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Thanksgiving Hymn.

For the Review.

For all Thy gifts we bless Thee Lord,
Who guidest us from day to day,
Thy son, Thy Spirit, and Thy Word,
That shed their light upon our way.

A touch from Thee; our storm is peace,
A look from Thee; our dark is light,
A word from Thee; our murmurs cease
A ray; our blindness turns to sight.

For mercies past, for sins forgiven,
For shelter when the wind was bleak,
For faith that with our doubt has striven,
For common blessings of the week.

We bless Thee with fell-hearted praise,
We bend before Thy gracious throne
And while our psalms to Thee we raise
Our follies and our faults we own.

Let gratitude our actions guide,
And be of all our lives the leaven,
Until we cast this flesh aside,
And sing Thanksgiving hymns in heaven!

What Thanksgiving Means.

For the Review.

"I HAVE much to be thankful for; oh, yes, I have much to be thankful for!" These words, uttered with genuine sincerity and earnestness, came from the pale lips of a hopeless invalid, and not one surrounded by the luxuries and friends that often make the life of a chronic invalid comparatively bright. The speaker was not only feeble and bedridden, but positively alone in the world, aged and crippled, absolutely penniless and dependent on others for shelter, food and clothing, in a way that is peculiarly trying to an independent Scotch spirit such as this woman possessed. Nay more, she had toiled hard during her younger days and the little provision she had carefully laid aside for her old age had been filched away from her by one who was especially bound by his position and his sacred relation to her, to have faithfully protected her interests. If anywhere there could be an excuse for fretting against circumstances, one would think it might be *here*! But happily, instead of fretting, there was only *thankfulness*, thankfulness for the plain little room, the daily food, by no means luxurious, for warmth and shelter, for the sleep that came, mercifully, to make her forget her chronic pains, for the kindness and sympathy of the friends who provided for her needs, and who did not leave her altogether unvisited in her solitary and helpless old age; though, perhaps, these visits were not so frequent as she would have liked, and they who remembered her were fewer than they should have been.

And if this poor invalid honestly felt *she* had "much to be thankful for," how much more may most of *us* who are so much more happily circumstanced, with infinitely more reason, to feel the same thing! How little we recognize the ordinary daily blessings of our daily life, coming so silently and regularly, though they are the very blessings we should most sorely miss if they were withheld. There are the daily blessings of the family, out of which even the least happily situated can extract *some* happiness if they will, there are the comfortable surroundings of home, unknown to so many human lives, the pleasures we receive through our senses, the beauty so lavishly scattered by a bounteous nature, which is in reality but the outward manifestation of our Heavenly Father, the blessings of health,

or of carefully tended sickness: even the blessings we find, in the midst of bereavement and affliction, from blessed memories, and from the near presence of a Divine Comforter. Such blessings, Christians have to be abundantly thankful for, wherever their earthly lot is cast, and above and beyond this, the faith in the nobler life beyond the grave, which will round and complete the shortcomings of the transient life here. Have we not all then, even the most sorrowful "much to be thankful for" And if we are indeed genuinely thankful how is our thankfulness to be most truly manifested? We have not far to go to see how little pleasure our Father takes in mere empty protestations, that it is His will that our gratitude should flow forth appropriately in deeds of love to our neighbor, to the person whoever that be, who may at any time most need our help or sympathy. It is not merely to deal out our bread to the hungry, though less than this from those that have it to deal out would be not merely ingratitude but inhumanity as well! It is not merely to see that we are giving to *all* their due, to the laborer his or her just recompense, though less than this is too often done by those who do not consider themselves either thankless or dishonest. But it is when these things are done that we shall not consider them half enough for the manifestation of thankful hearts, but that, seeking to follow the precept to love our neighbor as ourselves, we should endeavor to show our gratitude for our own blessings, by making those who lack them, as far as possible, partakers with those who have them.

There is the *sharing of our feasts*, a duty we inculcate even on little children in their intercourse with each other, but which grown people occasionally forget to inculcate on themselves! There is the sharing of better things than feasts, sympathy, kindly intercourse, home pleasantness, social intercourse, intellectual advantages, moral upliftings, above all, the religious privileges with which some are so bountifully endowed, and which, as we well know, others have not at all? In all these ways we have it in our power to render unto Him who is to us so bounteous a giver, that savor of a sweet sacrifice which is so well pleasing in His sight so much more pleasing than the grandest choral performances, or pyramids of the rarest flowers, the incense of the loving and grateful heart, expressing itself in grateful and loving service for others. Do we not all *know* that with *such* sacrifices God is well pleased!

And now let us find the practical outcome of the truth we acknowledge! Let us all find it *at once*, each one for himself or herself. Think, reader, before your eye leaves the page, do *you* not know of some needy brother or sister whose needs *you* can to some extent supply this very thanksgiving day, be the need physical, mental, social, temporal or spiritual. Do you not know of *some* lonely life into which your own fuller one might pour a store of blessing? Do you not know of some dull room containing its solitary sufferer, into which your presence, too long delayed, might bring a flood of mental sunshine? Do you not know of some heart, young or old, starving for kindness or affection, to which your needed sympathy might bring that for which it hungers? If so, *this* is the neighbor to help Him whom you are commanded by the Master Himself, after the pattern of the Good Samaritan, "go thou and do likewise."—*Fidelis*.

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Toronto, November 22, 1894.

Observing the Day.

IT will be noticed with satisfaction that the observance of Thanksgiving Day is insisted upon at several of the American Colleges as it has not been heretofore. The usual foot-ball game, between Princeton and Yale, at Manhattan Field, in New York City, on Thanksgiving Day, has been abandoned this year. An effort was therefore made by the managers of the field to arrange a game between the Lafayette College and Brown University teams. The students at Lafayette were inclined to play such a game, and strong outside pressure was brought to bear on the Faculty to secure permission to do so. The Faculty, however, declined to grant such permission, and President Warfield, at a public meeting, explained the reason for this refusal on the following grounds:

1. Thanksgiving Day having been set apart by the civil authorities as a day for the public recognition of the goodness of God to our country, and having for many years been consecrated to this purpose, and as a family festival, it is highly improper that a college founded for the education of youth in the principles of good morals and good citizenship as well as sound learning and loyalty to the truth of God should do anything to lower the traditions or undermine the public regard for such a day.

2. The Thanksgiving Day foot-ball games of previous years in New York have been attended by such excesses on the part of college students, and have given occasion to such dissipation on the part of others, that for this college to have any part in keeping up the traditions of such games is to sanction these excesses, risk the reputation of its students and imperil its good name.

3. The president of the college has by public utterances and by articles in the *Forum*, the *New York Independent*, and elsewhere, while pointing out the great benefit arising from well-regulated athletic sports, put this college on record as disapproving of certain extreme tendencies of these sports among which the playing of such Thanksgiving Day games in large cities was particularly condemned. This settled policy

of the college based on mature deliberation there is no reason to abandon.

4. The college has looked for its support, both financial and academic, to the conservative Christian men and women of the land, and it believes that the views already set forth fully accord with the views of the great majority of its friends and benefactors, both in the Board of Trustees, Alumni, and elsewhere, and confidently appeals to the students, and to the parents of students now in college to cordially and loyally support this policy.

Evangelistic Work.

An Evangelistic Committee of the Presbytery of Guelph, consisting of Revs. Wm. Millican, Daniel Strachan, B. A., H. F. Thomas, and Messrs. Robert Cranston, Jas. E. Kerr, James Loggie and Rev. Dr. Jackson, Convener, has been earnestly considering the all important question of how the churches might increase their power in evangelistic work. Now a letter has been issued containing valuable suggestions and concluding with the following recommendations worthy of the highest consideration:—1. "That evangelistic work in some form should be conducted in all our Churches at reasonably frequent intervals. 2. That Presbytery recognize diversities of gifts in the Gospel Ministry; and while continuing to magnify the pastoral office and work as first in importance, seek also to enlist the co-operation of brethren who may be better qualified to reach the unsaved with the Gospel message. 3. That all arrangements as to plans, methods, agents, and times for the prosecution of such evangelistic work to be left with Sessions, requiring that they shall report at the March meeting of Presbytery what measures they may have had in operation, together with the results, so far as these may be reportable. 4. That the evangelistic committee shall be a medium to secure, as far as possible, evangelistic assistance for any Session requiring it. 5. That ordinarily no evangelistic agent shall be employed by any Session who is not under Presbyterian authority; but where it may appear advisable to employ any who may not be, or who may be employed in co-operation with other churches, explicit engagement shall be made that nothing shall be taught or done or countenanced to undermine the faith of our people or subvert the order and discipline of our Church."

Knox College Teaching Staff.

It is with profound sorrow we note that Professor Thompson's health is so far impaired that he will be unable to resume his duties in the College this session. Few men have been able so early in life to win the entire confidence of the Church as to ripe scholarship and reliable judgment in dealing with problems that are at once difficult and delicate. His department, including as it does Biblical Theology, and Old Testament Introduction, is the theological campus of to-day, and the Church is exceedingly sensitive as to the manner in which her accredited teachers acquit themselves. There is danger in either of two directions. Some professors are, no doubt, bound hand and foot by traditionalism—they have all the windows shuttered—and are theological fossils. That is a position at once disloyal to truth and in the face of the genius of nature whether in the world of matter or mind. The whole trend of events

is onward and upward—pressing on to the things that are before. It is an intolerable affliction to any Church that her leaders of thought should be trained by men who have so far failed to interpret the laws of being as to refuse to discuss and give a fair hearing to new interpretations of revelation or new theories of inspiration. But on the other hand it is equally unfortunate when teachers are so enamoured with theological novelties that they are ready to endorse them and embrace them before they have been established within even reasonable reach of certainty. It seems to go for little with them that the labor of centuries, and of the world's brightest intellects is represented in the theological creeds of to-day. All that is lightly dismissed, without the patient research that could fairly estimate the value of such results, and not the results but the suggestions of other men put in their place. It seems to us as if that were the least desirable extreme of the two. We believe Professor Thompson has been able wisely to reverence the past, and yet hold himself in readiness to consider fairly any new propositions, and accept what commend themselves as true. The suspension of his work is a very serious loss to the Church, and we trust that after a season of rest he will be able to resume his duties. The College Board met last week and appointed Rev. D. M. Ramsay of Mount Forest, and Rev. J. McD. Duncan of Tottenham to take up his work during the second term of the session. These gentlemen are well chosen, their record in the College was distinguished, they are known to have kept up their studies in the interval, and they will no doubt fill the gap as well as can be reasonably expected in the circumstances.

