

# British American Presbyterian

Vol. 3—No. 15.

TORONTO, CANADA, FRIDAY, MAY 12, 1876.

[Whole No. 223]

## Contributors and Correspondents.

### NOTES FROM FORMOSA.

Editor BRITISH AMERICAN PRESBYTERIAN.

MY DEAR SIR,—Since I wrote you on the 4th of last November, many things have happened about which I might have written you, but leisure and inclination for letter writing seldom come together. When you are over head and ears in work you feel an almost uncontrollable desire to sit down and write to your friends, and when a leisure hour comes you would rather do anything else than write letters. Strange phenomenon, isn't it? At last in sheer desperation, impelled by a sense of duty, or a feeling of shame, you sit down, saying, "Now I must write this very day," and the probability is that your attempt will be a failure, for to compel oneself to write a good letter is just about as easy as to compel oneself to "look perfectly at ease" on command of the photographer. However, if I am going to write I must be at it, for the steamer which only comes once in three or four weeks leaves this evening, and its now well on in the afternoon, and I suppose this best thing I can do is to begin where I left off last November.

On the 9th of November, Mr. MacKay with all the helpers, left for a visit to the different mission stations in the centre and south of the Island, and to attend a missionary conference of all the missionaries, helpers, elders and deacons in the Island, to be held at the capital city in the end of December. The objects to be gained by this trip were many and obvious. The helpers would see the progress made all through the Island and thus be themselves more established, besides they would have the opportunity of learning much either by the success of their brethren in other places or by their mistakes and failures, for there are two ways of profiting by the experience of others, I don't know whether Mr. MacKay has sent an account of the trip and the conference to the friends of our work in Canada yet or not. If not I hope he will, for it cannot fail to be interesting. I didn't go as our houses were not quite finished, and it was absolutely necessary that I should be here to see that the work was properly done. Next year the same conference is to meet here when all the brethren from the south will spend a few days with us. I believe the sessions of conference were very interesting and profitable. The questions under consideration were such as these: What can be done to secure the prosperity of mission work? On what conditions should persons be baptized? What should be done for the young in order to secure their attachment to the Master and their devotion to his cause? And many others directly and indirectly. "In the multitude of counsellors there is wisdom," and I am sure such conferences, if properly conducted, are greatly profitable.

Before Mr. MacKay and the helpers had been long gone, some of the enemies of the work circulated the report that he had gone to England and taken all the helpers with him, others that Mr. MacKay himself had died and that the helpers had dispersed. The consequence was that the heathen annoyed the worshippers a good deal. Many were foully reviled, which is no unusual thing; some were beaten and robbed, and in one place they even went so far as to set fire to the back of one of our chapels in the middle of the night. Fortunately the fire was put out before much damage was done, but the intent was manifest though not accomplished. During these few weeks as often as I could be spared away from the hospital and the houses, I went here and there to one station and another encouraging the people to stand fast in the faith, knowing that the promise is, "to him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father on His throne." During those days I got some fine lessons in the language listening to many things I had never heard before, and being compelled as it were, to speak to the people. There is no way to learn to speak a language like going among the people and speaking it.

The houses were finished and we moved into ours in the last week of the old year. If you have ever superintended the building of a house you will know how to rejoice with us that at last we are through with that sort of work, and can now give more undivided attention to the hospital and the study of the language. You must think that the time spent in looking after the erection of these two houses, or the money expended, are thrown away. If we are to live here long and work hard, both of which we should hope to do, we must have good houses, and good houses cannot be built here without much trouble and expense, especially by the foreigner, out of whom the object of the Chinese seems to be to get as much silver as possible, and give him in return as little work and as much trouble as they can. Some of the advantages of our new houses will be that in our cold, rainy season we will be warm and dry, and in the hot season, which is most trying, we will be much cooler than where we were last summer. We'll have the full advantage of every breeze that stirs be-

cause we are on the top of a high bluff, looking far out to the sea, which is only about a mile away; and besides we'll be comparatively free from malaria, which is what the foreigner has most to fear. With all these advantages, even I look forward to the summer on the children's account with some apprehension. The long-continued heat is very trying on the little ones. The slightest exertion puts them in torture with prickly-heat, the nights are hot and their sleep restless, their appetites disappear and they have almost to be compelled to eat. In this way their strength wears down, and if they should take sick the prospect of a recovery would not be very promising. They are as well now, though, as I ever saw them, having improved greatly during the last four months cold weather, and will on this account be more likely to get safely through the summer.

