

Books and Magazines.

SMOOTH STONES FROM SCRIPTURE STREAMS. By Mr. and Mrs. George C. Needham. (Toronto: S. R. Briggs.)—A good little book, containing a number of evangelical meditations on Scripture themes.

SAVING FAITH. By James Morison, D.D. (Toronto: S. R. Briggs.)—This is the ninth edition of a little work by Dr. Morison, the principal founder of what in Scotland is known as the Evangelical Union Church. Dr. Morison is now the principal of the Theological Seminary of that Church. He is an earnest scholarly man. The above named work, though slightly polemical, is very practical.

THE SUNDAY SCHOOL QUARTERLY. By Rev. F. N. Peloubet, D.D. **INTERMEDIATE SUNDAY SCHOOL QUARTERLY.** By Rev. F. N. Peloubet, D.D. **CHILDREN'S SUNDAY SCHOOL QUARTERLY.** By Mrs. M. G. Kennedy. **LITTLE ONES' QUARTERLY.** By Miss Mary J. Capron. (Boston: W. A. Wilde & Co.)—These are admirable helps for teachers and scholars. They cover the second quarter of the International Series of Lessons.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The two principal illustrated papers in the March number are "Lifeboats and Lifeboat Men," by C. J. Staniland, R.I., and "Fox Hunting by a Man in a Round Hat." Another paper worthy of careful perusal is "Sir Thomas More," by James Sime. D. Christie Murray's excellent serial, "Aunt Rachel," is concluded this month. *The English Illustrated* keeps up its reputation.

CARMINA SANCTORUM. A Selection of Hymns and Songs of Praise, with Tunes. Edited by Roswell Dwight Hitchcock, Zachary Eddy, Lewis Ward Mudge. (New York and Chicago: A. S. Barnes & Co.)—The publication of this comprehensive hymnal marks an advance in sacred music. The editors have made a fine selection from the wide field of hymnology. The number of hymns in the collection is 746, affording ample choice for every variety of taste and feeling. The music is appropriate to the hymns and is for the most part characterized by fine taste and simplicity. There are, in addition, a number of chants and doxologies, an alphabetical index of tunes, metrical index of tunes, index of authors, index of composers, index of Scripture texts, index of subjects, and index of first lines. The printing, both of hymns and music, is clear, accurate and beautiful.

RECEIVED: HOOD'S ANNIVERSARY MUSIC FOR THE SABBATH SCHOOL, No. 3, and HOOD'S CAROLS FOR EASTER, No. 2 (Philadelphia: John J. Hood), **POCKET LESSON NOTES ON THE INTERNATIONAL SABBATH SCHOOL LESSONS, Vol. I. No. 2, Teacher's Edition,** by Rev. and Mrs. Wilbur Crafts (New York: Funk & Wagnalls; Toronto: William Briggs).

THE LORD'S DAY: ITS UNIVERSAL AND PERPETUAL OBLIGATION. By A. E. Waffle, M.A. (Philadelphia: The American Sabbath School Union.)—In 1877 what is known as the John C. Green Fund was instituted. It is entrusted to the American Sabbath School Union "for the purpose of aiding them in securing a Sabbath school literature of the highest order of merit." The work before us is that to which the premium has been recently awarded. The claims of the Christian Sabbath are ably and forcibly presented. Among the many interesting and vital topics treated in this remarkable book are the varied views of the Sabbath, as the sabbatarian, ecclesiastical, dominical, humanitarian and Christian view; the present state of the question, the Sabbath necessary to man's physical nature fully illustrated by facts; the Sabbath needful for man's mind, for man's social good; and especially for man's moral and religious welfare. The Sabbath of the Bible is shown to be made for man, from its early history, its place in the moral law, and from its never having been repealed. The reasons for the change of day are stated, showing why Christians generally observe not Saturday but Sunday, and the grounds for observing the Lord's Day. The inadequate grounds of the churchly, the love and the dominical theories are forcibly shown. The abuses from which Christ freed the Sabbath and His sanction of a rest-day are clearly pointed out.

MR. ALFRED BOYD in another column advertises New Seed Potatoes from Prince Edward Island. Their introduction by Western agriculturists would certainly be advantageous. The Island has long been celebrated for its immense crops of excellent potatoes.

THE MISSIONARY WORLD.

