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## THE BURIED STATUE.

BY SUSAN COOLIDGE.

DEEP in the earth long years it lay;  
Its marble eyes were sealed to day,  
Its marble ears were deaf and dull,  
Yet it was wondrous beautiful.

A vineyard grew above its head;  
The grapes they knew, and whispered  
Each unto each, as evening fell:  
"Brothers keep counsel, nothing tell!"

There was no record left, or trace  
Of sculptor, or of hiding-place:  
The hand that shaped it lay in dust,  
His cunning chisel turned to rust.

The hands that dug the grave so deep,  
And laid the statue to its sleep,  
While hearts beat quick with haste and fear,  
And ears were strained a step to hear;

The foe that threatened them that day—  
All, all were dead and passed away,  
The world had turned and turned it o'er;  
Nothing was as it was before.

Still through all change of war or peace,  
New men, new laws, new dynasties,  
The buried statue kept its place,  
With the same smile upon its face.

The years to centuries gave birth  
Heaven and heaven passed the earth;  
Autumn and spring enched the vine  
Whose purple grapes were crushed for wine;

And then, in search of gain or spoil,  
Men came to dig the aged soil;  
And after half a thousand years  
In silence spent the statue hears!

How did it feel when, fine and thin,  
The first long ray of light broke in  
And glit the gloom with glory new,  
And let the imprisoned beauty through?

Say, did it tremble, as a heart  
Long pent in darkness and apart  
Trembles, with fear and rapture stirred  
At love's low signal, long unheard?

Or did it, blench as sharp and clear  
The urgent spade strokes drew more near,  
Blindly directed, fraught with harm  
To marble breast and marble arm?

No answer, save the subtle smile  
Haffing and tempting in its guise,  
Which seems all wordlessly to say:  
"Darkness was safe, but fairer, day."

**WORK ON THE SABBATH DAY.**—Perhaps the following, sent us by a correspondent, may help some of those who have come in perplexity to the Presbytery of Toronto, to solve the problem. "I had worked for my employer seven years when upon a certain Saturday night in paying me off he said, 'John, I want you to be on hand to-morrow morning, to push forward that machinery, for it is to go to South America by a given time.' 'Sunday morning!' I replied. 'I cannot work on Sunday; it is against the commandment of the Lord, and my conscience forbids it.' 'That is nothing to me,' said my employer. 'You may stick to your principles, but my work must be done, and if you cannot do it, I do not need your services any longer.' 'But, Mr. —, have I ever disobliged you before? and have not I done your work well?' 'That is nothing here nor there,' he replied, 'you need not come back again.' This blow came upon me in the dullest season of the year and my wife and children were sick; the shops were everywhere discharging their men. But I went out, and for eleven days diligently sought for work, determined that I would not violate God's holy command. On the evening of the last day, while crossing the ferry, I lifted my heart to God in prayer, 'Now, Lord, I have done all I can; Thou hast promised that my bread should be given to me, and that my water should be sure; now Thou must do the rest.' I went home and told my wife. The next morning came. After working hours began who should enter my house but my old employer, asking if I had any work yet. I answered, 'No. But I do not suppose you want me?' 'Well,' said he, 'I think you were very stiff in your opinions, out I want you to take up that job where you left it.' 'But you know I cannot work on Sundays. I will work till midnight on Saturday, but then I must stop.' 'Well,' he replied, 'say nothing about that.' I went to work, and discovered that he had placed a man in position who had worked on Sundays; but he had damaged the work, and set it back two full weeks. He was a drunkard and wholly unreliable. Five years have passed since then, but I have not been called upon to work on Sundays, and have had constant employment. 'In keeping the commandments there is great reward.'—*Christian Advocate.*

How common it is to make self the centre of our thoughts, even with reference to God and God's worship. Men and women will say, for example, that they find it more profitable to stay at home on a Sunday and read religious books, or commune with God in their privacy, than to go to church and hear the minister's sermon. But suppose they are correct in so thinking, does that make it right for them to stay away from church? Is their own personal gain their chief incentive to church-going? Has God no rights in the matter? Is nothing due to Him, on their part? God consents to be worshipped by His children here on earth. God asks for the worship of His children here. If, indeed, His children were not personally profited by their duty-doing in this particular, is that a reason why they should refuse to bear a part in the public worship of God? No, no; the real question which confronts one in this matter of church-going is not, Shall I be the personal gainer by going to church? but, Will God be honoured by my joining in His public worship in the sanctuary? Those who face this question fairly, will not forsake the assembling of themselves together for God's worship, as the manner of some is.—*S. S. Times.*