Foreign Mission Fund.

Dr. Reid has received up to the 1st of November for Foreign Mission work \$8,884.13, and has paid out \$45,110.74, leaving a deficit at that date of \$36,226.61. The W.F.M.S. are putting forth even a little more than their usual and commendable efforts this fall, judging by the number of speakers applied for to give addresses at Thanksgiving and other services. But does it need to be said again that the funds of the W.F.M.S. can only be applied to work amongst women and children, and that none of it can be applied to the other and greater part of our Mission work? Hence we are dependent on the congregational gifts. Unless they exert themselves there must be serious embarrassment. It will be remembered that two candidates were declined last May for want of funds, and it will be seen by the report of the Executive of the F.M.C. that four students of Knox College, who are to graduate next spring, have applied for appointment to the Foreign Field. What are we going to do with these six who offer their services? How often for years has the prayer ascended throughout the Church that the Lord would raise up men to go forth with the Bread of Life to the heathen, that know not Christ? Now when men come and offer themselves will the Church accept the responsibility of declining to send them? It is a serious responsibility. Is it not easily within the power of the Church, *now, this year*, to say, that we shall not only maintain, but extend the work by sending out as many qualified men as will apply? Not long ago, seventeen young men, if I mistake not, applied to the F. M. C. of the Free Church of Scotland, to be sent forth. The Committee did not know what to do. They had not the money, yet they

did not dare refuse and they threw the responsibility on the General Assembly. The General Assembly was in the same perplexity as the Committee, but they did not dare decline and they were sent forth trusting God for the funds. Will the Church not *command* the Committee to send forth these candidates and give expression to that command by replenishing the treasury? Shall we not hear from the Church without delay?—R. P. MACKAY.

Auld Kirk Moderator. Rev. Dr. Daniel MacLeod, of Park Church, Glasgow, the editor of *Good Words*, is to be nominated as Moderator of the next General Assembly of the Church of Scotland. Dr. MacLeod is a brother of the famous Dr. Norman MacLeod of the Barony Church, the friend of Canon Kingsley and Dean Stanley. The MacLeods of Morven have given some of the most useful as well as brilliant ministers to the Church of Scotland which she possessed this century.

Donations for Home Missions. We have pleasure in announcing at the request of Rev. Dr. Cochrane, receipt of the following sums for Home Missions from the Church of Scotland:—Edinburgh—St. George £50, a member of St. Michael £5, members of St. Bernard £32 12s 3d, Morningside £50; Anwoth—Sir Wm. Maxwell, Bart., £10, Rev. Wm. Black £1; Jas. A. Campbell, M.P., of Stracathro, Brechin, £25; Jas. Paterson, Rock Hill, Dennistoun, Glasgow, £5 5s; a friend of Colonial Church for Church and Manse Building Fund, £100; Queen's Free Church, Aberdeen, contributed £25; and Belhauen U.P. church, Glasgow, £50.

Foreign Missions. At a meeting of the Executive of the Foreign Mission Committee held on the 15th inst., Dr. Smith, Mr. Goforth and Mr. Slimmon were present for conference as to the situation in Honan, and as to whether Mr. Goforth and Mr. Slimmon should go out immediately. Although they expressed themselves as ready to go, it was thought better to delay, inasmuch as the British Consul strongly advised that no foreigners should travel inland in the present agitated state of the country. Further communications are expected at an early date. Letters from Honan report all quiet there. The ruin caused by the flood is indescribable, the country is covered with wreckage, and the destruction of the crops means awful distress for some time to come. Mr. Gauld writes that in Formosa occasional rumors of war cause excitement, but nothing, so far, to seriously injure the work. The Commander-in-Chief of the troops at Tamsui, has for some time been living in Oxford College, which was lent him by Mr. Gauld, inasmuch as the building was not in use. It has resulted in very friendly relations with that officer, and so far protection to the Mission. Miss Oliver and Miss Campbell are to sail from New York on the 22nd inst., for India. Four students of Knox College, who are to graduate in the spring, made application to be sent as Missionaries. The fields are crying out for more men, and yet when men ask to be sent, shall we be unable to send them?

Our Premium Bible.

By special arrangement with the publishers we are able to offer to our subscribers, both old and new, the Teacher's Bible described at length in our literary column of this week's issue. This Bible is without exception the most complete Teacher's Bible yet published,

Forms of Sabbath Desecration Prevalent.

(Conclusion.)

In this matter God's demand is just as exacting as that of any employer, and most righteously so, and He is very jealous of the honor of His Sabbath and Sanctuary. Assuredly, therefore, He will require it at the hands of those who rob Him of what He rightfully claims as His own.

(4) *Saturday excursions and sports.*—No word should be uttered that would imply a condemnation of the much needed relaxation that the toilers of the week fittingly seek in their Saturday outing, nor of the healthful manly exercise that our youth of all classes enjoy in their Saturday afternoon athletic national games. Nor is one such word implied. But when the Saturday excursion extends, either in its limit of time or its resultant of fatigue, into the hours of the Lord's day so as to utterly unfit for the duties of that day, we who are jealous for the honor of God's day are bound to plead on its behalf, and admonish the Christian community that such violation of God's law will not pass unpunished. The same holds true when the over-exhausting and fatiguing exercises of the Saturday field sports force so many of our youths to absent themselves from God's house in order to rest their jaded bodies. Let the excursions and sports be allocated to say the *Thursday* afternoon instead of the Saturday and we venture to affirm that the demands of the school room, the college halls, the offices, and business places of the city generally, on the *Friday* will soon correct the extravagant abuse that is made of these otherwise adventurous and much to be commended out-door recreations and pastimes. But why should we expect and ask God to condone an offence against His day and law, that we neither look for nor expect in the school, college or counting house?

(5) *Desecrating the Sabbath at Summer Resorts.*—It seems sad that it should be so, but proof is not wanting to show that many professing Christian people when they repair to their summer resorts would seem to leave their religion behind them in their city homes. Many rural retreats and quiet country hamlets where nature and the local dwellers invite the city toilers to seek refreshment and rest have had their inhabitants contaminated, their peaceful Sabbath broken in upon and God's day openly desecrated by professing Christian people unblushingly engaging in visiting, pleasure driving, fishing, boating, bathing and other pastimes on the Sabbath, while they frequently utterly neglect whatever ordinances of religion the locality may afford. Surely this ought not so to be. Certainly the city pastors should seasonably admonish their people in regard to these evil practices, so unthinkingly adopted by many, with a view to lessen it in future.

III. Forms of Sabbath Desecration directly chargeable to the State.

It is the duty of the Christian State to secure for the Christian community the highest possible good for the greatest possible number. It is the duty of the Christian Church to create in the Christian community an enlightened Christian sentiment that will demand such legislative enactments as will secure the highest possible good to the greatest possible number. When such a demand is fittingly made and the State refuses to grant, then the State is arraignable before the bar of the Christian community or public opinion, and the Christian community has a right to utter pronouncement of condemnation and secure satisfaction through an enlightened public sentiment.

When the State does grant the enactments sought, the Christian community is bound to see that a healthy public sentiment is maintained for the carrying out of these enactments.

The State may sometimes, but it does not often legislate in advance of public opinion. If it did such legislation would be futile. Upon the Church then, and the Christian community generally devolves the responsibility of creating such a sentiment as will imperatively demand the enactment of such laws as will be for the greatest good of the greatest number. I take it that when this sentiment is created and this demand made for the enactment of a law for the better observance of the Lord's Day, our legislators will not feel themselves at liberty to refuse the demand thus made. Sections of the Christian community, as notably our own General Assembly, and some other ecclesiastical bodies, have passed judgment of disapprobation upon the Senate in throwing out Mr. Charlton's Bill after it had passed the House of Commons. This action of the Senate is due to one of two causes. Either the Senate considers itself independent of public opinion, and therefore can set it at defiance, or the Senate believes that public sentiment is not ripe

enough for the enactment of the measure and therefore withholds its sanction to it.

Many think that the former accounts for the Senate's attitude. However this may be there is now created an urgent command upon the Christian community to so make its voice heard in our legislative halls that even the Senate may be made to feel that the intelligent and united sentiment of a Christian people is the highest court of appeal.

Apart from this enactment of a law for the better observance of the Sabbath, the State is directly responsible for the observance of the Sabbath in the departments of the public service over which it has direct control.

This is true of her post offices, her canals, her graving docks and her ocean mails. Yet it is known she allows in not a few cases the post offices to transact postal business on Sunday, demands the presence of postal clerks at offices at such an hour on Sabbath evenings and debars them from church privileges, has under her direct control and pay men working on Sabbath on her graving docks, permits the public use of her canals on the Sabbath, and allows and sanctions the departure from port on Sabbath of the ocean steamers that are chartered by her to carry the nations mails, in none of these cases can the work be said to be that of necessity or mercy. This is assuredly sinning in high places, and it is fitting that the State should know that the sense of the Christian community feels outraged thereby. There are other forms of Sabbath desecration for the prevention of which the State has already legislated, but in many cases the enactments lie as a dead letter on the statute book. This is notably true in regard to the keeping open on Sabbath of candy stores, tobacco shops, bean stalls, fruit stores, newspaper stands, drinking saloons, butcher shops, etc., which evil prevails largely in Montreal and to some extent elsewhere.

It is equally true in the matter of Sunday steambot excursions. By enactment the Island Ferry Company in this city are permitted to ply their steamers on Sabbath for the convenience of the summer residents who locate on the Island during the summer months, ostensibly for the purpose of coming over to and returning from public worship on the Lord's day. In the furtherance of its own pecuniary interests and, in defiance of the oft expressed Christian sentiment of the city, the Ferry Company during the past and previous summer organized a series of Sabbath concerts, which they termed "Sacred" and to which they carried thousands of the citizens to the great gain of the company financially, to the great injury of the many who take part in this form of Sabbath desecration and the bringing of dishonor on God's law and to the discredit of the good name of our Sabbath observing city.

Now this is either done lawfully under the charter that the company possesses, or it is done in contravention of its charter and in violation of the law. If the former be true, then a new and more stringent form of enactment should at once be secured, if the latter then effective steps should at once be taken by an enlightened Christian community to prevent this greed of gain from so overriding our laws.