It is sometimes stated that the double character of missionary and doctor has not been found successful in gaining the confidence of the natives. In order to disprove this statement we take the history of the medical work carried on at Amritsar, where five years ago Miss Hewlett, one of our missionaries, took up her residence, in order to alleviate, as far as lay in the power of one lady, the sufferings of her sisters, and by means of her medical skill and kindness, to obtain access for the women to hear the Gospel.

Very soon after her arrival she decided that she must commence a hospital, where the patients could be more under her care than in their own homes and where she might be able to train some trustworthy nurses. It was begun with only eight beds. At first it was very difficult to overcome the prejudices of the native women against entering the hospital, but such is the effect of kind, Christian treatment that its value has rapidly increased, and there are now twenty-four beds, as many as the house without enlargement can accommodate. Connected with it there are four dispensaries—one at the hospital, two in other parts of the city, and one in the village of Taran-Taran. Miss Hewlett's plan is to continue this system of branch dispensaries, and add to them small hospitals when the native helpers she is training are fitted for them. So great is the confidence she has inspired that at the beginning of last year the municipality of Amritsar, the majority of whom are natives, requested her to take charge of the Maternity Hospital. They defray the entire expenses without any restrictions on her method of conducting it. On her leaving for a visit home in March last, they passed a vote of thanks to her, and expressed their earnest desire for her speedy return.

There are connected with this hospital a medical mission, two European ladies, and two European nurses, five native or Eurasian assistants, one trained in England, the remainder trained in the hospital itself. The number of patients treated last year was: in-patients, 192, home visits, 2,250, out-patients, 11,593, and in connection with the Maternity Hospital—confinement cases, 203, nursing visits, 2,493.

The training of native young ladies of good education, now assistants, is by no means the least important duty of the superintendent. It necessarily involves giving up a great deal of time to teaching; but those who undertake it have the satisfaction of knowing that they are, in a very special sense, working for the future, and supplying the women of India with medical attendants likely to be very acceptable and very useful.

Dr. Anna J. Thorburn, of Calcutta, writes: "I went yesterday, at the request of Lady Dufferin, to talk over plans for establishing dispensaries and training schools for native women all over India."

"The idea was suggested to her first by the Queen before she left England, and now she is making an effort to carry out the idea. . . . Lady Dufferin says that she herself would prefer those who would come as missionaries, but that some object to such. I told her what persons of more experience than myself also say is true—that the natives will choose the *missionary physicians* in preference to others."

INDIA'S WOMEN.

The *Homeward Mail*, a native paper in India, records with approval an act of the Rev. T. E. Slater, who in a crowded audience in Bangalore, comprising nearly 2,000 influential Hindus, denounced the curse of Hindu social life—the marriage of little children to each other, and of infant girls to adult and old men. Instead of disapprobation, applause and a cordial vote of thanks were given to the lecturer.

Sir Madhava Rao, who presided, made an earnest speech in reply. The following are extracts: Friends and countrymen, you may naturally wish to know what my own views are upon the subject of the lecture. I certainly think that the very early marriages in vogue among the Hindus are attended with many and grave evils. Of course I see and feel that anything like a complete or sufficient remedy must necessarily be a work of time. There is one thing, however, that we might all do at once. . . . Let all honestly resolve that there shall be no marriages in our families until the girl is more than sixteen. I suggest this as a practical palliation for immediate purposes. . . . Marriages at three or four years old are outrages. . . . The British-Indian Legislature have, I think, acted with wisdom, humanity, and in accord with Shastras, in having passed a special enactment legalizing the re-marriage of Hindu widows.

