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Toronto Dec. 30, 1897.

NOTES AND COMMENTS.

With the cordial feelings of the season, we wish our readers a Happy New Year, and many returns of the Day.

At a meeting of the Committee on the Ministers' Widows' and Orphans' Fund, held last week, lengthened consideration was given to the present state of the Fund. It was found to be entirely inadequate to the requirements. The Committee obtained permission from the General Assembly last year, to reduce the annuities paid to the widows and orphans of ministers. This will be necessary, unless the contributions from congregations are very greatly in excess of what they have been in the past. From a careful estimate made by the Committee, it will require an increase of fully fifty per cent. over the contributions received from congregations last year, to pay the annuities at the present rate. In view of the state of the Fund, the Committee agreed to lay the facts before the Church, and to solicit the friendly help and active co-operation of all the ministers and congregations of the Church.

Dr. Torrance, Guelph, requests us to state that on the 1st November he despatched per mail parcels of schedules for collecting statistical information from Congregations and stations, one parcel to each Presbytery Clerk throughout the Church; and on the 24th. December parcels containing sheets for entering the returns sent in. He trusts that Clerks will use all diligence to procure full answers from all pastoral charges, whether vacant or settled, and mission stations, and forward them, in tabulated form, on the sheets provided for the purpose at the date

specified. If any Clerk has not received the parcel sent him he will oblige by reporting the fact at once that another may be forwarded.

The University of Toronto is well represented at the American Psychological Association which met at Cornell on Tuesday Wednesday and Thursday of this week; On the programme we find Dr. August Kirschmann, Director of the Psychological Laboratory with a paper on "Class Experiments." Mr. A. H. Abbott, M.A., assistant in the Psychological Laboratory deals with "Color Saturation" and Professor James Gibson Hume, M.A., Ph.D., is to read a paper upon "The Contribution of Psychology to Ethics and Morality."

There are grumblers in Scotland as well as in Canada who hold that the church is too liberal in Foreign Mission expenditure. To these the Foreign Mission Record of the United Presbyterian Church addresses the following words: In private life we are required to limit our expenditure by our income, but in the work of God one way of educating His Church to give more justly is by forcing on it a larger expenditure. By His blessing expanding the work He requires of His people a larger expenditure. Prayer for the progress of missions means a larger expenditure on them. The shortcoming of income shows chiefly the extent to which giving fails to keep pace with prayer, and the Church lags behind the Divine leading. May she quicken her pace and enlarge her giving! The help of liberal individual offerings may do much to retrieve the situation before the year closes; a marked increase in the offering from every congregation of the Church would still be of greater advantage. There are in the hands of church members who give little or nothing for foreign missions resources which are withheld from service through ignorance, through unbelief, and through a preoccupation with other matters which creates apathy in this. To a corresponding degree the Lord is hindered from doing His mighty works on the earth. Would that every Church member would awake to the vision of responsibility for the giving of the gospel to the heathen, and ask at the feet of Him who died to save the world, "Lord, what wilt Thou have me to do?"

At a meeting of the Victoria Institute, Dr. Lansdell, the well-known Siberian traveller, submitted statistics on Tithe-giving amongst ancient nations. Beginning with the first-fruits paid in Egypt, as early as 2500 B.C., it was mentioned that the domain of the gods formed one-third of the whole country, in Ptolemaic times one-sixth. Passing to Babylonia, cuneiform testimony was offered to show that Nabonidus, Belshazzar, and Tiglath Pileser paid tithes, as also did others more than 2000 years B.C. The Phœnicians who founded Carthage were next quoted as sending yearly a tithe of their increase to their mother city of Tyre. Dr. Lansdell traced tithe-giving in Europe from 1300 B.C. through Greek and Roman history. The customs of the Pelasgi, Samothracians, Sicilians, Gauls, Britons, and German Saxons, the facts adduced going

to show that Greek and Roman sovereigns, Spartan generals, Roman dictators, lawyers and farmers, Greek shepherds, sailors, merchants, down to the lowest in the scale of civilisation, it seemed, thought right to offer a portion of their increase to the gods; these examples being witnessed to by such authors as Herodotus, Thucydides, Xenophon, Aristophanes, Demosthenes, Plutarch, Varro, Julius Caesar and Pliny. The lecturer, confining his remarks strictly to secular literature, asked, What then is suggested by the foregoing? When did this almost universal practice begin? and who issued the law for the observance of the tithe? Here are the facts and they have to be accounted for. If it was originally left to every one to give for religious purposes according to his own inclinations as much or as little as he pleased, then how should so many people have hit upon a tenth? Did not the universality of this proportion point to a time when these nations and their ancestors lived together, and so derived the custom from a common source? If, moreover, we allow that sacrifice was of divine origin, was it not reasonable to argue that when certain things were appointed as sacrificially clean and others not so, that the Deity also appointed the quantity or proportion in which such things should be offered, the probability being, in the face of the facts before us, that the proportion so appointed was a tenth?

A RETROSPECT.

A few events of the past year may well be recalled at this season. Some of them stand out as ports in the storm others as warning beacons. The church is deeply interested in the retrospect.

The beginning of the year witnessed instances of signal liberality, manifesting a prevalence of interest in the Foreign Mission Field, with its Indian famine, and in the destitute and persecuted Armenians. These offerings revealed strongly aroused spiritual sympathies, some of the donations being from poor people who gave to the utmost of their means.

The work of the Church has prospered. The ministers have been commendably responsive to the claims of the Schemes, and the people as a matter of course have done well. On this point we agree with a contemporary who says: A pastor who regularly and systematically presents the claims of all the Committees, on one occasion apologized to his congregation for making such constant and persistent appeals to the pockets of his people for money. At the close of the service, one of the richest men in the congregation said to him, "I am sorry you made an apology for the appeals you make in behalf of the good cause of the church. I don't know what we should do if we did not have some one like you to tell us so plainly and earnestly what we ought to do with our money. For my own part I am always glad to hear you when you tell us of some worthy cause and urge upon us the duty of contributing to its support." There has been a marked change in the attitude of many ministers to all the Schemes, and for the better. It is a privilege to plead for support for the church's work, and the more loyalty shown by the ministers towards the various committees, the more liberality will be displayed by the people. A step forward has been taken.

No burning question has drawn the attention of the church from her supreme work of spreading abroad the Good News. The year has been fruitful in congregational up-building, and in equipping the various agencies to that end.

While deaths among the reverend fathers have excited affectionate emotions, young men of great promise have gone forth to labour in the Master's cause, and the church

has been strengthened by accessions to her ministry from sister denominations, so that from within and without she has added to her preaching force in a marked degree. She has been able to extend the sphere of her labour with the extension of enterprising and commercial development, as witness her new stations in British Columbia and her mission to the Yukon, and her messengers of peace are still many, awaiting the material means to enable them to enter into new fields.

From all her colleges come cheering reports of excellent work being done. With the growth of the Church these institutions naturally grow; they have fairly well kept pace with the country, and the year about to close has witnessed no retrograde movement, but, on the contrary a perceptible advance.

The celebrations throughout the Presbyterian World of the 250th anniversary of the Shorter Catechism was worthily shared in by the Presbyterian church in Canada. The large gatherings and the valuable addresses has left an impression for good which will be reflected in future years. The other large conventions in which the Church was interested such as the Young People's, the Sabbath Schools, etc., are allowed to have been successful, viewed from various standpoints.

The success of the Sunday car movement in Toronto last summer is among the regrettable events of the year. By some the churches have been blamed for the result of the popular vote. It may be partly true. It will not be forgotten that the defence of the Lord's Day was nobly undertaken by the churches, *i. e.*, by people connected with the churches and that the churches as a whole gave magnificent aid. This much is at least true; that if nearly all the church members in Toronto had voted against Sunday cars, there would be a quiet Sabbath to-day in Toronto. The lesson of the defeat is unity in every good cause.

DR. CRAFT'S VISIT.

IN the interest of Sabbath Observance Rev. Wilbur F. Crafts Ph.D., the well-known Superintendent of the Reform Bureau, Washington, and the author of several able works on Social Reform, and on the Sabbath, has been invited to lecture at various points in Ontario. He has consented and will spend the interval from January 4th until the 10th as follows: London, Jan. 4th; Paris, 5th, (afternoon); Brantford, 5th; Hamilton, 6th; St. Catharines, 7th; Toronto, 9th, and 10th.

THE MANITOBA SCHOOL LAW.

AT this writing the full text of the Pope's Encyclical on the Manitoba Schools has not been published in Canada and the summaries purporting to give its substance, that have appeared have been made the sport of the party press. The Conservatives see in the deliverance a strong condemnation of the settlement, the Grits, an acquiescence. But while it is impossible to get at the truth from the press despatches, it is interesting to know Mgr. Bruchesi's views on the Encyclical as given by him in an interview at New York on his return from Rome. He says that the Pope commends the Bishops in their fight against neutral or non-sectarian schools in Manitoba. Mgr. Bruchesi then gives a resume of the question: Entire harmony prevailed until the passage of the law of 1893, making the schools non-sectarian, and taxing Protestants and Catholics alike for their support. The Catholics established nearly ninety schools in that time. Last year came the settlement of the question by Sir Wilfrid Laurier, who made this compromise:—One half hour in each school day is set apart for religious teaching, and the religion that predominates in each school is the religion taught. This caused the Bishops to protest,

and resulted in the appointment of Mgr. Merry del Val, a prelate of the Vatican, as a Papal delegate to Canada. On his report the Holy Father has based this encyclical, which plainly upholds the Bishops and directs the Catholics to insist on our rights. Half an hour of religious services daily does not meet our desires. We wish to blend religion with the secular teaching. It is a political fight rather than a religious one. The Bishop added that he could not doubt that the Catholics would win, as right would triumph in the end. He said also that last year the Catholics in the Province of Quebec had contributed \$15,000 to help their Manitoban brethren carry on their new Parochial Schools. In the Quebec Legislature there are sixty-five Catholics to eight Protestants. They could turn the tables on the Protestants there in regard to schools, but when asked if there was any possibility of such retaliation the Bishop exclaimed:—"Oh, no! no! no! If such an impossibility should come to pass that one man should stand up and advocate such a thing the Bishops would come forward to prevent it." The Bishop said there was still hope that the Liberal majority in the Canadian Parliament at Ottawa would pass a law which will enable Catholics to again support their own schools and not pay double taxes to support two sets of schools, as they do now. If not, they must bear the burden and support their own schools.

If the forecasts in the press summaries are to be in any respect relied upon, the encyclical will not lay the duty upon Roman Catholics of raising a political agitation for a repeal of the law of 1890 and it would not be unreasonable to suppose that the Papal utterance will not have any direct effect on the situation as it at present exists. It will help Manitobans in securing collections from their Quebec co-religionists for the poor schools, but the political arena is not likely to be greatly disturbed by the question, at least for a long time to come.

A MISSIONARY STUDY.

TO be "as savage as a Fiji Islander" was, not so very long ago, considered to be at the sub-stratum of human existence. But by the power of the Gospel proclaimed to the Fijians by missionaries, a Royal Commission, investigating the condition of the Islanders is able to report:

The growth of sentiment in the mind of the Fijian has been marvellous. He has submitted to, and joined in, the suppression of such customs as polygamy, cannibalism, strangling of widows, and his mind has been so far reformed, that at the present day it would be difficult to find a more honest or more law-abiding community than the Fijians, so far as intercourse among themselves is concerned.