From the port of Toronto also there sails a large steamer every Saturday evening to a port of the neighboring republic, carrying during the season hundreds of our citizens, but in almost all cases upon the deliberate purpose of Sabbath desecration, with its accompanying excesses and painful debauchery. Arriving at the American port at 9 o'clock on Sabbath morning, the excursionists find their way chiefly to a neighboring park, where every temptation in the way of amusements and pastimes are provided by those who are only too willing to cater to such for the gain they get. The steamer leaves the American port at 9 o'clock Sabbath evening and arrives in Toronto at an early hour on Monday morning, thus escaping a direct violation of Canadian law, and sinning under a more lax American law.

Surely some redress should be sought for an evil of such proportions as this. The State is bound to amend its law so as to correct this abuse. And the Christian community is bound to demand the amendment. If it be true, as I believe it is, that our city police have under the present arrangement but one Sabbath in the month off from duty to attend the means of grace, such change in civic rule should be made if necessary as to secure for those guardians of our city's peace the exercise of their rights of Christian citizenship.

A growing form of Sabbath desecration that only the State can deal with is the frequent Sunday meet and Sunday trip to some rural or suburban district of many of our city bicyclists, disturbing the quiet of the country or village Sabbath, in many cases giving themselves up to riotous excess, in all setting at defiance God's law, and paving the way for making Sabbath observance a dead letter. Even in what might otherwise be considered a legitimate use of the bicycle on the Lord's day must be judiciously resorted to on the part of Christians lest their good be evil spoken of.

Our street car Sunday traffic has happily been settled for a time, but we may rest assured that the advocates of this form of Sabbath desecration have not given up the contest. They tell us that they are only biding their time. Our success in this conflict hangs upon and will be the reward of eternal vigilance. We cannot afford to yield one iota of the vantage ground. A great corporation egged on by an insatiable thirst for gain, and backed by a godless community will leave no stone unturned to gain their object. Let us hold firmly and train faithfully our people in the Christian sentiment that will hold the vantage we now possess. We are a tower of strength to others in the struggle, for their sakes as well as for our own we should be faithful to God and loyal to our city.

There remains yet one other form of Sabbath desecration, with which only the State can deal—and that is Sabbath railway traffic.

REV. JAMES MCCOLL.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON IX.—CHRIST'S TESTIMONY TO JOHN.—DEC. 2.

*Luke vii : 24-35.*GOLDEN TEXT.—"Behold I send my messenger before thy face."
—*Luke vii : 27.*CENTRAL TRUTH.—Christ's Condemnation.
Mission, 24-27.ANALYSIS.—THE Greatness of John, 28, 29.
Rejection, 30-35.HARMONY.—*Matt. xi : 2-10.*

TIME AND PLACE.—Summer of A.D. 28, According to several authorities before last lesson. Somewhere in Galilee. John was a prisoner in the Castle Macherus.

THE MISSION OF JOHN, vs. 24-27.—John the Baptist was lying in prison in the Castle Macherus. His work had ended in apparent failure; little wonder it is that he felt discouraged. Doubts arose in his mind as to the reality of his mission; "Was this man whom he had heralded as the Lamb of God, indeed the Messiah?" Thus he questioned, and questioned at the right source. He sent messengers to Christ Himself to ask "Was he the one that should come, or looked they for another?" And the Master replies, "Tell John how the sick, and blind and maimed are healed; and how good news is preached to the poor. And tell him also that he who is not offended in me is blessed." Sweet message to the noble hearted captive.

When the messengers were gone on their way back to John, Christ turns to the multitudes who had probably heard the question, and declares to them who the Baptist was and what relation he bore to Himself. After showing them that when they flocked to John's ministry it was not because of the beauty of his language, or the richness of his apparel, he brings home to their minds with new force the popular belief that John was a prophet, and the herald of the Messiah who had been foretold by Malachi.

THE GREATNESS OF JOHN, vs. 28, 29.—To have the commendation of Christ is to have the praise most to be desired. The great men of the land hated John, but the Master said, "Among them that are born of women, there is none greater than John." John was the last and greatest of the prophets. Greatest because of his mission. To him was given the mighty work of making ready for the coming of the king. Greatest because of his personality. John was a completely consecrated man; in his own words the keynote of his life was, "He must increase, but I must decrease," *Jno. iii : 30.* Notwithstanding all this Christ says, "he that is least in the kingdom of heaven is greater than he." Not in character, or personality; but in privilege, and mission. John lived under law; we live under grace. John could preach only repentance; we can preach an uttermost salvation.

THE REJECTION OF JOHN, vs. 30-35.—The Pharisees and lawyers rejected Messiah's herald, and so doing rejected the Messiah. The messenger had come to them in the garb and manner of life of an ascetic, preaching a rugged, uncompromising call to repentance; and the rulers of the people hardened their hearts, turned their backs on him, and sneered, "He hath a devil." The Messiah came as one of the people; He lived their life, He wore their dress, and eat their food, with all opposing sin in every form and practically demonstrating the possibility of being in the world, yet not of it; but the rulers would have none of Him, and now the sneer half lie half truth, was, "Behold, a glutinous man, and a wine bibber, a friend of publicans and sinners." So it will ever be. He who is in love with sin will hate righteousness and truth, no matter how it is presented.

NOTES ON THE TEXT.—*V. 24. A reed.*—An Arab told a friend of mine that the "reed shaken by the wind" was the musical reed pipe made to vibrate with the wind blown into it. Did you go out to hear a musician discoursing sweet sounds?—*Pelouët. V. 27. It is written.*—*Mal. iii. 1. V. 29. Justified God.*—Bore witness that God was just. *V. 31. Like unto children.*—The only amusement of children described in the Bible.

Application and Illustration.

WHAT CAN I DO?

TAKE MY DOUBTS TO CHRIST.—John in his time of doubt sent messengers to the Master. When doubt siezes our minds a messenger of prayer can reach the ear of Christ and receive His gracious answer, "Blessed is he that is not offended in Me." Luther says, "At one time I was sorely vexed and tried by my own sinfulness, by the wickedness of the world, and by the dangers that beset the church. One morning I saw my wife dressed in mourning. Surprised, I asked her who had died. 'Do you not know?' she replied. 'God in heaven is dead.' 'How can you talk such nonsense, Katie?' I said. 'How can God die? Why, he is immortal, and will live through all eternity.' 'Is that really true?' she asked. 'Of course,' I said, still not perceiving what she was aiming at, 'how can you doubt it? As surely as there is a God in heaven, so sure is it that he can never die.' 'And yet,' she said, 'though you do not doubt that, yet you are so hopeless and discouraged.' Then I observed what a wise woman my wife was, and mastered my sadness."

REALIZE MY GREATNESS, *V. 28.*—If I am one of the members of Christ's Kingdom, I am, on the Master's own word, "greater than John." Greater because my privileges are greater. I have a union with Christ and a power through Him, that John never experienced. I have a knowledge of a salvation of which he knew nothing; a

message to deliver to mankind far greater than was his. What a responsibility rests upon me then. If greater than John I must do a greater work than he or I have failed to live up to my privilege and calling.

GATHERED GOLD.—The proof of Christianity is in its beneficent effects on the world.

If the Lord our God is a jealous God, He is jealous also for the honor of His own children, *v. 24.*

Soft raiment is alright if the softness does not get into the man. Divine wisdom will "justify" as wise those who, by humble faith "justify" it.

SUGGESTED HYMNS.—"All my doubts I give to Jesus." "Oh to be nothing!" "Look away to Jesus." "To the work, to the work." "A blessing for you."

CHRISTIAN ENDEAVOR.

Daily Readings.

First Day—The choice of wisdom—1 Kings iii. 5-15.

Second Day—"The principal thing"—Prov. iv. 1-4.

Third Day—"Her paths are peace"—Prov. iii. 12-25.

Fourth Day—Her summons—Prov. i. 20-33.

Fifth Day—"The Lord giveth wisdom"—Prov. ii. 1-9.

Sixth Day—As little children—Luke x. 17-22; xviii. 15-17.

Seventh Day—TRUE WISDOM; GETTING IT, USING IT.—Jas. iii. 13-18.

PRAYER MEETING TOPIC, Dec. 2.—"True wisdom; getting it; using it," *Jas. iii. 13-18.* Wisdom is knowledge in action, so the quality of the wisdom depends upon the quality of the knowledge of which it is the active phase. In the passage before us we have two kinds of wisdom described; that which is from below and that which is from above. The former is known by producing envyings and strife, bitter and useless argument, sophistry against the truth; it is characterized as "earthly, sensual, devilish." The latter is evidenced by its purity and freedom from false sophistry; by its peaceableness, being willing, so long as truth is not imperilled, to concede a point rather than quarrel over it; by its gentleness, not pounding in the truth as with a hammer, but pressing it home with the hand of love; by its approachableness being patient in the hearing of others; by its good fruits the best test of all; by its fairness and sincerity. How desirable is such a wisdom! Yet it is the privilege of every Christian to possess it. If you have Christ, in Him you have wisdom, for is He not "made unto us wisdom" (*1 Cor. i. 30.*)

REFERENCE PASSAGES:—*Ps. li. 6; cxix. 97-104; Prov. i. 20-23, ii. 6-9; Eccl. ii. 26; Dan. ii. 19-23; Luke xii. 12-15; 1 Cor. i. 22-24; Eph. i. 15-18; Col. ii. 2, 3; Jas. i. 17.*

The Missionary Extension Movement.

At a meeting of the Board of Control of this movement held in Chicago on November 1st, it was decided to recommend that each state and province have a general missionary committee for the local management of the extension course of meetings, and that in the future the United Society have control of the movement, the headquarters being moved from Chicago to Boston. At this meeting also the resignation of Mr. L. S. Mershon was regretfully accepted. While Mr. Mershon finds it impossible to give up his whole time to the work he will still be ready to do all circumstances will permit. On December 6th he will address the Christian Endeavorers of Toronto at their annual meeting; no one should miss this opportunity of hearing him. This meeting will probably be the most enthusiastic gathering of Endeavorers ever held in Toronto. Special arrangements are being made to secure hearty singing.

