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THE SABBATH CHIME.

Far down the ages now,
 Much of her journey done,
 The pilgrim church pursues her way,
 Until her crown be won.
 The story of the past
 Comes up before her view;
 How well it seems to suit her still—
 Old, yet and never new!

Tis the repeated tale
 Of sin and weariness,
 Of grace and love yet flowing down
 To pardon and to bless.
 No wider in the gate,
 No broader in the way,
 No smoother in the ancient path
 That leads to light and day.

No sweeter is the cup,
 Nor less our lot of ill;
 'Twas tribulation ages since
 'Tis tribulation still.
 No slacker grows the fight,
 No feebler is the foe,
 Nor less the need of armour tried,
 Of shield, and spear, and bow.

Thus onward still we press,
 Through evil and through good;
 Through pain, and poverty, and want,
 Through peril and through blood;
 Still faithful to our God,
 And to our Captain true;
 We follow where he leads the way,
 The Kingdom in our view.

—Herald and Review.

BOHEMIA'S CALL.

It is that of the man of Macedonia, "Come over and help us." Bohemia proper has a population of five millions. Moravia and Silesia give two and a half millions more. The area of Bohemia is about two-thirds that of Scotland. It is walled in by mountains and watered by the Elbe and its tributaries. It is one of the most interesting and picturesque countries in Central Europe. It is a land of many memories. The Bohemians or Czechs (originally of Slavonic origin) received Christianity in the ninth century from two missionaries of the Greek Church. For four centuries thereafter they resisted Romish aggressions—rejecting the celibacy of the clergy, the withholding the cup from the laity in the communion, and the use of an unknown tongue instead of the vernacular in their religious services, till overborne in the thirteenth century. The foremost antagonist of the Papal Hierarchy was that great Bohemian, who witnessed a good confession and sealed his testimony with his blood at Constance on the 4th July, 1415.

The Cup (associated with the Book) became the selected symbol of the Reformed Bohemian Church. It is engraven on their churches and pulpits, on their markets and stores, and even on their tombstones. It meets you everywhere. It was their practical protest against the error foisted upon them at the Council when their illustrious hero martyr was condemned. A few years ago a silver cup, elaborately carved, was dug up in a field near Kolin, where it is supposed to have lain for upwards of four hundred years in the grave of a Hussite pastor. That cup since used at the dispensation of the Lord's Supper in one of the Bohemian Reformed Churches, may be regarded as a fitting type of the resurrected faith of this sorely tried people.

In August, 1884, we stood under the shadow of the mammoth pile of buildings in which, as University Rector, John Hues taught, whither then flocked thousands of students, and beside what remains of the Bethlehem chapel where he preached. From the balcony of Maria Theresa's palace on that classic hill which is the Castle and Holywood, St. Giles', and the Parliament Square of Prague, all in one, we gazed in rapt admiration on the city of his love and labour, the beautiful Moldau flowing at our feet. Hill and valley, city and river seemed to me redolent with the odour of that single name. We saw the Grosse Ring fronting the Tien Kirche where on the morning of the 21st June, 1621, twenty-seven of the principal Protestants of Bohemia were in succession beheaded. "The exterminating severity of the persecution that followed, may be judged by the fact that while in the year 1620, the bulk of the population of three millions was Protestant, in 1627 an avowed Protestant was not to be found outside the walls of a prison." The book of Bohemia's history is written within and without with "lamentation and mourning and woe."

This "scattered and peeled" people have been for long as the poor cripple at the gate of the Temple or the impotent man at the pool.

But they have of late years obtained more than "a little reviving in their bondage." Noble representatives of their reviving Church were present as delegates at the General Presbyterian Council at Belfast, whose thrilling story woke responsive echoes in many hearts. The sword was shown that killed those "faithful martyrs." The sword and the cup were silent, yet significant pleaders for these "meek and poor afflicted ones." The Council resolved to raise \$25,000 for their benefit. The sum of \$15,000 was apportioned to the churches on the other side of the Atlantic, and \$10,000 to those on this side, of which \$3,65 is the proportion allotted to our Church.