The function of the Royal Commission was to enquire into the decrease of the native population and its observations on the work of the missionaries, and the changes caused by Christianity are given only in so far as they have a bearing on the decay of the race. Yet few documents issued by a government commission bear more testimony to the civilizing results of the Gospel than does this report. We are told that the Bible is in almost every native dwelling, that a Christian literature is being created, that the islands are covered by schools. The following passage on the sanitary conditions of the native villages contains an interesting reflection, and throws light on a stage in heathen development:

In seeing how admirably adapted many of the old superstitions and "tabus" were for securing sanitation and cleanliness, moral and physical, one is led to wonder whether they were half forgotten survivals of a code brought by their ancestors from the land of their origin, the work of some forgotten lawgiver, or merely a gradual evolution from experience, colored by superstition. What could better secure the sanitation of villages than the fear of "draunikau," which taught the people to destroy or bury all scraps or offal for fear of affording an instrument for witchcraft? The towns

are no longer swept clean, for Christianity threatens them with no immediate physical punishment for being dirty, and they have not yet come to believe that dirt breeds the germs of disease.

The moral defects which, it is stated, seem to have increased along side reforms, are, want of consideration for the rights of strangers, *i.e.*, dishonesty in the case of strangers, and decay of social morality. The punishment under the savage code for these crimes, was death by the war club; the substitution of spiritual and remote penalties for unchastity has lessened the fear of evil and brought an increase of crime. The report incidentally opens a field not usually explored by the general reader of missionary accounts and is very suggestive. Take for instance the remarkable conclusion arrived at by Rev. Walter Lawry one of the older missionaries, as given in his evidence:

He foresaw that the teaching of Christianity, and the inculcation of the customs of western civilisation, while raising the individual character of the natives, would ultimately result in their extinction as a nation. He regarded this event as retributive justice of Providence for the idolatry and bloodshed of heathen times, but he indicated with considerable acumen that the instrument by which this punishment would be brought about would be the introduction of a milder code combined with the absence of necessity as a spur to industry.

This opinion may well be combatted, but it is remarkable that a missionary of Mr. Lawry's long experience should hold that Christianity and civilization were instruments for the extirpation of native heathen races.

A BEAUTIFUL CHRISTMAS GIFT.

The New Illuminated Bible to be Largely Used During the Holiday Season.

The illustrated edition of the Holy Bible, to which the American Bible Union, of Philadelphia, is asking the attention of Biblical students everywhere, forms a particularly suitable and appropriate Christmas gift to the pastor, Sunday-school teacher, or friend. So excellent are its illustrations, from an artistic point of view, so historically accurate, so filled with local color, and, above all, so unerring in their interpretation of the finer, and at times hidden, meaning of many passages, that one is forced to the conclusion that here is a work that must in the future form a most important part of the equipment of the earnest, conscientious student of the Word of God. Nor was it published at a venture. The need of such a work as this has long been felt and has often found expression. The magnitude of the undertaking, however, has, up to the present time, had a deterrent effect upon publishers, and until the American Bible Union decided to enter upon the work of its production no illustrated edition of the Bible had ever been published at a popular price, and no edition is published at any price that can approach it in true illuminating and vivifying power. We are better pleased with it each time we turn its pages.

Bibles there are, it is true, which contains pictures, but never before has an attempt been made to systematically and thoroughly illustrate the texts of the Scriptures. Every one of the eight hundred drawings is the work of an eminent artist—nearly one hundred of the leading artists of Europe and America having been engaged in their production. And these drawings are most remarkable for several reasons: For their beauty, for their originality, for their fidelity, for the reverent spirit in which they were conceived and executed, and for the marvelous manner in which they explain the Word of God. In all other respects this superb edition is in no way inferior to the finest editions of the Bible heretofore published. In its mechanical production it is above criticism, this portion of the work having been done by the celebrated Riverside Press of Cambridge, Mass. The type used is full-faced and clear and most easily read. Marginal references, a concordance and the self-pronouncing feature add to the sterling worth of this notable publication. It is being supplied in three styles of binding, ranging in price together with the PRESBYTERIAN REVIEW, from \$3.25 to \$4.25—the latter being full Turkey morocco, flexible, red-under-gold edges, and divinity circuit. The introductory prices now prevailing are only about one fourth the prices that have been fixed for all subsequent editions.

PHILIP SCHAFF.*

ANDREW B. BAIRD, B.D.

This handsome volume records the life of a man whose story is well worth recording. He was not a genius as he used emphatically to say of himself, but he was better—a wise and good man with conspicuous talents and great learning who had a clear vision of the kind of service he could render to his day and generation, and who labored intelligently and most assiduously to complete what he saw to be his life work. Born in Switzerland, educated in Germany, beginning his career as a *private docent* in Berlin, he came to America in 1843 to be professor in the theological seminary of the German Reformed Church at Mercersburg, he entered at once with zest into the life of his adopted country and became very soon a thorough going American. "In Wurttemberg" he says "it looks like autumn; here all is fresh and in the bud" and all this in spite of such considerations as that the Mercersburg seminary was in a small and out-of-the-way place with no prospect of growth before it, that the institution was crippled by financial and other difficulties, and that a trial for heresy followed upon the delivery of his inaugural address. After twenty years in Mercersburg he removed to New York where after an interregnum of several years he became a professor in Union Theological seminary and there he continued, occupying in succession several chairs, till his death in October, 1893.

One thinks of Dr. Schaff first and chiefly perhaps as an ecclesiastic, not in the narrow sense of a man who was a valuable member of mission boards and committees for he never took much share in such work and indeed held his church relations somewhat lightly—changing from the German Reformed Church to the Presbyterian when he moved to New York and contemplating a return where Union Seminary was involved in difficulties on Dr. Briggs' account. It was in a wide sense that he was an ecclesiastic: he gave himself to the consideration of the problems of œcumenical Christianity. He was one of the founders of the Evangelical Alliance and was sent to Europe three times as a commissioner in its interests: the success of its conference in New York in 1873 was mainly due to his planning of the programme. He took a considerable share in the organization of the Alliance of the Reformed Churches in 1875, was chairman of the programme committee for the Philadelphia meeting in 1877 and took part, in most of the other meetings. He was chairman of the American committee which assisted in producing the Revised version of the Bible, and he read a paper on "The Reunion of Christendom" at the Parliament of Religions in Chicago. In addition to this aspect of his work he had an extraordinarily wide range of clerical friendships both in Europe and America and he was never more in his element than when doing what he could to promote a better understanding personally or theologically between English speaking and Continental theologians.

Theologically, as might have been expected from the temper of his mind, he occupied a mediating position. Firm and position in his convictions on the essential doctrines of an evangelical faith and delighting to preach a simple gospel which found its centre in a crucified and risen Christ. He yet allowed himself considerable latitude with respect to the more philosophical aspects of Christian truth. "Calvinism" he says in 1893 "is after all only one type of theology and church life and only one-half the gospel. It limits God's love to the elect and limits the number of the elect to a minority of the human family. It does not comprehend in its fulness the fundamental truth of the gospels, that God is love, and so loved the world as to give His only begotten Son for the salvation of the world. American theology is moving towards Christ as the centre which sheds light on all other articles of faith. Christ's centric theology is more human than Calvinism and more divine than Arminianism, and more Christian than either and furnishes a basis for the concord of the discords of creeds. If Christians are ever to be united, they must be united in Christ, their living Head and the source of their spiritual life." This is of course a rash and superficial statement and even a tyro in theology can pick holes in it, but it is very characteristic of a large class of Dr. Schaff's statements. A curious commentary on his mediating position in theology is fur-

nished by the facts that this man who during his first year in America was tried for heresy, charged with Puseyite and Romanizing tendencies came in his later years with scarcely any change in his own position to be looked upon as a sort of typical broad churchman.

Dr. Schaff was a prolific author. The list of his books occupies eight of the large pages in this volume. Among the more important are:—*The Person of Christ*, (1865), *The Creeds of Christendom*, (1877), *A Companion to the Greek Testament and the English Version*, (1883), and *Christ and Christianity*, (1885). Most of these works have passed through several editions and some have been translated into several languages. But the largest and most laborious of his works is his *History of The Christian Church* in twelve volumes of which the first was published in 1851 and the last volume bringing the narrative down to the close of the Swiss Reformation in 1892. It is a work of great erudition and betrays everywhere its German ancestry and especially the influence of Neander: yet it is the work of an independent investigator who does not hesitate after examining the evidence to draw conclusions of his own. He links his narrative closely to the general course of the history of the world and is at his best when setting for the life and work of some great reformer or church leader. He delights in showing how the opinions and aspirations of a period are crystallized in some saint or hero whom he described with affectionate detail, but to whose foibles he is never quite blind. Schaff is certainly a historian rather than a philosopher or a dogmatic theologian and it is upon his histories that his reputation will rest.

Personally he was a most kindly and attractive man and he had an enviable reputation for having helped many a young teacher of theology to a place where his abilities could have fitting exercise. With so wide a knowledge of men and things and with so genial a disposition it was to be expected that he would tell a good story and that he amply redeemed such a promise, anyone who has spent an evening with him can testify. This volume quite fails to do him justice in that matter; the stories, except in the autobiographical section, are few and several of them are offensive to good taste. Indeed the work of the editor, although he is Dr. Schaff's son and has some experience in literary work had not been done in such a way as to command high admiration. The style savors altogether too much of the loose methods of the modern newspaper and the proof reading is bad. Here are some slips which should be corrected when another edition appears. Lucerne is spelt indifferently Lucerne (referring to the Waldensian valley) page 59, and Luzern (The German spelling) page 263; Obau is given as Obau (page 322); draught to be in accordance with modern usage should be written draft (page 363); dictation should be diction (page 405); the Established Church of Scotland and the Kirk are spoken of as if they were separate organizations (page 424 note). The engraving which forms the frontispiece of the volume is certainly not made from the best extant photograph of Dr. Schaff either as regards expression or artistic arrangement. But these are minor blemishes on what is, after all, because of its subject, a charming book. We smile at the good man's self-complacency, we admire his industry and energy, we learn much from the pleasant little details he gives of the appearance and language of his contemporaries and we are altogether the better for having associated to the extent of five hundred pages with so kindly and lovable a spirit. As one of his friends in the book says: "It makes one's heart warm to think of him."

SHADOWS OF LIFE.

What He does we know not now, but we shall know hereafter. I remember on a glorious day of all but cloudless sunshine, passing in view of a well-known line of bare and majestic downs, then basking in the full beams of noon. But on one face of the hill rested a mass of deep and gloomy shadow. On searching for its cause, I at length discovered one little speck of cloud, bright as light, floating in the clear blue above. This it was which cast on the hillside that ample track of gloom. And what I saw was an image of Christian sorrow. Dark and cheerless often as it is, and unaccountably as it passes over our earthly path, in heaven its tokens shall be found; and it shall be known to have been but a shadow of this brightness whose name is Love.—*Aford.*

*THE LIFE OF PHILIP SCHAFF, in part autobiographical. By David S. Schaff, D.D., Professor of Church History in Union Theological Seminary. With Portraits. New York, Charles Scribner's Sons, 1897. \$3.00.

NEW YEAR'S PETITIONS.

What shall I ask for the coming year ;
What shall my watchword be ?
What would'st Thou do for me, dear Lord
What can I do for Thee ?

Lord, I would ask for a holy year,
Spent in Thy perfect will ;
Help me to walk in Thy very steps,
Help me to please Thee still.

Lord, I would ask for a heavenly year,
Humble and yet so high ;
Help me to sink at Thy blessed feet,
And yet on Thy bosom lie.

Lord, I would ask for a trustful year,
Give me Thy faith divine,
Faking my full inheritance,
Making Thy fulness mine.

Lord, I would ask for a year of love,
Oh, let me love Thee best ;
Give me the love that faileth not
Beneath the hardest test.

Lord, I would ask for a busy year,
Filled up with service true,
Doing with all Thy Spirit's might,
Whate'er I find to do.

Lord, I would ask for a year of prayer,
Teach me to talk with Thee ;
Breathe in my heart Thy Spirit's breath,
Pray Thou Thy prayer in me.

Lord, I would ask for the dying world,
Stretch forth Thy mighty hand,
Thy truth proclaim, Thy power display,
This year in every land.

Lord, I would ask for a year of joy,
Thy peace, Thy joy divine,
Springing undimmed through all the days,
Be they days of shade or shine.

