

he would have mixed up the old and the new in an unworkable fashion. The results of such a compromise may be seen at their best in the successive editions (the last being the twenty-fourth) of the grammar of Gesenius in Germany. In spite of the opportunity there offered for gradual change and adaptation, the old has not been transformed into the new with anything like complete success, and such inconsistencies as the retention of the term "Nun (epenthetic)" (changed in the last edition, after Koenig, to "Nun (epenthetic)" compare in Dr. Green's Grammar § 101) and of the phrases, "union vowel" and "union syllable," disappoint those who are promised complete emancipation from the old terminology which is held to be no longer theoretically correct but only a practical expedient for working purposes.

The Grammar would, we think, have been improved by a more thorough working up of the subject of the written signs and their pronunciation. Dr. Green's system of transcription (which perhaps should have been more frequently employed) hardly represents the alphabet fully or consistently. The use of more than one Roman letter to indicate any single foreign sound is likely to mislead beginners, and there should certainly be variant forms to represent the letters, *kaph*, *laph* and *ayin*. The statement, repeated from the first edition in § 3, 2, that *kaph* and *koph* are currently pronounced exactly alike, is apt to be misunderstood, since the distinction is easily learned and is only ignored because Hebrew scholars outside of the Orient have not taken enough interest in the matter to acquire the true pronunciation of these and other peculiar Semitic sounds, most of which are more easily learned than, for example, the sounds of the French language.

Dr. Green is to be congratulated not simply upon the issue of a monumental work, but upon the achievement of a greater work as a rare teacher of Hebrew, a work begun many years before the appearance of the first edition of his Grammar, and likely to be continued in its results long after its eventful republication.

J. F. McCURDY.

A HARD-WON VICTORY, by Grace Denio, Litchfield, New York and London G. P. Putnam's Sons, 1888. Toronto: Williamson & Co., pp. 384.

THE heroine of this story is a young lady of high ideals. Left in comfortable circumstances by the death of her grandfather to whom she stood in the relation of nurse and companion and whom she dearly loved, Jean Ormsby, in the loneliness and emptiness of her surroundings, forms the wise resolve to "do something with her life, to be of some use to somebody, to be helpful."

Her first step is to take up the study of the Bible, and she is soon passionately engaged in it. She has her lovers, of course, and in the development of her life she has to suffer very keen sorrow, but her heart is strong and she is not crushed. We shall not attempt an outline of the plot, but content ourselves with drawing attention to three of the prominent figures in the story. Of these three it would be difficult to say which is most interesting.—Jean Ormsby, Mrs. Van Voost, or the Rev. Mr. Warburton. Mrs. Van Voost is certainly an amusing, if not an estimable, old lady. Crabbed, cynical, and very wise, she has a will of her own by virtue of which she rules the whole establishment, though confined to her own apartments and physically helpless. Jean has need of all her high resolves in her ministrations to this extraordinary personage. The lineaments of Rev. Mr. Warburton's portrait are so boldly drawn that there are those who do not hesitate to identify him with a certain well known New York divine of the Presbyterian Church, albeit his friends and well wishers might not be eager to establish the claim.

We leave our readers to follow the gifted authoress in her narration of Jean's trials and sufferings and we promise that "A Hard-won Victory" will commend itself to all who enjoy a well told story of feminine heroism and self-sacrifice. If we have any fault to find it is that rather more admiration is demanded for the hero, Dr. Keith than we can conscientiously give. If truth must be told he is a young man of somewhat average qualifications, unless we are to bow, as seems to be expected, at the shrine of masculine beauty, that being apparently his chief possession.

A.

THE February *Edutic*, [E. R. Pelton, New York] among a large number of timely and valuable papers, contains Dr. Lloyd Tuckey's exceedingly interesting article on "Faith Healing," Lady Magnus's "Higher Education of Women," and Prof. Goldwin Smith's "Shakespeare's Religion and Politics." Frederick Harrison contributes a striking criticism of Bryce's "American Commonwealth," a book now much spoken of. The *Edutic* still holds a leading place for a happy combination of the solid, instructive and entertaining among the publications of the day. The editor of the *Edutic* invariably shows fine literary taste and excellent judgment.

SEVERAL of the leading religious papers of the United States which give much attention to literary matters notice with strong expressions of approval the *High School German Grammar*

prepared by Messrs. W. H. Vander Smitten, M.A., and W. H. Fraser, B.A., Lecturers in University College, Toronto, and recently authorized by the Minister of Education. The *Index* and the *Præfatus* are especially complimentary to this new product of sound Canadian scholarship and practical skill in the classroom.

