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For the PRESBYTERIAN REVIEW
TRUST.

I THINK that Trust will sometime find
A resting place on which to stay
Its broken tentacles that now land
And clasp the air in piteous way.

Else why in world so fully framed,
When all that live can find their needs,
Has Man's poor trusting nature seemed
Like broken vine among the reeds?

His trust is great, it cannot die,
On broken faith and ill it feeds,
What wondrous friend above the sky
Waits to fulfil its mighty needs?

"ST. ELMO."

CHURCH MANNERS.—If your pew be rented and some stranger be in it, never show him out, nor allow your countenance to exhibit the least regret at his being in your seat. In your heart thank God that he is there; and no matter if he comes in rags, keep him there, and let no member of your family take his place. Find a seat among those who know you. Those who are near you and discover your condition will make room for you rapidly.

2. If it is a free church, put yourself in the hands of an usher, and say not one word. Sit down where he seats you. He has studied the church and knows best. If you insist upon seating yourself, you may enter a pew in which you will leave only one vacancy; then if a man and his wife come and wish to sit together, you separate them. If there be anything special in your case, as hardness of hearing, or a weak limb, then you should inform the usher and let him select your seat.

3. In dressing for church, prepare yourself to throw off your wrappings when you enter the pew. If you have on clothing to protect you against the cold, and enter a church warmed with stove or register, you will soon become uncomfortable or restless. Study how you are to be as comfortable in the church as in your own house, and do not let any false modesty prevent you from throwing off your overcoat, or sacque, or shawl.

4. Take care how you use fans. Nine-tenths of fanning is unnecessary. You would be more comfortable if you would sit still and be quiet. The most of fanning is an expression of general fussiness of temper. Moreover, it may annoy your neighbour. We heard a physician say, "that he thought that a large amount of the prevalent neuralgia was due to the use of fans in church, and fell, not on those who fanned, but upon some of their neighbours." We have often heard the remark, "I got little good of the sermon yesterday, because of the lady next to me, who fanned me till I was almost in a shiver." What would you think of your minister if he should fan himself while preaching?

5. Conform to the usages of the congregation; stand when they stand; kneel when they kneel. If you are a stranger, do not make haste to change your position. Do not rise, nor sit, nor kneel, until you discover what is done in the congregation. In your church it may be different. You may be accustomed to kneel just after the singing of a hymn. But some Sunday may find you in a church where the congregation might, after the singing of the hymn and before the prayer, continue standing until they had repeated the creed. It would be awkward for you to sit down or kneel, and be compelled to rise and repeat the creed, or keep in a posture that would make you conspicuous.

6. Be attentive to strangers. If you are settled in a church, keep a supply of hymn-books and Bibles, and hand them to those who are strangers. Extend your hand to the stranger at the close of the service. Invite him to come again and occupy your pew. Offer to make him acquainted with your pastor. It is no excuse for you to say "that you do not know him." That is the very reason for speaking to him in church.

7. Lastly. Do not commence to gather up your outer garments until the entire service has been concluded. A short time since, we were in one of the best known churches in America, whose popular pastor closed the service by saying: "Now, let us close by singing the long-measure doxology, pronounce the benediction, and resume our overcoats." The programme struck us as correct, and its intimation as practical, but we greatly regret the state of church manners which made the pastor think such a thing appropriate.—*Rev. Dr. C. F. Deems, in Pulpit Treasury.*

PRAYER, however urgent, and persistent and long continued, where our co-operation is needed and is not given, will be of no avail. Countless prayers, continued for years, are worse than thrown away because we are not willing to give up the besetting hindrance, or bear the self-denial, or take hold of the work which alone can bring about the desired result. This is equally true in regard to states, communities, churches, families, and individuals.—*Selected.*

Mission Work.

