



The Family.

DOXCAS.

At Joppa a Christian woman Had fallen sick and died, A humble minded woman, Yet all the neighbours cried, "What shall we do without her?" And one had grace to say, "A! Tydda tantes Peter, I fetch him without delay."

WOMEN AND MARRIAGE AMONG CHINESE CHRISTIANS.

IN China women are not expected to take any part in public society, or to mingle in any gatherings of men, but to be "keepers at home," not necessarily "workers at home," as the Revised Version has it. They are not expected to receive social calls from men, except rarely from their parents and brothers. No man would think of calling at a house and asking to see an unmarried or married young woman, unless upon special business, and ordinarily he would not have any business with them.

ly to the right in these matters. Almost all of them agree that it is wrong for Christians to betroth their daughters to heathen, but it is done by them sometimes under pecuniary pressure. Recently a young Christian, who had been several years studying in America, married a graduate of the Female Seminary here, and both of them wished to imitate the American custom and set up a home for themselves, instead of following the native custom and becoming wholly subordinate to the bridegroom's father and mother. So they are still living at the bride's father's, instead of moving to the husband's home. What the result will be still remains to be seen.

PROMOTED.

"No, mother, I will not have anything to do with him; if he goes to church all right, I wish he would, but I do not care to appear in public where he is, for he has disgraced us all." "Why, Sarah, how cruel you are! You seem to forget that William is your brother." "No, I do not forget it, nor do I forget what he has done."

boy is wonderful, for all his associates were of the worst description. In his so-called home he was made a slave and taught that he was a fool so assiduously that finally he believed it. But there came a change; his father returned and the boy found courage to tell his trials. Greatly astonished, his father took the matter under consideration and shortly after gave his son a little money, his freedom and a blessing, and the boy was afloat on the great sea of life, very much as you are to-day, my boy. Determined to make the most of his opportunities, he worked hard during the day and attended school at night. His progress was rapid, though his surprise was great when the fact gradually dawned upon him that he was not a fool. Forty years have passed since then; that boy became a useful man, was honored by his fellowmen, and has enjoyed for many years the comforts and happiness which are the sure reward of a well-spent life.

A GOOD STORY.

A young lady to whom John Wilson was engaged was visiting at his mother's. John had a bright little sister, who became very fond of the visitor. One day, when they were alone together, the child said, "Miss Jones, I wish that you would stay at our house always." The prospective bride, with a sweet blush, responded, "Do you like me so well that you would be glad to have me for a sister?" "Yes," said Anna; "but that's not what I was thinking about. When you are not here, John is horrid. He scolds us little ones and bangs us about all the time."

"You occupied an advanced post on picket last night and to-day, sergeant; what did you learn?" Addressing himself to the notes he had made, William commenced to give facts as he had written them down. "So you wrote out in full all you saw, did you, sergeant?" "I did, sir, but," hesitatingly, "I had no paper with me except my mother's last letter, and this I filled full, writing between the lines." Have you any objections to my seeing it?" "None, whatever, sir."

TRUE LOVELINESS.

A NEW YORK newspaper lately contained an account of a young girl in that city, who, in attempting to give her hair, which was of a dull hue, a golden lustre, burned the flesh of her head with acid, and injured her sight for life. Another young woman in New Orleans, following the directions of some flashy society paper, in endeavouring to remove the moles upon her face, poisoned the flesh and died in great agony.

crease deformity and to produce ill health. But, putting aside the question of the utility of remedies to remove natural personal defects, an ugly girl should know that the surest way to keep her homely features or awkward figure in the remembrance of others, is for her to constantly remember them herself. Self-consciousness is disagreeable in a beautiful woman; in an ugly one it is intolerable.

JACK'S TROUBLE.

"SAY, Bess, can't you help a fellow out?" Bess stood before the kitchen table, making pies. At Jack's doleful plea, she laid down the knife with which she was about to cut off a piece of the dough, and, resting her hands lightly upon the white table, waited. Jack leaned upon his elbows and looked the picture of despair.

The Children's Corner.

THE VIOLET'S LESSON.

A LITTLE violet raised its head From out the leaves around it, And sunshine rich was o'er it shed, And dew and shower found it.

WHERE DID LUCY GO?

