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W. MORTIMER CLARK, President
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GEO. H. ROBINSON, Managing Director
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HOPE

Hope, the artist, doth forbid
To ebb the walls in any room;
If in picture be half hid
Sometimes by November gloom.
Loving eyes can find them there,
Winsome, bright, and very fair,
Shining through the darkened air.

Hope, the poet, writes good things,
Never found in duller prose,
Prophecy of good he brings,
Truly, for this we know,
How along the unseen way
Birds make music, flowers are gay,
And the man takes heart to pray.

Hope, the singer, lifts his voice
Over and above the din,
Then the saddened ones rejoice,
Taking strength and comfort in
Voices there were, and bitter tears,
Vain regrets and shuddering fears,
But they pass white, hope appears.

Hope, the angel, gently guides
Through the dark, for he can see
Out to where the stormy tides
And he leaps and quickens to
And, behold! the Father's face,
Full of tender strength and grace,
Smiles all dangers from the place!

Should the lesser blessings go,
Ere and wealth, success or friends,
Is the silence that shall know
How good Hope can make amends
He will ever faithful be,
Cheer, helpful, strong and free,
Therefore, bind him unto thee.

—Mervana Farnham.

SCRIPTURE ILLUSTRATIONS OF THE SHORTER CATECHISM.

LXXXIX.

CYPRUS is the largest island in that portion of the Mediterranean called the Levant. In old times it was called Chikim, and it gives its name to Cyprus, which is found in great abundance in the mountains of the island.

It was a plain, straight-forward, and unassuming man, who was not distinguished as being a man of great talents, but it turned out to be the best appointment he had ever received. He lived at Paphos, on the western end of the island, a place notorious for its wickedness. Now, the Governor was a thoughtful man, much interested in religious questions, and a clever Jewish sorcerer called Bar-Jesus, who took to himself the name Elymas, it. The Wise, gained a great influence over him by professing to have a deep knowledge of spiritual mysteries, and, as the Governor was very generous, it paid the sorcerer well to have him for his patron.

One day three men arrived in Paphos. The leader, a noble-looking man, was a native of Cyprus, his companion belonged to Cilicia, whose mountains could be seen northwards across the sea, and the third was a young man from Jerusalem, cousin to the leader. These men had come from Antioch, a famous city on the mainland, where the followers of Jesus were first called Christians, and they had been sent out by the church there as its first missionaries. There was something very remarkable about this, for we might have thought that they could not well be spared from their work in that important field. Yet, when they were at the busiest, the Holy Ghost said: "Separate me Barnabas and Saul for the work whereunto I have called them."

The Christians at Antioch must have felt it a great trial to lose Barnabas, their old and tried counsellor, the influential, liberal-minded, and large-hearted leader, though whom their church had been consolidated and harmonised with that at Jerusalem, and by the same call, Saul, the eager and untiring teacher, who opened up the Scriptures and made them full of light from beginning to end. Perhaps when they first heard the news they looked at each other and said: "How can we spare two such men?" But the wants of the world were very great and so. Millions of souls were perishing without having heard that Gospel which had brought them salvation, and they dared not resist the call of the Holy Ghost. So they gathered together and solemnly, prayerfully, and hopefully sent these missionaries away.

They went straight to Cyprus, Barnabas, the leader, taking John Mark, his cousin, with him. Up to this time Saul had not taken a very prominent place in Christian work. He had been regarded with suspicion by many Christians in Jerusalem, and it was through the influence of Barnabas that he had been brought to Antioch. But Barnabas had taken the leading

place in the great work of evangelizing the world. When they set out on this missionary journey they are spoken of as Barnabas and Saul, but when they came back their places are reversed, and we read of Paul and Barnabas.

