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WHEN JESUS CAME.

SOME household cares perchance had chained our feet,
 Or passing guest beguiled with converse sweet;
 A little languor fettered our desires
 For heavenly dew or Pentecostal fires;
 But afterward we owned—we owned with shame—
 Alas! we were not there when Jesus came.

Yet, if a king gave audience for an hour,
 And bade us wait on him for wealth or power,
 How had we sped through dark, unlovely street,
 To pour our supplications at his feet!
 Our king gives audience, Jesus is his name;
 Alas! we were not there when Jesus came.

It might have rained, or winter winds were rough,
 It was too hot, or was not warm enough,
 And so we let the hour of dew pass by,
 And so we let the precious moments fly,
 Which might have nursed a holy, steadfast aim;
 Alas! we were not there when Jesus came.

Yet there may be a faithful one who keeps
 A mournful vigil where a sufferer sleeps;
 Balm for the grief He'll give and rest for toil;
 So she who taries shall divide the spoil;
 Though all unpraised and all unknown to fame,
 She shall be satisfied, for "Jesus came."

Or tender babes may claim our patient care;
 God's children these, His little lambs they are,
 A circle very close unto their Lord,
 Their voices will not drown His whispered word,
 All unrepining, let us own His claim,
 And say, "We were at home, yet Jesus came."

Let naught but duty keep us from His feet
 Whose invitations are so free, so sweet;
 Ourselves the earnest, break through every press;
 He must not miss us when He comes to bless,
 Else shall we own—and own with bitter shame—
 Alas! we were not there when Jesus came.

"CORBAN."

BY MRS. A. P. RAFFENSPERGER.

WHEN a thrifty Jew, of the time of Christ, wished to rid himself of the support of aged and indigent parents, and to do it strictly within the letter of the law, and, at the same time, gain to himself a comfortable reputation for piety and charity, he had only to fold his hands, turn his eyes skyward, and, with pious mien and sanctimonious modulation of voice, utter the one word, "Corban."

It was a very neat device for getting rid of one's troublesome ancestors which the Master so mercilessly exposed. He well understood the motive that lay back of that potent word "Corban," and he gave the listening Jews to understand that such methods of evading duty found no favour in his eyes.

Are the people who say "Corban" all dead? The pastor's salary is to be raised. It is very small at best; but, little as it is, the proper officers find it hard to provide for. They apply to one of the members, a man of means, who has a fine house and all the comforts of life.

"Yes, I would be very happy to subscribe liberally; but at present, from bad investments, I can hardly do justice to my own family; and, you know, the good book says that he that provides not for his own family is worse than an infidel. I will give you five dollars. I really must not neglect my own flesh and blood." He goes home, and pays five dollars apiece for his daughters' new hats! Does not the Master hear the whispered word "Corban" in that plea?

The cause of foreign missions languishes. The self-denying missionaries—our representatives in far off heathen lands—are working on, hopefully, cheerfully, but under great discouragements, resulting from our inactivity and neglect to do our part. One who has heard the risen Lord's last command, "Go, teach all nations," tries to enlist the indifferent in the cause.

"Charity begins at home," says the listener. "I am doing what I can for the heathen at my own door, and I don't believe in sending away men and money to convert the heathen in Asia and Africa when souls are perishing by thousands all around us." The plea is spurious; it has a show of piety, but is it not, after all, "Corban?"

The Sunday school is languishing for teachers capable of interesting and instructing the children who crowd into it. The superintendent applies to a Christian woman for her assistance. "To tell you the truth, I feel that I must spend all my time and strength and energy on my own children. I teach them at home, hear them recite their lessons before they go to Sunday-school, and when they come home I question them about what they have learned, and try to impress the facts and truths upon their young hearts. A mother's responsibility is very great, and the sense of it sometimes almost crushes me. I do not think it is my duty to attempt anything outside of my own family circle." What can the superintendent say to such a reply? But is it not possible Christ may hear only "Corban, Corban?"