The hospital work is being carried on as usual. By the same mail as this I send you a report of the hospital for last year, from which you will be able to see what has been done. The report was made very brief, because short reports are less likely to be assigned unread to the waste-paper basket than long ones, so that you need not look for interesting details. There are, however, often very interesting cases. For example, one day last week a man carried in a little girl, whose pale thin face told at once that she was suffering. She looked at me with a mingled expression of wonder, hope and fear. I was perhaps the first Western man she ever saw. The man who brought her was her future father-in-law—by a curious custom very prevalent here of adopting little girls into the family where there are sons, that when they grow up they may marry them. These little girls are called by a name which means little-daughter-in-law, and are sometimes well treated, but often quite the reverse. I asked her what ailed her and was told her feet were sore. You know that the girls' feet are bandaged from the time they are five or six years old, so that the women's feet are not much more than three or four inches long. I had her feet unbandaged and what a sight and smell! They had been bound too tightly. From one foot two of the toes—the great one and the one next it—had dropped off, and the others were in danger of sharing the same fate. The other foot was so mortified that the next day I had to amputate it half way between the toes and instep. Under common sense treatment the little thing is rapidly recovering and becoming quite rosy and merry. Her future mother-in-law came to see her yesterday, and was much vexed and disappointed that her foot had been cut off, and would hardly believe that I couldn't make it grow out again. The ignorance of most of the Chinese is pitiable, and what is even more pitiable is that they don't know it.

Now I must stop. We are all well and working away for our blessed Lord and Master. Mr. MacKay is much away in the country at the different chapels instructing and establishing the converts, preaching the Gospel to the heathen, and training more helpers. His aim, and it is a noble and wise one, is to have a trained native helper for each new chapel that is opened. Our prayer is that another may soon be sent to help us. Who will come? Yours very sincerely, J. B. FRASER.

Tamsui, 10th March, 1876.

### FRENCH EVANGELIZATION.

BY REV. R. CAMPBELL, M.A., MONTREAL.

#### No. II.

Until such time as there be a general movement of the Roman Catholic clergy of the Province of Quebec towards the simple faith of the gospel, a result not to be despaired of, but to be prayed and laboured for, we must go on making use of those agents that are meanwhile at our disposal. If we cannot count upon reformed priests in any considerable number at once, the next best thing is to raise up a band of native French missionaries, trained under the eye of the church. Those, "to the manor born," acquainted with the habits and peculiarities of the French Canadians, will be more likely to obtain a hold upon their sympathies and win their favour, than European missionaries, whom they have been taught by their priests to distrust and execrate under the name, *Les Suisses*.

Missionary undertakings among the *Habitans*, to be entirely successful, must be carried on by their own fellow-countrymen. It was with this in view that a French department was instituted in the Presbyterian College, Montreal, which has answered its end admirably, training a large body of French Canadian young men for mission work, there being not fewer than *seventeen* at present in course of preparation for the ministry. This year, no salaried Professor having been employed, the expense of the French part of the education of these young men has been only a trifle; but it is proposed, with the consent of the authorities, to install Mr. Doudiet, who has lectured in French with great acceptance during the winter, as Professor before next session. No better appointment could be made, as Mr. Doudiet is a gentleman of proved ability, and his lectures cannot but have a greatly stimulating effect upon the minds of his students. Meanwhile he is to devote his great energies to the promotion of the work of French Evangelization in general. In the