It was at Paphos that Saul came first to the front. They had preached in the city, and rumours of their strange doctrines reached the ears of the pro-consul. He, always eager and interested in such things, sent a message, summoning them to appear before him that he might learn from their own lips what they taught. He was deeply interested in hearing that God had sent His own Son into the world to die for sinners, that He had raised Him from the dead, and that He had sent them to preach to all men, everywhere, the forgiveness of sins, in the name of Jesus. But the Jewish sorcerer, Elymas, was very ill pleased with the words of his countrymen. The only Jesus he cared for was himself, and fearing that his influence would be destroyed, and his living lost, he tried all he could to undermine the influence of the preachers, and to turn away the pro-consul from the faith.

The perversity of this wicked wire-puller, trying to make the Gospel of none effect for selfish ends, so roused the indignation of Saul, that, filled with the Holy Ghost, he fastened his eyes on him, and said: "O, full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness, and he went about seeking some to lead him by the hand."

Thus the heart of the pro-consul was the more prepared to listen earnestly to the message which they brought. The God of the Gospel is the God of judgment. His grace brings salvation to all men; but they that reject it fall into the "blackness of darkness." The old, old story of Jesus and His love was very new to that Roman. It was no philosophy like the wisdom of Grecian philosophers. It was no word-oration like the mysteries of Oriental sorcerers. It was no elaborate ritual, like the ceremonies of degenerate Jews. It was a plain, straight-forward, and unassuming message, which brought salvation. The burden of their testimony was always this: "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life."

His mind was enlightened, and his heart was opened to receive the message. Thus was he born again, and his father in the faith, the God-appointed apostle of the Gentiles, filled with joy and gratitude at this seal which had now been placed on his ministry, called himself henceforth not Saul but Paul, adopting that Gentile form of his own name which the Roman pro-consul bore. It was a new and glorious birthday to the converted deputy. He was born from above, born of the Spirit, born of the Word, born to life everlasting, as was Saul of Tarsus, and in token of their eternal union in Christ Jesus, father and son were henceforth known by the same name. Thus we see that "The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation."

SELF-SUPPORT IN MISSIONS.

THE way to self-support in the missions of the London Society, in China, was found by letting the churches choose their own pastors. The method was discovered almost by accident. One of the mission churches was dissatisfied with the pastor which had been sent by the missionary in charge, and asked for another who was a favourite with them. The missionary told them they could have him if they would pay the whole of his salary, whereas they were then paying only about one-third of their pastor's salary. They demurred at the proposition, but the missionary was firm, and rather than lose the man they wanted, they agreed. This was an epoch in the history of self-support in the mission. News of what had been done spread among the churches, and soon six others had become self-supporting on the same basis. This is now the rule in the mission, and works to the advantage of all concerned. Possibly there may be a useful hint in this for other missions. Self-support cannot be secured without self-direction.—Baptist Missionary.

You wish to assist the Publishers in extending the circulation of THE REVIEW. Our Special Offer to new subscribers indicates one way of helping us.

PRINCIPAL MACVICAR.

PRESBYTERIAN COLLEGE, MONTREAL.

THE following biographical sketch with accompanying portrait of the learned Principal of Presbyterian College, Montreal, which we reproduce from a recent issue of the London Christian will lend additional interest to the very striking and able paper on "Romanism in Quebec" from MacVicar's pen in another column. Many of our readers, we doubt not, will be pleased to preserve this excellent portrait of one of the



REV. DONALD MACVICAR, D.D., LL.D.

widely known and most highly respected in the Presbyterian community of Quebec.

It was not, however, until the year 1868 that his great life work was set on him in the shape of an appointment by the Assembly as Professor of Logic in the Presbyterian College, Montreal. It is characteristic of the man that he had not only accepted such an office, but at the time it was made there were no students, no money, no building, and a college only in the charter. The call was from the Master, and he accepted in faith, and in like spirit his work was begun and continued for four years he was the only profes-

sor in the basement of the old building of the W. P. M. S., was read and presented to Miss Sinclair and Miss Scott, at Kingston, Nov. 9, on the occasion of their designation for Zenana work in connection with our Central India Mission. In response to a request from several quarters for its publication, we now give the address in full:—

DEAR SISTERS IN CHRIST JESUS.— Having looked into your faces, having talked with you, having held you both by the hand, and above all, having heard your vital, hopeful, encouraging words last Saturday, we, the Presbyterian women of Guelph, desire to send a few words of greeting ere you leave your homes and our homes for the homes of our sisters in India.