"LOVE TOKENS."—The editor of the *Missionary Review*, perhaps the most able and energetically edited missionary periodical in the world, facetiously, but quite literally, calls his corrections and criticisms of editorial lapsus "Love Tokens." We feel highly gratified by having escaped so long, and at last so easily, and give our readers the benefit of his kindly and witty correction in our own case.

"A native high-caste Brahmin was ordained to the Ministry in Princeton, N. Y., April 22nd. He is to go to India as a missionary."—*Presbyterian Review, Toronto.*

"Not in New York, brother, but in Princeton, N. J., where he has prosecuted his theological studies; and he is of a higher caste than you mention, ranking as a Christian, and a Christian minister, the same rank his father has held some thirty or forty years."

Holding the scripture "Owe no man anything but to love one another," we hasten to reciprocate brother Wilder's "token." In the *Missionary Review* is a letter of which it is said, page 25.—

"This letter from Mr. Jamieson to the *Presbyterian Record*, of Canada, is dated at the capital of Formosa, Tamsui, July 13th, 1885."

Not the capital of Formosa, brother, but a small town in the North of the island, famous chiefly as the headquarters of the Canadian Presbyterian Mission, and the location of the Mackay Mission Hospital, and Oxford College, the gift of the Presbyterians of the native county of our pioneer missionary in Formosa. Again, page 50—

"Rev. P. G. McGregor, Secretary, Hopewell, N. S. Rev. Thomas Wardrop, Secretary, Toronto, Ont."

For Hopewell read Halifax, and for Toronto, Guelph.

With kindest regards,
ED. PRESBYTERIAN REVIEW.

CENTRAL AFRICA.—A missionary of the A. B. C. F. M., writing last September, illustrates by many instances the mechanical skill and real industrial ability of the natives of Central Africa. He concludes with an instance that seems almost incredible, but which is related as simple matter of fact without any comment:—"But what is most worthy of remark is the success of our compositor. We have a young man who did not know ten letters six weeks ago, but now he reads my writing and sets up type at the rate of about a page a day. Of course I have to do a good deal of overseeing and correcting, but he improves every day. He does all of the distributing and presswork without any supervision." The gospel well introduced among such people will work its own way, and they in turn will give it to others.

"MY MITE."—How often we hear from women who have well-to-do husbands, and even from the husbands themselves, "I like to give my mite!" The only admirable thing about the expression is its honesty, it is verily a mite—a literal mite compared with the mass of their income that such widows like to give. We commend to them Pentecost's comment on the poor widow who cast in her two mites, which was all her living. "We have often wondered whether it was not because there were two that the Lord took such special notice. Surely having two she would have gone to the verge of consecration if she had divided her living, giving one-half to the Lord. It would have been so easy to have divided her gift, seeing she had two. But no; so great was her consecration that she put them both in."

CHINA.—"A whole town of five hundred inhabitants, near Foochow, has adopted Christianity. In the suburbs was a mission-chapel, and the town was occasionally visited by missionaries of the Church of England. Last summer the people became so angry with all foreigners on account of the trouble with France, that the missionaries were obliged to discontinue their visits. In midsummer cholera came, and deaths followed in quick succession. The terror-stricken people fled to their gods; but one Christian besought them to come to the true God, who could hear and save. They listened and joined with him in asking God to stay the plague; and the plague was stayed that day. The people then held a conference, and as a town they resolved to adopt the new religion, and worship the God who helped them, and have contributed more than a hundred dollars to build a chapel." This is the latest news from that part of the field in which our own Church has been so signally blessed. "The God that answereth . . . let Him be God." The time is coming when "a nation shall be born in a day."

