

sional selection of the discarded fugal tunes is what Mr. Spurgeon appears to desire. This might be done to advantage, especially with certain hymns of a contemplative character in which the lines seem to need music which will repeat and sustain the words. "There are," says Mr. Spurgeon, "at least some hymns in which a repetition would naturally suggest itself to any devout mind, and the more natural we can be the better." This is true, but the difficulty is that tunes of this class are often very unnatural, involved, and grotesque. And yet almost any music is better than the noisy jigs sung to "Hold the Fort" and "Ring the Bells of Heaven," words and music being in these cases alike devoid of anything but unmeaning sound.—*Christian Commonwealth.*

Contributed.

THE WALDENSIAN CHURCH.

BY REV. JOHN MACKIE, B. A., KINGSTON.

In June of last year the voice of joy and rejoicing rushed from every home and gondola, through every canal and piazza of fairy Venice, filling the cloudless sky, and sounding as the shout of triumph over the blue waves of the Adriatic and the Umbrian hills, to Pechu on the pontifical chair and his cardinal conclaves round him, when the Communal and City Councils of Venice resolved that in the Campo Foscato, on the very spot reddened with his blood, should arise a national monument to the undying memory of Paolo Sarpi. And who was he? A priest who, in 1607, had the boldness to burst his fetters, and spake out of the abundance of his patriotic heart, and with tongue and pen denounced with vigour and resisted with success all Vatican interference with the liberties of the Venetian Republic, and who, simply for asserting his rights and the rights of his country, was, according to documentary evidence carefully preserved in the archives of the city, handed over by the Pope and his abettors in crime, to the stiletto of masked assassins.

In June of this current year King Humbert I., presented 5,000 francs to the Church of the Waldenses celebrating the Bicentenary of the Glorious Return, and, along with the royal gift this significant letter, through Signore Visone, Minister of the Household—"The event, which is so justly the cause of exultation to many citizens who have set the example of many virtues, is also hailed with joy by our King who knows well the steadfast devotion of the Waldenses to the House of Savoy. This devotion to the dynasty accompanied by warm love to their country, has supplied to Italy brave soldiers and deeply attached sons and daughters. His Majesty testifies what are his sentiments towards this devoted people by the accompanying gift." Need I ask you who were, who are the Waldenses? At the very mention of their name does not your blood course hot through every vein and artery, and your heart burn and bound with admiration of the truest heroism, purest devotion to truth and Christ, the saintliest living and sublimest faith this earth hath ever seen? That people from the morning of the Church till now, clinging to apostolic simplicity of doctrine and ritual as limpet to the rock; whom Pope Pius IV.—what a misnomer!—butchered to his heart's content in their Christian homes in Calabria; whom Pope Paul III., of brutal nature, ordered the Parliament of Turin to persecute throughout the valleys of Piedmont and the Alpine heights as the most pernicious of all heretics; whom Pope Clement VIII.,—element indeed!—for the preservation of the papal authority and in honour of all the saints and the ceremonies of the Church of Rome, robbed of their children, murdered and cast with their dangerous Bibles into the flames; whom Pope Alexander VII., by the sword of Savoy and brigades of Irish did his utmost to exterminate, shrinking from no atrocities, till all England shook with horror, burned with indignation, swore to avenge if the hand of the persecutor was not instantly removed, and poured from every hamlet and town heart-sympathy and generous aid to the poor driven, mangled creatures—remember Milton's sonnet, the prayer of Protestant Britain shot hot to heaven and long since answered!—that people, every letter of whose history was written in blood and every step of whose heavenward march was through the fiery furnace, till at length that same heroic spirit that shed his blood for you on the banks of the Boyne, and crossed that stream—the restorer of your civil and religious rights and liberties,—even William of Orange—secured for them on Feb. 8th, 1691, the right to live, to think, to worship God according to the dictates of conscience and the teaching of Holy Writ; that people, the Waldenses, are now exalted by God, while the papacy is abased, and the voice of no seer is needed to declare, that God in His own good time will make the once persecuted and almost annihilated Church of the Waldenses, the Church through the rest of time of a liberated evangelical Italy.

Look at that man who, wherever he goes in Rome or throughout all Italy, is followed by crowds of Italians, listening as for very life that they may learn a religion they can believe. Who is he? and what does he say? He is Enrico Campello, who, for conscience' sake, has sacrificed a splendid ecclesiastical career, thrown down his canonry of St.