Or a mother has a large family of children, but feels it her duty to work so much for outside

benevolent causes that her family is neglected. She sews for the missionary-box, and leaves her children in tatters. She teaches in Sunday-school, and is too tired to instruct the little ones in her own home. She labours for the temperance cause, and leaves her boys to run the streets and make the acquaintance of saloons. "Duty, duty," she says; but the plea goes for naught on the day of final reckoning, when it will be found recorded as "Corban."

"Where is your mother?" I asked of half a dozen ragged, dirty children, who sat on the front door-steps, eating bread and molasses, which had already left its record on their faces, hands and tattered clothes.

With one accord they laid aside their sweet refreshments, and answered me cheerfully, "she has gone to the Dorcas-ews."

And I, going away with the memory of those neglected children in my mind, was so uncharitable in my judgment as to say, "Corban, Corban, Corban!"—S. S. Times.

Mission Work.

IS IT NOT TRUE?

If ever there lived a man who was thoroughly up to the times, says the *Foreign Missionary*, it was the author of the following paragraphs, the venerable Herman Humphrey, D.D. Nearly fifty years ago he wrote these stirring words in a letter to one of the three sons whom he gave to the ranks of the Presbyterian ministry. The names of these sons will live long in the memory and heart of the Church—Rev. John Humphrey, Rev. Zephaniah M. Humphrey, D.D., and Rev. Edward P. Humphrey, D.D.—"We wish that the words of their father could be copied, framed and hung on the wall of every pastor's study throughout the Church. They describe the one great want, the one *habeo*, also, of the cause of Foreign Missions in our time. They show the quarter from which deliverance must arise:

"Those great Christian enterprises which are the glory of the present age will have imperative claims upon you as a minister and a Christian. You may not be called upon by your Divine Master to go and set up the standard of the cross on a heathen shore, and the utmost you can give will be but a mite in comparison."

What is demanded for the conversion of the world. But remember, my dear son, that God will hold you responsible for whatever influence you can exert to bring up the Church to the standard of her duty. The ministers of that glorious gospel which they are commissioned to preach at home, and which must be preached to all nations before they can be converted, have it in their power to do more toward raising the necessary funds than any other class of men—might I not add, more than all other classes put together. Perhaps this would be extravagant; but let any one consider the position which pastors occupy, the access which they have to the hearts and consciences of the whole Christian community, and the influence which they actually wield in all the religious movements of the age, and he may perhaps be convinced that I should not be far out of the way. Point me to the churches which are doing most in proportion to their ability for the spread of the Gospel, and without knowing the names of their pastors, or ever having heard of their moving a finger, I am prepared to say that it is greatly through their influence, or that of them who immediately preceded them in the same office. If ministers were to do their whole duty, and exert all their influence, I have no doubt that the contributions of the Church would be doubled in a short time.

"Do you ask me how this mighty influence is to be exerted? I will tell you. If you have a truly benevolent and missionary spirit yourself, you will infuse it into others. You will press the subject upon the members of your church in private conversation; you will advise and persuade them to take religious magazines and newspapers; you will induce as many of them as you can to attend the monthly concert; and in order to make it as interesting as possible, you will diligently collect and arrange the latest missionary intelligence; will exhibit maps of various countries and stations where the light begins to shine, and will lay yourself out so thoroughly in preparing for the concert, as not only to show how deeply your own heart is interested in the cause, but to make every Christian feel that he sustains a great loss in staying away. You will also frequently plead the cause of the Bible and of missions, with all the eloquence of which you are master, before your whole congregation, and will make the salvation of the heathen a subject of prayer every Sabbath day, from the beginning of the year to the end of it. These, my son, are some of the ways in which you can make your influence felt to the ends of the earth, to the end of time, and through everlasting ages.

SOCIETY OF CHRISTIAN ENDEAVOUR.—The Young People's Society of Christian Endeavour though it grew from a single society in Portland, Maine, five years ago, now numbers 850 societies. Even in Japan, China and the Hawaiian Islands a few branches are found, and during the past year especially, there has been a very great increase.

