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## Contributors and Correspondents

### THE WOODVILLE REVIVAL.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Sir,—Having been requested by many of my ministerial brethren to write a brief sketch of the religious movement here, I take this opportunity to do so. It is with some reluctance that I do it, since there is a suspicion, at times too well grounded, that in speaking or writing of a work of grace in one's own congregation, there is a tendency to self-glory. Whatever cause for self-reproach my co-labourers and myself have in this matter, we have certainly no claim to glory. It has been our constant wonder that the Master should use such humble, defective instruments in such a blessed work.

The special season of grace commenced, not with the evangelistic meetings; but weeks, and even months, before it was contemplated that such meetings should be held. For some unaccountable reason, the congregation became more attentive and impressive, Christians became more longing and serious, and less satisfied with the state of things then existing, and began to plead more earnestly, in private and in concert, for the promised showers. Sinners at the same time began to be arrested under the ordinary preaching of the Word. Of the large increase to our membership at our last Communion Season, (seventy-one by profession) fully one half had been impressed previous to the commencement of special services. "This is the Lord's doing, it is marvellous in our eyes."

Other proofs have not been wanting to show that the work was of God, and not of man. It was not preaching or personal dealing that always arrested. Some were seized by the passages of Scripture read—some by a sentence in the prayer offered—some at family worship, &c., &c. One young man purposing to leave home by train, arrived at the station a few seconds too late, the thought flashed into his mind—"What if that shall be the fate of my soul." He turned homeward in great agony of mind, with perspiration streaming at every pore, and rested not till he found Jesus, his personal Saviour. Another young man was led to a final decision by means of a startling dream. A young woman was awakened while humming over a familiar hymn in the family circle. Many other cases might be added if necessary to show that the Sovereign God has been doing according to his good pleasure, giving not His glory to another. The face of nature, the course of Providence, personal dealing with souls, and the various parts of public worship seem to have been in league in the successful preaching of the gospel; though, as usual, the public preaching of the Word was the chief means employed and honoured in converting souls.

To the encouragement of praying ones, and to the alarm of prayerless ones, let me add that out of a hundred and twenty, or upwards, of our congregation who have professed conversion during the revival, more than ninety per cent have been the subjects of many earnest prayers. For the serious consideration of another class I would further add, that, during the entire period of this special work of grace, only one sinner beyond the age of forty, so far as known to us, has been under any conception of soul. The facts speak for themselves, and need no comment.

Another gratifying result of the revival which cannot be overestimated is the quickening of the membership. Prayers have become shorter, more specific and more pointed; brotherly love is greatly increased; Christian activity and self-sacrifice in the Master's work are manifested in an unusual degree. Christians who have been professing for many years, as well as young converts, recognize the duty and privilege of labouring to bring others to Christ. Religious became the absorbing topic, so that throughout the busy harvest season, work could be suspended at an early hour by those living at a distance from the place of worship, that they might resort to the scene where God was peculiarly blessing, and, though they could not return to their homes earlier than the midnight hour, they were prepared to make a similar sacrifice on the ensuing evening.

The mode of conducting the exercises was already described in your columns by Mr. Dixon, and need not here be repeated. During sixteen weeks of nearly services, there has not been a single unseemly outbreak of emotional feeling. A profound solemnity pervaded each meeting. The congregation was silent. The rational faculties were appealed to rather than the emotional. Sensational preaching was not indulged in. Personal dealing in the in-

quiry meeting was conducted in a low whisper audible only to the person addressed. There was, in short, nothing to be seen or heard, to which the most fastidious could object. The duties of the minister are divided into those of the preacher, and those of the pastor. The duties of the preacher and pastor are attended to in our evangelistic meetings and nothing more; the former in proclaiming the gospel in the first meeting, and the latter by personal dealing with anxious souls in the meeting for inquiry.

Through your valuable paper on whose space I have trespassed so much already, allow me to carry the very cordial thanks of the congregation with my own to the many brethren who aided us. May they and theirs be blessed more abundantly than we have been. O Lord Revive Thy Work.

