

UNDER the title of "Agnosticism and Christianity," D. Appleton & Co., of New York, will publish, in one volume, the papers by Dr. Wace, by the Bishop of Peterborough, and by Prof. Huxley, which have recently appeared in *The Nineteenth Century*, and in *The Fortnightly Review*, by W. H. Mallock, entitled "Cowardly Agnosticism." The series will form a neat 12mo volume, and will be published in paper covers, at fifty cents.

For many years Mr. Spurgeon has published "John Ploughman's Almanac," a sheet almanac to be hung up in workshops and kitchens. Every day for twenty years he has placed a proverb, and this large collection he has now brought into permanent shape in two volumes, under the above bright title. The arrangement is alphabetical, and the first volume goes through the alphabet to M. The homely sentences explanatory of the proverb are as pithy as the sayings themselves. Serious truths are brought home, even to careless minds. The pills are gilded by novelty and wit, but are no less health-giving. Messrs. A. C. Armstrong & Son, of New York, are the American publishers.

Prof. W. G. Brewster, D.D., in *Harper's Magazine* for October, will call the attention of the American traveller to "A Corner of Scotland worth Knowing"—a corner which is, however, rapidly becoming known to sea-side visitors as having the most bracing climate to be found, perhaps, in the British Isles. He refers to North Berwick, on the southern coast of the Firth of Forth, and the charm and the glory of the place, he says, lie "in its sea-breeze, and its islands, and its sea view, and its law and its incomparable fresh air." Joseph Pennell and W. Small, in the accompanying illustration, keep pace with the author in revealing the beauties of this "curious little conglomerate of a place."

The numbers of *The Living Age* for September 7th and 14th contain "The Papacy: A Revelation and a Prophecy," "Mr. Wallace on Darwinism," by George J. Romanes, F.R.S., and "The Civil List and Grants to the Royal Family," *Contemporary*. "The French in Germany," *Nineteenth Century*; "Giordano Bruno," *Fortnightly*; "Some Few Thackerays," *National*; "In Macedonia," "William Cowper," "Hippolyte Veiled," and "Orlando Bridgman Hyman," *Macmillan's*; "Seen and Lost," *Longman's*; "In Praise of the Carnot's," *Murray's*; "The Papacy," *Spectator*, with instalments of "Sir Charles Danvers," "A Modern Novelist," and "Patience," and poetry. [Little & Co., Boston.]

The *Pansy* magazine retains its place at the head of attractive religious literature for boys and girls. The serial stories which it offers are not only written in high literary style, but they are also fascinating in their treatment of character, and without the slightest tinge of tediousness, convey noble moral lessons and religious principles. To accomplish this, it is necessary to have exceptional talent, and the contributors to the magazine with the gifted Mrs. Alden at their head are writers of this stamp. Parents may without hesitation place *The Pansy* in the hands of their children. It will teach them nothing but goodness and it will do it in a charming manner so that the young folk instead of wearying, will look eagerly for the next instalment. The illustrations are plentiful and excellent. D. Lothrop Co., Boston, are the publishers.

MISS AMELIA B. EDWARDS, LL.D., "The most learned lady in the world," recently addressed to the editor of the *N. Y. Tribune* the following note:—"I beg that you will courteously grant me so much space in your columns as may enable me to convey my earnest thanks to the distinguished American citizens of both sexes, who have honored me with an invitation to the United States. For that invitation, signed as it is by so large a number of the most eminent among your divines, civilians and scholars, I am profoundly grateful. The hope that I might some day visit America has for many years held a foremost place in my heart. It holds that place no longer. What I now chiefly desire is, to visit the Americans; and that pleasure will, I trust, be mine towards the close of the present year. I am, sir, yours very truly, AMELIA B. EDWARDS."

In *Harper's Magazine* for September the place of honour is given to Theodore Child's "American Artists at the Paris Exhibition," an admirable piece of discriminating, appreciative and sympathetic criticism. The article is accompanied by no less than twenty engravings. The contents of the magazine are as usual of the most varied and excellent character; but we must make room for special mention of "The Religious Movement in France," by M. Edmond de Pressensé. After a bird's-eye view of the religious life of France since the beginning of the century it outlines the present strength and relations of the different wings of the Protestant party and attests the development of Protestant activity in all its spheres. In the "Oldest and Smallest Sect in the World," Rev. John F. Hurst, D.D., describes a visit to Nablus in Palestine and what he saw of the community of Samaritans there, but for readers of *THE REVIEW* the edge of appetite for this paper will be taken off by a recent contribution to its columns.

