its edges. The Prime Minister of In-
dore, a cultured yet orthodox Hindu,
has been talking of infant marriage.
He bemoans the backwardness of many
educated natives; "to emancipate
their sisters," and this gives him "keen
disappointment." He holds that Hin-
du civilization is doomed unless the
women are lifted out of their present
bondage of ignorance and superstition.
He says "child marriage is no mar-
riage at all," that "the existence of
the child-widow is one of the darkest
blots that ever defaced the civilization
of any people, and it is the direct and
necessary consequence of the system of
infant-marriage, a system which is a
gross libel on the pure laws of the
Aryans." He concludes by saying,
"Let us give up our debasing, infernal
and abominable customs." This
scholar does not think that the present
social customs of Hindus are anything
less than an "infernal" caricature of
pure Aryan habits and life. This view
may be correct, and it is certain that
infant-marriage will soon be classed as
a Hindu heresy. Not only have
Hindus made void the commandments
of God by their traditions, but all the
dictates of reason and all the rights of
woman. Hinduism is the worst ridden,
poisoned, polluted, of India, and the
most despised, by the world's noblest
men tree.—*Philadelphia Presbyterian.*

MISSION NOTES.

THE annual report of the Congrega-
tional College, at Antananarivo, Madag-
ascar, speaks encouragingly of the
work that is being carried on. Attend-
ing the college there are sixty-four na-
tive students, and of these no fewer than
forty-two are by choice in a special
training for the work of the ministry.

THE Committees of Conference from
the Northern and Southern Presbyter-
ian Churches at a recent session in At-
lanta, Georgia, appointed three sub-
committees to consider the best
methods of co-operating in mission
work on the foreign field, the home
field and the evangelization of the negro
race.

THERE are about 1,000 Christian
Chinamen connected with the Congrega-
tional churches of California and Ore-
gon. They contribute about \$2,500
for Home Mission work, and have organ-
ized a foreign missionary society, and
with \$1,400 as a beginning, have sent two
missionaries, one a Chinaman, back to
China to do work there.

THE London Missionary Society has
reached a point where it must have an
addition of seventy-five thousand dol-
lars to the annual income, or must with-
draw from some of the fields in which
it is now working. This stringency is
caused by the large increase of special
funds. Although the income of the
society is as large as formerly, a con-
siderable proportion is given for special
objects, so that the income available
for general purposes is much dim-
inished. The society has resolved to
encourage offers of service from men
who have not had a collegiate or theo-
logical training, and who will go out to
the mission as lay workers.

It transpired at a recent meeting
of the Board of Missions in Belfast,
Ireland, says *The Belfast Witness*, that
four children in the same family, two
boys and two girls had shown something
like the spirit of the olden times in
their attendance upon Sabbath-school
in County Donegal. From week to week
they had walked eight statute miles to
the Sabbath-school, and eight miles
home again; and in one year they had
missed only four Sabbaths. Some
friends on hearing of this agreed to
send a Bible to each of these four
children. The Sabbath-school of St.
Enoch's church has, we learn, agreed
to present each of these brothers and
sisters with a book to help in the study
of the Word of God. Such an example
will not be lost upon some of our
young friends when they think of
the sixteen miles' walk Sabbath after
Sabbath through storm or rain.