We have taken you both into our hearts and homes, and your names will now be to us as the names of our own children, for are you not so—the children of our Church—the Church, the body of Christ, and God, our common Father? Let us then remind you, beloved sisters, that as your words of hope, joy and courage rang upon our ears, they sent gladness into our hearts. Miss Scott, your words of earnest desire for more self-consecration for all who love the Lord, your willingness to go and do your Master's bidding, and, Miss Sinclair, your loving reasons for going on the same errand—will long be remembered by us. The memory of the delightful time we spent with you in the basement of Chalmers' church, Guelph, will be one of the brightest spots in the history of our Missionary Association. One and all felt it to be a blessed privilege to have you with us even for the short time you had to stay. It was very gladdening to hear you, Miss Sinclair, say that the joy experienced at the meeting with us made up somewhat for your not being able to spend your last Sunday at your home, and that you would have gone "five times the distance to attend such a meeting." Is it not ever thus? We get as much as we give—yes, infinitely more, when working for our Master. Oh, that the members of our churches at large would rise to a realization of this truth, and give more liberally to the Lord of what He has given them, and that our young men and women would realize, as you have done, that there is nothing so satisfactory to the human heart as spending the energies of mind and body in the service of Christ.

We send you forth reminding you of some of the promises of our Father, and that His promises are measured by His faithfulness; but our realization of these promises, by our faith. Remember the promise to Joshua, as he was going to lead the Israelites over

both the provinces of Ontario and Quebec. In 1876 he lectured to the Ladies' Educational Association of Montreal on Logic, and in 1878 on Ethics. During the session of 1877, he was lecturer on Logic in McGill University. The University of McGill conferred upon him the degree of LL.D. some time after Knox College conferred on him the degree of D.D. in 1870, and in 1881 he was chosen Moderator of the General Assembly of the Presbyterian Church in Canada, an office for which his business tact and courtesy eminently qualified him. He has rendered many public services to his country as a writer, lecturer, and preacher, and has opened more than forty new churches, which is an evidence of the growth of Presbyterianism in Canada.

By successive Assemblies Dr. MacVicar has been appointed a delegate of the Canadian Church to the meetings of the General Alliance of Presbyterian Churches holding the Reformed faith, more familiarly known as the Pan-Presbyterian Council, in each of which he has taken a leading part. Those who had the privilege of attending the immense meeting held in Exeter Hall on Thursday evening, July 5th last, will not readily forget his wise and earnest words on the subject of the relation of rich and poor. As a theologian, while progressive, liberal, and abreast of the thought of the age, Dr. MacVicar has a sacred regard to the old landmarks and the supreme authority of God's word. On temperance and social questions his views are also clearly defined. He has had repeated calls away from his present post. One of these was from the South Church, Brooklyn, U. S. A., at a salary three times his college stipend, but he declined it. In 1860 he married Eleanor Goulding, of York, Ontario. His eldest son has nearly completed his theological course, and is about to go to China as a missionary.

Mission Work.

OUR CENTRAL INDIA MISSION.

MARSHALL ADDRESS TO MISS SINCLAIR AND MISS SCOTT.

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We send you forth reminding you of some of the promises of our Father, and that His promises are measured by His faithfulness; but our realization of these promises, by our faith. Remember the promise to Joshua, as he was going to lead the Israelites over

Jordan. "I will be with thee, I will not fail thee, nor forsake thee. Only be thou strong and very courageous. The Lord shall not any man be able to stand before thee all the days of thy life." Is it not so that God stands between His people and danger? Not only does He clear up the way, making crooked places straight and rough places smooth, but He actually goes in to the way before them. He will do so for you. "My God shall supply all your need." Oh, beloved sisters, live by the day, look not back, only to be filled with gratitude for all the way you have been led—neither forward, only to be filled with joy at the glorious prospect beyond. Live with the eye of faith fixed upon the living, loving Saviour, and He will cause you to rejoice in your work for Him, which will assuredly prosper. "He is faithful who has promised." There is something for us to do, and we are glad. It is denied to a multitude of the host to go to heathen lands, to teach and speak of the love of Jesus, but we have our work to do. We must hold up your hands and encourage your hearts by our prayers, by our increased liberality and by our more hearty co-operation in the work of our Society.