Current Opinion.

THE JESUITS' ESTATES' BILL.

A PURELY NATIONAL QUESTION.

I am that some are apprehensive that sectarian feeling may be kindled and a state of things induced in the land similar to what prevails in Ireland. In my opinion there need not be any such apprehension. The matter need not be dealt with as a matter of Protestantism, much less of Orangeman versus Papist. It can be discussed as a purely civil or national question. Should the Jesuits receive any special recognition by the civil authority in any part of the Dominion, or any special favours from it? And the question is one, not for a Province merely, but for the land at large. Many Romanists will agree that they should not. Then his ory proclaims the lesson that they should not. Papal authorities have testified in the most unmistakable manner that they should not. And if an infallible and unchangeable ruler (2) carries them to-day, his present conduct must be balanced against the conduct of an equally infallible and unchangeable ruler in the past, who thrust them out and condemned them as hurtful. Then the question comes up, by whom were the Jesuits' estates in Quebec confiscated? Was the authority competent, or was it unjustly claimed and exercised? If not, what other authority can repeal the act? Is the Parliament or Legislature of Quebec competent to do so? I anticipate favourable results from the agitation. The mind of the country is quickened, men will study more carefully their rights and privileges, be led to understand them more clearly and value them more highly, and guard them more jealously.—*Rev. Dr. Torrance of Guelph, in Mail.*

THE AIMS OF THE PAPACY.

Since the abolition of the temporal power of the popes the energies of the papacy have been wholly turned to spiritual aggrandizement. Ultramontane doctrines have prevailed, and the Jesuit, as their embodiment, has ruled at Rome. The aims of Jesuitism are not masked or doubtful. They are proclaimed in the Encyclical and Syllabus with a frankness which has made Christendom tingle. In the present open war is declared against the great organic principles of freedom, civil and religious, and of modern civilization. The claims of the Church of Rome to universal dominion, and her right to use force, in other words to persecute, for the maintenance of that dominion, are asserted in language which would have satisfied Innocent the Third. The extinction at once of Protestantism and of liberty is the end proposed. What means are deemed lawful to accomplish that end the bideous annals of Jesuit conspiracy tell. The Province of Quebec is now almost losing the character of a civil community; it is being turned into a citadel and arsenal of ecclesiastical aggrandizement and propagandism. Economically it is being fast reduced to that state which the Church of Rome seems to regard as the Christian ideal, in which the people are devoted to holy poverty, while the Church, to save them from temptation, engrosses the wealth. The items of the Church's actual possessions, in the shape of land and buildings, are rated at not less than \$80,000,000; those of her yearly income, independent of those possessions, are rated at not less than \$8,000,000. To this is to be added the wealth of the ecclesiastical orders, of which the amount is unknown, but which in some cases, especially in that of the Sulpicians of Montreal, is certainly very great. To increase this store and the power which goes with it the spiritual tax gatherer is always at work among the people from their cradles to their graves. A system of finance and money lending, secretly but actively and skillfully administered, is, at the same time, sweeping into the coffers of the Church the gains which elsewhere accrue to financial corporations.—*The Mail.*

A FLAGRANT AND DANGEROUS MISUSE OF POWER.

I regard the Jesuits' Estates' Bill as a flagrant and dangerous misuse of the legislative power enjoyed under the Constitution of the Dominion. It is equivalent to the endowment of a Society well known to be injurious to the best interest of civil society, whether Catholic or Protestant, and will in the end lead to a war of creeds, the bitterness of which will be such as may well excite the alarm of every well-wisher of his country. There ought to be some way of averting such a calamity. Parliament has before now made its voice heard in matters which did not properly fall within its jurisdiction. Can it not do as much to save us from this outrage as it did for Home Rule in Ireland? If the House of Commons were to speak out it would be impossible to measure its moral influence.—*Rev. Dr. Moore, in Ottawa Journal.*

A MENACE TO FREE INSTITUTIONS.

The history of Jesuitism shows clearly that wherever it may come it is to be looked upon as a national peril and menace to free institutions. The principles of Ultramontanism and those of political and religious liberty cannot be reconciled. The growing power of the Jesuits in this country cannot be looked upon without alarm. Their aggressions should be opposed by all lovers of their country who would not quietly look on and see the liberty and progress of the country strangled.

By what right does the Pope of Rome interfere in the appropriations of our public money? Protestants certainly should combine to resist every encroachment upon their rights and liberties, and the day may not be far distant when patriots of all shades will need to combine to strike the foe whose hand is already upon the throat of our national liberty. The ballot in the hand of Ultramontane Rome is a more dangerous weapon than the sword of bygone days.—*Rev. Dr. Armstrong, in Ottawa Journal.*

A LEADER WANTED.