LITTLE Lucy Lynn was going to ride in the park. She had on her red cloak and her new white bonnet. A fine carriage and two big gray horses stood before the door. They were all going; papa and mamma, grandma, Aunt Mary, Lucy, and her brother Fred.

MY GUARD.

IN each unguarded hour, When all the watchmen sleep, Protect me by Thy power, From sudden errors keep. I trust, O God, in Thee alone, Thou art the only Guard I own.



The Presbyterian Review.

GENERAL NOTICE

(a) Editors—In an issue of 30. No subscribers... (b) The number of copies... (c) When the address of a paper is changed...

TO CORRESPONDENTS

In order to receive prompt attention correspondents will please note: All letters relating to business should be addressed to the Editor.

THE MANAGER

Presbyterian Publishing Co., Toronto. All communications intended for insertion in the Presbyterian Review should be addressed to THE EDITOR.

ADVERTISING RATES.—Per line per year \$10.00; per month \$1.00; per week 50 cents; per day 25 cents. Special rates for contracts on application.

THURSDAY, APRIL 11, 1880.

REV. D. J. MACDONNELL'S OVERTURE.

AS might have been expected, Rev. D. J. Macdonnell's overture in Toronto Presbytery last week, proposing that the General Assembly be asked to make radical changes in the terms of subscription to the Confession for entrance into the ministry of the Church, provoked an interesting discussion.

Professor MacLaren said the overture struck him as implying the same thing as that pointed out by Dr. Gregg. He might understand a good many people being willing to change the phraseology of the Confession of Faith, but he thought they would not consent to revolutionize it as proposed by the overture.

In supporting his overture, Mr. Macdonnell said its general drift was in the direction of the action that is being taken by some of the courts in the leading branches of Scotland and in the Presbyterian Church in England.

Dr. Kellogg viewed Mr. Macdonnell's overture in the same light as a proposition to do away with examinations for teachers in order to put teachers on an equal footing with students.

to make an attempt to revise the Confession or substitute something else for it. He would prefer to leave the Confession as a great historical document, to be studied in the colleges.

In the discussion which followed, Revs. Professors Gregg and MacLaren, Dr. Kellogg, G. M. Milligan, and others took part.

Prof. Gregg, after taking exception to the overture, proceeded to analyze the effect which its adoption would have on the Presbyterian Church. The Methodists do not take the same view of the doctrine of Grace and Election as Presbyterians, but according to the plan now proposed the Presbyterian Church would have to abandon these to pave the way for union with the Methodist body.

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Rev. G. N. Milligan felt himself called upon to disagree entirely with the purport of the overture. There was no one suffering from exclusion. Ministers of other denominations would be admitted to the Presbyterian Church, provided they subscribed to the standards of the Church as he did.

Dr. Kellogg viewed Mr. Macdonnell's overture in the same light as a proposition to do away with examinations for teachers in order to put teachers on an equal footing with students.

scruples in the minds of elders and ministers, many of whom believe that they are asked to subscribe to everything taught in the Westminster Standard, which is not the case.

The mover of the overture, Rev. D. J. Macdonnell, asked leave to reply, which was granted. He went over to the objections raised by the different speakers.

After a few remarks from Revs. Drs. Reid and MacLaren, the Moderator put the overture to the court, when it was defeated by a vote of eight to four.

It is, therefore, evident that the matter is not finally disposed of. It is not at all improbable that it may occupy the attention of next General Assembly.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

AS we go to press the thirteenth annual meeting of the Woman's Foreign Missionary Society (Western Division) is in session in this city.

The reasons for this wide-spread repulsion of feeling are unquestionably the disgust felt by those who formerly voted for the Act at the extremely unsatisfactory manner in which its provisions were generally administered, and the impossibility of obtaining such additional legislation as would tend to make the Act more effective.

THE JESUITS' ESTATES BILL.

THE feeling of indignation at the refusal of the House of Commons to signify its disapproval of the Jesuits' Estates Bill, continues to find expression in Church courts, and upon the platform, and in many other ways.

the constitutionality of the Acts respecting the incorporation of the Jesuits and their estates.

That an appeal be made forthwith to all who are interested in this great issue to contribute towards a fund for the following purposes:—(1) To assist those in Quebec who have instituted legal proceedings, and to pay any other legal expenses that may be incurred.

