

REVIVAL IN THE NORTH-WEST.

MR. EDITOR.—I know that many of your readers are greatly interested in the Lord's blessed work in the west as well as in the east. When at Presbytery in Winnipeg last week it was my privilege to attend the evangelistic services, conducted by the Rev. Edward Payson Hammond, of Vernon, Connecticut U.S. It made my heart glad to see the largest buildings in Winnipeg crowded by all sorts of people, anxious to hear the Word of God. From every quarter they came, rich and poor, old and young, moral and immoral, converted and unconverted. Many came in deep anxiety of soul, others came to hear the music of Christian hymns, as sung by a great choir accompanied by stringed instruments and organs. Many that cared nothing for ordinary preaching listened with deep attention to the hymn, "The Judgment day is coming, coming, coming," and others setting forth the grand old doctrines of grace—the story of God's redeeming love. The evangelist was supported by such men as Dr. Black, of Kildonan, for thirty years the pioneer Presbyterian missionary of the Red River valley, Robertson, Prof. Bryce and Prof. Hart, Presbyterian ministers of Winnipeg, Dr. Rice (E.W.M.), Fortin, B.A. (Ep.), Ferguson (M.E.), McDonald (Bap.), Hellwell and Simmons (W.M.), Living (Cong.), and Copeland, Secretary Y.M.C.A. For six weeks there was preaching and singing in churches, the town hall, the drill shed, and on the streets, when the thermometer was between ten and thirty degrees below zero. The awakening has caused great joy in Winnipeg, Kildonan, Emerson, and Portage la Prairie, where the work of grace has spread, and is still spreading. Such union among Christian ministers and love among God's dear people I never saw since I came to Manitoba. Having visited Winnipeg and having seen the Lord's work there, the ministers of Emerson united in requesting Mr. and Mrs. Hammond to spend a few days in Emerson on their way to the east. They have done so, and now praise the Lord for the rich manifestations of His grace and power. As in Winnipeg, Protestants and Roman Catholics, deists and infidels, saloon keepers and whiskey sellers, drunkards and sober men, have been drawn to the sound of the Gospel to feel and declare its saving power. The same doctrines that Whitfield and the Erskines preached, and for which the Scottish martyrs bled, have been sounded forth in Portage la Prairie, Kildonan, Winnipeg, and in this place. There is no mistaking the sound of the trumpet—ruin by the fall and redemption through Christ's atoning blood. The result so far has filled our hearts with joy and gratitude to God. Such numbers seeking and finding salvation we have never seen here before, and this is only the beginning of the Lord's work in our land. Mr. Hammond is now leaving for other fields of Christian labour, and in doing so, carries to the east the affections, sympathies, and prayers, of those toiling and witnessing for the Son of God in the distant prairies of the west. If there is joy among the angels over one sinner that repenteth, what joy should fill the hearts of all the redeemed of the Lord for the many in our land that, within the last two months, have forsaken sin and found God's salvation. The whole field of missionary labour never looked so ripe for the harvest and so hopeful as it does now. Brethren, pray for us.

JOHN SCOTT, *Miss.*

Emerson, Manitoba, Dec. 17th, 1880.

GIFT TO KNOX COLLEGE.

The library of Knox College has been enriched by the presentation of the splendid *fac-simile* edition of the Codex Alexandrinus (N.T.), lately published. For this liberality the College is indebted to the chairman of its Board of Management, W. M. Clark, Esq., whose benefactions to the College are so continuous and valuable.

In this great Codex the College acquires a most important addition to its apparatus of textual criticism. The old method of executing *fac-similes* has been superseded by the application of photography, and there can be no question as to the perfect accuracy, any more than the beauty, of such a counterpart as this. The text is even more distinct in the copy than in the original, which, as many of our readers know, has, for over 250 years, found a resting place in the British Museum, and which, with the Codices Vaticanus and Sinaiticus, must be regarded as of pre-eminent authority in determining the text of the New Testament.

BOOKS AND MAGAZINES.

CHRISTMAS BOOKS. By Charles Dickens. (New York: I. K. Funk & Co.)—This is the first issue in octavo form of the fiction series of Funk's cheap reprints, known as the Standard Series. We have here for fifty cents the whole of Dickens' Christmas books, with illustrations, on good paper, and well printed. It ought to have a very wide circulation.

CHARITY, SWEET CHARITY. By Rose Porter. (New York: Anson D. F. Randolph & Co.; Toronto: Hart & Rawlinson.)—A very interesting story, breathing throughout a gentle, wholesome, Christian spirit, with the usual amount of love-making, a somewhat estranged early married life, but all brought right at last through charity being fully learned and earnestly reduced to practice. The mechanical get up of the volume is all that could be desired.

THE SCHOOL OF THE MASTER. By Julia H. Johnston. (New York: Anson D. F. Randolph & Co.; Toronto: Hart & Rawlinson.) We are not sure that we can very highly commend the verse making of this volume, but the gentle, kindly, devout spirit which breathes throughout the whole is all that could be desired, and will to many be a greater attraction than if the poetry had been better, and the whole tone different and lower. Everywhere can be seen the living faith in a living, loving Saviour, the heartfelt affection and exultant hope, and those who feel themselves attracted by such things more than by mere poetry will not visit "The School of the Master" under the guidance of this writer without receiving some measure of spiritual profit and encouragement.