The British and Protestant element in Quebec is evidently hastening to a doom which the corrupt and servile Toryism of the Province, so far from averting, does all that it can to precipitate. If we have a man among us with the faculties of a leader, independent of the corrupted or intimidated organizations, and with a faith in his convictions strong enough to forego present possession of power and look to the future for recognition, it is about time that he should come to the front. His appearance might change the scene.—*The Mail.*

Contributed.

PRESBYTERIANISM IN BROOKLYN, N. Y.

In my last article I said that Presbyterianism in Brooklyn, during the past, had not been over prosperous, but that a more hopeful day, seemingly, had come. This is especially seen in the "Financial Exhibit of our Presbytery," prepared by the Rev. J. Winthrop Hagerman, Pastor of Franklin Avenue Church, and Chairman of the "Systematic Benevolence Committee." This document shows that the beneficence of our churches is having a normal growth. Here are the figures: 1886, \$14,301; 1887, \$49,823; 1888, \$65,326—an increase of \$15,000 a year. It should be remarked that this growth must be attributed to the deepening of spiritual life in the churches and not to their numerical increase. In 1886, 13,343 members gave to the Boards \$34,301. In 1887, an increase of 1,409 members brought an increase of \$15,522. In 1888, an increase of 505 members, increases \$15,503 over 1887. In short, while our churches have added in two years less than 2,000 new members, they have in that time augmented their contributions to the Boards over \$31,000, an amount nearly equal to what was given in 1886.

In comparing our work with the general beneficence of the denomination throughout the land, we have great reason to take hope for the future. The Assembly's Committee on Benevolence reported, last Spring at Philadelphia, that forty-two per cent of our churches in the United States give nothing to Foreign Missions, and twenty-eight per cent give nothing to Home Missions. In the Brooklyn Presbytery, however, every church gave to both and more liberally than ever before. And here it may be observed that all our recently organized churches are giving far more, according to their strength, than the older churches of the Presbytery. This shows that our "pioneer work" is being done in a higher spirit of Christian consecration than existed in former years. A statement or two will show where we stand: In 1887, the members of the churches of the General Assembly (North) gave to Home and Foreign Missions an average of \$2.08, those of the churches of the Synod of the State of New York, gave \$3.30, those of our Presbytery, gave \$1.35, while our churches in the United States gave last year for all Church purposes, including the Boards, \$12,818.68, an average per member of \$1.75, and the Synod of New York \$2,936,265, an average per member of \$19.28, we gave \$34,766, an average of \$18.82.

The facts here stated give encouragement to believe that the coming years will show great progress made by Presbyterianism in this "city of churches." No more important field of Christian work in America than Brooklyn. It is a Godless place—free thought is on every hand—the indifference of the masses is appalling; Rome has power, rum has power, vice has power. Then, too, this wonderful increase of population! I see a slight mistake, made possibly by the printer, in my last article—"an increase in *eighteen* years of more than a quarter of a million." It ought to be *sixty* years. In 1855, Brooklyn had 205,000 inhabitants. In 1870, 400,000. In 1880, 566,689. In 1888, 810,000. What a responsibility is rolled upon the Churches by this new population surging in upon us, year after year. Nothing but the most earnest, self-sacrificing toil and giving can provide for them adequate places of worship, and persuade them to hear the Gospel in the same. The Presbyterians are alive to the responsibility.

While we are giving to outside measures as never before, we are also pushing the work within the bounds of our own Presbytery. Last evening (Jan. 15th), we organized "Grace Presbyterian Church," in a new and wealthy section of the city, with a membership of sixty-two and full boards of elders and deacons, installing at the same time a pastor. This is the last of several new organizations that have been consummated in two years. I have yet more to say on this subject. M.

BROOKLYN, N. Y., Jan. 16th, '89.

Correspondence.

REV. JOHN WILKIE.

(From the Editor of the PRESBYTERIAN REVIEW.)

SIR:—Will you oblige me by giving a place in your columns to the following extract from the minutes of the Executive (Foreign Mission) Committee?

"Mr. Wilkie was conferred with in regard to the amount of work which he had been undertaking in addressing congregations; and the Committee requested him to take a complete rest between the 5th of March and the 14th of April, he having, at the present time no appointments made between those dates."

To all the friends of Mr. Wilkie, and of the work in which he is engaged, it must be apparent that, in order to his deriving any profit from his furlough, he must have at least such a rest as is indicated in the above minute, and it is hoped that all, however desirous of securing Mr. Wilkie's services, will readily fall in with the desire of the Committee that he should have it.