Lord, I would ask for a year of hope,
Looking for Thee to come,
And hastening on that year of years
That brings us Christ and Home.

Lord, I would ask for a year divine,
Transfigured from above,
Fill all its days like heaven's heights
Shine with Thy light and love.

RETROSPECT AND PROSPECT.

Life must have its backward as well as its forward look. "Ebenezer" is as necessarily a point in spiritual topography as is Pisgan, from which a coming Canaan is prophetically observed.

The past is meant to be a monitor amid present experiences and also a message for the future. No affectation is greater than the arishness of him who thinks himself superior to the things on which he has built and risen, and which lift him like a weather-vane to the sky. It is silly to affect an unconcern for what is behind us, for out of those things which falsely we call "dead and gone," we have come, and they now live on in us. Genetically, it not precisely grammatically, preterites pass by way of present forms to future-perfects. The man who sneers at his past is like a chick that pecks at the shell from which he was hatched. The thing that has made us must always be revered, unless we are to belie the very characters which we now possess.

Hence an occasional retrospect is fitting for every man because he is a man. Though genealogy is not gospel, it is yet a teaching. Heredity is an educator. "The greatest thing in God's universe is history!" recently observed a noted divine. The things that have been are at least the shadings of the letters that will spell the words of the histories that are to be. The story may be new, but it must be written with the old alphabet. To understand himself and his grandchildren it is necessary that a man make the acquaintance of his own great-grandfather, and prepare for to-morrow by a close and careful retrospect of his own variously assorted yesterdays. He must go back in order to obtain the headway for a long leap forward. If a man refuse to go to school to antiquity he cannot hope that his influence will remain as a proper teacher for posterity. The past gets even at last with those who refuse it. History cannot be scorned with impunity, but will revenge itself in time upon its contemners.

And the retrospect that is worthy of the name must be a very broad one. It is not a matter merely of a genealogical tree, but of an historical forest of multitudinous branchings and multiform foliage. History's record

is not alone contained in that ponderous tome which notes public events, but as well in the tiny volumes that result as the nonpareil records of private lives, which are yet so many microcosms of almost infinite miniature mysteries. The close of a calendar year is a season most opportune for such a retrospect of personal experience. It is the season when the merchant posts up his books to see where he stands. And it is a time when sensitive spirits are moved to thoughtfully review, as in the stillness of the divine presence itself, the scenes and seekings, the joys and grievings, the gains and losings, of the days that have gone beyond recall. By such reminiscence the soul is enabled to see where it stands spiritually, and how near to God is its present position. The case of the Christian traveller is analogous to that of the navigator of the deep seas who must from time to time discover his position by observation of the sun or the stars. The sailor reads the heavens that he may mark off upon an earthly chart the spot where just then his vessel's keel is cutting the seas. He must know how far he has come and where he is that he may unerringly tell whither thereafter his true course lies. It is a kind of measurement of terrestrial directions and distances by means of a stellar topography, and as such affords a fitting symbol of spiritual navigation on life's broader and stormier sea. The Christian must with a frequent periodicity take his observations and read off the knots on his log-line.

But with retrospect should go prospect. As the old year goes from us it whispers a parting word as to a new and possibly a more notable year to come. The obdurate sinner has no future in any comforting sense of the word, but for the humble believer in Jesus it is always "better farther on." While, therefore, the Christian dwells with discriminating meditation upon the past there needs to mingle with his tender reminiscence a sweet prescience to a fairer future to come in God's good time. It is this thought of this dual and yet not divided outlook of the twin temper and sympathy, which is taught in the allegorical story of the two men, one an aged man with hairs whitened by the years and the other a youth with long raven locks, who one day, arm-in-arm, climbed to a lofty height. When they had attained the summit the old man, deliberately mounting a ledge of rock, and turning to look back upon the way they had come, lifted his broad hat, and with solemn voice exclaimed: "O Past! I salute thee!" Thereupon his young companion leaping up to a still higher crag, and excitedly waving his hat above his head, cried with enthusiasm: "O Future I salute thee!"

It is such a double salutation that is appropriate at any anniversary season for every Christian pilgrim. It is but courteous to speed the departing as well as to greet the arriving guest, and with all its shortcomings the past deserves a "Thank you!" as it leaves. For that past in any case has had God in it, and where God has been gratitude should follow. This farewell, however, need not be too tearful, or over sad, since the Christian never loses the best of what has been, and in that farther future that lies beyond the vale shall meet again all that was truly worthy and immortal in the past.—*N. Y. Observer.*

A DAILY MIRACLE.

Admit Christ into your soul, and with Him comes power. You admit that you have been wretchedly weak on a thousand critical occasions in your past life. You promised yourself that you would never yield to certain temptations and commit certain sins and follies; but you did, and your life is strewn with broken resolutions. Be done with this, and be done with leaning on a brittle reed. Jesus Christ offers to strengthen you with might in the inner man by His Spirit dwelling in you. Ah, you say, that is something supernatural. So it is, for Christianity is based on the truth that the Son of God does enter into the human heart, and just as really affects that heart as the bread you eat affects your body. The whole difference between Saul, the bigot, and Paul, the beneficent, unselfish, heroic apostle was that Jesus Christ had entered into him and transformed him and endowed him with a tremendous power to do mighty deeds of love. This power will come into your soul through the channel of prayer. Try it and see. Work in the same line that you pray. The faith that strives while it prays will conquer; for it creates such a condition of things that God can hear you and will help you.

MISSION FIELD.

FOREIGN MISSIONS

REV. JONATHAN GOLFORTH.

The following interesting letter has been read by the Secretary of the F.M.C. Mr. Golforth, the pioneer missionary in North Honan, is a man of immense energy and a hope that nothing can destroy. He says his health is much better since he dropped some work—and now only preaches two hours a day in the chapel, besides the two Sabbath services and the week night prayer-meeting. He adds "Besides the preaching I have to hold private conversation with enquirers and others which takes up much time, but that is what we are here for. We are not to be pitied but to be envied. We can understand Paul's joy when he was preaching in regions where others had never been. I have no hesitation in saying that the joy found in leading heathen souls to Jesus is the highest experienced this side of heaven."

Mr. Golforth relates the following interesting incident, which is one of many "I must tell you of an interesting enquirer who came yesterday from the Provincial Capital 100 miles away. He said that six or seven years ago a colporteur was selling books in the street of that hostile city Kai Feng Fu, and that he stood listening to what the bookseller had to say, when an old man, a scholar, a B.A., came up, and becoming enraged, scattered the books over the street. The colporteur seemed frightened and made no resistance, nor attempt to collect the books, but left the city. He (the enquirer) gathered several of the books and took them home and read them and believed in them. Seeing that the books had been printed in Hankow, he had about decided to go to that city and find out more about this wondrous doctrine, when two teachers from the American Presbyterian Mission in Shantung came to Kai Feng Fu to preach. He invited them to his house and they spent the whole night talking about this great salvation. He forthwith destroyed his household gods and began to worship the true God. Now his son and daughter and her husband have become believers, and they with several neighbors meet regularly in his house for the study of the Scriptures and prayer."

That is interesting. Another illustration of the unexpected ways in which the Holy Spirit works, "He bloweth where He listeth." This incident had a special interest to our missionaries, inasmuch as Mr. Golforth and Dr. J. Frazer Smith nine years ago visited the city of Kai Feng Fu and were refused admittance—armed men standing at the gates to keep the foreign devils out. They cannot keep out the light of the sun however. Jesus Christ has at last made for Himself a name and place in that city that knew not the day of its visitation. The whole Chinese Empire has been seeking to shut out the light, but in vain. It seems as if the dawn were lightening into midday, and that as in India, European arms were about to break down the barriers. Should the Church be less eager to secure a footing for the Kingdom of God than Germans or Russians are to plant their national flags?

But the reader will be interested in knowing what became of the other parties in the scene. Of the colporteur nothing is known, but what of the scholar who scattered the books? He has been for three years a raving madman, he ordinarily goes about the streets of the city, or in his paroxysm of madness, has torn the skin of his own body until he is a mass of sores. He about twenty years ago composed a book against Christianity so vile that the British Minister last year had it suppressed and the plates destroyed. This man who published such unmentionable blasphemies about Christ and His religion, now goes about the city a raving maniac, bedaubing his own body with such filth as he finds in the street. When he becomes dangerously violent the magistrate binds him with chains.

The enquirer, Mr. Chu, who brought this report believes this man's insanity to be a direct visitation from Heaven, for his great crime and which of us are prepared to dispute this conviction?

Mr. Golforth reports great satisfaction and comfort in the Christian Chinese whom the Lord is raising up to help—and who are animated by an ardent zeal for the salvation of others. The work in Chang Fe is more encouraging than at any time since the work was begun two years ago. There are many in the city and surrounding villages who are convinced that their idols are vanities but fear the consequences of open confession. "It is not easy to confess that here. It means great opposition from friends and neighbors and in some cases the rending of limbs. To day an old lady of 80's joined us. Her son threatened her life with an axe, if she did not abandon Jesus, yet she stole away and has been in the woman's class for several days. Mrs. Golforth, assisted by Mrs. Meritt and Miss Fyke, are teaching a class of women gathered from different parts. Seven of them are accepted as Catechumens."

The reader should remember that when the missionaries are scattered the enquirers have accepted Christ, they are enrolled as

Catechumens but not received into full membership until they are tested and instructed for a year. This makes the increase of membership slower, but makes the foundation of the future church more secure. This class was to remain ten days for instruction and then return to their respective homes. One of these women is eighty-one years old and makes a clear confession of faith in the love of Jesus for her soul. In her case the years' delay is not carried out, because of her age. She and three men were baptized on the 30th Oct. The Church should pray for the persecuted converts.

LOOKS INTO BOOKS.

AN INTRODUCTION TO THE LITERATURE OF THE OLD TESTAMENT. By S. R. Driver, D.D. Sixth Edition, revised and enlarged pp. 577. Charles Scribner's Sons, New York, 1897. Price \$2.50 net.

Since 1891 when the first edition of this great work was published it has become unquestionably in America and Britain, the most influential book in establishing the Wollhausen theory of the origin and growth of the Old Testament Scriptures. Before that time Western readers got snatches of German criticism in works such as Robertson Smith's "The Old Testament in the Jewish Church," but there was no complete presentation of the problem as affected the separate books of the Old Covenant. This was furnished in Dr. Driver's admirable "Introduction."

That it served a decided want is evident from the fact that between September 1891 and October 1897 there have appeared five editions and two reprints; beside a translation into German (1896) by Prof. J. W. Rothstein of Halle. The sixth edition, just published, is from new plates, the whole having been reset, so that now, with the corrections and additions necessary to a first edition made, the work is as nearly perfect as possible. There are many new references to recent literature in this edition; here and there several fresh footnotes, occasionally a few verbal changes, and improved indexes; but, on the other hand, no radical revision of views. In his preface Dr. Driver says, "In all its main conclusions the present edition does not differ from the preceding ones, and the text is, as a rule, unchanged. I have, however, revised the work throughout, and I have, in particular,—(1) introduced from time to time verbal, and even occasionally, slight material improvements into the text, (2) brought the bibliography and notices as far as possible, up to date; (3) given some account of the principal critical views which have been propounded, with reference to various parts of the Old Testament, since 1891" (pp. xiv. xv).

One is struck in reading the new Preface, with his attempt to buttress the conclusions of his book by cataloguing those who agree with him. For example, after commenting on the progress which critical opinion has made during recent years especially in Britain and America, he says, "So far as the Anglican Church is concerned, the essay of Mr. (now Canon) Gore in *Lux Mundi* was one of the first indications of a change of front on the part of those who were not, so to say, critics by profession. . . . Scotland, which twenty years ago renounced Prof. W. Robertson Smith from his chair, is now amongst the foremost to honor those upon whom it has devolved to carry on and develop his teaching" (pp. xv. xvi). He quotes also Professor A. F. Kirkpatrick of Cambridge, Prof. Sanday of Oxford and others as on his side—all of whom have signified their acceptance of the critical position. Hence he concludes: "The consensus of so many acute and able scholars, of different countries, of different communions, trained independently in different schools, and approaching the subject with different theological and intellectual prepossessions, cannot, as some would have us believe, rest upon illusion: it can rest only upon the fact that, whatever margin of uncertainty there may be, within which, as explained above, critics differ, there is an area within which their conclusions are deduced, by sound and legitimate logical processes, from a groundwork of solid fact" (p. xvii).