old Recollet Church from the date mentioned until this building was completed, and the Fathers politely refused any pecuniary remuneration for the use of their edifice; but were induced to accept a present, in acknowledgment of their kindness, consisting of two hogsheads of Spanish wine, containing sixty odd gallons each, and a box of candles, amounting in all to £14 2s. 4d. Mr. Hunter, in his MS., closes the narrative of the presentation with the quaint remark, "they were quite thankful for the same." Again, in 1809, when the present roof was put on this church, and the steeple and bell were erected, the Scots congregation assembled for public worship for two months or more in the Recollet Church. The first proceeding of the congregation upon record was the election of a committee to "manage the temporal affairs of said congregation," in May, 1791. The committee consisted of sixteen members, of which nine formed a quorum, and no other election vote took place till August, 1800. It does not appear that the congregation ever framed any rules for the guidance of the committee. They were left to follow their own judgment and discretion in managing the temporal concerns of the congregation. But on April 4, 1804, the proprietors of pews drew up formal rules and regulations for their government, and the guidance of their committees, which were signed by all the proprietors at the time, and had to be afterward signed by any person desiring to become proprietor of a pew. By these regulations the committee of five, annually elected by the congregation, were invested with almost absolute power, and many things that are usually supposed to belong to the elders of the church were placed in their hands. The result was that the temporal committee, as they were called, became the real executive of the congregation, and the kirk session was of little account. In the new regulations it was provided that in case of a vacancy the right of electing a minister devolved upon the proprietors of pews, the only stipulation being that he should have been "regularly bred to the ministry and licensed by some regular Presbytery in the British dominions," and "profess to be of the persuasion" and to "adhere to the laws, government and mode of worship of the Established Church of Scotland, properly so called, and denominated and known to be such, and also a natural born subject of his Majesty." The result was a kind of rule that was neither Presbyterian nor Congregational, but an autocracy, quite foreign to the spirit of the Church of Scotland or any other Presbyterian Church. . . . On Sabbath, the 29th May, 1804, it was announced from the pulpit that a vote would be taken between Mr. Forrest and Mr. Somerville, two candidates who had preached trial sermons. The result of the vote was that Mr. Somerville was chosen by a majority. The minority would not acquiesce in the decision to call Mr. Somerville, and resolved rather to withdraw from this church and sit under the man of their choice. Two of the elders, Messrs. England and Hunter, were among the adherents of Mr. Forrest, so was Mr. James Logan, uncle of Sir William Logan. Sir William's father, however, remained in this church till his departure for Scotland in 1815. There was a difficulty at this time also, as at a later date, about the possession of the key of the church. Mr. Hunter had got hold of it, and refused to give it up. A meeting of the proprietors was held on the 23rd of July, 1803, when it was unanimously resolved by those present, "That every support be given to Mr. Somerville as the person duly appointed as minister of this congregation to the exclusion of every other person, and that none other be admitted or received to perform divine worship without their consent. And as the said William Hunter now refuses to deliver up the keys of the said church, it is resolved that other sufficient locks and keys be provided for the security of said church and of the possession of said proprietors therein." This resolution was signed by the members of the temporal committee, by the three remaining elders, William Martin, Duncan Fisher and William Forbes, and by nineteen other proprietors of pews, among them Honourable James McGill, Honourable John Richardson, Robert Aird, Joseph Provan, James Dunlop, Honourable John Molson, Simon McTavish and John Stephenson. Some of the minority being wealthy men, they soon set on foot a subscription and raised money to build another church, the corner stone of which was laid on the 15th of October, 1805. It was situated on St. Peter Street, and was known as St. Andrew's Church from 1822, on to the time when it was sold and demolished. Up to 1822, it was regarded as representing the Secession Church of Scotland; but at this date the congregation resolved to call only a minister belonging to the Church of Scotland, and then it was that the American Presbyterian congregation broke off from St. Andrew's Church, and resolved to maintain an intimate connection with the church in the United States.

After reference to the other secessions from the congregation that subsequently took place, Mr. Campbell concluded his most interesting historical resume as follows:

The long controversy was brought to a peaceful and friendly issue, and to-day Knox and St. Gabriel are again under the same banner, and long may they remain on terms of amity, having no other feelings of rivalry than to provoke each other unto love and good works. I have not nearly finished the story of this old edifice, but I find I must stop here for the present. This night fortnight, God willing, I shall resume the thread of the narrative. Well, how has the reality, as sketched here to night, corresponded with the ideal as portrayed for us this morning and afternoon by Principal Grant and Dr. Wilkes? It has fallen far short of it, of course, as the learned Principal's discourse would lead us to expect. Yet it has been a fair sample of all the centuries—perhaps not much better than the general course of Church history for the previous eighteen centuries, but certainly not worse. This Church has had its reverses and trials, as well as periods of prosperity and distinction. It has been served by a great variety of ministers; no two of them have been of similar mould, but they will be found on the great day, I doubt not, that they were all helping on the great designs of the Head of the Church—that period when "Jesus shall reign where'er the sun does his successive journeys run"—the great "far-off divine event, to which the whole creation moves."