Yours, etc.,

THOMAS WARDROPE,
Convener F. M. Committee, Western Division.

GUELPH, Feb. 16, 1889.

Church News.

LITERATURE FOR MISSION FIELDS.

SABBATH Schools, Mission Bands, etc., having Libraries, S. S. papers, or such literature as would be suitable for distribution in destitute Mission fields, and who desire to dispose of such in this way, may do so through the Knox College Student's Missionary Society, by sending the same to the undersigned address.

As the present College Session is drawing near its close, when students will be sent out to those fields, it is desirable that all such literature should be received at once, so that it may be sent out with the students. In many of those fields the people are without any religious services during the long winter months, and in many cases have no religious literature, not being financially able to procure such.

NEIL SHAW.

KNOX COLLEGE, TORONTO.

A GOLDEN JUBILEE.

THE golden jubilee of the ordination and induction of Rev. Dr. McCulloch, as pastor of the First Presbyterian Church, Truro, N. S., was celebrated Feb. 14th, under the auspices of Pictou Presbytery, with great eclat. This church, as is known to many of our readers, is the oldest Presbyterian church in Canada, and has only had four pastors during its one hundred and eighteen years' history. Dr. McCulloch became its third pastor, and was ordained fifty years ago, Feb. 13th. There was a very large attendance of Presbyterian ministers from all parts of the Province as well as prominent laymen. Of the communion roll half a century ago there are only thirteen survivors, and twelve of these are women. An address was read to Dr. McCulloch, accompanied by \$1,200 in gold. The doctor replied in an affecting manner. There were also presents and tributes of esteem from many other bodies. Congratulatory cablegrams were received from Scotland, telegrams from various parts of the Provinces, and letters from Sir William Dawson and Rev. Dr. Fraser, of Barrie. Joint Clerk of the General Assembly, who is Dr. McCulloch's only surviving fellow-student. Jubilee addresses were delivered by J. F. Blanchard, Revs. John McMillan, Dr. Pollock and E. Scott. The ladies of the congregation entertained hundreds of clergy and visitors to tea, and in the evening there was a reception in the spacious church, addressed by leading Presbyterian divines in the Province. Dr. McCulloch is nearly eighty years of age, but it is stated does not look more than seventy.

LECTURE ON CANADA.

FROM the *Post and West Indian Advertiser*, of Jan. 31st, we learn that an able and interesting lecture on "The Dominion of Canada," was delivered in Kingston, Jamaica, during the meeting of Synod, by Rev. James Hallam, of Hanpden, formerly of this Province. Mr. Hallam, by his residence abroad, has lost nothing of his interest in Canadian affairs, and is able to offer some good counsel as to the best method of solving one of our most perplexing national problems. His peroration is worth quoting:—

"And now, truly, in the face of these and other perils so real and urgent (he had referred to Romanism, Mammonism, Party Politics, and Religious Sensationalism,) the Christians of Canada have need to pray—'Lord, increase our faith.' But let them, and let us (for the perils are common) not forget to observe how God has answered this prayer of his people. Look, for instance, when your heart is sinking, into Ezekiel's wonderful prophecies. See there what marvellous things God can do amongst the dry bones in the valley of vision, and to yon Sea of Death visited by the Healing Waters! Let us have faith in God. The Healing Waters are doubtless significant of Christ's glorious Gospel, with all spiritual gifts and graces in its train. Issuing from the throne of God and of the Lamb, and passing out from beneath the temple door, (as it is by the altar of sacrifice, they shall go forth to the desert places of the Dominion of Canada, and make them the garden and blossom as the rose! They shall overflow and heal that stagnant lake,

the sulphurous Dead Sea of Romanism, and make it alive with fish for the net of the Gospel fisher. They shall make glad the forests of New Brunswick, and the historic heights of Quebec shall lift up a nobler grandeur as they pass. The small roll through Ontario in splendid tide as a fleet of righteousness adorning their course on either side. They shall be sung by the Blackfoot in his canoe, and echoed by the Cree on his bounding feet. They shall sweep over the Prairie Province in living crystal beauty, and ripen great harvests of truth, and love, and peace, and on through the Great Lone Land they shall glide, making it like the garden of the Lord, till, dashing in pride of magnificence at the foot of the Rocky Mountains, they shall overflow and pass over down the sublime gorges of the gold bedded rivers, enriching the gold seekers with a nobler and more enduring treasure, on to the sunny shores of the vast ocean that rolls to 'far Cathay'."