While this portion of his Preface is thus apologetic, it has its justification in the fact that Dr. Driver's book from beginning to end evinces thorough and cautious scholarship. Its author shows the utmost familiarity not only with the facts and language of the Old Testament itself, but with the whole range of literature upon the subject. The work is a monument of patience and erudition. Even archæology is most elaborately considered in the discussion of every point upon which it has any special bearing. Nothing of real importance seems to have evaded Dr. Driver's critical eye.

Two instances discussed in this new edition render it of peculiar interest to the present writer: (1) his persistent refusal (p. 429) to accept the Elhû-speeches in Job as genuine, which is in direct opposition to the latest phase of German criticism, as illustrated by

Prof. Budd of Strasburg in his recent commentary: and (2), his independent attitude (p. 552) towards the discussion still going on between Prof. Kosters of Leiden, who holds that no exiles returned from Babylon in 536 B.C., and that the temple was built by the Jews left behind in the land, and Ed. Meyer of Halle who defends the ordinarily accepted view of the history of the restoration period, and who with Wellhausen, is from time to time opposing the new theory of Kosters.

But while Dr. Driver shows an independence of judgment, it is undeniable that, like his Oxford colleague, Prof. T. K. Bryce, he shows a marked tendency to follow more and more closely the course marked out by Wellhausen. Not only does Dr. Driver agree with Wellhausen in the analysis and development of the Hexateuch, but in the dates assigned to other writings of the Old Testament; "Judges" for example, is post-Deuteronomic (pp. 166 f.); large portions of "Isaiah" exilic and post-exilic (pp. 236 f.); "very few of the Psalms are earlier than the 7th century, B.C.," (p. 381); "Job" is assigned to the period of the restoration (p. 312). Zech. 9 11, not earlier than B.C. 333, etc., etc. In Germany there is evidence, here and there from time to time, that criticism is returning gradually to old positions, but, it is evident from the work before us, that we shall have to wait a time for the wave to reach Oxford.—Reviewed by Prof. George L. Robinson.

THE HISTORY OF THE ENGLISH BIBLE, extended from the Earliest Saxon Translations to the Present Anglo-American Version. Second Edition, Revised, Illustrated and Enlarged. By Blackford Condit, D. D. A. S. Barnes & Company New York.

The above is the title of a large 12 mo. of 605, which is sold for \$2. It is a carefully prepared history of the English Bible, and covers the whole period from the Metrical Paraphrase of Calvin to the Revision of the Authorized Version. The labours in translation of the Venerable Bede, King Alfred, Ælfric and others of the Saxon time are reviewed in an interesting way. A quite full account of Wycliffe and the Wycliffite Versions is given. Wycliffe was a master of learning of his time, and the translation which passes under his name, and of which he certainly executed a considerable part, notwithstanding the fact that it was made from the Vulgate, not the original Hebrew and Greek, is a monument of great interest and will always possess a certain value.

Tyndale, of course, stands at the head of the remarkable series of translators from the originals whose learned labours have culminated in King James' version or rather the revision of it which it is our privilege to possess. Tyndale's, Coverdale's, Mathewe's, the Geneva, the Bishop's Bible, are spoken of at length and their relations to King James' Bible fully discussed. The Rheim's New Testament and the Douay Old Testament are not lightly passed over. They have certain merits along with glaring defects. With their stiff latinized English they cannot come into comparison with the strength, simplicity and accuracy of the version of 1611. There are places, however, in which following the Vulgate, they have caught the meaning better than King James' translators.

The history of the Authorized Version seems to be accurately given and its great merits fully appreciated; and the labours in revision of both the Old Testament and the New described in a popular yet scholarly way.

This work contains also an account of many attempts at translation of the Scriptures, in whole or in part, between 1611 and the late revision. Amongst these, Campbell's Translation of the Gospel, Wakefield's New Testament, Mace's New Testament, Parver's Translation, Archbishop Newcome's New Testament, the Unitarian Version of the New Testament, Noah Webster's Revision, etc.

For a critical estimate of the English translations this volume does not, of course, supersede the much more elaborate and detailed "English Bible etc." of Dr. Eadie, but for a convenient hand book on the subject, written in a popular style but with competent scholarship, it is entitled to sincere commendation. The History is also brought up to date in the excellent account given of the Revision of 1881.

The frontispiece is a fine portrait of Wycliffe, and there are in the volume interesting portraits of Tyndale and Coverdale. The frontispiece of the first edition of the Authorized Version and of the "Great Bible" of 1539 are well reproduced. Reviewed by the Rev. Prin. Caven, D D., L.L.D.

SPANISH JOHN. By William McLennan. Illustrated. Price, 75c. paper, \$1.25 cloth. New York, Harper Bros.; Toronto, The Copp, Clark Co., Limited.

A memoir, now first published in complete form, of the early life and adventures of Colonel John McDowell, known as Spanish John, when a lieutenant in the company of St. James' Regiment, Ireland, in the service of the King of Spain, operating in Italy.

THE HOME CIRCLE.

NEW-YEAR THOUGHTS.

Farewell, Old Year, the rustle of whose garment,
Fragrant with memory, I still can hear;
For all thy tender kindness and thy bounty
I drop my thankful tribute on thy bier.

What is in store for me, brave New Year, hidden
Beneath thy glistening robe of ice and snow?
Are there sweet songs of birds, and breath of lilacs,
And blushing blooms of June's scent-laden rose?

Are there cold winds and dropping leaves of autumn,
Heart-searching frosts, and storm-clouds black and drear?
Is there a rainbow spanning the dark heaven?
Wilt thou not speak and tell me, glad New Year?

As silent art thou of the unknown future
As if thy days were numbered with the dead;
Yet as I enter thy wide-open portal,
I cross thy threshold with glad hope, not dread.

To me no pain or fear or crushing sorrow
Hast thou the power without His will to bring;
And so I fear thee not, O untried morrow!
For well I know my Father is thy King.

If joy thou bringest, straight to God, the giver,
My gratitude shall rise, for 'tis His gift;
If sorrow, still, 'mid waves of Grief's deep river,
My trembling heart I'll to my Father lift.

If life's full cup shall be my happy portion,
With thankful joy I'll drink the precious draught;
If death, my waiting soul across life's ocean
But little sooner to my home 'twill wait.

So, hushed New Year, with thy joys uncertain,
Whose unsolved mystery none may foretell,
I calmly trust my God to lift thy curtain;
Safe in His love, for me 'twill all be well.

A BRAVE DEED OF A BRAVE GIRL.

It hardly seems possible that a girl of sixteen should save nearly fifty people from a terrible death, and yet that is what Grace Bussell did. She is often called the Grace Darling of Australia, and when you have heard her story, I am sure you will say she deserves the name. Grace lived with her parents in Western Australia, and her father was one of the first settlers near the Swan River. She used to help in many ways. She would ride twenty miles a day with the cattle, and was as much at home in the saddle as she was in the kitchen.

Before you can quite understand what a wonderful work this girl did one day, you must remember that twenty years ago the towns in Australia were very far apart, and people had often to ride for miles to call on their next-door neighbour.

Now it happened one day in December, 1876, that a vessel was wrecked off the coast, about eight miles from the Bussells' home. The steamboat sprang a leak, and not being far from land, the captain tried to steer her in. But it was of no avail, she ran around, and there she stayed, with the water gradually flowing into her.

The lifeboat which was on board the steamer was lowered, but it leaked too, and was so difficult to manage, that eight who had ventured in it, were drowned. So the rest of the crew clung to the steamer and wondered whether they could ever be saved. The surf ran so wildly, that no one could dare to swim through it, and there was not a house or a person in sight.

But help was near, though they knew it not. The girl of sixteen was riding along with a native servant. She caught sight of the vessel in distress, and, turning her horse's head towards the coast, she started at a quick gallop. When she reached the sea she urged her horse into the angry surf.

She rode boldly on till she reached the vessel. With much difficulty she took some of the children in her arms and put them before her on the saddle; then, with women and bigger children clinging to her dress, she started for the shore, gave those she had rescued to the care of the native, and returned once more to the wreck. So she went backward and forward for four hours, till all were safe on land, the servant having ridden to bring out the last man.

Tired and wet as the girl was, she had still something more to do. Those forty-eight people whom she had rescued must have food and protection of some sort before night came on. So Grace rode home for help, but by the time she had gone the eight miles she was so worn out herself that she fainted, and it was some time before she could tell what had happened. Her married sister started off at once with food and wraps for the shipwrecked people, and the next day they were all taken to Mr. Bussell's house.

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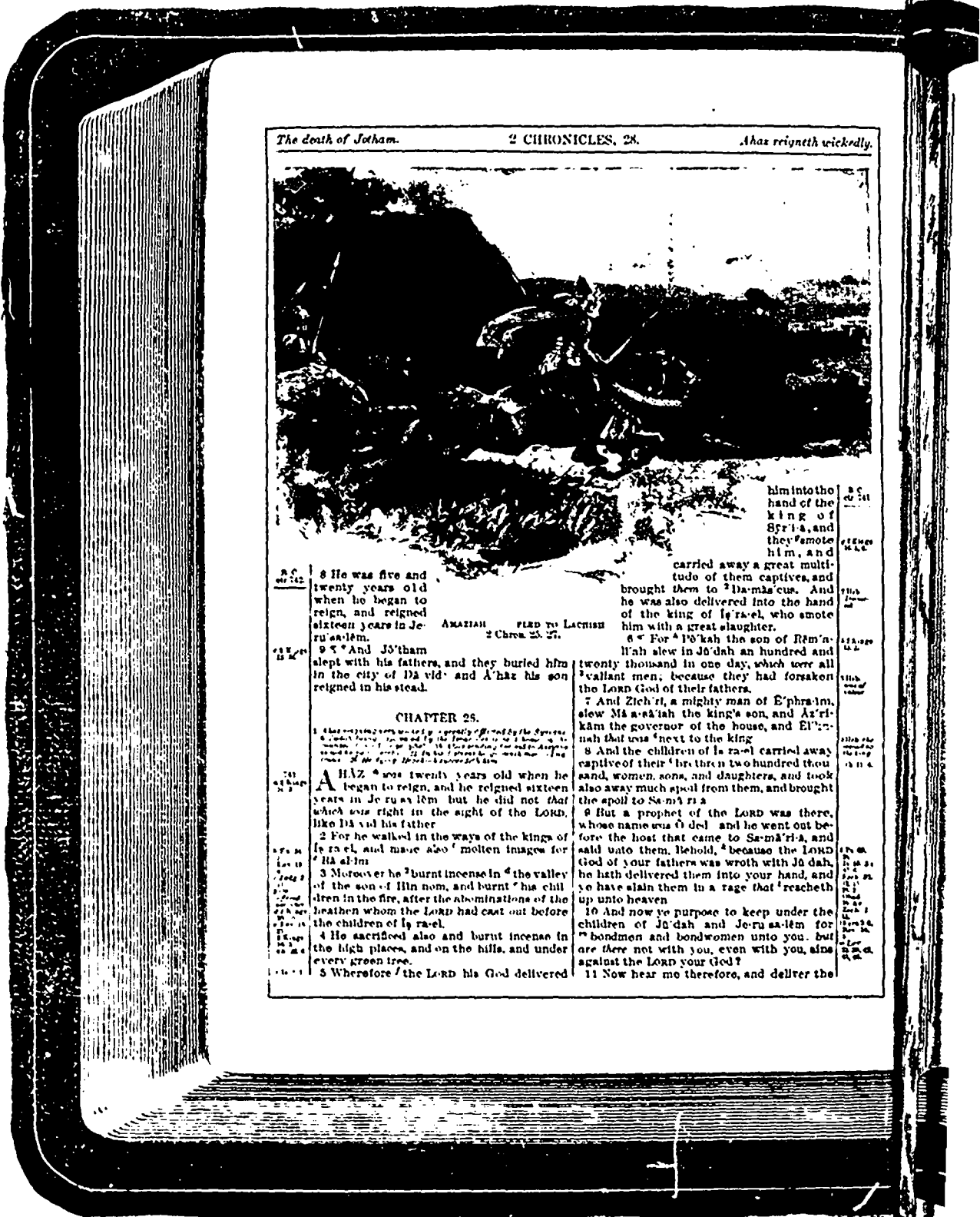
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The Death of Jotham. 2 CHRONICLES, 28. Ahaz reigneth wickedly.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem. **AMAZIAH** FLED TO LACHISH 2 Chron. 25: 27.