After a lengthened consideration of the whole question, in which the greatest unanimity of opinion prevailed, it was moved by Rev. Principal Caven, and unanimously resolved.

DOES IT MEAN DEFEAT?

THE voting on the petition for the repeal of the Scott Act took place last Thursday in seventeen constituencies, and resulted in the petition being carried all along the line, the majorities ranging from 125 in Brant to 1,700 in Kent.

It now remains for the friends of temperance to decide between High License and Total Prohibition. Believing that the latter is the only effective method of dealing with the drink evil, we hope that an effort will be made without delay to bring about such legislation.

EDITORIAL NOTES.

THE REVIEW offers its hearty congratulations to our new Doctors of Divinity: Rev. W. T. McMullen, pastor of Knox Church, Woodstock, Moderator of the General Assembly; Rev. D. H. Fletcher, pastor of MacNab street church, Hamilton, who receive the distinction from Knox College, Toronto; Rev. Prof. Donald Ross, B.D. of Queen's University, and Rev. A. B. Mackay, pastor of Crescent street church, Montreal, whom the Presbyterian College, Montreal, graces with its honours.

the papers that are to follow, Mr. Griffith deals with the organization of Welsh Sabbath schools and the very practical work carried on in them. It may be of interest to our readers to be informed that Mr. Griffith was last year designated by the Synod of the Presbyterian Church of Wales to the Presbyterian Church of Canada, and that he was received by the Presbytery of Owen Sound at its December meeting as a minister of our Church.

At a joint meeting of Sabbath Observance Committees, appointed by various Church courts, of Western Ontario, held in Hamilton recently, it was decided that a convention be held at Hamilton on the last Thursday of June, for the purpose of forming a permanent Sabbath Observance Alliance.

This report of the proceedings in connection with the closing exercises of Knox College will be perused with deep interest throughout the Church. It is gratifying to note that the graduating class this year is the largest in the history of the institution.

The Church will learn with profound thankfulness that, according to letters received by last mail, Miss Dr. Beatty, of our Indore Medical Mission, is much improved in health.

A REPORT of the closing exercises of Presbyterian College, Montreal, is unavoidably held over till next issue.

Contributed.

UNDER EASTERN SKIES.

ANOTHER GRAPHIC LETTER FROM MR. W. MORTIMER CLARK—A RIDE THROUGH THE SUBURBS OF CAIRO.—AFLOAT ON THE NILE IN A COOK'S PALACE STEAMER.—DONKEY-RIDING ON THE RIVER SHORE.—NIGHT ON THE RIVER.

SITTING, on the evening, on the deck of the steamer Rameses, after most of the passengers had retired to rest, and watching the stars in their courses shining brilliantly in the clear sky of the Egyptian night, I began to realize, when I saw Arcturus low down in the north, and the Southern Cross rising over the Desert of Arabia, that I was far from home.

We started from Sheppard's Hotel, Cairo, in the hotel 'bus—by the way, the best and most ingeniously constructed vehicle of the kind I ever saw—and were drawn rapidly through the streets of the city and the suburb of Boulak by three splendid horses, yoked abreast.

steamer, we passed numerous camels carrying huge loads of bullocking material, sugar-cane, and country produce, and innumerable donkeys laden with bundles of clover larger than themselves, or carrying their turbaned owners. Carriages of every kind whirled past us. Now we would pass a dog-cart in the latest English style, then a phaeton conveying a greasy-looking pasha in Parisian coat and Turkish fez; and then a brougham occupied by the ladies of some harlem, in veils of the slightest texture, driven by a Soudanese coachman and accompanied by the indispensable eunuch.

At last we arrive, amid clouds of dust, at the top of the right bank of the Nile, just above the Kas-el-Nil bridge. Scrambling down the bank and over an old scow which does duty as a landing-stage, we step on board the Rameses. We are at once favourably impressed with what was to be our home for three weeks. This steamer is by far the largest and finest of Messrs. Cook & Sons' Nile fleet.

Almost every day the Steamer stops at some point of interest, and we land on the river shore. There numerous donkeys are waiting our arrival. Saddles for ladies and gentlemen are brought out from the steamer, and the two dragomen, with heavy whips in their hands, select a sufficient number of donkeys from the screaming crowd of donkey-boys, and have them duly accoutred.

or their "barksheeh," they burst into laughter, and say, "New antique," or "All right, are I!"