UNION church, Smith's Falls, will hereafter be known as St. Paul's.

A MISSION BAND has been formed in connection with Port Elgin Sabbath-school.

AT a congregational meeting of St. Andrew's, Huntingdon, it was resolved to build a new church.

MR. MEIKLE, the evangelist, is now holding evangelistic meetings in Ottawa, in connection with the Y.M.C.A.

THE Rev. P. Wright, B.D., of Stratford, preached the sermons in connection with the anniversary services, Wingham.

LAST Thursday evening the choir of Erskine church, city, gave a most successful concert, under the direction of Mr. Hewitt, organist.

THE Carleton Place *Herald* gives a long report of an excellent sermon by Rev. D. McDonald, M.A., on "Our Duty to Young Men."

AT the late communion services, Knox church, Galt, thirty-one new names were added to the roll, twenty six of these being on profession of faith.

OWING to the death of Rev. J. Argo's child, the services in Union and Norval were kindly conducted, last Sabbath, by the former pastor, Rev. J. Alexander.

AT a meeting of Chalmers' congregation, Quebec, 14th inst., it was unanimously agreed to extend a call to Mr. Johnson, a graduating student of Montreal.

THE pulpit of St. Andrew's, Lindsay, was occupied Sabbath, Feb. 10th, by Rev. J. B. Muir, of Huntingdon, Que., at one time pastor of the Old Kirk congregation, of Lindsay.

MISS BELLA MULLAN was recently waited upon at the manse, Kilsyth, and presented with a china tea set and an address in recognition of her services as organist to the congregation and the Sabbath School.

THE tenth public meeting of the Students' Missionary Society, Knox College, will be held this (Thursday) evening, in Convocation Hall, beginning at eight o'clock. An attractive programme has been prepared.

Rev. DR. COCHRANE, of Brantford, delivered a lecture last week in Talbot

street Baptist church, London, on the subject, "The Queen's Highway to Bethlehem." The lecture is highly commended in the local press.

REV. J. S. HARDIE, of Ayr, recently preached, according to a correspondent, the first Presbyterian sermon ever delivered in New Dundee. The Session of Knox church, Ayr, it is stated, are considering the advisability of establishing a mission in that place.

The annual Sabbath school entertainment in connection with Central church, city, was held last Friday evening. After the presentation of prizes the Cantata "Moses" was admirably rendered by the children, under the direction of Mr. Thom Cringan, leader of the church choir.

The Union Sunday-school Teachers' meeting, Montreal, conducted by the Rev. A. B. Mackay, has continued to grow until it has been found necessary to move from the very comfortable lecture room of the American church to the larger lecture room of Dominion Square Methodist church. Last Sabbath the meeting was conducted by the Rev. Dr. Pierson, whose Sunday-school in Bethany church, Philadelphia, has grown in such a remarkable manner under the charge of Mr. Wanamaker. The Rev. Mr. Mackay exchanged pulpits with Dr. Pierson last Sabbath.

The report of the Presbyterial W. F. M. Society presented to the Presbytery of Barrie on 19th ult., included only nine months' operations in consequence of the annual meeting being held two months earlier than before. There are now nine Auxiliaries and three Mission Bands, an Auxiliary having been formed at Alliston since the former report. The membership is now three hundred and sixteen, an increase of thirty. The contributions reported amount to \$666.47. Thank-offering services, resulting in increased interest and activity, were held in several places. Boxes of clothing were sent to the North-West from Alliston, Barrie, Orillia, Churhill and Collingwood. The report concludes with the following suggestion: "Let this year be one of growth and progress, each branch becoming a centre of influence among the congregation in its own neighbourhood, so at our next annual gathering we may rejoice together in much work accomplished for the carrying out of the Lord's command."

The tenth annual meeting of the Ottawa Auxiliary of the W.F.M.S. was held Tuesday, 13th inst., the President, Miss Harmon, in the chair. The membership is now seventy-nine. Miss Armstrong, in the absence of Miss Macoun, read the recording secretary's report, which showed that \$491.54 had been sent by the Auxiliary to the parent society. After the reading of other reports and addresses by Revs. Messrs. Farries, Moore and Herridge, the following officers were appointed:—President, Miss Harmon; vice-presidents, Mrs. White, Dorie, Hardie, McNaughton, Herridge and Armstrong; recording secretary, Miss M. Macoun; corresponding secretary, Mrs. Alexander; treasurer, Mrs. Cransell; executive committee, Mrs. Horsey, Blackburn, Romoie, Clark, Donaldson, and others.

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