THREE paragraphs from Rev. Joseph Cook's Boston Monday Lectures, Feb. 1, 1886:—

1. The evangelical hand has these five fingers: Congregationalists, Baptists, Methodists, Presbyterians, Episcopalians. We think in one way on fundamental questions of theology. Let us maintain evangelical unity. Let us have no war between these fingers. They all close toward one palm; and God grant that they may clasp the world, and do so in unity.

2. The strength of missions has been found, by prolonged and most varied experience, to consist of these three things: 'The belief in the necessity of the New Birth, the belief in the necessity of the Atonement, the belief in the necessity of Repentance in this life.'

3. "Which are the twelve best books on Revivals?"

The twelve best books on Revivals, if I must confine myself to that number, appear to me to be:—

1. Luthard's Lectures on "The Saving Truth of Christianity."

2. "Finney's Lectures and Autobiography."

3. "Whitefield's Life, Journals and Sermons."

4. "Wesley's Life, Journals and Sermons."

5. "President Edwards's Narrative of a Work of God," etc., and "Thoughts on a Revival of Religion."

6. "Tracy's Great Awakening."

7. "Nettleton's Memoirs."

8. "Lyman-Beecher's Autobiography."

9. "Earle's Bringing in Sheaves," and other works.

10. "Moody's Life, Sermons, and Readings."

11. "Fish's Handbook of Revivals."

12. Hervey's Handbook of Revivals."

To these ought to be added: Prof. Phelps's Devotional Works, Dr. Herrick Johnson's, Dr. Kirk's, Dr. Pentecost's, Dr. Vincent's, and those of the honoured President of this Lectureship, Dr. A. J. Gordon.

## Mission Work.

**CHINESE LIBERALITY.**—A very noble act has just been made public regarding the Chinese residents of Singapore, India. A Methodist mission has just been established in that city, and the Chinese residents alone have subscribed to the mission \$3,500.

**HERE AM I, SEND ME.**—We quote a significant paragraph from the letter of one of the A. B. C. missionaries in Japan. "Is our mission to have no reinforcements? I hear that there were over 200 applicants for the United States consulate at Kobe, a post that is already excellently filled. Our mission has some vacant places offering excellent opportunities to Christian young men. Where are the 200 applicants from whom to make the choice? Yes, where are the men? If they offer, no fear but the church will find funds to send them. It would stir the soul of the church to have even a score of fit men offer for foreign work."

**VALUABLE TESTIMONY.**—The British Consul at Newchang, in China, in his later communications to the Foreign Office, speaks very favourably of the work done by the missionaries in Manchuria. "Their labours," he says, "indirectly benefit our merchants, manufacturers and artisans. By means of these labours," he adds, "the tone of morality among the Chinese people has, during the last twenty years, perceptibly attained to a higher platform," and to the same cause he attributes "the improved public spirit and the greater solicitude for the welfare of the people manifested by those in power."—*Christian at Work.*

**THRU-ING FORTH LABOURERS.**—At a recent meeting held in Dublin University at the request of the students, by a returned missionary from Foochow—the Rev. Robert Stewart, when the invitation was given for any who would volunteer for the Foreign work to come to the platform, one after another, "forty-two young fellows in the hey-day of life and strength stood up, pledged to missionary work should God so will it." It was a soul-stirring sight, and one that will not soon be forgotten by those who had the privilege to witness it. Surely the Spirit who separated such a noble band of students to the work of the Lord, will stir the Churches to which they belong to send them forth!