What do you say to a week of self-denial at Christmas? On a persons birthday we present that person with gifts, except in one case, and then, strangely enough, we present everybody else with gifts. Why not make a change this year? Instead of giving costly presents to our friends and dear ones, let us deny ourselves some of this pleasure and see what we can save from our usual Christmas week expenditure for the Master's cause. If every Presbyterian C. E. in Ontario could by self-denial save fifty cents by the end of the year, the total sum given to missions would amount from that alone to \$10,000, more than the amount contributed by all Ontario by \$2,000! *It can be done, will it?*

Comrades, hear the voice of Jesus
Pleading for your lives to-day,
Will you make a full surrender?
Own your rightful sov'reign's away?

Pledged to glad unceasing service,
Loving Christ we plead Thy grace
For the day of work is flying,
And the night draws on apace,
Soon our King returning, from us
Our commissions will demand;
Let us labor lest we meet Him
Shamed, and with an empty hand.
Comrades, then, be up and doing
In Endeavor strong and free,
Brother, sister, Christ is pleading,
Oh, what will the answer be?

The heterodoxy to be most dreaded is the orthodoxy, which men put in the place of piety.



TWO THANKSGIVINGS.

The lights shine out within the castle hall,
 The sound of music echoes through the night,
 And waxen tapers, clustered on the wall,
 Glimmer above the banquet-table bright ;
 For, year by year, fair youth and beauty meet
 To jest and dance to strains of music sweet

Through waning hours around the banquet, there
 They revel in the gay and festal scene ,
 Yet on those lovely faces, unaware,
 Rests oftentimes a discontented mien .
 For all this life of ease and pleasure's sense'
 They give no thanks, no worthy recompense.

Adown the winding road beside the brook
 A vine-clad cottage stands upon the green ;
 Full many years within this humble nook
 An honest yeoman and his wife have been—
 A still, sweet hamlet, where the even flow
 Of winter days and summer come and go.

A grassy strip of fruitful garden-plot
 The narrow limits of their circle bound ;
 A life of toil and labor is their lot,
 Yet, year by year, the family gathers round,
 And tho' one sunny child is missing, there
 The father calmly bows his head in prayer.

MABEL HAYDEN.



An Autumn Hymn.

"He gave us rain from heaven, and fruitful seasons."—Acts xiv. 17.

The year is swiftly waning ;
 The summer days are past :
 And life, brief life, is speeding ;
 The end is nearing fast.

The ever changing seasons
 In silence come and go ;
 But Thou, Eternal Father,
 No time or change canst know

Behold the bending orchards,
With bounteous fruit are crowned;
Lord, in our hearts more richly
Let Heavenly fruits abound.

Oh, by each mercy sent us,
And by each grief and pain,
By blessings like the sunshine,
And sorrows like the rain—

Our barren hearts made fruitful
With every goodly grace,
That we Thy name may hallow,
And see at last Thy Face.

The Old Hymns.

Still wandering
over field and hill,
And surging up the beach,
Are songs that wake a nobler thrill
Than our new singers teach.

The psalm tunes of the Puritan;
The hymns that dared to go
Down shuddering through the abyss of man-
His gulfs of conscious woe

The rapt strain hallowed the blue arch
Above the settler's farm,
And held him in his forest march
Closer to God's right arm

Then is it strange that at the sound
Of these old hack-neyed hymns,
The pulses give a homesick bound
The eye with moisture swims?

The long quaint words, the hum drum rhyme,
The verse that reads like prose;
Are relics of a sturdier time
Than modern child hood knows

Lucy Larcom.

The Old Piano.

Only to think,
O white, sad notes, of all the pleasant days,
The happy songs, the hymns of holy praise,
The dreams of love and youth that 'round you cling!
Do they not make each sighing, trembling string
A mighty link.

O land of winter and of bloom,
Of singing bird and moaning pine,
Thy golden light, thy tender gloom,
Thy vales and mountains all are mine!
Thy holy loves of other years,
With beckoning hands toward me lean,
And whisper through their falling tears,
"Lord, keep my memory green"

Dear Memory! whose unclouded gaze
Can pierce the darkest wilds of space,
Thy memory's watch fires blaze,
To fan the breezes fan my face
I would, not give the light she flings
Across my future landscape scene,
For all the pomp and power of kings—
"Lord, keep my memory green"

The Noblest Life.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs. He most lives
Who thinks most, feels the noblest, acts the best.

P. J. BAILEY.

Miss Jocelyn's Thanksgiving.



MISS JOCELYN sighed wearily, and ceased the steady click, click of her knitting-needles for a few minutes. It had been Thanksgiving Day, but Thanksgiving Days were never happy ones to her. She had, to be sure, cooked herself a small chicken, and eaten it with cranberry sauce. She had even had a piece of pumpkin pie. But all this argued nothing except that Miss Jocelyn had a conventional streak in her nature and wanted to be "like folks." She was not thankful, though she was a religious woman and honestly tried to

be. All was quiet within her little shop, while outside there was bustle and confusion. She rose from her rocking-chair, and went into the back room to put the kettles on the fire. As she paused beside the stove, she glanced up for a minute at the gaudy calendar hanging over the little table, and realized with a start that Thanksgiving Day this year was her birthday. She walked slowly back into her little shop room, and sat down and gazed around her.

She was thirty-eight years old, and as she looked back over her past, each year seemed like the last—lonely, miserable and weary; and looking into the future, all was as desolate. Her life had always been the same. Nothing sweet and tender, which would make her heart now grow warm to think of, seemed ever to have entered it.

As her dark eyes, in which lay a world of sorrow and bitterness, roamed over each of her small possessions, her mind was busy living over again her sad and unsatisfied existence. She had been born with a beautiful straight body. She thought of this now with a pang of deep self-pity, for when a child of five years she had been dropped by her mother, in some way injuring her spine. Thus she had been deformed and crippled for life. Only five short years of life like other children! Only five short years with no pain in her side, and no hump on her back! She looked down at her poor little body with passionate contempt.

How like a bad dream had been her girlhood! Cursed and beaten, she grew up bitter, silent and morose, with nothing ever to give her any joy, no bright spot in all her weary days. Then her mother, to whom she had always been a grief and a mortification, had died, and Miss Jocelyn could still feel the thrill of relief which shot through her when she realized it. After that she had been enabled to set up this little shop. Then she had been only twenty, but old and careworn. Still, her heart had craved love and beauty and pleasure, with an intensity which frightened her. She remembered how wistfully she used to sit on the steps of her little shop at night, and watch the girls with their lovers. What fun and laughter she heard! But she never had any lover; she never had even a girl-friend. Oh! for something to love, to clasp to her poor, starved heart, to caress and cherish! Even the cats and dogs seemed to shrink from her.

She bent her poor head, streaked with gray, down upon her counter, and let the tears of anguish, that were wrung from her lonely heart, slowly course down her sallow cheeks. What indeed had she to be thankful for? Then the little bell jingled. A fat, rosy checked boy entered, and demanded a stick of lemon candy. Miss Jocelyn took down the glass jar, and satisfied his desire.

After he left, she drew her wooden rocking-chair, with its worn straw-seat and lace tidy, nearer the stove, and continued her knitting.

With her passionate love for beauty, she had tried in a blind way to adorn her little home. The lace tidy was one of her efforts. It was almost pathetic to see, scattered here and there in the plain rooms, evidences of a groping toward luxury, brightness and color, such as was displayed in artificial flowers hung on the gas-fixture, and colored prints on the wall.

On the corner, by the old cigar-store, the newsboys were gathered. It was their regular place of meeting, where they settled their little disputes, and discussed business and the events of the day. Now they were talking very earnestly and loud about what appeared to be a most important question. This question, in the person of a pinched little hunchback, was sitting wearily on the platform which supported a fierce Indian, brandishing aloft a dangerous tomahawk. He was huddled up together, clutching his newspapers and looking from boy to boy with a hunted expression, as if he had small hope and did not much care.

The matter stood thus: the newsboys had formed a union, and no one outside was allowed to sell papers in that part of the city, so they were trying to keep the poor little hunchback from disposing of his stock.

"No, it ain't no use talkin'. Gin us yer papers," said Mike Flynn, advancing threateningly.

"Yous leave me alone!"—fiercely—"I ain't doin' no harm——"

Then the hunchback's spirit died out, and his lip quivered pitifully.

"He can't sell them papers, any ways, Mike. Them's mornin' papers," said another boy jeeringly.

"Well, let's leave him alone then. But lemme jest tell yer, young man, yer needn't be buyin' any more papers in this part of

the town," and, after a few more words which fell heedlessly on the boy's ears the crowd left.

He stood up a moment after they had gone, and called bravely, "Herald, Journal! All about the murder!" in a voice that quavered pitifully. No one heeded the small, misshapen figure, shivering in its thin jacket. The lights were beginning to burn one by one, and everybody was hurrying home.

Billy gave a sharp sob of despair, and seated himself on the platform again, hugging his useless papers. He leaned his tired head against the wooden Indian, and clasped one thin little arm around that worthy's legs. He felt a great affection for this fierce savage. "Red Hand" he called him, after a hero in "Dare-Devil Dick." As he hugged himself closer to Red Hand's unresponsive anatomy, he felt that this was his only friend,—this and something else which lay warm and purring in his pocket. It was a wee kitten which he had picked up in the alley. He snuggled it up to his face now, and rubbed his cheek against its soft fur, and then put it tenderly back in his pocket.

Suddenly the proprietor of the store appeared in the doorway and, fearing to be sent off, Billy raised himself, and moved on. He paused in front of Miss Jocelyn's window, and pressed his little face against the pane. He was enchanted by the glittering display there. What lovely tops, and balls, and books, and candy! Oh! if he only had some money! He forgot the cold, and began to choose the things he would buy.

Miss Jocelyn moved to the window to look out, and saw the small face, with the bright eyes, peering in. She opened the door, drawing her little black worsted shawl closer about her thin shoulders.

"Do you want to buy anything?" she said. He slowly shook his head.

"Are you cold?"

He nodded.

"Come in then, and get warm by the stove."

She was surprised at herself, but his wistful face touched her, and his deformity, so like her own, appealed to her strangely. He followed her in and stood warming his blue, little hands, while she went on knitting. He looked around with delight at the jars of candy on the shelves, the slate pencils, paper, toys and other fascinating things, and then he was struck with an idea.

"Ef I sing for yer, will yer gimme a stick of that ere red candy?" he asked shyly, shuffling his feet on the floor, and looking up at her.