WHAT A CHANGE!—The Rev. G. H. Rouse, Indian missionary, writes. "Even in the last few years we have made considerable advance. Not very long ago people in India did not care to hear the name of Jesus. We might preach against idolatry and men would listen; but as soon as we began to mention the name of Christ our congregations would disperse. It is different now. People in the streets are more desirous to hear of Christ. It is now rather an advantage than otherwise to have the name of Christ on the books we seek to sell. People will buy a Gospel called 'The Life of Jesus Christ'; but if offered Isaiah or Daniel or Acts, will say: 'We do not want that book.'"

THE DAYSPRING.—The missionary schooner, "Dayspring," reached Sydney, N. S. W., on the 19th September last, and had to go into dock for some repairs. She did not get away before the 9th October. She took three new missionaries and their wives—Messrs. Indels, Leggett and Morton. The Rev. Joseph Copeland, who has not been well of late, also took voyage as a passenger. The vessel also takes 1,000 copies of an Etrian hymn-book, just printed in Sydney, and a large quantity of cases and stores. Steps are being taken to replace this vessel by a larger one. The mission work on the New Hebrides is very encouraging at the present time.—*Record*.

SINFUL IGNORANCE.—One of the most interesting of writers on missions—Charlotte O. Van Cleve in the *N. W. Presbyterian*, believes that "we cannot pray intelligently and effectively for the evangelization of a country, unless we learn something about it, and the great secret of indifference and coldness in the matter of Foreign Missions is that so many are ignorant of the needs and conditions of the various fields. And this ignorance is almost a sin, now that there are so many facilities for learning all about them." We hold with her, and make it our constant aim to give the freshest and most interesting mission news to our readers, so that they may not only pray intelligently and effectively, but give liberally and cheerfully for the evangelization of the heathen.

PRAYER FOR MISSIONARIES.—The following sentences from a missionary's letter show us what is the most depressing influence of life and work among the heathen:—"We are starving for the preached Word, and for Christian help and communion with saints. You little know your privileges at home, nor the value of them; but if you could be deprived of them for about six months you would duly appreciate and sigh for them. I understand why Paul asked his disciples to pray for him. Those in the thick of the fight need much prayer continually ascending for them." We pray God often to send forth labourers into the harvest, but we forget what hard work harvesting is, and neglect to pray that he may strengthen and cheer them in their work. Let us pray more for the missionaries.

INSTEAD OF THE FATHERS.—By a singular coincidence we have three students at the N. Y. M. Training Institute whose fathers are American missionaries now labouring in the foreign field, each of the sons having been born abroad: Rev. L. R. Scudder, a graduate of Princeton College and Hartford Theological Seminary, born in India, where his parents are now labouring and where his grandparents laboured for many years; Mr. Burt N. Bridgman, graduate of Amherst College, born in Africa, where his parents are still working for the Master they love to serve, and Mr. Luther H. Gulick, graduate of Oberlin College, born in the Sandwich Islands; father now labouring in China. A more devoted band of students than those we now have at the institute it would be hard to find, we believe, and we feel thankful for the privilege of aiding them in any way in our power to obtain the necessary education.—*Medical Missionary Record*.

BREAKING NEW GROUND.—The missionaries of the English Presbyterian Church, which share with our own the occupation of Formosa, have lately followed Dr. MacKay's example in visiting the islands near the coast. The following paragraph from the last *Presbyterian Messenger* to hand gives an account of the missionary's first visit: "The Pescadore-islands are a group of islands more than twenty in number, lying to the west of the southern part of Formosa, the shortest distance between them and the Formosa coast being only thirty miles. The missionaries in Formosa had often thought of visiting the group, but had been hitherto unable to accomplish it. But the visit has just been made by Mr. Campbell. He is much encouraged by all he saw. Accompanied by a native preacher, he visited nearly every island of the northern group, and found the people most hearty and cordial. They listened with eager attention, and purchased about 2,000 books and tracts. A small place was rented at Ma Keng, one of the principal towns, and the preacher was left there to carry on the work."

Woman's Work.

CANADIAN LETTER MISSION.