constitution of the Board, framed by those who had the largest experience in this work, and wisely adopted at once by the Assembly, as the success of its operations since have abundantly shown, provision is made for the education of French ministers as a first charge upon the funds raised for French Evangelization. I believe a similar clause existed in the plan of operations formerly in force in the Canada Presbyterian Church. In any case, the expenditure for this object will form but a small part of the outlay of the Board; and it recognizes the principle contended for by Dr. Chalmers, when he left the pastorate of a large congregation to accept the professorship in a small college—that he who makes salt fulfills a more important office than he who only scatters it. The students are able to maintain themselves while at college by what they earn as missionaries during the summer, with such occasional fees for preaching as may fall in their way in the course of the winter. These French students, of course, attend the lectures in English as well, thus qualifying themselves for taking part in the business of a church which is mainly composed of English speaking ministers and members. It is important too, as a matter of education, that they should be indoctrinated in English modes of thought. But above all, it will be of immense practical value to the church in this Province to have ministers able to preach in both English and French. There are many small villages and settlements in which there is a nucleus of English speaking Protestants, who, however, are too few to form anything like self-sustaining congregations, or to furnish sufficient employment to active pastors. But if ministers were able to attend to French work as well, there would be some prospect of maintaining ordinances creditably, without burdening unnecessarily the Assembly's Home Mission Fund. And then the exodus of Protestants, which is constantly going on, would cease. Owing to the absence of educational and religious privileges from these small Protestant communities, the English speaking inhabitants, though otherwise well satisfied with their circumstances, are gradually removing either to Montreal or to Ontario. And it is well known that the priests encourage such emigration. In their anxiety to make the province more purely Roman than it is at present, they urge persons of their own creed to purchase every property offered for sale by Protestants, and facilitate such transactions by furnishing out of the vast resources under the command of the church the necessary capital at a low rate of interest. Supplying religious and educational advantages to our own people in such settlements would check this process of Romanizing, and would strengthen Protestantism which is already too weak.

#### A Word from an Old Minister.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—The late session of Synod in your city, was of more than average interest in several respects. It was presided over by a first-rate chairman or moderator. Professor MacKerras possesses the requisites for conducting the business of an ecclesiastical court. His bearing is bland, gentlemanly and firm; his ruling prompt and unobjectionable, owing to his familiarity with church law. Hence business proceeded smoothly and pleasantly under his guidance. All in all it was a model Synod. But that which gave unusual interest to the proceedings, was the unfortunate and painful MacDonnell case. The previous action of the Presbytery of Toronto in the matter, appeared to be all that could be wished as regards kindness and fidelity. After careful attention to Mr. MacDonnell's statements, it does seem to me that he has mis-presented his "attitude" or state of mind antecedent the future punishment of the wicked, by using the term *hope* instead of *wish*. Hope presupposes some foundation on which to build. But Mr. MacDonnell virtually says that he does not find in Scripture a foundation on which he can advise others to build, or that he himself can build, a hope that the punishment of the wicked shall terminate and cease. But that he should wish that this could be, is neither matter for wonder nor for blame. What thoughtful person is a stranger to such a wish? Often, often, has the writer wished, if compatible with God's perfections and purposes, that sin and suffering might have an end. But for long years he has felt fully convinced that God's Word affords not the slightest foothold for such a hope. But, notwithstanding, the wish is still recurrent, though in entire subjection to God's infinite wisdom and justice and sovereignty. Should Mr. MacDonnell chance to read this note it may induce him to review his mental "attitude" on the awfully solemn subject; and there is ground to hope that the term *wish* and not *hope* describes that "attitude" or state of mind. If so he will, no doubt, frankly avow it, and thus terminate proceedings exceedingly painful to all concerned, which, if prolonged, may result in disastrous blight to his otherwise exceedingly auspicious ministry. That his difficulties will vanish on further devout and critical examination of inspired dicta on the subject there can hardly be a doubt. Many of God's dear people have had difficulties akin to his, who have escaped from them by a careful and prayerful examination of God's Word. The writer has not the pleasure of personal acquaintance with Mr. MacDonnell, but from all he has learned of him, he believes him to be truly seeking to know the mind of the Lord, and that he can say in the words of his dear Redeemer, "Not as I will (or wish) but as Thou wilt." AN OLD MINISTER.

8th May, 1876.

#### Future Punishment.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In the last number of the *Presbyterian Record* there appeared a short poem or sonnet entitled, "Duration of Future Punishment." In these lines there are expressed sentiments not exactly in accordance with the commonly received doctrines embodied in the Confession of Faith.