"Yes, let's hear you."

Miss Jocelyn laid down her knitting. He clasped his hands behind him, tossed back his mass of bright, golden hair, which clung in close little curls to his face, and began to sing.

He was not a pretty child. His face was rather old and elfish; but he had beautiful hair, and gleaming blue eyes. As he sang, he seemed almost angelic. The hard, worldly look left his face. The sullen expression around his mouth vanished. He flung back his bright hair, and fixing his eyes upon the stick of red candy way up on the shelf, he sang like a little cherub, though his song was not exactly one that a cherub would have chosen.

The melody, sweet and clear and loud, came evenly through his parted lips and drew Miss Jocelyn's heart to him. It was an old street-song that he sang, but he made it beautiful. When the last note died away, he looked at her, half-eagerly, half-questioningly. She rose and, climbing the ladder, lifted the jar down with trembling fingers and poured the contents into his hands. He looked up, with sparkling eyes, and began to suck a stick with an ecstatic expression.

"What's your name?" said Miss Jocelyn.

"Billy Blair," replied he with his mouth full.

"Where's your mother?"

"Ain't got none, he answered carelessly, lifting up a stick and looking at it fondly, with one eye shut.

"Where's your father?" continued Miss Jocelyn, nervously.

"Ain't got none," said he, jauntily biting off a big piece of the sweet stick in his hand.

"Ain't you had any Thanksgiving dinner to-day?"

"Nope,—only but this." He pointed to the candy.

A red spot came on each of Miss Jocelyn's cheeks. She rubbed her hands together and began to talk. In his astonishment he forgot to eat his candy,—forgot everything but what she was saying.

To live in that bewitching shop with, over the door, the little bell which tinkled when any one came in; with the window full of such interesting things, and the crowded shelves! Never to have to go tired, hungry and cold through the streets singing, or selling newspapers for a living! He could not believe it.

"Oh, yer foolin' me!" he said incredulously, but when she assured him again, with tears in her eyes, that she meant every word his face worked pitifully, and with shining eyes he said fervently: "You bet I'll stay."

After a minute he put his hand in his pocket, half-drew the cat out and hesitated—then he pulled it quite out and, putting it in her lap, said, diffidently: "Here's a cat fer yer." It was all he had to offer in return.

That night Miss Jocelyn stole into the next room and carefully shading the candle, looked down upon the little figure lying on the mattress. His eyes were closed. His mass of tangled, gold hair lay on the pillow, and one dirty, little hand was still clutching a peppermint stick.

She lifted a curl with awe, and then half-shamefacedly kissed it. Here was something at last to love, and to keep and to caress and to be thankful for. Her heart almost burst with happiness, and kept for once a glorious Thanksgiving Day. She turned and went back to bed, and though she did not know it, her heart was filled with a prayer that the angels heard and kept.

MISSION FIELD.

Foreign Missions.

CAREY'S WORK.—The following summary of the work of Carey is an impressive lesson on the possibilities of a life wholly consecrated, and methodically applied.

"The first complete or partial translations of the Bible printed in forty languages and dialects of India, China, Central Asia, and neighboring lands at a cost of \$80,143; the first work and vernacular newspaper in Bengalee—the language of seventy millions of human beings; the first printing press on an organized scale, paper-mill, and steam engine seen in India; the first Christian primary school in North India; the first efforts to educate native girls and women; the first college to train native ministers and Christianize educated Hindus; the first Hindu Protestant convert Krishna Chundra Pal, baptized in 1800; the first medical mission of which that convert was to some extent the fruit; the establishment and maintenance of at least thirty separate large mission stations, besides Judson's great work in Burmah, which resulted in the foundation of American Baptist Missionary Society; the first private Garden and Society for the improvement of native and European Agriculture and Horticulture in India; the first Savings Bank in India; the first translations into English of the great Sanskrit epics, the *Ramayana* and *Mahabarat*, and the first translation of the Bible into Sanskrit, both as means of bringing the learned classes of India and the Gospel into sympathetic accord. The indirect results of the work of Carey or his beloved associates, can best be expressed as the *Fraeparatio Evangelica* which fifty years only after Carey's death has increased the Protestant native Church of India to a community of half a million of souls, who have more ordained pastors of their own than foreign missionaries, and who increase at the rate of eighty six per cent every decade."

Medical Missions.

Dr. Moffatt, the veteran of South Africa, said "A medical missionary is a missionary and a half." Since Dr. Moffatt's time much progress has been made in the direction of supplying heathenism with the blessing of Western medical skill, but yet how little in proportion to the need. In New York city there are three thousand five hundred physicians for two millions of people, whilst in China there are for about four hundred millions of people and only about one hundred physicians, yet the movement is a recent one and it will develop rapidly like all movements in these days. Medical Missions may be said to have begun with Jesus Christ, who made the healing of the body subsidiary to the salvation of the soul. It is interesting to note how intimately the physician is connected with missions and has been used as the instrument in opening doors for the Gospel. Carey's first convert, Krishna Chundra Pal was won by the medical skill of Dr. Thomas, who set for him a dislocated arm. Indeed it was through the representations of Dr. Thomas who was a physician on an East Indiaman, that Carey chose India in preference to the South Sea Islands, to which his attention had been directed. It is only a few years ago in 1884, that Korea was thrown open through the treatment of a royal prince by Dr. Allen. In consequence a hospital was provided and Dr. Allen appointed superintendent with every mark of royal favor. China was opened to the Gospel it is said "at the point of the lancet." It was in 1835 that Dr. Peter Parker started the Ophthalmic Hospital in Canton, which did very much to disarm prejudice and furnished the opportunity to make known spiritual truth. The beautiful Cashmir valley, which has long been a favorite resort for Europeans, has been difficult of access to the missionary because of a law prohibiting residence during winter months. In the year 1865 Dr. Elmslie a Scotch medical missionary started a hospital and in spite of all obstacles held his ground, and now the work is securely established. And in Africa, amongst others, stands prominent the name of Dr. Livingston, who whilst he was a doctor, never forgot that he was a missionary first. That is the chief danger in connection with medical work. The medical missionary is overwhelmed with work from the day he lands, and is in danger of allowing himself to lose sight of the primary object in view, but if wisely used it is of incalculable value. Li Hung Chang, the Viceroy of China, who has been so prominently before the world since the beginning of the war, and who has shown himself to be a friend to foreigners, owes that disposition in part to the Medical Missionary. Some years ago the Viceroy's wife was seriously ill and a European doctor was sent for, Dr. McKenzie was called and was at Tientsin on the way.

But Chinese etiquette was shocked, and consequently Dr. Howard a lady missionary from Peking was called, who treated the patient successfully, and as a result won high favor and exercised great influence at court. How much our missionaries owe to that treatment cannot be estimated. The importance of Medical Missions scarcely needs to be argued, but their numbers need to be greatly increased.

Letter from Mexico.

For the Review.

SABBATH DESECRATION.—Although a near neighbor to America and Canada Mexico is in point of morals very far distant. As an illustration of this let us note the contrast in Sabbath observance. This contrast is shocking to one who has been reared in and has learned to love the sacred atmosphere of the home Sabbath. In a purely heathen land we expect to find the first day of the week the same as others but in a country calling itself Christian we are unprepared to find the Lord's Day converted into the Devil's Day. Comparatively this day is worse than in the heart of Africa or in the Canibal Islands. Conspicuous indeed it is among the days but not in any becoming sense. My gentle and charitable reader who thinks this opinion too severe might vote with the writer after fifteen months residence in different parts of this young Republic. Some people, it is true, give up their regular work on Sunday but outside the converts to Protestantism your correspondent knows no one who does not use the day for questionable amusements or horrible dissipation. The majority of the people, however, seem not only to continue their regular work but greatly to increase their activities, energies and profits.

Even if betting had been a prominent doctrine in our Theological course we would not risk anything with the opinion that the business of any other three days of the week could equal that done on Sunday.

Sunday is the special market day of the week combining largely the leading features of the fair day and public holiday at home. Choice fruits, meats, vegetables and select articles of almost every variety of native manufacture in common use are reserved for this market day. It seems almost impossible to purchase many necessary things any other time as those not sold Sunday night are returned to the place of manufacture to lie in seclusion for another week. The person with conscientious scruples may choose between buying on Sunday and doing without unless he be favored with an inferior article at a superior price while the **WORLDLYWISE** with their numerous family connections look on with grim satisfaction. Largely if not altogether, through the influence of foreigners the principal dry goods and general furnishing houses in some places are closed. Even in these cities the day is conspicuous for its business activity. Sunday in Mexico is the great day for parades of various kinds, theatre, ball, circus, cock-fight, gambling and all kinds of questionable amusement, and especially is it the day for that abominable and bloody relic of barbarism—the Spanish bull fight with all its demoralizing influences. Strange it may seem but these fights are sometimes under the management of the Church that they may help fill her treasury, Leon, being unable to satisfy this thirst for innocent blood on Sunday, has an occasional fight during the week.

Do these facts say there is need for missionaries in Catholic countries? We do not wish to lay anything at the door of Mother Rome for which she is not responsible, but we can see no possibility of excusing her. With an iron hand she has ruled this fair land of the South during the development of Canada and America under Protestant principles and let the world sit in judgment. After nearly 400 years of undisturbed growth undisputed and unrestricted authority and with an acknowledged infallible lord of the vineyard whose servants and subjects render absolute and unquestioned obedience, we will not surely be considered unreasonable in looking for good fruit from this tall proud tree of Italian origin. Instead of the liberty with which Christ makes free, we see the strong chains of ignorance and superstition with which the **CHURCH** binds her captives. This city is a real Roman garden, but our five months residence force us to add, not a moral paradise. Never having been contaminated by the residence of a Protestant missionary or Church, and your humble servants not aware of any other converts being here, it should be better instead of worse than other places of our acquaintance if Rome can do anything to lift men to a higher moral plane. Appearances indicate that the nice farm called the Devil's ranch is not a fair representation of his lordships interest in this locality. This is a sample of a sample yet Rome claims superiority and sole power to save.

Protestantism was absolutely forbidden to enter the country until the liberals rose in significant protest and proclaimed religious toleration about twenty years ago. Notwithstanding unfavorable conditions, this good young plant is already producing surprisingly good fruit. May showers of refreshing from above cause it to continue doing so in spite of hard soil, drouth and persecution.