Sincerely Yours,

J. L. MURRAY.

Mausc, Woodville, Nov. 10th, 1874.

### LETTER FROM INDIA.

It affords us pleasure to make room for the following interesting letter, lately received by the secretary of the Juvenile Indian Mission, from Miss Pigot, superintendent of the Zenana Mission, at Calcutta, in reference to the school and Zenana teacher supported from Canada.

72 Upper Circular Road, Sept. 5th, 1874.

I am in receipt of your letter respecting the work we are doing for our supporters in Canada. I have yet to give you some information of the Zenanas we have opened for you at Kidderpore. There have also been some changes and other small incidents in connexion with your school at Dhoob-parah that I need to mention. You are aware that we held the school in a private house. Owing to illness and other causes, we had to remove our school from house to house. Several families were always willing to accommodate us, but besides these constant changes our work was so frequently interrupted by various domestic causes, that we at length rented a small house which we now have to ourselves. The house is called a *Boi-ta-kharrā*, which literally means sitting-place, and might be understood as the drawing-room of the men. When I first described the school, I mentioned a *dallam* that we occupied for it, essentially a passage, and the only semblance of a drawing room possessed by the women. As roofed but not walled, and exposed to sun and rain, it is not always habitable. There is a prohibition, too, against the women being here when the men are to and fro. They ought not to be seen by any of the male relations who, in such houses, consist of the father-in-law and his other sons, the brothers and cousins of the father-in-law with their sons. All these have their peculiar designations too, exactly defining the relationship. Every form of cousin has its own term. Such minute identification is confusing but essential in their case, as none of these can be called by name. Younger branches are not named after older members. Such reverence is observed towards names, that when strangers have any of the family names, even with them it cannot be uttered. As to our *dallam*, however, even at the mid-day hours that the women use it, there is a degree of apprehension of the men coming in. When they do come, there is generally indeed some warning, and with a rush they, i. e. the women, all disappear with amazing quickness. If this coming is too sudden for their flight, they themselves draw down their veils and roll it quickly up, and look like an indistinguishable mass of tossed linen.

Such is the drawing-room of our Indian women. It is very different from this with the men. The poorest house is not without its *Boi-ta-kharrā*, and the status of the family and some part of its history are indicated by it too. The front rooms, a little distinct from the family dwelling, are used for this. Sometimes a separate house is built for this purpose, and all the wealth and display of the house is centred here. It is the only portion of the house that is at all furnished. More or less of English furniture is now to be seen in them, but this is set aside exclusively for show, while, for comfort, they resort to their own native habits, lounging either upon mattresses or a sort of wooden dais, furnished with great bolsters. In describing our present school-house, I have to apologize for having digressed at such length. The *Boi-ta-kharrā* we occupy is such a building, and a miniature one of its kind. As a very unusual circumstance, we have a small garden plot attached to the house. Our accommodation is one long room and a verandah to correspond, and a small room at one end, that we have to scramble up to by a step-ladder, easy only for our little barefooted pupils. Leah teaches up here, and has the more advanced pupils with her; while Hannah, our other teacher, has all the backward tiny ones in the lower room. We collect between fifty and sixty children, which is the full number for which we have accommodation. The school is very popular in the neighborhood, and many families at small distances from it would avail themselves of it, only even these infants are restricted from getting about too indiscriminately in this respect. We cannot have too many of these schools, and the marked influence they must have upon the future history and lives of the people is of momentous importance.