9 And Jotham slept with his fathers, and they buried him in the city of David, and Ahaz his son reigned in his stead.

CHAPTER 28.

AHAZ was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem, but he did not that which was right in the sight of the LORD, like David his father.

2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

3 Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God delivered him into the hand of the king of Syria, and he carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For Ishb'bal the son of Rem'iah slew in Judah an hundred and twenty thousand in one day, which were all valiant men, because they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maasiah the king's son, and Azrikam the governor of the house, and El'hanah that was next to the king.

8 And the children of Israel carried away captive of their brethren two hundred thousand men, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name was Oded, and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wrath with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you, but are there not with you, even with you, also against the LORD your God?

11 Now hear me therefore, and deliver the

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The church's victory. SONG OF SOLOMON, 3, 4. *The graces of the church.*



17^a Until the day break, and the shadows flee away, turn, my beloved, and be thou¹ like a roe or a young hart upon the mountains² of Be³ther.

CHAPTER 3.
1 The church's fight and victory in Jerusalem. 2 The church's place in the world.

By night on my bed I sought him whom my soul loveth. I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me to whom I said, Saw ye him whom my soul loveth?

4 It was but a little that I passed from them, but I found him whom my soul loveth. I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

6 Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold his bed, which is Solomon's, threescore valiant men are about it, of the valiant of Israel.

8 They all hold swords, being expert in war, every man hath his sword upon his thigh because of fear in the night.

9 King Solomon made himself a chariot of the wood of Lebanon.

10 He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold King Solomon with the crown where-with his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

CHAPTER 4.
1 Christ with the grace of the church. 2 He attracts the church. 3 The church's prayer to be made for his presence.

BEHOULD, thou art fair, my love, behold, thou art fair, thou hast doves' eyes within thy locks, thy hair is as a flock of goats, that appear from mount Gilead.

2 Thy teeth are like a flock of sheep that are even shorn, which came up from the washing, whereof every one bear twins, and none is barren among them.

3 Thy lips are like a thread of scarlet, and thy speech is comely, thy temples are like a piece of a pomegranate within thy locks.

4 Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 Thy two breasts are like two young roes that are twins, which feed among the lilies.

6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

Rise up, my love, my fair one, and come away. — Song of Solomon 2, 10.

UNDER THE EVENING LAMP

TO MAKE THIS YEAR THE BEST.

I stand upon the threshold of two years,
And backward look, and forward strain my eyes;
Upon the blotted record fall my tears,
While, brushing them aside, a sweet surprise
Breaks like a day dawn on my upturned face,
As I remember all Thy daily grace

Thou hast been good to me; the burdened past
Thou hast borne with me, and the future days
Are in Thy hands; I tremble not, but cast
My care upon Thee, and in prayer and praise
Prepare to make the coming year the best,
Because of noble work and sweeter rest.

A SON OF INDIA.

Samol sat down on the steps of the Temple, where the thick leaves of the banana trees could shelter him. He was an old man, and feeble, and the heat of the day was beginning to make him weary. But his face shone with eager interest as he took from his *gohā* a few ragged leaves, and held them close to his eyes. His sight had been growing dim this many a day, and now he was almost blind. He had never met a Christian, nor heard of Christ, until now, for all his life had been spent in the vast mountain district of Nagwanee, where none but warriors and the fierce devotees of Kalee lived. But somewhere lately he had picked up some torn fragments of the Gospels, printed in Hindustani, and here, there, and everywhere the old man had gone asking to know the Christ. But no one knew, or, if knowing, no one would speak of Him but in hatred or derision. He was *mulhid*, they told him, which meant unholy. But Samol would answer, shaking his head, "He cannot be that—he must be a god, this whom they call Christ." And every day Samol believed it the more, and his steps, as they went up toward the Eternal Hills, grew feebler with every new-born day.

He read aloud very softly, and with many pauses, "Come unto me all ye that labor and are heavy laden and I will give you rest."

Samol looked up as if some one had spoken to him. He thought of the Ganges. Surely the rest must be there! Then he began to read again, so engrossed that he did not notice the approach of one of the priests of the Temple until his sandalled foot and one end of the rope which girdled him halted together on the steps. Then Samol lifted himself at once, though wearily, and bowed low.

"Thou art from the north," said Bhowanee, the priest, suspiciously. "I have heard of thee before. What dost thou here?"

"I am but resting, *padri*."

"And reading. What is't thou art reading?"

"It is *mulhid*," replied Samol, with courageous truthfulness.

Instantly the rope came down on his shoulders, and he was compelled to rise again and leave the Temple steps.

"I knew it," said Bhowanee in hot anger. "I can see the evil breath rising from thy page! How darest thou, a Christian dog, come near the steps of a sacred place! Go to, now, and may Buddha blight you and your family, and your family's families, for endless generations to come!"

Samol doggedly settled himself in the road, the tattered book still tightly held in his hand. "I am not a Christian," he said, speaking as if he were enquiring rather than denying. "What means'thou? I know not what a Christian is. If thou dost know, *padri* he added almost pleadingly, "I pray thee tell me, for I am sore afraid that I shall die without hearing more about their god. I am such an old man now."

"And thou dost ask me—me!" said Bhowanee, rendered almost speechless by the audacity of the request, "to pollute my lips again by that name. *Charib*! but thou art mad! And because thou art mad I will tell thee, for thou dost not know the crime thou art committing. Christians are raging beasts in the shapes of men, speaking lies and blasphemy in the name of their God, and eating the flesh and drinking the blood of little children. They print books such as thou art reading now and dip them in fire, so that the name of Christ is burnt into the heart of him who reads, and that is why so many of India's sons leave their father's gods and are Christians because their souls have been set on fire."

The leaves dropped out of Samol's hands. His head sank on his breast.

"If I could," continued Bhowanee, "I would finish every dog of them, and throw their bodies into the sea. As he spoke he drew his hand across his throat with significant emphasis, and his whole frame dilated with fierce disdain. He was honest, this Buddhist priest, but the savage still lay waiting in his breast, and

truth, with its pure, quiet eyes, had had but little chance to pierce the shadows of that soul. Samol raised his head.

"What if thou art wrong?" he said, with an imploring gesture. "How can these Christians be so bad and their Christ so good?"

"Who says their Christ is good?" shouted Bhowanee.

Samol pointed to the fragments at his feet. "That does," he said.

"That! Have I not told thee already what *that* is? Thou art a fool—go! Thou dost poison the very air I breathe."

Bhowanee took hold of the rope and raised it, and Samol knew that in another moment it would fall on him again. He rose painfully, and his eyes sought the fragments lying on the ground, with a wistfulness more pathetic than words. He went a step away, and then looked back. He would have given his life to have believed them true! His frame shook as if with cold. Involuntarily he made a movement toward them again. Bhowanee held the rope high over his head.

"If thou dost—" he cried, threateningly.

Samol hesitated. He was not afraid of the priest, nor of the rope; he feared only to do the wrong. Then he stretched out his hand and stooped down. "I will take one of them," he said, as if speaking to himself. Instantly the rope, with its metallic end, came down across his head, and with the touch of the lash it seemed as if a new spirit awoke within the old man. His eyes flashed, and he stooped again with the ease and swiftness of youth. "I will take two!" he said.

Then as Bhowanee broke into a volley of curses, and plied the lash without stint, Samol's soul burst through its bonds and looked out, just then, upon a glorious world.

"I will take them all!" he cried, throwing himself down and gathering the pieces together with a kind of fierce joy.

"Take that, too, then, and that, and that, fool that thou art," cried Bhowanee, lashing the rope furiously.

Samol rose to his feet, heedless of the blows, and waved his treasure over his head. "I will have a new god—a god thou knowest not of!" he said, triumphantly. Then he moved away, chanting, as he walked, one of the songs of the mountain warriors. But he had not left Bhowanee long before his head sank again on his breast, and the bitterness of his fears returned. He sat down by the dusty roadside and took the leaves from his *gohā* once more. He felt them as if, for him at least, time were drawing to an end.

He commenced to read again, laboriously, as before. "Take my yoke upon you, and learn of me . . . and ye shall find rest unto your souls. Samol sighed. How could there be rest in life? If only he could ask one of the English—to Samol the English were all Christians—something about their Christ! A struggle was going on within him, a desperate one such as a free-born mind can seldom rightly gauge, or know enough to sympathize with it. It was the horror at the thought of losing caste. To break through these solemn bands meant poverty, disgrace, isolation, and perhaps eternal *andhera*, darkness.

Samol closed his eyes, as he had once seen them do when passing the mission school, and folded his hands as they had done. "O thou Christian's God," he said simply, speaking as if the Christ were close beside him. "I am an old man now, and am near my journey's end. I know not Buddha, nor Brahma, nor Kalee, for I have been a *Sadh Jat* all my life and have worshipped the one God, who made me and made all. But they say that thou art He, and that Thou dost love me, and hast been once on the earth to tell all men the story of Thy love. Give me a sign, I pray Thee! Show me a man who will help me, and if it be that I must loose caste to speak to him, still, I will go without fear. Hear me, Jesus Sahib! Hear me! I am old Samol from Nagwanee."

Samol opened his eyes, and looked down the road. He had all a heathen's simplicity of faith. And even as he looked, he saw, coming round the bend of the road, a *ricksāw*, borne by a swift and tireless coolie, who was literally coated with the dust which the noiseless wheels scattered on every side. In the vehicle was seated a man whom Samol knew to be a Christian and a "foreigner," or Englishman. It was a missionary named Steere, from the neighboring town of Bunwanee. Samol stood up, his face alight, and bowed with reverence as the *ricksāw* passed. The clergyman did not see him. He probably had not noticed the old man at all, for the wayside travellers of India are an innumerable host. A look of bitter disappointment came into Samol's face, and for a moment he stood rooted to the spot. Then he put the leaflet into his girdle again. "I will go to his house," he murmured, "and I will ask him what is true." So Samol, at one stroke cutting the prejudices of a long lifetime, plunged into the glare of the sun, and set his face resolutely toward Bunwanee. It was distant some miles, and, soon he was covered with dust as with a garment, so that he looked like a part of the road, moving slowly on to another world.

(Concluded next issue.)

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON II.—JESUS TEMPTED.—JAN. 9.
(Matt. iv. 1-11.)

GOLDEN TEXT—"For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted."—Heb. ii. 18.

TIME AND PLACE.—About Jan. A.D. 27. Probably Mount Quarantance, between Jerusalem and the river Jordan, south of Jericho.

LESSON OUTLINE—I, The Temptation of Hunger, 1-4. II, The Temptation of Presumption, 5-7. III, The Temptation of Ambition, 8-11.

INTRODUCTION—The events of the present lesson followed immediately after Jesus' baptism by John.

VERSE BY VERSE—1. "Then."—Immediately after His baptism. "Led up of the Spirit."—By the Holy Spirit. "Wilderness."—See "Place." "Tempted."—To be tried or proved. "The Devil."—Satan, the great adversary of God and man.