JAMES A. DODDS.

Church News.

In Canada.

Rev. Isaac Campbell, Ph.D., was appointed clerk of the Ottawa Presbytery at its last meeting.

It is stated that Rev. W. J. Clark, of London, will not accept the call to St. John's church, Hamilton.

Rev. J. D. EDGAR, M.A., has been inducted to the charge of the Presbyterian congregation at Cayuga.

MONKWOOD and Chesterville, Presbytery of Brockville, are making an earnest effort to secure as pastor Rev. John McL. Kellock.

THE Presbyterians of Paris, Ont., have sold the Dumfries street church lot for \$855. Mr. George R. Crawford was the purchaser.

THE Synod of the North-west, held its opening session on Wednesday of last week at Winnipeg. Rev. J. A. Carmichael, of Regina, was elected moderator.

THE call of Knox Presbyterian church, South London, to Rev. W. A. J. Martin, of St. Paul's, Toronto, has been sustained by the Presbytery and ordered to be forwarded.

Rev. A. F. TULLY, son of Mr. Robert Tully, who has been pastor of Knox church, Mitchell, for thirteen years, has tendered his resignation, to take effect in the spring.

Rev. G. SEXTON, D.D., LL.D., preaches in Kemptville and Oxford Mills on Sabbath, Nov. 25th, and lectures in the former place on Monday, 26th, and in the latter on Tuesday, 27th.

THE Branchton Auxiliary W.F.M.S. held its thank-offering service in the church at Branchton, on Monday evening. Rev. Mr. Straachn, of Hespeler, delivered a lecture on his recent tour in Europe. The offering netted about \$15.

THE Rev. R. S. G. Anderson, M.A., B.D., was translated from the charge of St. Helen's and East Ashfield, and formally inducted into the pastoral charge of the congregation of Wroxeter by the Presbytery of Maitland, on Thursday, Nov. 15th.

THE reception tendered to Rev. and Mrs. Tolmie, on their return from their bridal tour, by the congregation of St. Andrew's church, Windsor, on Thursday night of last week, was of a very flattering nature. William McGregor, M.P., presided.

THE Presbyterians of Tweed, Ont., worship in a beautiful, new church, which speaks volumes for their large-heartedness in erecting such a handsome and comfortable place of worship. They are now having applicants for to supply the pulpit before giving a call.

Rev. ARCHIBALD GUNN, of St. Andrew's, N.H., is a guest at the manse Chalmers' church, Woodstock, Ont. He is no little gun, says an exchange, for he stands 6ft. 6in. in his socks, and is a fine, stalwart, well proportioned man. He has many name-sakes in and around Woodstock, and he is at present engaged in collecting materials for a forthcoming history of the Gunn clan.

AGNES WILKIE, relict of the late James Panton, passed to her long home at the age of eighty-four years, at Oshawa, on Saturday, 10th inst. Deceased was the mother of Prof. Panton, of the Agricultural College, Guelph; Rev. J. Panton, Stratford, and Miss J. H. R. Panton, science teacher at the Oshawa High School. She was a life-long member of the Presbyterian church there and was beloved by a large circle of friends.

ON Sabbath, Nov. 4th, the Rev. W. A. Hunter, M.A., of Erskine church, Toronto, conducted special services in the Ridgetown Presbyterian church. On Monday evening following a social meeting of the congregation was held. The congregation, through the efforts of their esteemed treasurer, Mr. James L. McKinlay, and the Ladies' Aid Society, has discharged the mortgage on the church. During the three years pastorate of the Rev. R. J. Hunter, the sum of \$4,400 has been applied to the mortgage. During his time one hundred and twenty new

members have been received by the session. Both pastor and people are to be congratulated on the result of three years work. Truly God's blessing has attended their efforts.

THE anniversary services of Chalmers' church, Richmond, Que., were held on Nov. 11th. They were conducted by Rev. W. R. Cruickshanks, B.A., Point St. Charles. On Monday the anniversary tea meeting was held in the basement of the church, after which a public meeting was held in the auditorium of the church when addresses were given by members of the Quebec Presbytery, the resident ministers and others.

THE W. F. M. S. of St. Andrew's church, Sunderland, held their thank-offering service on Monday evening the 12th inst., when a good programme, consisting of music, singing, speeches, dialogues, etc., was rendered. The speakers were Rev. J. W. Stewart (Methodist) Rev. E. J. Etherington (Church of England) and the pastor, Rev. Geo. MacKay. The collection amounted to \$32, which is much larger than at the last thank-offering service. There was a good attendance and great interest shown by the members of the congregation.

THE W.F.M.S. of Knox church, Galt, held their annual thank-offering services in the church on Wednesday afternoon last week, and notwithstanding the rough day there was a good attendance. Mrs. McQueen, of Hamilton, gave a very able address on "Our duties and privileges as fellow workers with Christ." Mrs. W. W. Wilkinson sang an appropriate solo, and Misses Grove and McGregor sang a duet. Miss Cant and Miss Dixon read the Scripture selections. At the close of the service tea was served. The thank-offering amounted to \$52 with more promised yet to come in.

Rev. PAUL F. LANGILL, B.A., who has done good, faithful, acceptable service as missionary at Vernon, B.C., for about five years, has gone east for a change. Mr. Langill has held the office of convener of H. M. Com. since the foundation of Kamloops Presbytery and has spared no pains in the discharge of his duties. It is rumored that he intends settling somewhere in Ontario. Should he do this, Kamloops Presbytery will lose one of its most earnest devoted members. Success to the brother wherever he may be.—**COM.**

THE congregation of St. Andrew's church, Orangeville, held its annual harvest home on Tuesday evening, November 13th. The occasion was in every respect a success. Its most interesting feature, however, was an address by Rev. W. A. Hunter, of Erskine church, Toronto, on "Bible Study." Mr. Hunter was formerly pastor of St. Andrew's, and his success was such as to insure a large congregation whenever his name is announced. On this occasion he was met by a specially large congregation, and his address was of such character as to enlarge the place which he had already occupied in the heart and mind of the people.

THE Connecticut Valley Advertiser gives a long account of the centenary services of the building of the first church in East Haddam. From many circumstances connected with the place and congregation more than ordinary interest was attached to the celebration, the report of which makes valuable reading. The locality was settled by English Puritans from Haddam in Herefordshire, and the prevailing names are still those of that English county. The historical address, an admirable effort, was given by Rev. H. M. Parsons, D.D., of Knox church, Toronto, whose grand-uncle, Rev. Elijah Parsons, and father, Rev. Isaac Parsons, were for long periods ministers of the congregation. To the latter the congregation owed among other blessings a "Manual of Faith and Practice," compiled in the year 1843. Rev. Salmon McCall, a subsequent pastor, wrote of this book in terms worthy of reproduction. "Here," he wrote, "is not only a form of sound words, but one venerable for age, and invested with many hallowed associations. Goodly is the company of those, who in three generations and more have publicly and

solemnly assented to it. And here let me call your attention to the very valuable service which the late Mr. Parsons performed for this church in preparing the manual to which I have referred. . . . And I wish it might be the practice on the part of all the members to read over the articles of faith, the covenant, and the added exhortations and meditations before each communion. . . ."

ON Tuesday, November 6th, the Barrie Presbytery met in Esson church, Oro, and, after satisfactory ordination trials, on the part of Rev. A. E. Webster, proceeded to induct him into the pastoral charge of Esson and Willis churches. The Rev. J. Burton, B.D., preached on the occasion, the Rev. Dr. Gray acted as moderator, the Rev. Neil Campbell, B.A., addressed the minister, and Dr. R. N. Grant, the people on their respective duties. Mr. Webster was conducted to the western door of the church by Dr. Grant, and cordially welcomed by his people as they retired. Mr. Webster enters upon his duties with excellent prospects of work and success. His parish is about 16 miles long, and 7 wide, and contains as fine and hopeful elements as are to be found in any rural congregation.

THE Presbytery of Whitby met in Pickering for the induction of the Rev. Alex. McAuley, B.A., late of Woodville, Presbytery of Lindsay. There was a large congregation present. The moderator of Presbytery, Rev. J. Chisholm, B.A., presided. Rev. R. B. Smith preached an appropriate sermon; Rev. S. H. Eastman, B.A., addressed the newly inducted pastor, and Rev. John Abraham the people. After the induction service the ladies gave a social reception to the pastor and congregation in the lecture room of the church. Mr. McAuley begins his work in Pickering and Brougham under very favourable auspices. The ladies in the W.F.M.S. will be glad to know that Mrs. McAuley has been actively connected with this work, being president of the Lindsay Presbyterian Society.

JUBILEE services were held in Knox church, Ottawa, on Sabbath, 11th inst., when Rev. Dr. Wardrope, of Guelph, the first pastor, preached an eloquent sermon, in which he gave some very interesting reminiscences of his connection with it. The Free Press says: "The morning service was of a pleasant and joyous character, the singing being especially good. The sermon was delivered by the Rev. Dr. Wardrope, first pastor of the church. The venerable divine bears his weight of years well and preached an eloquent sermon. His delivery was of an easy character, and, with the exception that the voice is naturally a little weaker, he preaches with all his old time vigor and earnestness. He was listened to with rapt attention." The Rev. Dr. McLaren, the second pastor of the church, preached an eloquent sermon in the evening. There was a debt of \$15,000 on the church, and the munificent contributions previously made and the collections throughout the day completely wiped out the debt. Rev. Mr. Ballantyne, formerly of London, and son of Hon. Thos. Ballantyne, is now the popular pastor of this church.

AT a meeting of the Barrie Ministerial Association, the following resolution regarding the late Rev. Wm. McKee was recorded: "The Barrie and Allandale Ministerial Association desire to place on record their sense of the loss sustained by them in the removal by death of their esteemed friend and brother, the Rev. Wm. McKee, B.A. Mr. McKee, during the time of his residence in Barrie, took an active part in every movement for the improvement of the material and moral condition of the people. He was a faithful member of this Association, and contributed greatly to its interest and success by his regularity in attendance, his genial spirit and his valuable contributions to the subjects considered by it from time to time. Mr. McKee was a man of superior ability, and laboured for a number of years in the Gospel ministry, and we feel his loss to the Association and to the community to be a serious one. We take this our first opportunity of expressing our sincere sympathy with Mrs. McKee in her bereavement, and earnestly commend her for consolation to the love and grace of Our Father in Heaven."