Peter's at the feet of the Pope, and walked forth into liberty with no venomous smirching over his character, wonderful to relate! He is telling the thousands of Italians that hang on his eloquent lips that he left the Vatican because he was weary of hypocrisy and slavery, because therein it was utterly impossible for him to be both a true Christian man and a loyal subject of King Humbert. He is urging them to drive the papacy from their consciences, and minds, and hearts, and homes, and not to rest satisfied till they have chased the vampire from every corner of their country. He is entreating them to put Christ in the place of the Pope, and the blessed Gospel in the place of the Syllabus, to fear God and honour the king, and as he speaks, there bursts from the immense audience deafening applause, and the reiterated cry is heard afar off—"We will."

THE MOST INTERESTING PLACE IN THE WORLD.

MR. WILLIAM MORTIMER CLARK'S NINTH LETTER: MYTHICAL PLACE.—THE TEMPLE AREA.—"SOLOMON'S STABLES"—THE DOME OF THE ROCK.—MOUNT MORIAH—A COMPLAISANT GUIDE.

FROM what has been said in previous letters, readers of the REVIEW will understand that the sites regarded as sacred by pilgrims, on the faith of ecclesiastical tradition, are usually in no way whatever connected with the events associated with them. Take for example the Via Dolorosa—the route by which Christ is said to have passed to Golgotha—and the houses of Lazarus and Dives. I shall not trouble my readers with any further reference to them or the fictitious legends attaching to them. A view of Jerusalem from the Mount of Olives for a few hours, gives the traveller a better idea of its topography than days spent in wandering about its dirty lanes and listening to the silly tales of local guides.

There is one spot, however, seen perhaps to greater advantage also from Olivet than even when standing on it, and regarding the identity of which there can be no doubt. That is the Temple Area, or the Haram-esh Sherif of the Moslems. This is unquestionably the most interesting place in the world. We have here the summit of Mount Moriah where Abraham accomplished his great act of faith in the offering of his son; here the Angel of the Lord, with the drawn sword outstretched over Jerusalem, appeared to David, here on the threshing floor of Ornan the Jebusite, David erected an altar to God, saying as he saw that the Almighty had accepted him: "This is the house of the Lord God, and this is the altar of the burnt offering for Israel"; and here silently arose the magnificent temple of Solomon, in which the manifestation of the Divine presence appeared in such effulgence that the priests could not stand to minister in its sacred precincts. Here the second Temple was reared by Ezra and his companions, after the return from the Babylonian captivity; and on this site stood the third Temple, or that of Herod, which was raised to a higher dignity than any of its predecessors by the presence within its walls of God manifest in the flesh. This Area forms a large paved quadrangle situate at the S.E. corner of the city. It measures on its west side about 1,800 feet, and on its east side nearly the same distance, on the north side about 1,700 feet, and on the south side about 1,000 feet. This large platform is sustained by immense vaulted substructions. The south and east walls of this Area, as has been shown by the excavations of the engineers of the Palestine Exploration Fund, rest on the original walls, which are carried down to a great depth till the stones repose in beds cut in the solid rock. The foundation stone was discovered at this corner by these officers at a depth of about eighty feet. It is let into the rock for some fourteen inches, and is itself three feet eight inches high and fourteen feet in length. References to this corner stone abound in Scripture. The substructions at this corner, so far as examined, cover about an acre. We descended by a stairway under a little dome and found ourselves among a forest of square piers, each being five feet wide and constructed of large drafted stones placed singly on each other. They are arranged in fifteen rows and are connected by arches of unequal size. The floor is simply earth and is very uneven. It is about forty feet under the Temple Area, and as it is upwards of 100 feet above the foundation, it is supposed that another series of pillars and arches exist at a lower depth. This large vaulted Area is called, but without the slightest authority, Solomon's Stables. The vaults were used as stables by the Crusaders, and our Moslem guide showed us the still existing rings by which they attached their horses to the pillars.

Other vast series of vaulted chambers are found under other parts of the Area, but to these we did not gain admission. These appear chiefly to have been used as water cisterns, and to have been connected with the Pools of Solomon mentioned in one of my former letters. In these the Jews sought refuge during the storming of the city by Titus.