The purposes to which this fund is to be devoted, are the following: 1. Suitably to equip the Comenius Society for the diffusion of a sound religious literature in the form of books and tracts, as well as the Holy Scriptures. Pastor Kaspar, its leading spirit who headed the delegation to the council, has established an admirable system of colportage. As editor, translator and author he has already circulated evangelical books and treatises to the extent of five hundred thousand copies. This is designed to be the centre of a widely ramified Home Mission agency. 2. To assist in erecting churches at important stations wherever they are deemed most necessary. 3. To give such aid in connection with schools, whether primary or of a higher class as circumstances may show to be desirable. To help institutions for the superior education of girls, such as Senior Schubert's, the Bohemian Mount Holyoke; to assist Sabbath schools, of which there are eighty with 200 teachers and 2,000 scholars, and to strengthen the hands of the pastors and teachers whose salaries average \$300 and \$200 a year respectively. Moravia will share in the fund as well as Bohemia.

The General Assembly, at its meeting in Hamilton, in June last, came to the following deliverance on the subject:—"The third General Presbyterian Council have unanimously resolved to raise twenty-five thousand dollars (\$25,000) for the struggling churches of Bohemia, the General Assembly cordially commends this most interesting object to the sympathy and liberality of the Church, with the earnest hope that the amount allocated to our Church may be realized at as early a date as possible, and that Drs. Reid and Burns be appointed trustees for the fund." The Synod of the Maritime Provinces has also expressed warm approval of the object. The Executive Commission of the Alliance appointed me to look after the collection of our quota. Let me therefore respectfully and earnestly invite the attention of ministers and Sabbath school superintendents and the Church generally to this matter, and to express the hope that they may remember the poor saints that are in Bohemia. Surely a Church that has passed through many centuries of oppression—to which her sympathizing Head has said, "I know thy poverty, but thou art rich," deserves our kindest consideration. "Remember them that are in bonds as bound with them, and them which suffer adversity as being yourselves also in the body." "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

R. F. BURNS.

HALIFAX, N. S., 26th Oct., 1886.

P.S.—Remittances forwarded to Rev. Dr. Reid, Toronto, or to Rev. Dr. Burns, Halifax, will be gratefully acknowledged.

Nothing is easier than to fall into careless habits of life and work. Most of us need to keep ourselves under very rigid rules at every point to prevent this disintegrating process. It begins usually in very minute things. It seems a trifling matter, not worthy of self-censure, that we indulge ourselves a minute or two longer in bed in the mornings, or that we get to work a few seconds after the usual time, or that we neglect an unimportant engagement, or that we are tardy in replying to a letter or making a call on a sick friend, or that we loiter a little at our work on dull days, or that we grow negligent in small courtesies, or that we are heedless about money matters when the sums are small. Or it may be in dress that we relax our carefulness,—allowing untidiness to grow upon us; or in the way we do our work,—falling by slow and imperceptible degrees into slovenly ways; or in our attention to religious life,—becoming daily a little less punctilious in our habits of devotion and in the discharge of practical duties. It is in the apparent insignificance of these negligences that their danger lies. The good housewife knows what one raveling stitch in a garment amounts to if left alone. "A stitch in time saves nine," is good philosophy in all lines of life. Many a character has raveled to shreds from the neglect of one broken thread. Many a bankruptcy results from the habit of carelessness in trifles. Many a life with fine possibilities fails of its splendid early promise, and sinks into obscurity and failure, through the relaxing of restraint on the one hand, and want of conscientious fidelity on the other, in what seems trivial things. Unceasing and remorseless watching over ourselves is the price of unwavering success in any direction.—S. S. Times.

Mission Work.

A CHANGE.—Two daughters of King Mtesa, who once took women as targets to show his skill in the use of fire-arms, are now members of the church at Uganda, and spend a large portion of their time in the religious instruction of the women of their neighbourhood.