I was somewhat surprised to find such views brought out in the reading matter of a periodical otherwise so orthodox and well conducted as the *Presbyterian Record*. After reading the lines, it struck me that an excellent answer would be a parody upon its own statements—this has been done by simply changing three lines and placing it thus altered under another heading.

If the sentiments advanced in the original lines concerning everlasting punishment are sound and Scriptural, then they are equally sound and Scriptural as brought out in the parody concerning the doctrine of everlasting happiness. The reader, however, can compare the two and judge for himself.

#### I.—"DURATION OF FUTURE PUNISHMENT."

"We are God's creatures knowing right from wrong,  
We shall be judged according to our deeds;  
And when reward or punishment proceeds  
Who but the Judge can make them short or long.  
If some good hearted men with language strong,  
Refuse the dogma of eternal woe;  
Saying that God will never treat men so.  
Let us not flout them with unsparing tongue,  
While they receive the Bible as their guide,  
And hold its leading doctrines as do we;  
Let us go on as Christians, side by side,  
In hope of blissful immortality,  
And leave the day of judgment to decide  
What the destruction of the bad shall be."

#### II.—"DURATION OF FUTURE HAPPINESS."

"We are God's creatures knowing right from wrong,  
We shall be judged according to our deeds;  
And when reward or punishment proceeds,  
Who but the Judge can make them short or long.  
If some good hearted men with language strong,  
Refuse the dogma of an endless heaven,  
Saying that boon to men shall never be given,  
Let us not flout them with unsparing tongue,  
While they receive the Bible as their guide,  
And hold its leading doctrines as do we;  
Let us go on as Christians, side by side,  
In hope of blissful immortality,  
And leave the day of judgment to decide  
What the salvation of the good shall be."

ONE WHO BELIEVES THAT THE DOGMA OF EVERLASTING PUNISHMENT IS A LEADING DOCTRINE OF THE BIBLE, AND TO WHOM THE CONFESSION OF FAITH IS NO "PETTER."

#### Was it an Oversight?

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—I observe in the report of the committee appointed to mature measure for the next General Assembly a series of questions drawn up to be put to office-bearers at their ordination or induction. These are:

- I. Questions to be put to ministers at their ordination or induction.
- II. Questions to be put to candidates for license to preach the gospel.
- III. Questions to elders at their ordination or induction.
- IV. Questions to be put to deacons on entering into office.

But no questions are drawn up to be put to Professors at their induction to chairs in our Theological Halls; and no reference whatever is made to them in this connection. If it be important that ministers, candidates for license to preach the gospel, and elders, and deacons be men sound in the faith, is it not equally important that our theological professors be orthodox? It cannot for a moment be doubted that there is equal necessity that those who are being educated to preach the gospel should be taught by men who are sound in the faith, as there is that the people should be instructed by ministers who are sound in the faith. The Professors who teach in our Theological Halls should be men whose sympathies and views of divine truth are in perfect harmony with the standards of our church. Superior talents cannot compensate for a defect here. Though a minister give his assent to the prepared formula when ordained, yet this does not preclude the necessity for a renewed declaration of his adherence to the standards of the church, should he afterwards be appointed to a theological chair. The best of men are fallible, and their opinions may change. It comes within the sphere of the writer's own knowledge of a minister who gave his assent to the formula when ordained and inducted into the pastoral office, but who afterwards, when appointed to a Theological Professorship, refused to assent to the same formula, who, notwithstanding, was inducted to the professorial chair. The church cannot too carefully guard the purity of her Theological Halls. How can pure streams flow from an impure fountain? If the spring be tainted so must be the streams which issue from it. As the training of the rising ministry is of the highest importance to the purity and prosperity of the church, so those entrusted with this important work should be men distinguished for piety and soundness in the faith, as well as learning and ability. In those days of error and looseness in doctrine the church which supports them should insist on the strongest guarantees which the nature of the case admits of, that they be men in perfect sympathy with her standards, which she believes to be the truth of the Divine Word. It is to be hoped that the committee will yet attend to this important matter.

PRESBYTEROS.

THE *Lingist* states that as many as eleven millions of Hindus now speak and write Eng. lab.