These children get their Old Testament history from the "Peep of day;" and to give a more marked impression of our Gospel, we give them daily small portions from Matthew itself. Bible-verses, hymns, and catechisms, are also daily taught; and as these children know nothing of their own creed at this early time, their untouched hearts receive these truths for their first seed, of which we must have most certain hope. Our Zenana visitation is not characterized by the same direct hope, but is of paramount importance, and if not fruitful to as full an extent in itself, future results hinge very greatly upon this action we take with the mothers of the present age. In many instances, we wait the Lord's good time to bring these mothers to Himself, and at least it makes easier the work with their children; and therefore strenuous effort must be made with both. Zenana life is a far sadder sight than our schools. Very many seek us more as comforters than for other advantage they may hope to derive; and such sorrowful lives as they disclose to us, as we gain their love and trust! Deno Monie, your teacher at Kidderpore, has six families that she visits daily, and two of these have spoken of these visits as their hope of getting any consolation in life. One of these is the wife of an exceedingly wealthy man at Kidderpore. Her own name is Sona Mookie (golden-faced) hardly appropriate to the grief-bowed face she shows. She has been the mother of a large family, and has now lost her last child, and they are now without her direct heir; and so she begged to be taught to read if that could possibly divert her mind. It has been very touching to see her drawn, sorrowful face, trying to overcome the letters. She is progressing slowly. We try to make some impression with Baxter's Bible stories, for she is not capable of comprehending the translation of the Book itself. She assiduously follows out the lesson, and is not sometimes to relate it again, but the stolidness of her present demeanor is the same in this as in all else. She is equally apathetic to even her own Landium, though her house is provided with many objects to promote this than is seen frequent. Sacred plants not seen elsewhere are to be found here. One curious superstition, too, that I found here was a coconut tree standing out from the centre of one of the rooms of the house. This tree had happened to fall within the site they had selected to build this house on. And so, where the tree stood, they left an opening in the roof, and there now it waves overhead laden with its fruit, thus rendered twice sacred from this circumstance. The explanation that they should not injure the tree is, that from its milk and fruit, as at-fording both sustenance and drink, it is the type of being—life sustainer—and thus as devious as a coconut tree would be a sin as heinous as to kill a Brahmin.

Our other sorrowful heart that we were asked to comfort was a young widow. The girl herself was less stricken than her mother, heart-sore on her account. They are altogether a loving, clinging family. On the last occasion, as I left the family, a younger sister had been preparing a white garland, which they insisted on my wearing. As the seasons give them opportunity, these poor women often prepare such little tokens of their love.

In passing on to another Zenana we have through your efforts, we find an evidence of the preparatory work effected by our schools. The time is too early for any remarkable influence, for our little pioneer is yet at a very infant-like stage. She was taught at one of the Mission-schools in another place, and I found her in possession of a New Testament and other infantile books for Scripture instruction, and she spoke so readily and freely upon all the knowledge she had on those subjects as to awaken quite an interest in the older members of the family; and we have not such earnest listeners anywhere as at this house. When God works, the work rivets young minds. At another house taught by Deno Monie, we have a very old woman equally attentive. She never fails to join when the Bible lesson is taken up. This eagerness was shown remarkably at my very last visit. She had been busy about her kitchen, but as soon as the younger women, who are the pupils, called to say that the Bible lesson was to commence, she hurried in with the things she had in her hand, and forgetful of the great prejudice of our contaminating their food, she placed the things close beside me, and leant against the verandah very near me as I sat at the edge. I took up the earlier stories they had been hearing, and took chief note of God's judgment for sin, and thence our danger by it, and so to show Christ as the only hope.

This, then, is the character of your work. We are obeying the behest "to teach all nations," waiting for the baptism of His own holy spirit to give effect to the work to which He has called us. Faithfully yours, M. PIGOT.

\* In allusion to the supposition that food is contaminated by the presence of a person of different caste, or of a foreigner.

The Rev. Naryan Sheshadri writes from India as follows:—"You will be gratified to hear that I have resumed my labours at this station, I trust with renewed vigour, zeal, and perseverance. Perhaps at no former period of my missionary life have I enjoyed such opportunities of preaching the gospel of God's grace to my countrymen of all classes as I do at present. Tuesday is our grand market-day, and men from all directions come in. We have been for years taking advantage of this gathering and preaching the gospel in one of the most crowded parts of the modern town (Kadernabad) of Jalna. But ever since my return from Europe, I have been getting far more orderly and numerous attended congregations than I used to get before. Now this is to be accounted for I know not. But I simply state the fact. Every Tuesday evening hundreds come together to hear the gospel and return to their respective places."