THE new Presbyterian church erected at Lochwinnoch, was dedicated to Divine worship on Sabbath, 11th inst., with appropriate religious exercises. The morning service was conducted by Rev. Dr. Campbell, of Renfrew, assisted by the pastor, Rev. H. Taylor. The afternoon and evening services were led by Rev. Dr. Smith, of Queen's University, Kingston. On the Monday evening following a social entertainment was held under the auspices of the Ladies' Aid Society in the new church. A substantial tea, prepared with unusual bounty, was served in a temporary building adjoining the place of worship in the early part of the evening. After tea an adjournment was made to the church, and soon the utmost capacity of the building was tested to hold the large company who had come from all quarters to enjoy the evening with the people of Lochwinnoch. All the passages were filled with people. Rev. H. Taylor occupied the chair. After praise and prayer the meeting was entertained with congratulatory addresses from the ministers present, viz.: Rev. Dr. Campbell, Rev. Dr. Smith, Rev. E. W. Florence and the Rev. R. E. Knowles.

Presbytery of Huron.

THIS Presbytery met in Clinton on the 13th inst. The treasurer's book was audited and certified as correctly kept. Revs. Messrs. Ross, of Brussels, and Davidson, late of Wroxeter, being present were invited to sit as corresponding members. Messrs. Shaw and Martin were appointed to address the annual meeting of the Woman's Presbyterian Foreign Mission Society in January next. The estimate of expenditure for the current year was agreed upon, and the finance committee authorized to raise it in the usual way. The remit of Assembly respecting graduating students, and ministers received from other churches, requiring that they give one year's service in the mission field before being eligible for call, was approved of *simpliciter*. The Rev. Mr. Cockburn, of Paris, representing the Assembly's Committee on Augmentation was present, and heard on the claims of the Augmentation Fund. The Presbytery thanked Mr. Cockburn for his address, and remitted the matter to the Home Mission Committee with the hope that measures may be taken to make up the amount asked. The report on Sabbath schools was submitted, recommending that a conference be held on the afternoon and evening of Monday, 13th January, in Carmel church, Hensall. The apportionment to this Presbytery for Home Missions, viz., \$2,150 and for Augmentation \$700 was submitted and the attention of the brethren called to it very specially. The attention of the session of Leeburn and Union church, Goderich Township, was called to the necessity of increasing the stipend of their ministry to relieve the Augmentation Fund as much as possible. The next meeting of Presbytery is to be held in Carmel church, Hensall, on the 15th January, at 10.30.—A. McLEAN, Clerk.

Presbytery of Pictou.

THE Presbytery of Pictou met in Union church, Hopewell. A communication was read from Mr. Edwin Smith, convener of the Augmentation Committee, intimating that the sum of \$1250 would be required from the Presbytery for augmentation. The following allocations were made to the congregations within the bounds: United church, \$200; Prince Street, \$135; James church, \$120; St. James, Antigonish, \$50; Shaton church, \$75; Knox church, Westville, West River, Green Hill and New St. Andrews, \$60 each; Scotsburn, Union Centre, \$55 each; Union church, Hopewell, \$50; Thorburn, Springville and Bridgerville, \$40 each; Glenelg and East River, \$35 each; Blue Mountain and Garden of Eden, Sherbrooke, St. Paul's and Sunny Brae, Trenton, Merigomish, \$30 each; Little Harbor and Fisher Grant, \$20 each; West River, St. Mary's, \$18; Ferrana, Barney's River, \$15 each. Arrangements were made for the supply of mission stations as follows:—Carriboo, Messrs. Carson, Cairns, J. B. Maclean, and Henderson; Cape George, Messrs. Munro, Falconer, Turnbull, and A. Robertson; Mulgrave, Messrs. Carruthers, Bowman, Rogers,

Cumming, Campbell, Grant, and A. Maclean; Country and Isaac Harbors, Messrs. J. D. MacFarlane, Jas. Sinclair, Dr. Patterson and A. V. Morash. The services in the evening in connection with the designation of Mr. Fraser were interesting and impressive. Mr. Falconer, in the absence of Mr. Campbell, moderator of Presbytery, presided and narrated the steps leading to Mr. Fraser's appointment to Trinidad. Dr. Patterson offered the designation prayer. Mr. A. McLean addressed the newly appointed missionary and Mr. Sinclair the people. Mr. Falconer presented a copy of the Scripture to Mr. Fraser in the name of the Foreign Mission Board. Mr. Fraser accepted the gift in appropriate terms and added a few words of farewell to the congregation. Presbytery adjourned to meet in James church, New Glasgow, Tuesday, Jan. 15th, at 2.30 p.m.

Presbytery of Minnedosa.

THE Presbytery of Minnedosa met *pro re nata* at Hamiota to consider the call to Mr. A. Chisholm, from Rapid City. Messrs. McNaught, M.P.P., and Thompson were present as delegates from the congregation. The call, which was hearty and unanimous, was sustained by the Presbytery and accepted by Mr. Chisholm. The date was fixed for his ordination and induction, Mr. Moore, moderator of Presbytery, to preside, Messrs. Lang and Hosie to address the people and the minister respectively.—J. H. CAMERON, Clerk.

Presbytery of Inverness.

THE Presbytery of Inverness met at Lake Ainslie for visitation and other business. The cause of Christ in that congregation is favourably progressing. The pastor, Rev. A. Grant, expressed the regret that, through age and infirmity, he was no longer able to discharge satisfactorily the duties of a settled minister. He accordingly laid his resignation upon the table of Presbytery. The Presbytery, taking all the circumstances into consideration, asked the congregation to make the best arrangements possible, and report to the next meeting of Presbytery. The reference from Skye Glen and vicinity in regard to the site of a proposed hall was disposed of by an almost unanimous vote in favour of building at or near Mr. Wm. Smith's western line. The clerk reported on behalf of the delegation that visited the points of West Bay and St. Peter's recently, with a view to a union that would strengthen the congregation of St. Peter's. The meeting at the Points was favourable to union; that at St. Peter's unfavourable. Middle River proposed to unite with Baddeck Forks to form a strong congregation. Baddeck Forks had not been heard from. The reports of catechists were adopted, and the Home Mission Committee asked to pay balances due. Mr. A. W. McKay was paid in full by the Margate Stations: Mr. McNeill by Middle River; and Mr. J. B. McKinnon by the Forks, Baddeck. The application of the Margate Stations for a grant of \$250 from the Augmentation Fund toward a settled pastor for the year beginning April 1st, 1895, was adopted, and the Augmentation Committee asked to grant the amount. Mr. A. J. McNeill was appointed to labour two Sabbaths at River Inhabitants, and two at least, at Port Hastings, and later at Malagawatch and River Dennis. The Presbytery unanimously agreed to recommend the General Assembly at its next meeting to receive Rev. Wm. Peacock, of the Congregational Union of Nova Scotia and New Brunswick, as a minister of this Church, and also agreed to ask the Home Mission Committee to employ Mr. Peacock in the meantime. The following committees were appointed for 1894-95, the names of conveners being first.—State of Religion: Messrs. D. McDougall and Neil Nicholson; Sabbath Schools: Messrs. E. S. Bayne and Nathaniel Smith; Sabbath Observance: Messrs. D. McDougall and J. W. Archibald; Temperance: Messrs. A. McMillan and James McDonald; Statistics: Messrs. D. McDonald and A. D. McKay; Systematic Benevolence: Messrs. E. S. Bayne and Nathaniel Smith; Augmentation: Messrs. E. S. Bayne and A. McMillan. The augmentation allotment was allocated as last year's. Presbytery agreed to meet again for visitation and other business at Strathlorne, Tuesday, the 15th of January, and at

Mabou on the following day.—D. McDONALD, Clerk.

Presbytery of Stratford.

THE Presbytery of Stratford met at Knox church. The evening session was occupied by the reading and discussion of an elaborate paper on "Proportionate Giving," by Rev. W. W. Crow, of Missouri. The most important business of the morning session was the discussion of the resignation of Rev. A. Stewart, of the pastoral charge of the Hamstead and North Easthope congregations, because he thought a young man would be better able to build up the congregations which were now becoming quite small. It was agreed to dissolve the pastoral tie on the second Sabbath of January next, that the pulpit be declared vacant on the third Sabbath, and that Mr. Pyko be moderator of the session during the vacancy. The report of Home Missions was presented by Dr. Hamilton, who pointed out that \$79,000 were required for the work in hand. The amount to be raised by the Presbytery is \$2,500. Mr. Cockburn, of Paris, who appeared at the request of the Augmentation Committee, addressed the court and pressed the needs and claims of this fund upon the Presbytery. The Presbytery thanked Mr. Cockburn for his address, and it was agreed to raise, if possible, \$850, the amount required from the Presbytery. Mr. Hamilton, of Motherwell, was congratulated by the Presbytery upon the honour done him by Knox College in conferring upon him the degree of D.D. The next meeting of Presbytery will be held in Knox church on the third Tuesday of January, at 10.30 a.m.

Presbytery of Halifax.

THE Presbytery of Halifax met in St. John's church, Windsor, on the 5th inst. for the induction of Rev. Henry Dickie into the pastoral charge of that congregation. There was a good attendance of members of the Presbytery and a large congregation, including many of other denominations besides Presbyterians. Rev. Mr. Dawson, of Canard, moderator of Presbytery, presided. Rev. A. Gandier preached a sermon suitable to the occasion; the moderator inducted; Rev. Thomas Stewart addressed the newly inducted pastor, and Rev. Thomas Fowler addressed the congregation. After the formal services the Methodist and Baptist ministers gave short addresses of welcome and encouragement to Mr. Dickie and the people. The newly inducted pastor enters upon his work under the most encouraging auspices. The congregation is strong, united and full of enthusiasm and will no doubt heartily sustain the pastor in his arduous labors.