HEATHEN WOMEN.—Mrs. Talmage, of Amoy, China, whose husband is a worthy brother of the distinguished Talmage, of Brooklyn, and one of the oldest Presbyterian missionaries in China, in a pressing appeal for more work for Chinese women, relates the following incident: "One of the women, while waiting for medicine in the hospital, had a little girl beside her about ten years of age. I asked the child's name. The name signified that the child was just tolerated

—merely allowed to live. The mother, in explanation, said that when the child was born she meant to destroy her, but an older sister said, 'Let her live; I will wash her and care for her.' So the poor little thing was not killed. The mother felt no shame in admitting her intention to kill the child, because in China it is not considered a sin to do so." The Chinese believe that their future happiness depends on the observance of ancestral worship by surviving male children. Hence the contempt of girl babies, and the great rejoicings over the birth of a boy. How corrupting the creed that perverts even the maternal instinct, setting a mother sometimes to sacrifice her own child, that a boy may the sooner be born.

GIVING AND PRAYING.—We are not able to follow our gifts to the foreign field and there see what they accomplish for Christ, but there is an eye which never loses sight of any contribution, and if, like Cornelius, we give in faith and pray, one day we shall know the results. The following incident well illustrates the importance of prayer as well as giving: "A native girl was educated and afterwards supported in work, by funds from some unknown giver in America. She was such a marvel of success in all her studies and subsequent labours, that the reason of it was often questioned. A member of the mission visiting this country resolved, if possible, to find out the patron who had given a name and supplied funds to this girl. With no clue but her name, he told the story at public meetings, and at length found a lady whose name she bore. But this woman, if a Christian, had no knowledge of missions—could only remember that she once had a servant interested in 'such things.' The missionary persevered in relating the incident, till on one occasion he saw a lowly woman in the rear of the church sobbing over the recital. She had been the unknown patron of the girl. Poor and unlettered, she had put her all—alms and prayers—into this young life."

CHINESE DOMESTIC LIFE.—The following sensible paragraphs from a letter of Miss Porter's, a missionary in Pang Chuang, North China, are in strong contrast with the silly sentimentalism of our countrywomen about native customs and customs among the heathen. There is a class of Christians who think Christianity should all at once make the Chinese like western Christians. Such superficialism will scarcely appreciate Miss Porter's sensible stand:—"The main features of Chinese domestic and social life are quite the best for them in their present condition. Not only not opposed to the gospel, their theories and standards are such as, if tempered by its spirit of love, would be truly admirable. The Shantung women are self-reliant; self-helpful faithful wives and affectionate mothers. The young women are, as a rule, modest, and, accepting the position of subordination to mother-in-law and husband cheerfully, they rise out of it as the years go on, to a place in the family councils. One would hardly desire for them a larger freedom until a gradual change has come in all the conditions of society. Nor would one desire to see that change other than gradual. These things are all secondary. Personal love to Christ will work the same changes in these women that it has wrought the world over. When that fills their hearts the homes must grow pure and bright. These burdened, weary, laden ones will find 'rest,' and that rest will work outward, finding expression in gentle words and acts first; later, in making the external things of the home attractive."

SIGNS OF THE TIMES IN INDIA.—The Rev. T. J. Scott, a missionary in India, writes most hopefully of the progress of mission work and the state of public opinion there. He refers to the greater readiness of the people to believe. "Recently a missionary of a large mission in North India was preaching at a religious fair attended by 20,000 Hindus. He writes that 'at one time the people were so moved that they shouted as one man with all the enthusiasm of devotees—'Isa panth ki jai'—Victory to the religion of Jesus.'" Missionary education is more highly prized, and there are at present about 250,000 of the youth of India in the mission schools. The native churches are becoming self-sustaining, the contributions of native Christians being higher in proportion to their earnings than in Europe or America. Christian literature is more widely read. "At the recent annual meeting of the Calcutta Tract and Book Society Rev. Dr. Phillips said that, 'whereas years ago the name of Jesus was regarded with aversion, it is now the best passport to have that name on the title-page.'" This agrees with the policy of our missionaries in India, who, from the beginning, have made large use of the press and found it a valuable ally. "Reforms are demanded in Pagan abuses even by the non-Christian natives, under the humanizing influence of the gospel. Child marriage is opposed by native lecturers and co-operative organizations. Widow re-marriage is advocated." Mr. Scott concludes that "the great deep of the vast Pagan world is breaking up," and that "this is the supreme moment for the Christian Church."