FRIENDS who are preparing letters for distribution at Christmas, among the men and women in our jails and reformatories, will kindly forward addressed to "Woman's Work," *PRESBYTERIAN REVIEW*, Box 2567, not later than 15th December. We trust the children in the Homes, as also the sick in the hospitals, will be remembered. The letters were most gratefully received at Easter, and we know that good results followed the reading of these messages of love and kindly Christian sympathy.

FAREWELL MISSIONARY MEETING AT TRURO.

On the evening of Nov. 16th, a missionary meeting was held in the hall of the First Presbyterian church, Truro, N.S., under the auspices of the Woman's Foreign Missionary Society, to bid farewell to Miss Minnie Archibald, who goes as teacher to Couva, Trinidad. The hall was filled to its utmost capacity. Mr. Duxton presided, and opened the meeting by giving out the 100th Psalm. He read a letter from Dr. McCulloch regretting his inability through illness, to be present, expressing his deep interest in the meeting and best wishes for the outgoing missionary teacher. On behalf of the W.F.M.S. an address was read. The address was signed on behalf of the W.F.M.S. by Bessie Gunn, corresponding secretary, and Jean W. McCulloch, recording secretary.

On behalf of the "Light Bearers" Mission Band, a beautiful autograph quilt was presented to Miss Archibald accompanied by an address. Mr. H. Tupper spoke on behalf of the Sabbath school of the First Presbyterian church of which she had long been a pupil and teacher, conveying to her the best wishes and prayers of the school for her welfare.

Revs. Messrs. Cumming and Baird, and Mr. J. F. Blanchard, took part in the exercises, while appropriate selections of music added to the interest of the meeting. A collection amounting to over thirteen dollars was taken in aid of the funds of the Mission Band. The meeting was deeply interesting throughout. Miss Archibald goes to her chosen field of labour, taking with her the experience of several years of very successful work as teacher, and will be a valuable addition to the band of workers already in the field. She will be followed by many prayers for her success.

PRESBYTERIAN MISSION WORK.

Those interested in the work of the Women's Foreign Missionary Society of the Presbyterian Church in Canada, will be glad to know that with that forethought and system which, in the management of a large organization, ensures success, the Central Committee in Toronto, this year apportioned to each Presbyterian Society the work of getting up by special voluntary effort supplies of clothing, goods and many things required for some particular department of the foreign mission field. In this way India, Trinidad, the New Hebrides, and our own North-west, have each had their special needs attended to without confusion or neglect of any, while the ordinary work for the yearly cash fund for the whole field goes on as usual. To the Auxiliaries of the London Presbytery was given the work of getting up a box for the island of Espirito Santo, the largest of the New Hebrides group, with a population of cannibal savages, approximated at from 15,000 to 20,000 souls of different dialects, and without any written language, about to be occupied as a field of labour by the Rev. Mr. and Mrs. Annand, who have already spent fourteen years on Aneityum, another of the group. The call was warmly responded to by almost all the Auxiliaries, many of whom are only lately organized, the result being a contribution of new clothing, uncut goods and sundries, weighing in all about seven hundred pounds. By the kindness of the Dominion Express Company the box was forwarded at half rates from London to Halifax, addressed to the care of Rev. Dr. Burns. The charges, including packing, about sixteen dollars, being paid by the London St. Andrew's Auxiliary, twenty dollars over from the other Auxiliaries being forwarded direct to Mrs. Annand. The members and friends of the W. F. M. S. will hear with grateful pleasure of the kindness of the Dominion Express Company, and that Dr. Burns in acknowledging the safe arrival of the box on the 13th of October, expressed the highest appreciation of this support and sympathy of the missionaries' western friends.—*London Free Press*.

MRS. MORTON, of Trinidad, wishes to acknowledge with thanks the receipt of a box of clothing from the W. F. M. Auxiliary, Blue Mountain, Pictou; also a number of yards of calico which will be made up by the sewing-classes, and either sold or given away. The materials were most suitable and the garments neatly made and finished. Mr. Morton, who left Oct 30th, to visit St. Lucia, where mission work among the Coolies has been begun, carried a number of the garments with him as rewards for the school-children there.