AIMLESS AND FRUITLESS.—There is a great lack of spiritual aim in the lives of many of God's dear children. Their lives are allowed to drift. They have no plan or purpose in their lives, that is, concerning service for God. This is why so many lives are fruitless. Let us all see to it that we set definitely before us some object to be achieved for God, then shall we behold blessings round about us, and we, ourselves, will be blessed in our doings.—*Words and Weapons.*

CHANGES IN INDIA.—As indicating the changes that are taking place in India, even where the people do not become Christians, an incident that comes from Madura may be mentioned. A catechist was preaching in the public street of a village, when the Brahmmins brought out their rugs and carpets for the catechist, and a chair for the pastor, and raised a small sum of money as a contribution. In former days these Brahmmins would not have deigned even to walk the streets while people of the catechist's caste were present.—*Word and Work.*

A PROPHECY OF UNIFICATION.—The following fact is worthy of note, now that the Foreign Mission Work of the Eastern and Western Sections has been united. In Dr. Patterson's "Missionary Life among the Cannibals," a book which should be in every home throughout our church, we read that in the very beginning of our missionary enterprise, about the date of Dr. Geddie's departure for the South Seas, a contribution was received for the work from the congregation of Rev. John Jennings, Toronto; our first essay at mission work, forty years ago, having in it a forerunner of the unity in that department which has now been fully consummated.—*Maritime Presbyterian.*

CHRISTIANITY AT THE HEAD.—Professor Sir Monier Williams, of Oxford, declares that Buddhism has entirely died out in India proper, the place of its origin, and is rapidly dying out in other Asiatic countries. He thinks the devotees of the religion do not number over 100,000,000 at the present time, and that the exaggerated ideas with regard to the population of China, together with the forgetfulness of the millions who worship no one but their own ancestors, account for the popular idea that the Confucianists are so numerous. His own opinion is that in point of numbers Christianity stands at the head of all the religions of the world. The order following Christianity he believes to be Hinduism (including Brahmanism, Jainism, demon and fetish worship), Confucianism, Mahometanism, Buddhism, Taoism, Judaism, and Zoroastrianism.

"INTO ALL THE WORLD."—There is no Missionary Society which comes so near a literal compliance with the Lord's injunction as the British and Foreign Bible Society, and wonderful are some of the results achieved among intelligent heathen by "the Word" alone. The Society's *Monthly Reporter* publishes the following lines from Rev. W. F. Shaw, of the Irish Presbyterian Mission, Newchwang, regarding Djin-djow:—"Lately two colporteurs under Mr. Harmon, of the Bible Society, have been working there, and the result is that fourteen men have received the Christian faith, and desire baptism. I saw all but one or two who were away up country, and was greatly pleased with these men. The majority were what is called 'reading men,' that is, scholars, and two of the fourteen had been Mohammedans. Fancy the joy of finding fourteen men waiting to be baptized; although no missionary had ever been in the place, all resulting from the sale of Scriptures."

WHAT CHRISTIANITY CAN DO.—Writing from a town in Northern India, a private correspondent says: "I had before me to-day a wonderful instance of the power of Christianity to regenerate Indian womanhood. I was calling on the old native pastor here. His wife, dressed in quite native style, came into the little drawing-room, and sat down and talked with us as if she were a motherly old English lady, as simply and freely, and with perfectly well bred propriety. It was marvellous to me that Christianity could, in a single life, without inherited traditions, have so raised an Indian woman from the poor shrinking thing she once was, ashamed to look at her husband even, let alone strangers, and thinking she would be guilty of grievous indecorum if she spoke a word to them, or to him in their presence. I could not but think, if a native heathen wife ever came to see her, how the sight would dwell in her memory and awaken longings in her breast, shocking as the conduct of her Christian sister would seem to her."—*Christian Leader.*

Woman's Work.

THE McALL MISSION.