2. "Fasted."—Abstained from food. "A hungered"—Very hungry.

3. "The tempter."—So called because he is always trying to tempt man to sin.

4. "It is written."—Deut. viii. 3.

5. "A pinnacle of the temple."—Supposed to have been Herod's royal portico, overhanging the valley three hundred feet from the ground.

6. "Cast thyself down."—He would thus show His mighty power as the Son of God. "It is written."—Psa. xci. 11.

7. "It is written again." Deut. vi. 16. "Tempt the Lord."—To trifle with His promises, to treat His word lightly.

8. "An exceeding high mountain."—In reality or in vision Jesus was shown the kingdoms of the earth.

9. "Will I give Thee."—Permit Him to reign over them without opposition.

10. "It is written."—Deut. vi. 13.

11. "Angels."—Spiritual beings, servants of God, doing His bidding. "Ministered unto Him."—Some suppose they supplied him with food, others that they gave Him spiritual companionship.

THOUGHTS.—The time of temptation was a period of physical weakness. Forty days of struggle might seem enough to prove to Satan his failure in attempting to overthrow the Saviour and turn Him from carrying out His full mission for the world. Yet he made a bold attempt when the body was weak, and when nature was demanding food, to see if possibly he might through "the flesh" deceive and overthrow the firm reliance in the Father's care which Jesus exhibited. This temptation came also at the very commencement of His holy enterprise. It followed directly upon His anointing received at His baptism. Before He publicly proclaimed Himself the Messiah, He was subjected to those severe temptations which now sometimes confront the disciples of Jesus. These assaults came in the absence of human friends, who might have been a support or have rejoiced when He triumphed. Alone He met the cruel enemy and conquered him.

The place of temptation was the wilderness around, and hunger within. The dreary loneliness, amid physical weakness, was the place where Satan saw his opportunity. How little consequence the descent of the Holy Spirit and the voice from heaven, which were given at His baptism, would be, if now Satan might prevent His career of self-denial, humility and good works. If he could but turn Him from making atonement on the cross by His death and suffering, and instead cause Him to follow on to suit the wishes of carnal men and establish a powerful temporal kingdom, his ends would be met. The place to do this cruel work was there in the desert loneliness, and before farther steps were taken.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Jesus tempted. Matt. iv. 1-11.

Second Day—"In the wilderness . . . with the wild beast."

Third Day—"Forty days tempted of the devil."

Fourth Day—"Able to succor them that are tempted."

Fifth Day—"In all points tempted like as we are."

Sixth Day—"Resist the devil, and he will flee."

PRAYER MEETING TOPIC, JAN. 9.—OUR TEMPTATIONS AND THEIR CONQUEST. Heb. iv. 1-10.

TOPIC THOUGHTS.

A temptation entertained is half-victorious.

There must be desire in the mind before there can be deed in the life.

The armor of unselfishness is invulnerable.

All are tempted, but none need yield. Our worst temptations are, after all, but common temptations, and such as Christ conquered.

Satan cannot make his home in the heart where dwell thoughts of Christ.

To be busy is to be out of the reach of half of sin's shafts.

To remember Christ's example is to be rewarded by Christ's victory.

The Holy Spirit is near, eager to help, when any of God's children are in danger of sin.

We are too much on the defensive. Those who are most aggressive are tempted least.

SEVEN TRUTHS ABOUT TEMPTATION.

BY REV. WILLIAM T. GUNN.

There are four things about temptation that we need to learn.

First, "Temptation is not sin"—until we yield to it. Christ was "tempted like as we are, yet without sin." The great enemy loves to trap us this way. He sends evil thoughts to us, and then tries to persuade and discourage by getting us to say to ourselves, "How sinful our hearts must be to have such evil thoughts!" Beware of ever letting him lead you into Despair's Castle in this needless way. If we hate and put from us the evil thoughts he sends, we are not sinning, but growing in grace.

Second, "Temptation is not defeat."—To see an enemy is not to be beaten by him. Yet how many of our temptations—quick temper, sharp speech, slothfulness—we surrender to at once, saying: "It's my nature. I can't help it!" Shame on us, to give up without a struggle. "Don't give up the ship" without a battle. "Resist the devil, and he will flee from you."

Third, "Temptation is opportunity."—The letter Y was in olden times regarded as a sacred letter, because its stem represented the path of life, dividing constantly into two branches,—the way of good and the way of evil. Temptation is opportunity. We may choose the evil way and depart from God, or we may choose the right road and draw nearer to him than we were before.

Fourth, "Temptation is God's gymnasium"—for the exercise and development of the soul. In a gymnasium the teacher carefully examines every student, and then sets him at the exercise which will develop the muscles that are weak. Just so, only with infinitely more love and wisdom, does our heavenly Father know our needs, and allow us to come into contact daily with those special temptations by resisting which in His strength we shall best develop into the "perfect man, unto the measure of the stature of the fulness of Christ." He will not suffer us to be "tempted above that we are able," but as our days and their needs, so shall our strength be.

Thus do we learn what James meant when he said, "Count it all joy when ye fall into divers temptations." "Fall into"—not run into: for we are not to seek them, but to pray humbly, "Lead us not into temptation." Now, knowing these four things, we ask ourselves three questions:—

First, "How shall we know temptation when it comes?"

The answer is, By companionship with Jesus. The Comrades of the Quiet Hour will have little trouble here, especially if, as Dr. Clark advises, we "practice the presence of God." Imagine that Jesus were with you as a Friend by your side, with His eyes upon you,—would you do it? Remember, this is no imagination, but reality. He is by our side. His eyes do see, and His ears do hear us.

Second, "How shall we meet temptation when we know it?"

And our first answer must be, With Christ. When we can have Him with us to Whom "all power in heaven and in earth" be longs, how foolish to fight alone! He hath "been tempted in all points like as we are," and as we resist temptation, we shall find every victory bringing us into a deeper trust in Him.

But our second answer is, Not only should we meet temptation "with Christ," but "like Christ." And how was that? By prayer, earnest and solitary prayer. Remember Gethsemane. Also, by laying up in our heart God's word, the wonderful sword of the Spirit. Remember the temptation in the wilderness, and the repeated "It is written."

Third, "When shall we meet temptation?"

I cannot tell when my enemy will come against me, but I can tell whether I shall march against him at once or wait till he has chosen a good position and fortified himself strongly. We need to crush temptation as soon as we see it, take it by surprise, and give it no quarter. Do not dally with it one instant.

Evil is a weed that grows quickly, worse than pusley, which is said to grow from a single seed to a plant capable of ripening 120,000 seeds in one short summer. So, for the love of the Master and your own safety, meet the temptation at once, and crush it before it has time to grow.—*Christian Endeavor World.*

Church News

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

MONTREAL NOTES.

At a congregational meeting held in Norwood church on Monday evening, Dec. 20th, a unanimous call was extended to the Rev. W. I. Morrison, of Ste. Therese. The congregation has subscribed the sum of six hundred dollars towards his stipend, but it is hoped that from other sources the amount may be made up to eight hundred. This congregation was formerly part of the charge of Cote des Neiges, but was separated from it on the resignation of the Rev. Mr. Crombie some ten months ago. The resident membership is not large, but the place has become a favorite summer resort. Being easily accessible to the city, many families spend at least a month of the year there and these have interested themselves in getting a settled pastor, some of them having subscribed liberally towards his salary. During the summer months two services will be held each Sunday. During the winter when one service only will be held it is expected that the minister will preach at Petite Cote in the evening. In the event of Mr. Morrison accepting the call his settlement will take place at an early date.

On Thursday, the 23rd inst, the Sunday school teachers and scholars of Erskine church gave a Christmas Tree entertainment to some thirty needy families, who had been invited to tea in the basement of the church. There was a short programme of vocal and instrumental music after tea and then the distribution took place. There was a turkey for each family and abundance of toys for the children as well as articles of more permanent value that had been donated for the purpose.

Dr. Chiquoy now in his eighty-eighth year recently made a lecturing tour through Massachusetts addressing meetings in Boston, New Bedford, and a number of other places. He spoke twice in Tremont Temple, Boston, to audiences of between two and three thousand and held their close attention for over an hour. Unfortunately he took rather too many engagements and somewhat overtaxed his strength so that he has been laid up since returning, but is now convalescent and in good spirits. Prof. Moore, of Boston, who is well-known as a popular lecturer on scientific and historical subjects, is his guest for a few days at the present time, and speaks enthusiastically of the interest created by his appearances in New England.

Another successful concert was given by the choir of St. Matthew's Presbyterian Church, assisted by Mrs. Belle Foss Emsie, vocalist; Miss Kenmore, soprano, and Messrs. J. R. Bain, tenor, Mr. Donald Robertson, a well known Scotch humorist, and Mr. Cathcart Wallace, violinist. The various vocal recitals by Mrs. Emsie were loudly applauded, as were also the violin selections by Mr. Cathcart Wallace, and vocal selections by Miss Kenmore and Mr. Bain and Mr. Robertson. The anthems "Hail to the Chief" and "Draw the Sword, Scotland," by the choir, were received with favor, also the quartettes by Mrs. Peacock, Miss Stoba and Messrs. Anderson and McNeillage, and the Misses Forrester and Sheppard, Messrs Peacock and Reid. Solos were also rendered by the Misses Gray and Hodgson, which gave much pleasure. The success of the concert reflects credit upon the organist and choir leader, Mr. J. Scott Peacock. Miss Mabel Koffo presided at the piano. The choir was occupied by the Rev. W. R. Crutcher. The proceeds of the concert are in aid of the church Building Fund.

A very successful musical and social entertainment was held Thursday in St. Giles Presbyterian Church, corner of Carriere and St. Denis streets. Mr Cairns, who acted as chairman, in a few well chosen words, welcomed all present in the name of the board of managers, who intended this meeting to be the means of making the members of the steadily growing congregation become better acquainted with one another. The programme was a very good one. The choir, under the direction of Mr. Rice, rendered in good style. "Hosanna in

the Highest" and "O'Manna." The recitations of Miss Bennett were especially well received, so also were the solos of Miss McIntosh, Mastr M. J. Rice, and Messrs. Hyams and Roberts. The "Young Brigade," by Mr. G. E. Hardie, deserved the greatest praise, and was repeatedly honored. The Rev. J. R. Dobson, B. D., in his address, dwelt upon the importance of sociability among the members of the congregation. Wine refreshments were served and Messrs Stobie and Blair, Dr. Fraser and Mr. J. Rice gave some beautiful selections on the pianoforte.

The classes in the Presbyterian College closed on Friday last and most of the students are now dispersed to their homes or to various mission fields in the country where their visits are often a welcome break in the monotony of silent Sabbaths.

BRITISH COLUMBIA NOTES

A Thanksgiving social was recently held under the auspices of the Ladies' Aid of St. Andrew's Church, Victoria, when the chair was occupied by His Honor Lieut. Governor McInnes. While under heavy financial obligations this congregation over a year ago decided to raise all its revenue by free will offerings. Experience has abundantly proved the wisdom of the course.

Steps are being taken to hold a series of union evangelistic meetings, early in the new year, both in Vancouver and Victoria. The Ministerial Associations in both cities are heartily leading in these preparations and Dr. L. W. Munnall has been invited to lead the campaign. May he come to us in the fulness of the blessing of the Gospel of Christ and may many occupied with the search of this world's gold find, through this instrumentality, the true riches.

Mr. J. G. Brown the well known Scotch vocalist and leader of the choir of the First Church, Victoria, was tendered a benefit concert in the A.O.U.W. Hall, on the 20th inst. The leading entertainers of the city contributed the programme while a crowded house testified to the esteem in which Mr. Brown is held. On the following evening being his eightieth birthday the Venerable Bishop Cridge of the Reformed Episcopal Church, upon whom the Senate of the Presbyterian College, Montreal, in 1895 conferred the honorary degree of Doctor of Divinity, was given a public reception when a well filled purse and several addresses were presented by his numerous admirers throughout the province.