Woman's Work.

For the PRESBYTERIAN REVIEW

"GRANNY."

About ten years ago two young S. S. teachers in one of our large cities wanted to use the hour following that which they spent in the Sunday School in some other portion of the Master's vineyard. After praying about it, they consulted older friends and resolved to devote that leisure hour to work in the county jail. The female prisoners received them gladly, willing for any break in the monotony of their prison life, and week after week for several years this work was carried on. The contrast between the little children in the S. S. so near the Kingdom of Heaven, and these sin-hardened, bloated faces, was something terrible. Yet Jesus was preached faithfully to each class, and He who is the children's Saviour rescued many a returning prodigal. Owing to there being no poorhouse in the city, homeless vagrants were often sent to this jail in the winter, although they had committed no crime. It is of one of these I wish to write. "Granny" was a poor, white-haired vagrant, bent nearly double, so old that even she herself had forgotten the number of her years. Children and grandchildren had passed before her to the other world. Her very name was unknown or unused, for everybody spoke of her as "Granny." Though poor and homeless, she was rich in faith, and waiting for her promised inheritance in the "home not made with hands." Many a time her face beamed with delight as the old, old story was told in simple words of the Saviour she loved, and his joy helped the young messengers to deliver their message more earnestly. One day she taught them a lesson that yet echoes in their ears, though she has long ago entered the better home. The subject of the day had been "The friend that sticketh closer than a brother." After dwelling on earth's friendships, sweet though they are, and contrasting the best of them with that of our Lord who calls us His friends, the speaker passed around among the women, shaking hands with each, and saying a few words personally to each. "Granny's face proclaimed her a member of one family in heaven and on earth. It was her turn, the young girl passed before her chair saying tenderly, 'Jesus is our best friend, Granny.' The answer came so quickly, 'Ah, miss, there's none but Him!'

In these days of hurry and worry, of being careful and troubled about many things, well would it be for us if we could learn the same lesson of the friend above all others, and when longing to satisfy the yearnings of our hearts, say with Granny, "There's none but Him!"

B. H.

Ottawa, Jan. 18th, 1886.

LADIES' AUXILIARY, Y. M. C. ASSOCIATION, UNIVERSITY COLLEGE.

SOME weeks ago the Christian women of several of the churches in Toronto united in forming a society, the object being to assist the Y. M. C. A. of the University in furnishing their new building. Mr. Gordon, the architect (Messrs. Helliwell and Gordon), presented a list of articles of furniture needed for the various rooms, at an estimated cost of about \$1,000. More than \$600 is in hand, and there are still a few churches to hear from, but the probability is that the amount will fall a little short of the requirements. It has been suggested that friends outside Toronto, parents or brothers and sisters, having sons or brothers now at the University, might deem the opportunity of contributing to this good object not only a pleasure, but a privilege. If there are any such among the readers of "Woman's Work," we beg to assure them that these contributions will be thankfully received and acknowledged, if addressed to Mrs. John Harvie, 89 College Street, or Miss Evans, Treasurer Ladies' Aux., Y. M. C. A. Association, University College, 14 North Street. The young men desire to open the rooms about the end of February, and there is therefore no time for delay. The building itself is almost, if not entirely free from debt, the young men themselves having been indefatigable in their efforts to collect the necessary amount from Christian friends interested. This is most encouraging and satisfactory, and the consideration that these rooms will for the future be a centre of religious culture and privileges for the students of the various departments of learning in Toronto, ought to influence every Christian parent who has a son at this educational centre and exposed to the temptations of city life, to contribute of his or her means to make the rooms comfortable and home-like.

We notice, from recent Demerara papers that Rev. John Gibson, our missionary, delivered an address at an entertainment in aid of the West Coast Coolie Mission. It is worth noting that the proceeds, after paying all expenses, amounted to upwards of \$300.