This has been a glorious year in the missionary world. There has been held in London the Grand Missionary Council. Canada has been specially favoured in sending men and women out to China, with Hudson Taylor—that man of faith and prayer. We have sent missionaries from our Church to China Proper for the first time this year. We have heard from returned missionaries, and listened to the words of burning zeal from yourselves and Mr. McGillivray on the way to the foreign field. All these are an inspiration and we thank God and take courage. Finally remember the words of Jesus: "All power is given unto me in heaven and earth," and "Lo! I am with you always, even unto the end of the earth." The Bible is full of promises for your encouragement: "Behold, I am with thee and will keep thee." "My grace is sufficient for thee: My strength is made perfect in weakness." "Trust in the Lord with all thine heart and lean not to thine own understanding." "In all thy ways acknowledge Him and He shall direct thy path." "All things work together for good to them that love God." Listen to this last one: "I will be with thee, I will not fail thee, nor forsake thee."

MISSION NOTES.

BISHOP Wm. TAYLOR leaves America in the first week of December to resume his work in Africa; he will be accompanied by a number of new missionaries.

LATVILLA, one of the chiefs of Annetymal, and always a good friend to the missionaries and their work, died on July 30, aged 74 years. His death occurred on the same island. A friend is being raised to plant a church over Labrador's grave.

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The Family.

UNDECEIT.

There is no unbelief—
Whoever plants a leaf beneath the sod,
And waits to see it push away the clod,
Trusts he is God.

FROM ZURICH TO INNSBRUCK
—BY THE ARLBERG RAILWAY.

On leaving the great manufacturing town of Zurich, the train runs along the left shore of the lake through fine scenery.

which is regarded as a holy deed. Although the distance—21 miles—is traversed by a railway, it is told that most of the people belonged to the poorer classes, and would walk, though rain was beginning to fall.

the hero of the Fatherland, whose fate reflected disgrace on the first Napoleon. He was born in 1767 at the Wirthshaus am Sand, St. Martin, in the Passeier Valley, five hours from Meran.

After peace was concluded the Emperor of Austria exhorted the Tyrolese to submit to the foreign yoke; but Hofer, misled by false reports, was induced once more to lead his countrymen against the French and Bavarians.

the mountain scenery of which is almost as grand as that around Lucerne. The mountains on the north shore rise almost perpendicularly to a height of six or seven thousand feet.

begin in 1880, was completed, connecting Bludenz with Innsbruck, that is, the heart of the Vorarlberg with the heart of the Tyrol.

reaching from the station at either end of the tunnel, and there are eleven signal bells. We pass through in less than 20 minutes and suffer no inconvenience from the air.

From Bludenz to Landeck the engineers had to contend with the greatest difficulties in the shape of mountains, rocks and torrents which had up to that time been overcome by human skill and patience.

After a succession of galleries, ravines and precipices high over mountain streams, which are many times crossed on iron bridges, we reach the valley of Landeck, out of which rises an amphitheatre of mountains, surmounted by castles and ruins which make this valley one of the most picturesque spots on the line.

now the capital of the Tyrol, and one of the most picturesque towns in the whole German Alps. Its streets are broad, and have some handsome houses dating from the seventeenth and eighteenth centuries.

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four hundred millions of millions we have no organ of sense capable of receiving the impression. Yet between these limits any number of sensations may exist.

Moreover, looking at the question from the other side, we find in animals complex organs of sense, richly supplied with nerves, but the function of which we are as yet powerless to explain.