Success still follows the step of the Klondyke missionary. The latest word from him was an order for Christmas presents for the pupils of his Sunday school at Skagway which already has an enrolment of thirty.

The Presbytery of Victoria met in St. Paul's Church Victoria on the 7th inst. New mission work was projected and every effort made to bring Gospel ordinances within the reach of all our settlers. Deputations were appointed to visit all congregations and mission fields within the bounds. Rev. Prof. Bryce LL.D., of Manitoba College was nominated for the moderatorship of the next General Assembly. A conference preceded the business sessions of the Presbytery when several questions of a practical nature were discussed.

GENERAL.

The proposal to divide the Presbytery of Quebec so as to form two Presbyteries, has been abandoned by its promoters.

Rev. Mr. Wilson, of Vernon, was on Wednesday evening, Dec. 15th, called to the congregation of Mount Pleasant, Vancouver.

Rev. Adam McQueen has tendered his resignation of the congregation of Hampden, to the Presbytery of Quebec, owing to infirmity and ill health.

Mr. M. H. McIntosh has accepted a call to the congregation of Sapperton and West Westminster. His ordination and induction will take place Dec. 25th.

Rev. And. Halson formerly of Brantford, lately of Maxwell, Ont., has been appointed to Onondaga Presbyterian church, and is in charge of that station.

Rev. Mr. Dawson of the Lakeside Mission, Swansoo, who preached his farewell sermon

on Sunday last, was presented with a well-filled purse at a social held in connection with the mission last week.

Mr. Fred. W. Gilmour, M.A., licentiate, a graduate of the Presbyterian College, Montreal, has accepted a call to the congregation of Savyerville, etc., Presbytery of Quebec. Ordination and induction Jan. 11th.

Rev. J. A. Black has resigned charge of the Presbyterian church at Roslin, and his resignation has been accepted by the Presbytery. The petition of Roslin, Thurlow and Sidney to be united in one congregation was also granted by the Presbytery.

The third anniversary of the opening of the Presbyterian church, at Bridgeport, C. B., was observed on the 19th inst. The pastor, Rev. J. A. McMillan, was assisted by Rev. Anderson Rogers, B.A., of New Glasgow, who preached the dedicatory sermon three years ago. The collection netted \$100.

Rev. Mr. Nichol, pastor of Albert St. church, Sarnia, has not enjoyed good health for some time past, and on Sabbath, Dec. 19th, was seized with a fainting spell and fell to the floor a few minutes after he had commenced his sermon. Mr. Nichol has the sincere sympathy of a large number of friends, who hope for his speedy recovery to health and strength.

In the congregation of Blue Mountain and Garden of Eden, Presbytery of Pictou, N.S., not only every family, but with one exception every communicant and almost every adherent, together with many of the boys and girls contributed, according to the local press, "a something" to the Schemes of the Church during the current year. This is approaching the ideal church. Rev. D. Henderson, a Pine Hill graduate of five or six years standing, is pastor.

A very largely-attended meeting of the elders and board of management of Zion church, Brantford, was held on Wednesday evening, Dec. 15th, to consider the question of appointing an assistant minister to Rev. Dr. Cochrane. Those present favored the proposed step and the matter will probably come up again at the annual meeting of the congregation, in February. The membership of Zion church is now about \$80. At the last communion services fifty new members were received.

A public meeting will be held in St. James Square church, Toronto, this (Thursday) evening to designate Rev. A. S. Grant who has been appointed by the Assembly's Home Mission Committee to the Klondyke. Rev. Drs. Cochrane, Robertson and Warden and Rev. A. S. Grant are expected to address the meeting. It is estimated that from \$8,000 to \$10,000 will be required to initiate the work in the Klondyke. Mr. Grant will leave for his new field of labor about the first of the year.

The anniversary services in connection with Bethel church, Farewell, were observed on Sabbath, Dec. 19th. The Rev. D. M. Ramsay, B.D., Ottawa, (their old pastor) preached excellent sermons both morning and evening, and the Rev. A. H. Kippan, of Tara, in the afternoon, to large and appreciative congregations. On Monday afternoon and evening a very successful entertainment was given which was largely attended, and a very good time spent. The programme was highly appreciated. The proceeds amounted to over \$130.

The anniversary of the Presbyterian church in Nauyasoo, Man., was held on Sabbath, the 12th inst., when the Rev. Mr. Pitblado, of Winnipeg, conducted the services, preaching two excellent and appropriate discourses to large and appreciative audiences, especially in the evening. Mr. Bankie, pastor of the congregation, supplied Mr. Pitblado's pulpit in Winnipeg. On Monday evening the ladies of the congregation held their annual social which was very successful in every respect, after which Mr. Pitblado delivered his celebrated lecture on "Baron and Ian McLaren" which gave great satisfaction.

PRESBYTERY OF SAUGEEN.

The Presbytery of Saugeen met in Mount Forest, on Dec. 14th. Honor certificates were granted Sarah Hunter, Amy Ross, and Edith Isabella Ross, from Woodland congregation, and Maggie Ruth Brown, Mabel Mattie Brown, Janet Paterson, Dun-

can Calder, Mary McPherson," Jessie McPherson, and Catharine Gilbert Calder, from Mount Forest congregation. Mr. Munro was appointed Moderator of Bethel and East Normanby, in place of Mr. Aull, who resigned. Mr. Miller presented a unanimous call from Amos and Knox, Normanby, to Rev. D. L. Campbell, B. A., of Ballinford, in the Presbytery of Orangeville. Provisional arrangements were made for his induction on the 13th of Jan., next, in Amos church. The clerk was instructed to write Rev. R. P. MacKay, to ascertain if arrangements could be made to send one of our returned foreign missionaries to some of our congregations that had not been visited by any of our missionaries for years. Messrs. Cameron, Young and Stewart, were appointed to examine remits sent down from General Assembly and report at next meeting. Messrs. Hanna, Munro, Stewart and Dobson were appointed a committee to revise the Presbytery's regulations anent the standing order of business and report at next meeting.—S. YOUNG, Clerk.

BRUCE PRESBYTERY.

The Presbytery met in Paisley on Dec. 14th. There was a large representation of both ministers and elders present. A call from Tiverton congregation in favor of Rev. Kenneth McLennan was laid on the table, which was very unanimously signed by both members and adherents. The call was sustained, and a telegram having been received from Mr. McLennan intimating his acceptance of it, arrangements were made for his induction on the 20th of Dec. at 2 p. m. Mr. Drumm to preach, Mr. McLennan to address the minister, and Mr. Fitzpatrick the people. The following minute anent the resignation of Mr. Tolmie was read and adopted: In accepting the resignation of Mr. Tolmie, the Presbytery desire to express their very high esteem for him as a brother with whom they have been so long associated in the work of the church. In those days of frequent change and increasingly short pastorate, it is gratifying to see such testimony to the activity, zeal, and efficiency of a brother who, for the long period of thirty-four years was spared to minister to the same congregation. May the seed which was sown during these many years bear a rich harvest in the great ingathering. The Presbytery would also record their appreciation of Mr. Tolmie's labours in the various departments of the work of the church under their care. No man could be more willing to bear his share of the labor than Mr. Tolmie, and what was committed to his trust was done with heartiness and efficiency. His counsel in all matters that came before the Presbytery for deliberation was always cheerfully and fearlessly given, and had great weight in determining the results of a debate. The Presbytery are glad to know that though their brother has retired from the active duties of pastorate, they shall continue to have his fellowship as a member of the Presbytery. The prayer of his brethren is that, since in the good providence of God he has been permitted to retire at such an advanced age with so large an amount of vigor both of mind and body, he may be long spared still to take part in the work of the church and lend the assistance of his mature experience and judgment in helping to build up the Master's kingdom. And when these earthly labors are ended may he receive a rich reward with all who shall rejoice in the approval of their Lord, "Well done, good and faithful servant."

On request of Mr. Mowat leave was given to moderate in a call from Southampton whenever the congregation is ready. Mr. Mowat, Mr. Drumm and Mr. Bell with their respective elders, were appointed a deputation to visit Southampton Congregation and ascertain what they are able to do towards supporting ordinances. Reports were received from the commission appointed to visit Salem, Dobbington and Gillies Hill, and the commissioners representing these congregations stated the field was in a position to offer at least \$26 toward procuring an ordained missionary. It was agreed to leave the further supply of the field, in the meantime, in the hands of Mr. Tolmie, and to instruct him to secure an ordained missionary for a period of two years as soon as possible, and to ask the Home Mission Committee for a grant of \$75 per

annum. Remits from Assembly were laid on the table till next meeting of the Presbytery. Mr. Guthrie and Mr. Blair were appointed to visit North Brant, etc., in connection with augmentation of stipend. Mr. McKenzie was appointed to correspond with the various congregations within the bounds with a view to making arrangements with the secretary of the Foreign Mission Committee to visit the Presbytery during the winter. The Moderator and Clerk were appointed to make arrangements for a conference at next meeting of the Presbytery in commemoration of the completion of the Standards of the Presbyterian Church. Next meeting of Presbytery was appointed to be held at Paisley on the second Tuesday of March next, at 10:30 a. m.

PRESBYTERY OF VICTORIA.

The usual December meeting was held in St. Paul's church, Victoria, on the 7th, with a good attendance of ministerial members. Various matters affecting Home Mission work received the earnest attention of the Presbytery.

An interesting report of a visit by Mr. Tait, of Comox, to the mining camps on Texada Island, showing a considerable population without any religious ordinances led to a decision to communicate with the Presbytery of Westminster to ascertain the possibility of organizing a new mission field consisting of the mining camps on Texada Island and camps adjacent on the mainland to be under the supervision of the Presbytery that could carry on this work with the greatest convenience.

The Presbytery having learned that the Rev. Dr. Robertson, Superintendent of Missions and the Rev. Alex. Young, of Nanaimo, were both suffering from ill-health. The Clerk was instructed to communicate to both the expression of the Presbytery's sympathy.

Mr. Alex. Tait, of Comox, was authorized to moderate in a call to a minister at St. George's Mission whenever the congregation is ready.

Dr. Bryce, of Winnipeg, was nominated for Moderator of the next General Assembly.

The next ordinary meeting was appointed to be held in the church, Wellington, on the 1st Tuesday of March, at 10 a. m., to be preceded on the previous day at 2 p. m. by a Presbyterial Conference on questions affecting church life and work.—D. MacLear, Clerk.

REGINA PRESBYTERY.

The regular meeting of Regina Presbytery was held at Qu'Appelle on Wednesday Dec. 8th. There were eight ministers and four elders present. The congregation of Wolseley reported that they were ready to call a minister and asked for moderation. Mr. McKechnie was appointed until March 31st, 1898. Mr. J. Laing, of Grenfell was appointed moderator. Mr. W. P. Adam, Licentiate, was ordained. The moderator presided, and ordained Mr. Adam, Mr. A. J. McLeod preached, Mr. A. Matheson addressed the minister and Mr. Robson the people. A call from Knox Church, Whitewood, in favor of Rev. J. W. Muirhead, B. A. signed by seventy-one members and concurred in by 131 adherents, was laid on the table together with a guarantee of stipend. Mr. Muirhead accepted the call and will be inducted on Tuesday, January 11th, at 7 o'clock. The following resolutions which were unanimously adopted in Calgary, were read:—(1.) That the public schools be opened with the Lord's Prayer. (2.) That the Ten Commandments be printed in a legible form and hung in a conspicuous place in every schoolroom. (3.) That the curriculum include the use of some text book or books on Christian ethics. (4.) That the daily programme in all the schools should contain the reading of a Scripture passage, without note or comment, at the opening of the school immediately after the Lord's prayer. A further recommendation is that the greatest vigilance be exercised in maintaining the highest possible standard of Christian character on the part of teachers and inspectors, and that the advocacy of infidel or agnostic views, or the being known to be antagonistic to the Christian religion, should void their appointment to office. These resolutions were unanimously adopt-

ed by Presbytery and Messrs Carmichael, McLeod, Robson and Martin were appointed a committee to co-operate with the Calgary committee and committees appointed by other bodies. Messrs Carmichael and McLeod were appointed to draft a letter dealing with the interests of Home Missions and that deputations be instructed to read this and use it as a basis of their appeal to the congregations or mission fields. The next regular meeting of Presbytery will be held at Whitewood on Wednesday, March 2nd 1898 at 9 o'clock.—J. W. MURHEAD, Clerk.