Contributed.

A VISIT TO CAPE MAY.

BY REV. W. BRID, D.D., TORONTO.

HAVING just returned from a very pleasant sojourn at Cape May Point, New Jersey, I have thought that a few notes in reference to the place might not be without interest.

Cape May is an old settled place, and for many years has been a summer resort, having a most beautiful beach and all facilities for sea bathing. Cape May Point is distant from Cape May city between two and three miles, and is situated just at the point where Delaware Bay meets the ocean. It is almost surrounded by water; we could look from the hotels or verandahs and see water on three sides, and yet the air is peculiarly pure and dry and free from any malarial tendency.

It is of more recent growth than Cape May city, but it promises to be very attractive to all who wish a quiet resting place, with pure air and healthy sea breezes. Besides a number of houses and cottages, most of which are either occupied by their owners, or rented for the season, there are two large hotels, and another is to be erected by next season. These are all owned by the Cape May Point Improvement Company, and are under the able and most efficient management of Mr. A. H. Hamilton, who does all in his power to promote the comfort of the guests.

The religious atmosphere of the place is very healthy. There are a number of churches, and the Presbyterians, Episcopalians, Baptists, Methodists, United Brethren and Friends, as well as the Roman Catholics, have services every Sabbath. But the great proportion of the visitors we found to be Presbyterians. Indeed, the region around may be regarded as the cradle of Presbyterianism in America. Within three miles of Cape May the first Presbyterian church was founded, and it was in New Jersey and the eastern parts of Pennsylvania, where, in early days, Presbyterianism was most largely developed.

During my stay in New Jersey a very important and interesting celebration was held at a short distance from Philadelphia, in commemoration of the founding of the Log College by the celebrated Tennent, which not only sent out many ministers and preachers, but was in reality the mother of Princeton Seminary, and of all the Presbyterian colleges in the States. The celebration, at which twenty-five thousand people were present, was attended by the President of the United States, the Governor of the State of Pennsylvania, and the Postmaster-General, all three Presbyterian elders. The Rev. Dr. Murphy, of Philadelphia, presided on the occasion, and, indeed, was mainly instrumental in getting up the celebration. I had the privilege, a few days after the great meeting, of hearing from Dr. Murphy, in the pretty little church at Cape May Point, a most interesting address on the rise and progress of Presbyterianism in those parts. He has just written a book entitled, "The Presbytery of the Log College," which is being published by the Presbyterian Publication House, Philadelphia, and which, I am sure, will be a most interesting volume. Dr. Murphy is thoroughly acquainted with the history of the Presbyterian Church in America, and he enters into the subject *con amore*. His son, who is also a minister in Philadelphia, preached the first Sabbath we were at Cape May Point, and the other Sabbath the officiating minister was the Rev. John Kirkpatrick, formerly of Cooke's church, Toronto, now of Philadelphia.

Close to the Point there is a most interesting and useful institution, "The Sea-side Home," which is intended to furnish accommodation for sick children and women who may require for a few weeks a change of air, and the invigorating influence of the salt water. There is a large house and an annex, affording accommodation for 200 or 300. The institution was got up, and is carried on, by the ladies of the several Presbyterian congregations in Philadelphia. Its benefits, however, are not confined to Presbyterians. A very moderate rate is paid by those who can pay, and for those who cannot, there are means for providing what is needed. The Rev. Dr. Wylie, who has a house at the Point, where he spends part of the summer, takes a deep interest in the Home.

While there we had the opportunity of meeting and of hearing the Rev. Dr. Beale, of Johnstown, Penn. The account which he gave of the great disaster was most graphic and interesting. Dr. Beale and his family were most providentially preserved, and were enabled to render very efficient aid to many of the sufferers. Dr. Beale mentioned to me that, at Princeton, he had been the class-mate of Dr. Patton and of Dr. Moore.

Any of the brethren who desire or require a quiet place of rest, and the invigorating breezes of the sea, could scarcely go to a more desirable place than Cape May. And it is really not so far away. Philadelphia is not many miles more distant from Toronto than Quebec; and leaving Toronto at 12.20 p.m., we can be at Cape May Point by noon next day, with two hours in Philadelphia for breakfast and change of route. But I would advise anyone going thither to travel by day, in order to see the beautiful scenery. We went by the Lehigh Valley route, and returned by the Pennsylvania Railway, Belvidere Division. Both routes are

very fine, and it is difficult to say which of the two affords the finer scenery.