The chief object of interest in the Area is the mosque known as the Kubbet-es-Sakhra, or Dome of the Rock. This famous structure is exceedingly elegant and imposing, and has always been much admired. The Templars indeed adopted it as part of

their armorial bearings, and the Temple Church in London bears traces of its design. The building is octagonal in form, and each of the eight sides is sixty-six feet in breadth. The lower half of the walls are covered with marble, and the upper portion with tiles. These are of porcelain and are adorned with designs in blue, white and green. The colours are delicate and the general effect is artistic and graceful. The frieze is formed of tiles on which are inscribed passages from the Koran in those interlined Arabic characters, which Moslem artists know so well how to use for ornamentation. As Mohammedans are prohibited from making representations of living creatures, they largely employ Arabic letters for decorative purposes, and do so most effectively. In four octagons are doorways, and in these are six arched windows. In the other sides are seven windows. These windows are in the upper half of the walls and are filled with coloured glass of rich and deep hues. The doors are covered with bronze. The roof and dome are supported by a double row of piers and pillars. These pillars are of marble of different colours, and have been taken from ancient temples. The inner walls and piers are faced with rare and beautiful marbles, and the roof is covered with mosaics. Much gilding and colour are employed in the decoration of the roof and capitals, and the general effect produced by the richness of the marbles and the brilliancy of the gold and colouring, softened by the subdued hues of the painted windows, is magnificent. On the inner row of pillars rests the dome. This is coloured blue, and is richly decorated and gilded. Between each of the inner series of supports is a screen of open iron work of elaborate design also touched with gold, and I should judge of about twenty-five feet in height.

On passing through a door in one of these screens, we found ourselves under the dome and in a narrow passage formed on the one side by this screen, and on the other by a circular breastwork of stone painted to resemble a red marble. We could walk round and round in this passage. On looking over this low wall we saw—I need not say with what interest—nothing but the bare and naked rock which formed the summit of Mount Moriah. There certainly was about this a sublime simplicity elevating this building far beyond the meretricious gaudiness of Papal altars. Arabic art seemed to have exhausted itself to surround this place with every enrichment known to it, but the rock itself has not been touched, and remains in its natural ruggedness, too sacred, as it were, for human hands to touch or human art to decorate. The portion of rock lying uncovered and exposed to view under the dome is about 57x43 feet, and rises about five feet above the floor. The fact of this rock having been always in the Temple Area, and of its having been permitted to remain in its natural condition while all the rest of the Area has been levelled by cutting down and building up at enormous expense, renders it very obvious that we here took upon a place regarded from the earliest times as peculiarly sacred. The belief seems well grounded that here was erected the altar of sacrifice, which was ordered to be constructed of unhewn stones on the bare ground. It appears reasonable to suppose that these stones would be piled on this summit of the hill, and round the highest point of the rock.

We were conducted by a short stairway of eleven steps to a small cave under this rock. Regarding this the Moslems have numerous traditions. Their Prophet is reported to have said that one prayer here was better than a thousand offered in any other place. From this spot Mahomet is said to have ascended to heaven. The rock itself is said to have manifested a disposition to fly upwards with him, but its aerial inclinations were frustrated by the archangel Gabriel who held it down. Our guide pointed out to us, with amusing confidence, the mark of his hand impressed on the rock. Passing by all the traditions—Mohammedan and ecclesiastical—may not, however, this cave have been of a granary near the threshing floor of Araunah, and the place where he and his four sons hid themselves from the sudden and dread appearance of the destroying angel.

Until after the Crimean War all Christians were excluded from the Area. Now access is accorded to persons accompanied by the consular Kawsas. We were accordingly preceded by that important functionary in the glories of his resplendent uniform, and who marched through the streets and into the sacred precincts as if he concentrated in himself the majesty of the British Empire. As usual, slippers had to be put on, but matters are made easy by a supply of large articles like moccasins being provided at the porch. When these are tied over the boot the fiction of putting off the shoes is complete. The prospect of backsheish of twenty francs, or about \$4, rendered one of the guardians a complaisant guide, as in robe of olive green, outer garment of light brown and turban of white and green, he showed us the various points of interest. He had a few words of English, the airing of which greatly delighted him. The Arabs speak in a loud and harsh tone, and it was amusing to hear him vociferating to us his scant repertoire of English, as if he were hailing a street car. The building was scrupulously clean and seems to be maintained in good order.

Correspondence.

WORK FOR WOMEN IN OUR MISSIONS.

(To the Editor of the PRESBYTERIAN REVIEW.)

SIR.—The editorial in your issue of July 18th, on the subject of "Work for Women in our Missions," is of considerable interest to those of us who live in the far West, and who discern in the present condition of things an opportunity for occupying large fields of usefulness, were self-denying women-workers available, along with some system for directing their labours and guaranteeing adequate support. It should be remarked in this connection that there is certainly some mistake about the statement that "it will not cost more to live in Calgary, Edmonton or Banff, than in Toronto," the fact being that living is, from a combination of causes, exceptionally expensive, of which proof can be had at any time by anyone wishing it. In the line of your editorial, I may now call attention to such facts as the following:

1. The private schools of Alberta are all convents. Our Protestant girls, in alarming numbers, are receiving their education at the hands of the Church of Rome. The fees charged at the convents are too low to admit of any successful competition on the part of Protestant ladies, unless support shall be guaranteed by private benefactors or out of Church funds. That the situation is a really grave one has long been felt and said by the Presbytery of Calgary; and unless some adaptation of the Public High School System may be agreed on by the authorities, to give girls a chance to acquire the special attainments which they desire, Protestantism is likely to lose more ground in the North-West within the next few years than any anti-Jesuit agitation will ever recover for it. One wonders indeed why the Public Schools, with their good teachers, generous equipment, and liberal Government support, should not be quite sufficient for a new country, or an old one, either; but, as a matter of fact, parents desiderate for their girls some fancy-work, music, drawing, sewing, supervision of deportment and morals. The Church of Rome is thoroughly alive to the situation and to her opportunity.

2. Along the line of the C.P.R., and in quiet country homes disadvantageously situated for school privileges, are children of both sexes, whose parents would fain have them attend the nearest Public school, or send them to towns such as those you have mentioned, but are deterred from doing so, not only by the fact that board, if obtainable at all, is excessively high, but also by the fear of putting children of a tender age into boarding-houses far removed, both in distance and in character, from home life and parental influence. One of the missionaries of this Presbytery reports some such cases just now, from people willing to pay well, if any Christian lady will, besides boarding, keep an eye to the daily life of the children out of school hours. It may be said that this is a desideratum beyond the reach of even older countries; but the point is, that homes are very much scattered in this North-West, and that private houses in the towns will not, on account of scarcity of house help, take in children for boarders; and that cases of the kind I refer to gravitate, in consequence, generally very quickly, into the convents of Rome.

3. As you spoke of nurses, it may be noted that there is no general hospital in any of the towns named in your editorial. And one need of both town and country, as we know who live here, is availability of competent nurses at figures within reach of the ordinary purse.

Without undertaking to choose between Deaconesses, Sisterhood or Home, and noting, as I close, that work along the lines indicated can not be expected to be on anything like a self-supporting basis, I am, yours, etc.

J. C. HERDMAN.

CALGARY, N.W.T., 31st July, 1939.

Church News.

MANITOBA COLLEGE.

COMPOSITION AND WORK OF THE FACULTY FOR THE COMING YEAR—THE LIBRARY.

FINANCES. DURING the past year the amount of the congregational collections from Ontario and Quebec was \$3,546; from the Maritime Provinces, \$361. Four important grants were received from foreign Churches, which received the cordial thanks of the General Assembly. These are the Presbyterian Church of Ireland, £100; the Free Church of Scotland, £100; the Church of Scotland, £50; and the American Presbyterian Church, Montreal, \$100; from the marriage license fund \$349. The remainder of the income was made up of fees of students. The Synod of Manitoba and the Northwest Territories, extending from Port Arthur to British Columbia, raised for the theological department, to which all the contributions in the Northwest are devoted, \$2,540. The total amount received for ordinary purposes during the past year was \$15,767.

SCHOLARSHIPS. Scholarships were received from the following persons, and were entirely devoted to the theological department. A member of S. J. Jones Square, Toronto, \$50; Robert Anderson, Montreal, \$100; Rev. Dr. King, \$60; Alexander Macdonald, Winnipeg, \$50; and the proceeds of the John Black scholarship, \$20. No scholarships or prizes are awarded in the arts department; it being considered that the amount of \$1,200 to \$1,500 generally taken by the students of Manitoba College of the laicist scholarships in the University of Manitoba, sufficiently rewards the students in arts.

ENDOWMENT. While Manitoba college is largely dependent on annual contributions, a small endowment fund has been begun; this has now reached \$12,000, and is loaned on mortgage or deposited in the bank. A committee of the board has the investing of this fund.

BUILDING FUND. The college property, which is valued at \$70,000, is now entirely free from any mortgage debt; and, for the past

three years, there has been no deficiency, but a surplus in the ordinary funds of the college. A debt of \$10,000 yet remains, a greater portion being owed to Dr. Reid, of Toronto, for advances made in former years of the history of the college. By authority of the General Assembly, steps are now being taken by Rev. Dr. King for the reduction of this debt, and from his well-known energy in connection with the finances, this will no doubt be largely reduced during the present year.

THE STAFF FOR NEXT SESSION.

The college will re-open in the middle of September for arts, and the first of November for theology. Arrangements have been made for most of the teaching for the coming session, although some appointments have yet to be made.