The Presbytery met again in Chalmers hall, when reports were received from the catechists laboring in home mission fields during the summer. At Caribou Mines the missionary had been assisted by Evangelist McKay for some weeks and a large number of young men had come out for Christ. Owing to the importance of the work at the present time Mr. Davidson had decided not to return to college this fall, but to remain and follow up the good work. The report from the North West Arm stated that in addition to the missionary a teacher had been employed for three months to conduct Sabbath services at Goodwood and teach the neglected children of that district during the week. The extra expense had been provided from private sources. The work in North Dartmouth has greatly prospered during the summer under Mr. Ross. New families have been gathered in, communicants added and increasing revenue. The report from Labrador showed that for one year past Mr. Forbes had labored upon that bleak coast, teaching and preaching in the winter and travelling up and down 100 miles of coast in summer time. Satisfactory reports were received from the other fields under the Presbytery's care. The Presbytery decided the amount to be asked toward the augmentation fund from each congregation. A special meeting of Presbytery was called for Nov. 19th, at Shubenacadie, to consider a call from Little River. Presbytery adjourned to meet on the last Tuesday of January, at 2.30 p.m., when the new Book of Praise will be up for consideration.

LITERARY NOTES.

THE NEW ACTS OF THE APOSTLES. By Arthur T. Pierson, D.D.—Fleming H. Revell Co., Toronto. Crown, 8vo, cloth, with maps, \$1.50.

Before Dr. Duff, the veteran missionary died, he frequently expressed the desire that a portion of his bequest should be devoted to the establishment of a quadrennial course of lectures, on some subject within the range of foreign missions. The lectureship was accordingly established by his son. The first course was delivered by Dr. Thomas Smith, on *Medieval Missions*; the second by the late lamented Dr. William Fleming Stevenson, on the *Dawn of Modern Missions*; the third by Sir Monier Monier Williams, the distinguished Oriental Scholar, on *Buddhism*; and this the fourth course on the *New Acts of the Apostles*, by Dr. Pierson. The object is to point out the resemblances and contrasts between missions of the first and nineteenth centuries. Dr. Pierson's style is very well known to Canadian readers, and to a large number is very acceptable. This volume is a fairly representative specimen of his rhetorical peculiarities. It abounds in alliteration, allusion, word painting, and what might be called word-playfulness. We scarcely know how to describe that literary weakness to which Dr. Pierson is so much addicted, and yet, which has its charm to many readers. The title indicates the scope of the lectures. It gives an opportunity for the discussion of any conceivable subject in connection with missions, the Pentecosts, the workers, the calls, the geographical, historical, political and social conditions; the successes, preparations, administrations and transformations—in short it is a compendium of mission literature. Dr. Pierson says in his introduction that he "came not to succeed but to follow" those who had gone before. That is a true estimate of the relation of his work to his predecessors. *The New Acts of the Apostles*, will never stand alongside of e.g., *Buddhism*, by Sir Monier Monier Williams, as to merit, and yet it will be more widely read. It well deserves careful reading. It is full of fresh information on missions from many standpoints.

LIFE OF CHRIST, Century Edition, half mor., gilt top, by Cunningham Geikie, New York, Lovell, Coryell & Co., Toronto, Fleming H. Revell Co., retail price \$2.

This is a new edition of Dr. Cunningham Geikie's *LIFE OF CHRIST*, a book which has won for itself a place second to none in the estimation of students of Christ's life, historically considered. The fulness of detail, the beauty of style, the reverence for the sacred events, and the fidelity to the record are conspicuous features of the work and no one can read it without feeling a deeper interest in the greatest of all lives, that of the Son of God. There is no book that can be more cordially recommended to our readers. It forms one of our coupon offers at the low price of \$1.25 post free, the retail price being \$2.

THE EARLY FOOTPRINTS OF OUR RISEN LORD, *illuminated*. A continuous narrative of the Four Gospels according to the Revised Version, with introduction by Rev. John Hall, D.D. Illustrated by 113 full page half tone reproductions. Small 4to, gilt edge with silk book mark, boxed, \$2.

As a companion volume to Dr. Geikie's *Life of Christ*, no better could be selected than this beautifully gotten up book by Rev. Dr. John Hall. The conception of the book is a happy one and is executed with a care and taste worthy of the sublime subject. To many the *Life of Christ* will be a new book in this form. Says the *Golden Rule*: Though beyond the introduction it contains no word except what is found in the four

Gospels, yet when read continuously, without the breaks necessarily made by the different stories of the four evangelists, the narrative takes on new force and lifelikeness. The very fact that this is not our usual method of reading the Word will give it a new reality. In our Monthly Offer Coupon it will be seen that readers of the *Review* can be furnished with this beautiful book at the reduced price of \$1.10.

A Book You Will Need.

PELOUBET'S SELECT NOTES. A Commentary On the Sunday-School Lessons for 1895, by Rev. F. N. Peloubet, 346 pp. Illustrated, \$1.25. W. A. Wilde & Co., 25 Bloomfield St., Boston, Mass., Fleming H. Revell Co., Toronto.

If you are interested in the study of the International Sunday School Lessons, and all Christians should be, this is a book which you should have. Of all the lesson helps and commentaries that come into our hands, there is none we appreciate more than this excellent compilation by Dr. Peloubet. The volume for 1895 which lies before us now, maintains, if it does not excel, the high standard of previous years. Copious illustrations adorn its pages, and serve in many cases to greatly elucidate the text. The study for the first half of the year completes the life of Christ, and for the latter half deals with Jewish history from the giving of the law to the time of David. With great skill the editor has garnered the best thought, and most accurate information concerning the lessons, making his book invaluable not only to the teacher but to every student of the Bible.

By reference to another page you will notice this book is included in our December coupon offer, at 95c., which will bring it within reach of all.

GENERAL BOOTH: A biographical sketch by W. T. Stead, Toronto. William Briggs, Methodist Bookroom.

This is a sketch written with Mr. Stead's usual vigor. He finds a spiritual ancestry for General Booth in George Fox, and analogies between the experiences of the Quakers and those of the Salvation Army. The extent of the organization, its marvellous success, its various departments of work, and its equipment are admirably told.

ERASMUS: Life and Letters, by James Anthony Froude. New York, Charles Scribner & Co., \$2.50.

Probably Mr. Froude's last work, his death taking place shortly after its appearance. The book consists of a course of lectures delivered by Mr. Froude to his Oxford students. Dealing with such a subject the author appears at his best, the period and the subject being very congenial to him. He draws largely from the varied and voluminous correspondence of Erasmus and allows his letters to tell the story of that great man's opinions and work in a period of unusual importance in the world's history. The book can be read by very few without feeling refreshed and enlightened on much that is not often treated of with so much intelligent candor.

The Teacher's Bible.

THE TEACHER'S BIBLE is an edition of the Word which we have much pleasure in bringing before our readers. It is one of the most complete biblical books ever placed at a reasonable price within the reach of the Canadian public. The illustration in the advertisement on the last page of this issue will show the exact size of the book. So greatly impressed have the publishers of the *PRESBYTERIAN REVIEW* been with its excellence, and the high recommendations of leading divines in Britain, the United States and Canada, that they have decided to offer it as a premium on very easy terms to subscribers to the *Review*, either old or new,

for the next year. That, however, will be fully explained in another column; here we may justify our choice by reference to the opinions of men who will be admitted on all hands to be competent judges. The book contains the Old and New Testaments with marginal references and helps to the study of the Bible, comprising all the additional matter that is contained in latest and most used for Bible teachers, as carefully revised from time to time by Dr. Stubbs, Bishop of Chester, Dr. Edwin Palmer, Archdeacon of Oxford, Dr. Angus and others. The scientific information was prepared under the supervision of Professors Rolleston, Westwood, Lawson and Earle,—names of the highest authority in their several departments. The names which endorse this Bible are: the late Revs. C. H. Spurgeon, Dr. Parker, Andrew Thompson, D.D., James Comper Gray and Bishop John Vincent.

The contents will be thus: Concordance, with context, over 40,000 references. Index to persons, places and subjects, with 16,000 references. Scripture atlas, with index; Glossary of Bible words; Bible calendar; Dictionary of proper names, with their meanings and pronunciations; Summary and Analysis of the Old and New Testaments; twelve full-page maps in colors. The Title of the Bible, the Canon of Scripture, Versions of the Scripture, Genuineness and Integrity of the Old Testament, Summary of the Books of the Old Testament, Summary of the Books of the Apocrypha, Chronology of the Old Testament, Genealogy from Adam to Jacob, Itinerary of the Journeyings of the Israelites to their Settlement in Canaan, Miracles in the Old Testament, Parables in the Old Testament, Special Prayers in the Old Testament, Brief Historical Summary of the Interval between the Old and New Testaments, Genuineness and Integrity of the New Testament, Summary of the Books of the New Testament, Harmony of the Gospels, Our Lord's Miracles, Our Lord's Parables; Names, Titles and Offices of Christ; Prophecies Relating to Christ, Recorded Appearances of Christ after His Resurrection, Family of the Herods, Chronology of the Acts and Epistles, Paul's Missionary Journeys, Paul's Voyage to Rome, Special Prayers in the New Testament, Passages from the Old Testament quoted in the New Testament, References to the Old Testament not being Exact Quotations, References in the New Testament to Incidents recorded in the Old Testament. Bible Lands, their Inhabitants, Conformation, Principal Characteristics, etc.; Ethnology of the Jews and their Neighbors, Jewish Sects and Parties, the Jewish Year, Geography and Topography of the Holy Land, Mountains of the Bible, Rivers, Lakes, etc., of the Bible, Animals of the Bible, Birds found in Palestine, Reptiles of the Bible, Aquatic Animals of the Bible, Insects of the Bible, Trees, Plants, Flowers, etc., of the Bible, Geology of the Bible, Precious Stones of the Bible, Music and Musical Instruments of the Bible, Weights and Measures, A Glossary of Antiquities, Customs, etc. Indices, etc., Words Obsolete and Ambiguous, Subject Index to the Bible, Concordance, Dictionary of Scripture Proper Names, with their pronunciations and meanings, Index to Scripture Atlas, Scripture Atlas.

This edition has been eagerly looked for, and its marvellous sale is proof positive that it meets the demand.

By special arrangements with the publishers the *PRESBYTERIAN REVIEW* is able to offer this valuable and handsome book, listed at \$4.25, to new subscribers and to old subscribers who renew their subscription, at the low price of \$2.25, or a reduction of two dollars, besides giving the *Review*, i.e., the *PRESBYTERIAN REVIEW* for one year and the Bible \$2.25 post free. This marvellous reduction has been made possible only by the fact that the *Review* placed a large order with the publishers. The terms, however, are such that we can look with confidence to the speedy disposal of them. These Bibles will be mailed to subscribers in the order in which applications are received, commencing on the 5th of December.