When leaving, on the 9th September, the great storm, which subsequently proved so disastrous all along the New Jersey coast, was beginning. On the evenings of Saturday and of Sabbath the tides were remarkably high, and it was a grand sight to see the breakers come rolling in with almost irresistible force, irresistible so far as man is concerned, but controlled by the power of Him who can say, "Hitherto shalt thou come and no further, and here shall thy proud waves be staid." We found even then the railway to Cape May city partially covered with sand thrown up by the advancing waves; and I learn from the papers that that railway was subsequently rendered useless, as also another railway north of Cape May. The saddest thought is, that the storm caused the loss not of property only, but also of the lives of men. Wonderful and mysterious are the ways and works of God, but we can rejoice in the thought that He is not only infinitely powerful, but also infinitely good and gracious, and overrules all events for His own glory, and for the advancement of His own purposes. When His judgments are abroad may men learn righteousness.

TORONTO, 12th Sept., 1889.

REVIVALS.

AWAKENINGS IN BIBLE TIMES.

BY REV. W. A. KAY, M.A., WOODSTOCK, ONT.

IT is well known that a strong prejudice exists amongst some good Christians against what are termed "revivals of religion." Perhaps this is not to be wondered at. There has been so much defective if not erroneous teaching, so much fanatical excitement, and so much hollow profession connected with some so-called revivals, that it is not surprising that many earnest but sober-minded Christians have acquired a distaste for the very word, "revival." But let us beware of rejecting the genuine gold because of its worthless counterfeit. There may be many things which occur during a season of special religious interest that do not constitute a part of the revival. When Whitefield was once preaching in Boston the place was so packed that the gallery was supposed to be giving way, and there was a panic in which several persons were trampled to death. But it would be unfair and unreasonable to blame the revival for this. Connected with many revivals there has been much of an emotional and spasmodic character. But these are only incidental. The adventitious is not to be confounded with the essential. We do not despise the great river because of the sticks and straws that may occasionally float on its surface. The greatest possible evil is a deadly insensibility. The storm is preferable to a parching drought. Better—if that were necessary—to have noisy animal excitement than that the sterile wastes of worldliness should not be transformed into fruitful gardens of the Lord. Notwithstanding incidental excesses, there is such a thing as a true revival of religion. The Psalmist, when he prayed, "Wilt Thou not revive us again?" was not guilty of presumption or mockery, nor the Prophet when he cried, "O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy." God's promise is not a meaningless one, "I will be as the dew unto Israel, he shall grow as the lily, and cast forth his roots as Lebanon, his branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." In this paper we shall look at some of the revivals in Bible times.

Under the old dispensation there were many seasons when the people felt the nearness of the Lord and the power of His Spirit in an extraordinary manner. We have a glimpse of such a season in the days of Enoch when "men began to call upon the name of the Lord." That was a genuine revival of religion when Moses, after communing with God on the Mount for forty days and forty nights, called the people together, gave them the commandments of the Lord and spoke to them particularly concerning the building of the tabernacle. Great indeed was the exuberance of their devotion. Every man and woman did offer willingly unto the Lord of the gold and the silver and the jewels, and of the blue, the purple and the scarlet and fine linen, and of all their possessions. So freely and liberally did the people contribute that Moses was compelled to send forth a proclamation restraining them from bringing any more. What a blessing such a revival would be to the empty treasury and languishing missions of many congregations at the present time! We have the record of a powerful religious awakening in the last chapter of the book of Joshua. All Israel is gathered at Shechem, and Joshua old and about to die, gives them his farewell words of warning and exhortation. "Put away," said he, "the strange gods which are among you, and incline your heart unto the Lord God of Israel. And the people saith unto Joshua the Lord our God will we serve and His voice will we obey." That day they renewed their covenant with God. Nor were the results of this awakening spasmodic or short-lived, for "Israel served the Lord all the days of Joshua and all the days of the elders that outlived Joshua."