THE Canadian McAll Mission held their monthly meeting in the parlour of the Metropolitan church, Thursday, Nov. 4th, the President in the chair. After the usual devotional exercises, the minutes of the last meeting were read. The Treasurer reported forty dollars on hand. It was decided to hold the next monthly meeting in the parlour of St. James' Square Pres. church. A very interesting account of the Salle Philadelphia, Paris, and the mode of conducting meetings there, was given by one of the members of the association who has recently visited Paris. A letter was read from Mr. McAll, written to the *Paris Record*, on the conversion of two outcasts: also an interesting article entitled "Our Schools." It mentions the five o'clock children's meetings in the Faubourg St. Antoine. Here every Wednesday during the winter about three hundred children, accustomed to live on the streets without any control, assemble—a difficult audience to manage. Service begins by singing a hymn, sometimes a second, so that some of the superabundant energy might be exhausted. Then the director takes up the lesson, and without too much difficulty he is able to fix the attention of the children for fifteen or twenty minutes with the illustrations he draws on the blackboard, or the dramatic turn he gives to the Bible story of the day. On Sunday there is a different sight, about twenty teachers, each having their own class. There is no difficulty as regards discipline, and the answers given by the children at the general questioning prove they have profited by the half-hour spent with their teacher. All the older ones have their Bibles gained by regular attendance. Recently a series of "Evenings" were given in this faubourg for the most advanced and better disposed children. They were invited to consecrate their lives to Christ, with good results.

THE W. C. T. U., is stretching its arms around the whole world. Mrs. Leavitt has lately organized branches in the Sandwich Islands, Australia, New Zealand, Japan, and probably China. A large petition to be signed by Christian women, the world over is being circulated. It speaks for abstinence and prohibition, and is to be presented to the rulers of Christendom.

MISS FLORENCE NIGHTINGALE, replying to an invitation to unveil Sister Dora's statue which Mr. Williamson has just completed, writes to the mayor of Walsall:—"I would fain say what I cannot say, how deeply touched I am by the feeling of your town that I should unveil the statue of your own sister Dora, and of the world's honoured sister Dora, and would you kindly tell them so; as well as my deep regret that overworked and a prisoner from illness for years, as you have favoured me by calling upon me, I cannot answer to your call. That noble tribute which you are raising to her memory—that memory nevertheless more everlasting than stone or marble—deserves the thanks of all who would see a noble life honoured; but I especially would thank you in the name of all nurses, who long to see the high motives such as hers, the love of God and our neighbour, become the true life of us all, leading us to seek, ever improved, to do the work better. May the lesson which you are generously giving us bear fruit till every nurse, though not gifted with sister Dora's wonderful capacities, recognize her true mission in humility and self devotion, to grow in training and care of her patients, so that she may be won for her Master's use, not only for their bodies but their spirits; that none but may be better for her care whether for life or death; and may she remember, too, courage and obedience, and also that men patients especially are critical of religion nowadays, and look sharp to see whether she is acting up to her profession. Such are some of the lessons taught by sister Dora's life. May we lay them to heart, and to the noble rough fellows, the workmen round Walsall, who so loved her, may I send my heartfelt greetings." A resolution was passed expressive of thanks for the letter, and deep regret that Miss Nightingale would be unable to undertake the work. Mr. Gladstone also telegraphed in reply to an independent invitation—"Regret cannot undertake any public celebration—if any it would be this—as I profoundly revere sister Dora."

THE *Herald and Presbyter* relates the case of a young negro in the South who was converted and wanted to preach at once. His elders, however, thought he was not fitted for this important work; but he well-nigh staggered them by relating a vision, in which he had plainly seen the letters "G. P. C.," which he believed, could mean only "Go preach Christ." But a white-haired negro preacher slowly arose and told the ambitious young brother that, while he had no doubt seen the letters in a vision, he had failed in the interpretation. They probably meant "Go pick cotton," or "Go plough corn." This settled the matter.