STUDIES IN THE MOUNTAIN INSTRUCTION. By George Dana Boardman. (New York: D. Appleton & Co.; Toronto: Hart & Rawlinson.)—This is another added to the already a numerable "expositions," "notes," "annotations," and so forth, on the sermon on the mount, and it is a worthy addition. There will be found in Mr. Boardman's "Studies" a freshness, a vigour, and yet a simple directness and genuine practicality which will, if we mistake not, make his latest effort exceedingly acceptable to a large circle of devout and intelligent readers. We by no means pledge ourselves to every one of his explications, and doubt not but that if we were very anxious we could find points to which we should be induced decidedly to object, but the general tone and scope of the volume, as a whole, are excellent. The book consists of fourteen chapters, and in these the whole teaching of the sermon on the mount is gone over in a rather summary, but not superficial, manner. It is difficult to give an extract from such a work which would fairly and justly represent what it is. Throughout there is a loving reverence for Christ and an unshakable loyalty to Him "who spake as never man spake." We give the following short passage on the "authoritative character of Christ's teaching," merely as the first that meets the eye. "There is nothing in it which has not already been said a thousand times, but yet all Christ's people rejoice to have such sentiments repeated, and only the more thoroughly feel, the more frequently they hear them, how true they are, and how marvellous as true. "How marvellous the dominion of the Galilean Carpenter over the ages! How He sceptres men's intellects, men's affections, men's consciences! At the mention of His name, how many millions bow and confess that He is Lord of lords! The civilized world, in spite of the sneer of the sceptic and the rage of the blasphemers, still persists in reckoning its dates from the year of His birth, heading its documents with the august words, *Anno Domini*. The word Christendom itself—what is it but Christ-dominion? And whence came this Man's authority? Not from wealth; for He had not where to lay His head. Not from social influence; for His own brothers did not believe in Him. His own townsmen rejected Him. His own countrymen crucified Him. Not from scholarship; for He was only a Nazarene mechanic, without academic training. 'How knoweth this Man letters having never learned,' that is, having never been trained as a Rabbi? And yet never man spake like this Man. Whence then comes this Man's authority? From the majesty of personal character, the omnipotence of daily life. Men can fight other things; they can fight wealth, rank, force, brain, but they cannot fight character. And this Man's heavenly teachings were escorted, matched, buttressed, made imperial by His heavenly life. Therefore, never man spake as

this Man—never teacher taught with this Teacher's authority. As Augustine says, 'Whose life is lighting, His words are thunder.'

"And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought;
Which he may read that binds the sheaf,
Or builds the house or digs the grave;
And those bold eyes that watch the grave,
In rowing round the coral reef."

A SUMMER IN PEACE COTTAGE. (New York: Anson D. F. Randolph & Co.; Toronto: Hart & Rawlinson.)—This volume contains a series of talks about "Home Life," and will be found by young mothers and housekeepers exceedingly useful and suggestive. It is written in a fine spirit, and its hints are distinguished by great good sense and practical wisdom. It represents two or three young mothers on a summer's visit to Aunt Lucilla, at Peace Cottage, and professes to report their conversations on the whole round of home life, especially in reference to the training of children and the general management of the household. There are twenty-seven chapters in the volume, and we think no mother of ordinary intelligence who really wishes to make the best of her home, and to turn her influence among her children to good account, could read them with any amount of care without being greatly helped in her work. The style is easy and pleasant. There is no stilted preaching indulged in, and no impracticable ideals held up, though some might at first be inclined to protest that there were. That there is need for such a volume is abundantly evident, and if its lessons were attended to and carried out in an intelligent, energetic, prayerful spirit, we are persuaded many homes would be more home-like than they are, and many mothers less worried and mortified with willful disagreeable children, than at present is the case. We cannot give even an outline of the subjects discussed. There are such points dwelt on as the following: Parentage; Marriage; Married Life; the Training of Parents; Childhood; the Authority of Parents; Methods of Authority; Training; Manners; Habits; Religion at Home; and so forth. It is difficult to give specimen extracts from such a book, for these afford but a poor idea of the whole. We, however, give the following, and refer our readers to the volume itself, from the perusal of which they may be greatly helped and can scarcely be hindered:

"God's plan of committing helpless and needy children to parents to rear for Him has another object as important as the training of the children, and that is the training of the parents themselves through their children. Parents are best trained and developed through their office and work as parents. There is a twofold development going on all the time. The children have a reflex influence on their parents. All the important virtues and graces of character are best brought out through this relation. What so destroys selfishness as the parental relation? The mother's discipline brings out the mother's beauty. The richness of the word, mother, comes only through motherhood. And what school for patience like the mother's? What so brings parents near to God as their children? Life would be altogether another thing without this. All child culture produces a reciprocal parental culture. Parents are just as much trained by their children as children by their parents. This, I believe, was one great object of God in ordering this relation. There is no other such means of grace. The blessing is not by any means all on one side. How many men and women have been saved from selfishness and unloveliness and unbelief by their children—who can tell? Multitudes have turned to Christ because of their children."

We hope many mothers will read and seriously ponder these talks and discussions in "Peace Cottage." If they are so intelligently interested as in some cases to object, or even occasionally condemn, so much the better. They will in this way possibly only derive the more benefit, and sure we are that, if some are inclined to say after the, have finished the volume that they have got neither pleasure nor profit from their labour, the fault must have been, to a good extent, their own.

ON Thursday evening, the 9th inst., the members of St. Giles' Church, Grenville, Quebec, accompanied by a number of friends, paid a visit to the Rev. James Fraser, their pastor. After a few hours pleasantly spent, they took their departure for their homes, leaving external evidence of their visit in a larder well stocked for the winter, and in supplies for other wants than those to which the larder ministers; and internal evidence in the feelings of thankfulness which filled the hearts of the inmates of the manse, not for the gifts simply, but for the spirit of friendship and attachment manifested.