Theology.—The classes in theology have the prospect of being larger this year than ever in the history of the college. The teaching will be conducted by Dr. King, professor of theology, assisted by Rev. A. B. Baird, B.D., as lecturer. Rev. R. Y. Thompson, B.D., will continue his valuable services in Old Testament introduction during the present session. Rev. Mr. Spence, of Kildonan, will give lectures in church history. The college would also be glad to have assistance of Rev. Peter Wright, B.D., of Portage la Prairie, in a course of lectures on subjects with which he is familiar, having been a lecturer in Montreal college in former years. This matter will be dealt with at a later stage.

Arts.—The classes in arts give promise of being as large as usual; the number last session was seventy in the several years.

Classics.—Honour classics will be taught by Rev. Prof. Hart, B.D., and in the junior classes lecturers and tutors will be appointed at the opening of the college session.

Natural sciences.—The classes will be taught in natural science by Dr. Bryce, and will, during the present year, include the important departments of chemical physics and inorganic chemistry. Honour classes will also be conducted in practical mineralogy, practical chemistry, both qualitative and quantitative; and in the important branch of palaeontology. For these a quantity of new apparatus is being obtained; and additions have lately been made to the museum of specimens, both for mineralogical and palaeontological instruction, received from Ottawa and elsewhere.

Mental and moral science.—These departments will be conducted by Dr. King and Rev. Mr. Baird, with the assistance of Rev. Mr. Thompson above mentioned.

Modern languages.—One of the most important departments of the honour course is that of modern languages. The honour English will be taught by Prof. Bryce, the honour French by Prof. Hart, and the honour German by Rev. Dr. King and Rev. Mr. Baird conjointly.

Mathematics.—During the past year the honour classes in mathematics were conducted by Mr. George Patterson, M.A., a gold medalist of Toronto University; and it is hoped that arrangements for his continuance in this department may be made this year also.

THE COMING YEAR.

Before the opening of the college several appointments of tutors and lecturers will require to be made. Mr. A. M. Campbell has been for nine years resident and

mathematical tutor. His health having failed, it is hoped he may be restored; but an appointment to his office will be made at a future meeting. Several tutors will also be appointed on the meeting of the board before the opening of the session. The prospect of students for the next year is good, but it is too soon to give details in regard to their numbers.

KNOX church congregation, Perth, will erect a two-story brick venter building in front of the present session house, the two buildings to be joined as one, and used for all purposes except church services.

SOME friends of Mrs. Thos. Fair, in Willis church congregation, Clinton, in order to show their appreciation of her earnest and unwearying efforts in the mission cause, have lately contributed \$25.00 of the funds of the W.F.M. Society, to secure for her a certificate of life membership.

SAYS the *Almonte Gazette*. "Rev. Mr. Edmondson gave up his pulpit to Rev. Mr. Wilkie last Sunday evening, and the latter used the opportunity to give an interesting account of the mission work that is being done in Central India. The gentleman has undertaken to raise \$10,000 in Canada, which will be used in erecting a High school in his field of labour. The Presbyterian congregation here will contribute toward the scheme. Rev. Mr. Wilkie intends returning to India in October."

THE corner stone of the new church to be erected in Lyndon, was laid August 6th, by Thomas Bain, Esq., M.P., the pastor, Rev. S. W. Fisher, presiding. Addresses were then delivered by Rev. Dr. Cochran, of Brantford, and Rev. H. A. Cook, the local resident Methodist minister. In the evening, after tea, provided by the ladies, addresses, interspersed with music, were delivered by Messrs. R. M. Queen, Kirkwall; James McQueen, Dundas; Rev. Mr. B. Idgman (Baptist), Jerseyville, and Dr. Laing, of Dundas. Proceeds of social, \$130, in aid of the building fund.

A WELCOME social was held at Indian Head, N.W.T., on the evening of July 24th, on the occasion of the induction of Rev. John Ferry, late of Bridgewater, N.S., into the pastoral charge of the congregation there. The chair was occupied by the Rev. Alex. Hamilton, of White-wood. A neatly-worded address of welcome was read by Robert Crawford, Esq., and replied to by Mr. Ferry. Congratulatory speeches were delivered by Revs. Messrs. Robson, Hall, Prof. Hart, Moore, Campbell, Fotheringham, Fraser and Flett, the latter drawing special attention to the wants of the Indian population. During the evening the ladies of the congregation provided an excellent tea, and the choir, with the help of Miss Lyons, sang several excellent selections, Miss Lee presiding at the organ. Appropriate votes of thanks were passed at the close of the meeting; and thus enters on its existence, as a regular pastoral charge, this mission station, which was formed some five or six years ago. It must be a matter of praise and thanksgiving that with such a short history its members and adherents, who are from the different Christian denominations, have united in extending so hearty a call and offering \$2,160.00 per annum towards the maintenance of the pastor.

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