## TEMPERANCE.

### PROHIBITION.

NO. 5.

Total abstinence principles should be embraced and acted on for the sake of example for the sake of others; but they should also be adopted for our own sakes, because in them is safety to be found. You say you are sure to drink in moderation, but you are sure it will always be so. There were many ten years ago, who drank as moderately as you now do and were just as sure as you can be that they would never become drunkards, who to day are the very wrecks of humanity, and what assurance have you that ten years hence you will not be in the very same condition. No man at the outset forms the resolution to become a drunkard. Every man at first scolds the drinker. Moderate drinkers rebel themselves in their powers of self-control, and were any one in the exercise of prophetic vision to tell them what they would one day become, they would repel the insinuation with indignation, and in the language of one of old would exclaim, "is thy servant a doer, that he would do such a thing?" but, that he would do such a thing?" but, that he would do such a thing?" but, that he would do such a thing?" but, that he would do such a thing?"

But further, for the prevention of the great evil of intemperance, the aid of Legislative enactment ought to be called in. It is to be feared that moral suasion will never accomplish all that is to be desired. As long as strong drink is manufactured and sold, it will be drunk, and hence, the necessity of calling in the aid of the strong arm of the law. There are some who will tell us that it is unconstitutional for the Legislature to interfere, and that it would be an infringement upon the liberty of subject were it to do so. There is no truth in this; but supposing it were unconstitutional for the legislature to interfere, sensible people would be disposed to say, the sooner the constitution is altered the better. And then as to its being an infringement upon the liberty of the subject, there is a sense in which all law is an infringement upon the liberty of the subject, it is an infringement upon his liberty to do what is wrong. The law of God and the law of man says "thou shalt not steal," and what is that but an interference with a man's liberty to take what does not belong to him. The law of God and the law of man says "thou shalt not commit murder," and what is that but an interference with a man's liberty to take the life of his neighbor; and where would be the difference were the legislature to step in and say "thou shalt not manufacture and sell that," which will be sure (judging from past experience) in a great many instances to produce poverty, disease and distress. If it be right for the law to prevent me from taking the property of my neighbor by a direct process, that is by stealing it, how can it be wrong for it to interfere for the purpose of preventing me from taking it by an indirect process, that is by giving him that which will reduce him to poverty. If it is right for the law to prevent me from taking the life of my neighbor by a direct process, that is by putting a dagger or a pistol to his breast, how can it be wrong for the law to interfere for the purpose of preventing me from taking that same life by an indirect process, that is by giving him that which in the end will be sure to produce disease and death. The objection is untenable, and will not stand the light of reason.

But it may be said if the manufacture and sale of liquors were prohibited the very revenue would suffer a material decrease. "Be it so. Better that the revenue should be reduced than that misery and crime should be so fearfully multiplied. The reply, which the Emperor of China gave to his ministers when he was requested to legalize the traffic in opium in order to increase the revenue and to avoid a war with Great Britain was a noble one—an answer well worthy of being written in letters of gold. It was this: "I will never consent to raise my revenue out of the ruin of my people."

It is by no means certain after all that the revenue would suffer any diminution. If every drunkard in the Dominion—and they are to be counted by thousands—if every one of these was a sober and industrious citizen, would not a source of revenue be created, which would more than counterbalance the loss referred to. Much less than also would be required for the building of jails and penitentiaries, and for the administration of justice. The following extract from the *N. Y. National Temperance Advocate* is very much to the point. "The truth it contains are applicable not only to the American Republic, but to this country, and to every other country as well. The question has been raised by opponents of the prohibition of the liquor traffic. Where is the revenue now raised by duties and licenses to come from if this be prohibited? It is admitted on all hands, no one questions it, that drink keeps the masses of the people poor. The more revenue that we raise by duties on liquors, the poorer we are making the mass of the population, and the less able to pay taxes. The duty on spirits is one of

the lowest taxes in this country; that is to say, the Government gets less per cent. of the gross expenditure on drinks for the excise than from any other outlay of the population.