Our vessel never steams at night, and it is very enjoyable to sit out in the starlight and enjoy the cool night winds from the Desert.

But I must bring my rambling notes to an end, as the thermometer is at 107 in the shade, and trust in my next to give you some information of a more useful nature regarding the land of Hara.

STRAINER Kamet, ASSOUAN, NUBIA. March 4, 1889.

Church News.

THE NEW EAST CHURCH, TORONTO.

OFFERING SERVICES—IMMENSE CONGREGATIONS—SERMONS BY THE MODERATOR OF THE GENERAL ASSEMBLY AND THE PRINCIPAL OF KNOX COLLEGE—A VIGOROUS AND LIVELY CONGREGATION LED BY FAITHFUL AND ZEALOUS PASTOR—THE NEW BUILDING.

The fair city of Toronto is deservedly famed for its beautiful church edifices, especially prominent among which are those belonging to our own denomination.

The story of the origin and growth of East Church congregation affords a fine example of what well directed mission work and faithful shepherding of souls can effect, even under adverse circumstances.

On the fourteenth of this month nineteen years will have elapsed since Rev. J. M. Cameron, who was then a student in Knox College, was appointed to take charge of the church which had been erected on King street east, near Sackville street.

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At this time it was agreed to make an effort to purchase a site and erect a church. The effort warranted the committee, in the spring of 1869, to purchase a lot on King street, near Sackville street, for the sum of \$1,000.

In March, 1870, the church was erected, and the basement finished, and on Sabbath, the 13th of the month, the opening services were held, conducted by the Rev. Dr. Jennings, who preached in the morning, by the Rev. Dr. Gregg, who preached in the afternoon, and Prof. Campbell, who preached in the evening.

In all his work Mr. Cameron has been faithfully seconded by his wife. Mrs. Cameron is a model pastor's help meet. As a member of the Board of the W.F.M.S. she is well known to many of our readers.

The Trustees are Messrs. Dr. J. T. Duncan, William Crichton and John McGregor. The Board of Management consists of Messrs. John Anderson, James Cowan, William Crichton, Charles Cullross, John Dickson, J. T. Duncan, M.D., James Frame, William Ross, E. S. Shier and Thomas Tomlinson, Chairman.

THE NEW CHURCH. The plan of the new church was designed by Messrs. Gordon and Helliwell, architects of this city. It is built of red brick on a stone foundation.

capacity of the oil church. This gave a new impetus to the work, and soon almost all the seats in the old building were taken, and the Sabbath school was overcrowded.

The opening services last Sabbath were attended by very large audiences, in the evening many being unable to gain admittance, and a large number having to be content with standing room only.

The services were conducted in the morning by Rev. W. T. McCullen, D.D., Moderator of the General Assembly, who preached from the text 2 Chron. vi. 12, by Rev. Principal Cameron, D.D., Knox College, in the afternoon, who made Galatians v. 11 the basis of his discourse, and again in the evening by Dr. McCullen, whose text was Esther iv. 13, 14.

OUR THEOLOGICAL HALLS. KNOX COLLEGE. CLOSING EXERCISES OF SESSION 1888-89. DEGREES, SCHOLARSHIPS, ETC., ETC.

Faculty and the students. The names of the successful students were received with applause. THEOLOGICAL First Year.

Principal Caven then conferred the degree, expressing his great gratification in being permitted thus to add to their very short roll of Doctors of Divinity the name of so true a friend and worthy alumnus of Knox College as the pastor of Knox church, Woodstock.

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Books by Famous Men.

- REV. W. M. TAYLOR, D.D., LL.D. The Parables of our Saviour, \$2.00. Limitation of Life, \$2.00.
REV. GEO. MATHESON, D.D. Natural Elements of Revealed Theology, \$2.00. Moments on the Mount, \$1.25.
PROF. THOMAS WITHEROP, D.D., LL.D. The Form of the Christian Temple, \$3.75.
PROF. A. B. BRUCE, D.D. The Parabolic Teaching of Christ, \$2.50. The Miraculous Element in the Gospels, \$2.50.
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