We read of a revival of religion in the time of the Judges when "Israel cried unto the Lord," and he raised up Deborah and Barak to rescue them from Jabin and Sisera; and in the days of Samuel when "Israel lamented after the Lord," and He thundered upon the Philistines and discomfited them; and in the days of Elijah when the prophet triumphed gloriously, and the people, convinced and repentant, fell upon their faces crying, "The Lord, He is the God! The Lord He is the God!" and in the days of Jonah when the voice of the stranger, preaching in the streets, carried conviction and repentance into the hearts of all the people of Nineveh, from the king to the beggar; and in the days of Hzekiah when "a very great congregation" assembled at Jerusalem to observe the Passover, and a series of "special services" was held for two successive weeks amidst "great gladness" because of answered prayer and spiritual blessing.

One of the most remarkable revivals recorded in the Old Testament is that of which we read in the 8th chapter of Nehemiah. For eight days all the people were gathered in the street. The time was occupied with Bible reading, free conversation, prayer, praise and confession of sin. There was "a very great gladness"; also deep conviction, for "all the people wept when they heard the word of the law." "And when Ezra blessed the Lord, the Great God, all the people answered Amen, Amen, with lifting up their hands. And they bowed their heads and worshipped the Lord with their faces to the ground." Many of the Psalms bear striking testimony to special manifestations of the mighty power of God in reviving His people.

Coming to the New Testament we find frequent and powerful outpourings of the Spirit. This is the dispensation of the Spirit. Christianity was born in a great revival. "From the days of John the Baptist until now the kingdom of Heaven suffereth violence, and the men of violence take it by force." What awakenings under the preaching of John and Jesus, of James and his brother John; of Peter and of Paul; of Silas and of Barnabas! How wonderful the baptism of the Spirit on the day of Pentecost, when 3,000 were converted under the preaching of one sermon! And so on through the apostolic age. These were the days of heaven upon earth. Converts were then daily added unto the Church. Sometimes they came by tens and sometimes by thousands, and "great grace was upon them all." What an experience believers then had! What communion with God! What joy in the Holy Ghost! What tender sympathy with one another! The rich cheerfully gave of their abundance to supply the wants of the poor; and believers abounded in prayers and good works.

The history of Christianity during the first three centuries is a history of one almost unbroken revival. The gales of the Spirit then blew with unwonted freshness. The Church was on fire of earnestness. The day a man was converted to God that day he became a worker for Christ. There were no honorary members in the Church. Every disciple felt that the Lord's last command was addressed to him, and whatever his circumstances—whether he moved in Caesar's household, or like Lydia, in the pursuit of humble commerce, he sought to publish the glad news. Nor was the preaching confined, as it is too much the case in our day, to places specially set apart for that purpose, but they went from house to house, they went to the river side, to the street corners, to the market places as well as to the synagogues. And history tells us of the rapid and far-reaching results. Without our modern facilities for travel, or multiplied agencies for missionary work, in less than three centuries from the death of Christ, the Cross was uplifted in every land, the name of Jesus was proclaimed in every known dialect, missionaries passed through the deserts, penetrated into the remote recesses of uncivilized countries, and the whole known world was evangelized.

But alas! in her prosperity the Church forgot God. Her faith became corrupted, her love waxed cold and consequently her activity declined. Under Constantine she entered into an alliance with the world. The great Papal apostasy followed. For about 1,000 years darkness covered the whole earth and gross darkness the people, until the light was restored and the Church redeemed by those wonderful revivals of religion that followed the faithful preaching of the Word by Huss, Jerome of Prague, Wickliffe, Luther, Calvin, Knox, Farel, and the great host of British and continental reformers and martyrs. We have said enough to show that religious revivals, instead of being something to be dreaded or regarded with suspicion, constitute an important factor in the divine economy in carrying on the work of grace in the world. In our next we shall look at revivals in England.

HOME MISSION COMMITTEE.

THE Home Missions Sub-Committee and Sub-Committee on Augmentation, will meet in the Lecture Room of St. Andrew's Church, Toronto, on Tuesday, the 5th October, at 9 a.m.

REV. WALTER M. ROGER, pastor of King Street Church, London, Ont., has received word from D. L. Moody, the evangelist, that he intends holding a series of meetings in London during the coming winter.

Books and Publications.

HIGHER RELIGIOUS INSTRUCTION.

The General Assembly's Committee on Higher Religious Instruction has issued the following Syllabus:

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Junior and Intermediate.—"The Shorter Catechism," by Prof. Landay, D.D., Part I. (Ques. 1-35). Also be prepared to write out correctly the full answer to any question in the first part of the Catechism. (Q. 1-35 inclusive.)
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For all ages under 25—"Israel in the time of Solomon" (Junior, Intermediate and Senior will be classed separately in valuing the essays.)
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