#### Intelligence of Female Missions.

The second meeting of the Woman's Foreign Missionary Society of Kingston, in connection with the Presbyterian Church in Canada, was held on the 2nd of May. Among other missionary intelligence read was the following in resting letter from Pandepoor, kindly furnished by Mrs. P. D. Browne, Secretary of the Woman's Foreign Missionary Society of Montreal. It was written to a lady at Montreal, and is dated Jan. 27, 1876. It gives a graphic account of the debasing idolatries still holding sway in some of the dark regions of the earth. Let us be glad that the light has at last begun to lighten the darkness.

"Every orthodox Hindoo regards Pandepoor with special veneration. No other place in Western India is so renowned, and its stone god, Vittoba, is regarded by many as the Almighty Himself. The city contains 17,000 inhabitants, and is situated on the banks of a large river. Its very favourable position in regard to this river, and the skilful and persistent efforts of the priests of the temple, have been the chief causes of Vittoba's renown. Twice a year, at the two great festivals, from fifty to a hundred thousand pilgrims assemble here and remain two or three days. Besides these, there are not less than ten thousand people who make a pilgrimage to Pandepoor every month, and some of these come a distance of fifty miles on foot. Besides these there are many coming and going every day. I went to the temple last evening, and though it was an ordinary occasion, the pilgrims were literally thronging the door of the room where the stone God stands. Eight or ten professional singers, with instruments of music, were singing in very attractive strains the praises of Vittoba; and men, women, and children were hurrying to and fro in their various acts of worship. This was but a specimen of every day life at the temple, and one can well imagine the intense excitement which reigns in the city when a hundred thousand pilgrims meet here, and their devotions and superstitions are quickened by all that music and gorgeous ceremony and dramatic display can add to the festival.

The city itself is steeped in idolatry. The main temple contains not only Vittoba, but scores of other idols, and all over the city there are hundreds of smaller temples with their various gods. One needs to see such a place as this to understand what a hold idolatry has on the people.

I saw to-day, not an unusual sight, a man running toward the temple measuring his length upon the ground. Lying flat upon the ground, with a short stick in his right hand, he reached forward and made a mark; then, rising, he went forward to the mark and prostrated himself again. He had come thus 150 miles. Such things are not uncommon. I have often seen feeble old men and women making a shorter journey to some temple in the same way. The journey is generally undertaken to insure some good, or in fulfilment of a vow made in time of sickness or danger.

A ludicrous incident occurred at this temple several years ago. Some priests of a temple south of this were jealous of the popularity of this temple, and determined to have their revenge. So coming here, and taking in their hands large stones, they hurled themselves at Vittoba. The idol was somewhat broken and began to fall, but the worshippers of Vittoba came to the rescue, and propped up the idol, and gave the iconoclasts a severe beating. We had hoped that the incident would lead some to see the impotence of their favourite God, but the matter was soon hushed up. The common Hindoo thought it a good joke, and to this day laugh at it when it is mentioned, but keep right on with their unmeaning worship. We have found, as might be expected, very little encouragement in the neighborhood of this city.

Near the close of last year I was in a region 100 miles northeast of this, and found a very different state of things. A genuine interest is developing there. Two years previous five persons were baptized; last year three more were also added to the number, and at this visit fourteen more confessed Christ, and with these additions a church was organized, and a deacon who would act as a kind of pastor was ordained. This deacon—his name is Mesota—is developing a wonderful Christian character. Four years ago he was a heathen, and a very bad one at that. Now he is a gentle, cheerful, earnest Christian, and to a great extent, through his influence, the good work is spreading in that region. I alluded once to the persecutions he had suffered, and he replied, with a smile, "I don't mind it, I have a home up there," pointing above. And then he added, "when thinking of these things, I sometimes feel like leaping for joy." Present indications had us to hope that there will be several churches in that region within a few years, for the interest is spreading rapidly.

I had intended to send a trained teacher to open a school at Mesota's village, but the present state of our finances prevents this, and the earnest efforts of the people to study and to teach one another, will in some measure supply the lack. It is needless to say that I have been greatly cheered in watching and in some measure aiding the development of this new interest; and as one after another has come forward and boldly confessed Christ, it has seemed to me that reward for my fifteen years of missionary labour, even had there been no other results.