PRESBYTERY OF QUEBEC.

This Presbytery met in Sherbrooke on the 14th Dec. Elders commissions in favor of Rev. Isaac L. Hargrave, M.D., Messrs. Robert Brodie and Hugh Macleod, for Danville, Chalmers Church, Quebec and Lingwick respectively, were submitted and accepted. A committee consisting of Dr. Kellock, convener, Rev. J. McClung and A. Stevenson was appointed to report on matters sent down by the General Assembly. A petition from Mr. E. M. MacKay and others of Scotstown was returned with instruction to the petitioners to proceed in the regular way. The Rev. N. MacKay, Messrs. Hugh Macleod (Lingwick), John MacDonald, Winslow, and N. Beaton, Hampden, were appointed additional assessors to sit with the Session of Scotstown. Session records of Sherbrooke and Kingsbury were attested. Rev. W. Shearer, after discussion of the matter, withdrew his motion re division of Presbytery. Rev. K. MacLennan submitted the report anent the Presbyterial Auxiliary which was received and adopted. The Rev. A. F. McQueen tendered his resignation of Hampden, owing to infirmity and ill-health. Congregations are cited to appear at a meeting to be held on the 11th. of January next. Mr. W. F. Gilmour, licentiate, having accepted the call to Sawyerville arrangements were made for his ordination and induction, the same to take place on the 11th. of January, prox. Rev. W. Shearer, convener of the committee appointed to organize a Presbyterial Y.P.S. C.E. reported that such an organization had been effected. The Presbytery Clerk and Mr. J. W. Eadie were appointed as the Presbytery's representatives in this society. The Presbytery adjourned to meet in Quebec on the second Tuesday in March, prox. at 4 P.M.—J. R. MacLEOD, Clerk.

PRESBYTERY OF PETERBORO.

The Presbytery of Peterborough met on the 14th Dec., fifteen ministers and three elders were present.

A committee was appointed to draw up a minute expressive of the feelings of the Presbytery towards the late Rev. John Ewing, who has been so long a member of the Court.

A committee was appointed to consider the question of the re-arrangement of the congregations in the district around Bobcaygeon with a few of greater economy of time and money in the service of these fields on the Sabbath.

Reports were received to the effect that the Missionary Sabbath of Presbytery had been generally observed by the ministers of the Presbytery.

In response to an appeal by Dr. Robertson it was resolved to instruct ministers to increase the contributions of the congregations in the support of Home Missions.

The Presbytery's agreed to disapprove of the Remit of Assembly on the appointment of "a committee on estimates."

The next meeting of Presbytery was appointed to be held in Port Hope, in the hall of the First church, on the 1st Tuesday of March at 2 p. m.

The 250th anniversary of the completion of the standards of the Church is to be celebrated at a Convention of Young People's Societies to be held in Millbrook at an early period. Ministers also were recommended to preach on the subject.

On motion of Mr. Potter Presbytery reaffirmed the resolution of Assembly on the question of temperance, viz.:—"That our people are earnestly expected to use their utmost endeavor in every lawful way to carry the plebiscite in favor of Prohibition by an overwhelming majority."—Wm. BURNETT, Clerk.

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Their Excellencies Lord and Lady Aberdeen attended at St. Enoch Church, Toronto, on Sabbath morning last, and were greatly impressed with the interesting service. Rev. Alexander MacMillan preached from Luke 11:15, an eloquent discourse, and the choir led by Mr. Selby furnished special music. The attendance was large.

PRESBYTERY OF OWEN SOUND.

The Presbytery met in Knox church, Owen Sound, Dec. 21st, Rev. D. A. McLean, Moderator. The first hour was spent in devotional exercises led by Dr. Somerville. The subject of the address was praise and the new Book of Praise. A vote of thanks was given Dr. Somerville and Miss Taylor the organist. Rev. J. S. Davidson was chosen Moderator, Dr. Watts, Dr. Somerville, Messrs. Little and Hewitson were appointed to visit Markdale, etc., in the interest of augmentation. Dr. Fraser presented a resolution on Mr. Forrest's removal which was adopted. Mr. McNabb presented the Treasurer's report which was adopted, and the Presbytery rate for next year fixed at six cents per member. Thanks were tendered to the Treasurer for his work, and he was re-appointed. A letter was read from Mr. Russell tendering his resignation to Hepworth, etc., and Mr. Russell and the congregations were cited to appear at a meeting in Division St. Hall, Owen Sound, Jan. 4th, 1898, at 10 a.m. Rev. James Andrae was appointed to supply Crawford, etc., till April 1st, and Messrs. Little, Burnett, and the Elder of Keady were appointed to visit the field and report at the March meeting of Presbytery. Messrs. Thompson and Anders were appointed to examine the Session records of Latona and Burns churches and report in March. The Session records of Annan and Leith were examined and attested. Mr. Eastman was chosen to lead the devotional exercises in March. The Presbytery adjourned to meet in Division St. Hall, Jan. 4th at 10 a.m., and all members urged to be present, and the meeting closed with prayer.—J. SOMERVILLE, Clerk.

PRESBYTERY OF PARIS.

At its ordinary meeting, Dec. 14th, this Presbytery nominated Rev. Dr. Torrance of Guelph, for Moderator of next General Assembly. A committee was appointed to prepare a resolution on the two hundred and fiftieth anniversary of the completion of the Westminster Standards.

A motion was carried by a majority to levy a rate on congregations to form a fund for paying expenses of the Presbytery's Commissioners to Assembly—formation of fund to be deferred till next year.

A letter was read from Dr. Robertson in reference to extra demands on the Home Mission Fund through rush of population to the mining regions; and the Presbytery directed that the matter be brought before all congregations by the pastors.

The Assembly's report of a Committee on Estimates to which all Boards and Committees needing money should report amount required was unanimously disapproved.

Application was made by the remaining members of Waterford congregation for leave to disband. The request was granted.

A motion on prohibition strongly dissenting against the attitude of Principal Grant, and an amendment omitting all reference to the Principal were submitted, seven voting for the motion and five for the amendment.

Next meeting is to be held in First church, Bantford, March 8th, at 10.30 a.m.—W. T. M. MULLEN, Clerk.

CORRESPONDENCE.

A D. C. L. SHOULD HAVE KNOWN BETTER.

Editor Presbyterian Review:

SIR,—This year's Christmas Number of the *Globe* contains an article by Goldwin Smith on "Keeping Christmas," in the course of which the writer gives expression to some of his infidel views—a thing not "wonderful to be told." I sent the *Globe* a reply—not a very lengthy one—but the editor inserted it in his Tophet. Then I sent one to the *Mail and Empire*, but it was treated in the same manner. However, the views which I expressed, are not in the least degree changed. But let us now look at the doctor's utterances of which I have spoken.

1. "Even the most orthodox among us have by this time pretty well discarded the narrow theology, uncountenanced by any rational constitution of the Gospel, which puts the heathen out of the pale of salvation and consigns them to the power of evil for not having heard a word which was never preached to them or believed miraculous events which had not then taken place." The first rule in criticism is to fully understand a thing before criticising it. This, the professor uttersly disregards here. He boldly attacks a monster which is only one of his own creation. I defy him to name any church creed which contains, or contained, the doctrines which he condemns. I defy him to name any intelligent Christian who holds, or held, it. The late Dr. Chas. Hodge, in the following language, correctly states the doctrine which Prof. Smith misstates—I hope undesignedly—and thus assail. "The heathen are not to be judged by a revelation of which they never heard. But as they enjoy a revelation of the divine character in the works of creation, and of the rule of duty in their own hearts, they are inexorable. They can no more abide the test by which they are to be tried, than we can stand the application of the severe rule by which we are to be judged. Both classes, therefore, need a Saviour." He also says that the words "according to my Gospel," in Rom. i. 16, "of course cannot mean that all men are to be judged by the Gospel whether they have heard it or not. This would be in direct contradiction to the principle which Paul has just been establishing, that men are to be judged by the light they generally possess." The Bible says: "As many as have sinned without law, shall perish without law; and as many as have sinned in the law, shall be judged by the law." Goldwin Smith is a great man on some questions, but a very little one on others. His article on "Keeping Christmas" is a proof of the latter. The Bible is a book which, if he has read it at all, he has not read with much attention. A person may be a most excellent tailor, but that does not qualify him to be a judge of an ironside.

2. "We recognize the debt which Christian Ethics owe to Seneca, Plato, Marcus, Aurelius, and Epictetus." I defy him to prove that they are in the very least degree indebted to any of these named. The professor's statement just quoted, is utter nonsense from beginning to end.

3. "We scold the monkish morality which consigns virtuous pagans, with one or two arbitrary exceptions, to eternal torments." Goldwin Smith either has little knowledge of the moral conduct of these "virtuous pagans," or his standard of virtue is a low one. When Seneca, who was among the best, if not the best, was dying, he ordered a cock to be sacrificed to

Asclepius. If he did so in sincerity, he had become again an idolator—if he did not, he was a hypocrite. His moral conduct was not at all pure. Dr. Shaw in his Exposition of the Confession of Faith, says: "Though some heathen philosophers attained considerable knowledge of the nature of God, and inculcated upon their followers several moral virtues, they did not prevent them from complying with the idolatry of their country, or deter them from the commission of the most gross and unnatural crimes." In questions such as this, Dr. Shaw is not, as an authority, at all inferior to Dr. Smith. Who are the "arbitrary exceptions" to whom the latter refers?

4. "We have enlarged the bounds of Christendom to the full compass of the designation 'Son of Man.'" When the "Son of Man" shall come in His glory, He shall say to those on his left hand; "Depart from Me, ye cursed, into everlasting fire prepared for the Devil and his angels."

Woodbridge, Ont.

T. FENWICK.

TORONTO COLLEGE OF MUSIC.

That the Toronto College of Music maintains its lead in musical education is evident from the remarks expressed by His Excellency Lord Aberdeen on the occasion of his recent visit to the College, accompanied by the Countess of Aberdeen and Lord Haddo. A contemporary writes: "It was a most refreshing thing to sit quietly in a pretty hall and listen to music that was altogether enjoyable. And this was a pleasure that several people were given by the kind invitation of Mr. Torrington, when a short recital took place in the College of Music in honor of the Governor-General and the Countess of Aberdeen. Their Excellencies reached the college at about 12.30 o'clock, accompanied by Lord Haddo and attended by Captain Tharp, A. I. C., were received by Mr. Torrington and Mr. Austin on behalf of the directors. The entrance hall was hung with the college colors of red and yellow, as was also the platform in the music hall, which was further decorated with palms and Union Jacks. When their Excellencies were seated Mr. Torrington welcomed them heartily on behalf of the staff and pupils, and in speaking of the programme that was to follow pointed out that it had been arranged to illustrate as briefly as possible, the nature of the work that was being carried on in the college. He explained also that the rapid increase in the number of students had necessitated the opening of a branch some years ago in the western section of the city. At the close of the last trio a beautiful bouquet of roses of the college colors, with asparagus fern, was presented to Lady Aberdeen by little Miss Cornelia Heintzman, who is one of the youngest pupils in the institution. His Excellency then expressed the pleasure it gave Lady Aberdeen and himself to be once more the guests of the college, as they had been on more than one former occasion. Continuing, Lord Aberdeen said that he counted Mr. Torrington as one of his oldest Toronto friends. He alluded to the uniform

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." Mrs. P. H. MOORE.

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