**STANDING FAST UNDER PERSECUTION.**—Last year, during the war with France, an officer arrested one of my members, and ordered him to receive 800 blows with the bamboo. For months this man could not move without great pain. He will carry the scars with him to his grave. He violated no law; his only crime was that he had forsaken idolatry and embraced the Christian religion. Did this treatment cause him to forsake the truth? No; it proved the means of intensifying his love for Jesus. He could die, but he could not deny the Saviour, whom he found precious to his soul. He is now daily going from village to village pleading with men to trust in Christ Jesus for salvation.—*Rev. Hunter Corbett, Chiefsoo.*

**GOOD MATERIAL.**—Since the Chinaman broke through the bounds that penned him up within his own country, he has become an object of interest, and even of apprehension, in many a region of the globe. The last complaint about him comes from a private in the Royal Marines, who writes to the *Times* concerning the iniquity of employing Chinamen in the Royal Navy, even to the extent of giving them rank as petty-officers. It seems evident that they have succeeded in recommending themselves to the naval authorities, doubtless by their usefulness and good behaviour. As we take a special interest in China, it is well to get this assurance from an English quarter that Chinamen are very good material to work upon.—*The Presbyterian Messenger.*

**WHY NOT?**—We have heard of missionary tents, but we believe this is the first missionary pig that has been reported to us: "Please find enclosed draft for \$6, \$2 of which you will be kind enough to pay over to the Treasurer of Foreign Missions. The \$6 has a little history that may not be uninteresting. Last spring, on one of our farms, in a litter of pigs was one little runt fellow, that did not give much promise of living. The farmer concluded to kill it, but the good woman of the house concluded she would take it in hand and see what she could make of it. She and her daughter agreed that if it could be raised, they would devote it to the 'cause of missions.' So they gave special attention to the little fellow, and under their kindly hands he began to thrive. Soon he became self-sustaining, and the other day departed this life, and now yields \$6 to the debt of the two Boards."—*Presbyterian Home Missionary.*

## Woman's Work.

W. F. M. S.

ANNUAL MEETING OF THE TORONTO PRESBYTERIAN SOCIETY.

THE first annual meeting of the Toronto Presbyterian W. F. M. S. was held on Friday, 26th ult., in the lecture room of Knox church. The lecture room, with adjoining parlours, was beautifully decorated with flowers, and nothing was left undone to secure the comfort of the guests. A large number of delegates were present from Aurora, Brampton, Cheltenham, Agincourt, Parkdale, Brockton, Leslieville, and the auxiliaries and Mission Bands in Toronto. The chair was occupied by the President, Mrs. Harvie. The morning session was devoted exclusively to business, viz., the election of officers, the hearing of verbal reports and words of greeting from the various delegates, and the consideration of important questions connected with the more thorough working of the Society. Previous to the election of officers, the President and Secretary stated that, for various reasons, it would be impossible for them to continue another year in office. The result of the ballot was as follows:

President, Mrs. Rolls; 1st Vice-President, Mrs. Harvie; 2nd Vice-President, Mrs. J. M. Alexander; 3rd Vice-President, Mrs. Frizzell; Secretary, Miss George; Treasurer, Miss Reid.

Mrs. (Dr.) Castle presented the greetings of the Baptist Society. The devotional exercises were led by the President, Mrs. Rolls, Toronto, and Mrs. Brown, Leslieville.

At the close of the morning session, the ladies of the Topp Auxiliary, Knox church, entertained the delegates at lunch. About 70 re-

mained, and a most enjoyable hour was spent in social intercourse.

AFTERNOON SESSION.

At this session there was a large attendance, the lecture room being well filled.

After devotional exercises, conducted by the President and Mrs. Cowan, Toronto, Mrs. Parsons, of Knox church, gave an address of welcome to the delegates from a distance. Mrs. Frizzell, of Leslieville, replied appropriately, and greetings from the Methodist Society, the Zenanas Mission of St. James' Cathedral, Toronto, and St. Peter's church, Toronto, were presented by Mrs. Finch, Mrs. Blake, and Mrs. Boddy. The Secretary, Mrs. J. M. Alexander, then read the annual report, as follows:

It is with much pleasure and thankfulness that we present the first annual report of the Toronto Presbyterian Society. For the measure of success that has crowned our efforts, we give to Him, in whose vineyard we have been permitted to work, our grateful praise. When the society was organized, in January of last year, there were only four auxiliaries and four mission bands within the bounds of the presbytery. Since then we can report an addition of eleven auxiliaries and five mission bands, making a total of fifteen auxiliaries and nine mission bands, with a membership of 1,142, including 391 members of the general society and 24 life-members. The total contribution from all sources is \$2,660.78. To these figures we would add an increased growth of missionary knowledge, a greater sense of personal responsibility in the matter, and much new interest and zeal in the work of the W. F. M. Society. A large amount of this success is due (humanly speaking) to our indefatigable president, who has gone out in all weathers, regardless of physical discomforts, visiting and organizing societies, and her efforts and earnest words have been greatly blessed and have given a new stimulus to many hearts. The pioneer work of the present society has been to a great extent done this year, although a large proportion of the churches yet remain to be organized. When we remember that there are nearly sixty congregations in the presbytery we see how little, after all, has yet been done. Early in the year we applied to the presbytery for its sanction and co-operation in our work, and received from that reverend body an assurance of encouragement and hearty approval, which has been carried out to the letter by the pastors to whom we wrote on the subject of forming auxiliaries in their congregations. In the name of the officers of the society, we sincerely thank these gentlemen for their support and sympathy. A good deal of interest and zeal is reported from most of the auxiliaries, and many of them are still so young, some only a few weeks old, that we cannot expect accounts of much work done as yet. We are especially glad of the increase in the mission bands, which are essentially the hope of the society in future years. And so may this good work go on, each year bringing in new workers and new methods of interesting the indifferent. The following is an abstract of reports from the various auxiliaries and mission bands: Murray Mitchell, connected with seven city congregations, 277 members, \$1,000 raised; Central church, 68 members, \$151 raised; Agincourt, 42 members, \$146.69 raised; Burnt, connected with four congregations, 31 members, \$102 raised; Brampton, 18 members, \$15 raised; Aurora, 11 members, \$11 raised; Topp, 138 members, \$230 raised; Orangeville, 30 members, \$5.75 raised; Oakville, 26 members, \$8 raised; Shelburne, 21 members, \$8.75 raised; Markham, 27 members; Charles St. church, 32 members; Parkdale, 23 members; Charlton, 24 members; "Willing Workers" band, Knox church, 44 members, \$160 raised; "Hopeful Gleaners" band, St. James' Square church, 60 members, \$350 raised; "Cheerful Givers" band, Charles St. church, 27 members, \$225 raised; Central church band, 43 members, \$151 raised; "Seed Sowers" band, Charles St. church, children, 30 members, \$35 raised; Chalmers' church, Brockton, 45 members; "Harvesters" band, Erskine church, 14 members; Leslieville, 34 members, \$10 raised.

The Treasurer, Mrs. Rolls, presented the financial statement, showing receipt of \$2,660.78.

The reports were adopted.

After singing the doxology, and dedicatory prayer, the President addressed the Society, referring specially to the extension of the work within the bounds of the Presbytery, and to the large increase in the amount contributed during the year.

She alluded to the work in foreign fields, mentioning that the General Society had three lady missionaries and one medical lady in Indore, Central India, a girls' school in Northern Formosa, and three schools in the N.W.T. Reference was made to the fact that 75 boxes of clothing had been sent to the Indians, and an Indian head dress was exhibited, the gift of a grateful chief. In closing, the Society was urged to be more faithful in prayer, and more systematic and self-denying in their efforts for the conversion of the world.

Miss Gunther, of Charles Street church, delighted the meeting with a beautiful solo, and Miss MacMurchy, of Old St. Andrew's Mission Band, read a carefully prepared paper, on the subject of "Female Education in India."

The question drawer was then opened by the President, and proved a source of interest, instruction, and not a little quiet pleasantry.

After most kind and sincere votes of thanks to the retiring officers, to the ladies of the Topp Auxiliary, to Mrs. W. B. McMurrich, for her kindness in leading the praise, to the managers of Knox church for the use of rooms, the new President, Mrs. Rolls, was introduced, Miss Haight, of St. James' Square church, led in prayer, and the singing of the doxology closed a grand and successful missionary meeting.

Do as much good as you possibly can, and you will be amply rewarded in doing it. But ever remember that no good deeds will merit God's favour, or give you a title to heaven. Nothing short of an interest in Christ will do this for you; but ever remember that those who have this interest will necessarily do good deeds.—*The Christian Women.*