"Let drinking be stopped, and those in rags and wretchedness now then wear broadcloth and silks, and the revenue will derive more from the one source than from the other. "This was established beyond a doubt in Ireland in Father Mathew's day. The consumption of drink was reduced from 12,000,000 to 4,000,000 gallons. "It was also found that the revenue would suffer by this movement. The contrary was the fact; there was an increase to the revenue through the purchasing and consumption of home comforts instead of a drunkard making links.

"The loss to this Republic is so great through intemperance, and even through the moderate consumption of intoxicating liquors there are so many hundreds of millions wasted through drink, there is so much poverty, crime, lunacy, disease and death produced by drink, and left a burden on the community, that it would be a vast advantage to the nation to wipe out the entire drink traffic, root and branch, and for the people to make up the amount of revenue from a fairly adjusted income and property tax. The many millions of the population now kept in poverty by drinking would be able to pay an income and property tax equal to the whole whiskey revenue if they were only a sober industrious and thrifty people.

"It is 'killing the goose that laid the golden egg' to replenish the revenue through the whiskey still. Better, by far better, encourage and foster sobriety and thrift, encourage the population; and as they increase in wealth, and the whole country in capital in consequence, the revenue cannot suffer. A sober wealthy people can afford to pay taxes. Taxes cannot be got from an impoverished community. "It is true, the Legislature can do much to restrain the evil even when it does not go the length of entire prohibition. It can enact that taverns be closed on Sundays. It can enact that they be closed at an early hour on week days. It can increase the fee to be paid for licenses. It can impose a heavy fine upon the liquor seller, if any injury accrues to the party to whom he sells the liquor, it can pass such measures as these, for which we ought to be thankful, but yet temperance men ought never to rest satisfied, but continue to agitate until a prohibitory law is obtained, and if they are true to themselves victory will come at last upon their banners."

## WESLEY AND ADAM CLARKE ON INSTRUMENTAL MUSIC IN CHURCHES.

The following extracts from the September number of *The Sword and Trowel*, edited by Spurgeon, will, I am sure, cause a smile of satisfaction to overspread the countenances of many readers of the PRESBYTERIAN. They form parts of a review of the remarkable Musical Talents of Several Members of the Wesley Family." Every one who knows anything about the great Baptist preacher, knows that he is a strong anti-organist. He says: "We cull from it our mind, commanding them as our organ-blowing brethren: \* \* \* "Dr. Clarke, in his comment on Amos vi. 5, respecting the science of music says, "Music I esteem and admire, but instruments of music in the house of God I abhor and abhor. This is the abuse of music, and I here register my protest against all such corruption in the worship of the Author of Christianity. The late venerable and most eminent divine, the Rev. John Wesley, who was a lover of music, and an elegant poet, when asked his opinion of instruments of music being introduced into the chapels of the Methodists, said, in his terse and powerful manner, "I have no objection to instruments of music; in chapels, provided they are neither heard nor seen." I say the same, though I think the expense of purchase had better be spared."

Those of our Methodist brethren who look on anti-organists as "old fogies" are respectfully requested to make a note of the above.

By the law of the association of ideas, I am reminded of another innovation in the Methodist Church. I see that sitting during prayer in public worship is becoming fashionable in it, as it is in our own, as well as several others. I am sure that John Wesley and Adam Clarke would have spoken against it as strongly as they do against instrumental music in the house of God. They would have preferred standing to sitting, if kneeling was to be abolished.

A READER.

The Rev. B. D. Wyckoff, of the American Presbyterian Board, writes from Farrukhabad, North India:—"The Presbyterian Church here last month for the ordination and installation of Baboo Dew Prasad as pastor of the Rakha church. Both this and the church in the city of Farrukhabad have now able and efficient native pastors, who are doing good work for the Master. The pastor of the last named church is the Pandit Mohun Lall, who was installed last April."