OVERWORK.

THE temptation to overwork is nothing new. Those who were young fifty years ago, a hundred years ago, knew all about it.

But there come reactions to individualism and to races. Both were overdone out. Many an abandoned New England farm is tilled by peasants from the Old World, who thrive where the former owners reaped but a scanty harvest.

An old lady was recently giving some results of overwork that had fallen under her own observation. "When I was a girl," said she, "the farmers in our town were such drivers.

Hofer's most courageous assistants were the Capuchin monk, Haspinger (1776-1858), who distinguished himself as a soldier, and Speckbacher (1758-1820), another Tyrolese, originally a farmer and chamois hunter.

SOUND is the sensation produced on us when the vibrations of the air strike on the drum of our ear.

A SWISS STORY.

A GROUP of young men were standing, one morning in April, on the banks of the River Aar, which flows by the quaint old Swiss town of Berne.

Bund, as usual, was loud-mouthed and voluble. He talked with one eye on the girls to see the effect.

Leid nodded, threw off his coat, and was beaten in both race and wrestle. He was a big, sheepish-looking fellow, and grew red with anger.

Nicholas came over, smiling, but colouring a little as he passed the girls. He was a diffident, awkward lad, and felt his arms and legs heavy and in the way whenever a woman looked at him.

the girls looked at the river. It was swelled with the spring floods, and filled with great lumps of ice, which crushed and tore each other as they went rushing by.

Nicholas looked at the lads waiting, and at the excited, silly girls, and then at the icy river. He did not trust himself to look at Jeannette.

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All the people stretched their necks to look where he lay blinking up at them; and a stupid nurse maid, with a child in her arms, stood on tiptoe, to lean farther over.

The crowd surged and pressed against the barrier. Voss was almost crushed upon its edge. For a moment there was a silence like death, as the people looked with straining eyes into the darkness below.

There was a wild cry from the crowd. Men grew pale, and turned away. A woman who had never seen the child before fell in a dead faint on the ground.

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The Children's Corner.

MARJORIE.

"O, dear," said Farmer Brown, one day, "I never saw such weather! The rain will spoil my meadow hay, and all my crops together."

"Well, what should I be thankful for?" asked Farmer Brown. "My trouble this summer has grown more and more. My losses have been double."

Mrs. PUTNAM stood looking out of the back window. The kitchen stove, which was heated to bake the Saturday's bread, made the air uncomfortably hot.

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Have you read our Special Offers to new subscribers?

Our Story.

"THAT LOVE OF A BONNET."

Two young ladies on a certain spring morning, entered the parlour-car of an east-bound train, disposed of their extra, and were engaged in the interesting pastime of watching other arrivals, until one exclaimed, "Is not that Mrs. Ormsby three chairs in front of us?"

The young lady addressed replied almost indignantly, "Have you ever seen her dress like that?"

"She isn't over fashionable, and sometimes I've feared the just escaped being shabby; but that bonnet eclipses all," Jennie replied, evidently amused.

At that moment Mr. Ormsby entered and seated himself beside the lady who was the object of criticism, thus answering the query.

"I must speak with them," said France, rising.

"Do; and ask her where she bought her love of a bonnet."

France, ignoring this remark, passed to the chair in front of her friends.

Rev. George Ormsby was a pioneer missionary, whose devoted labours had built up a promising church, and carried several educational and other enterprises successfully.

His wife was his deeply interested help-mate.

Miss France Newton, one of the dear youths of his flock, was accompanied by her cousin, who was from an eastern city.

Miss Jennie Whitney's heart was naturally affectionate and generous, but having had a fashionable home and an unlimited command of money, she had followed her own fancies, all of which had given her superficial ideas of what constitutes a noble, useful life, or practical, consistent piety.

As a result, she freely exercised her opinion of Christians in general, and not infrequently, individuals in particular.

Mrs. Ormsby was her innocent victim on this occasion.

After the interchange of kind greetings, Miss France said, "You have really started on your journey towards sunrise?"

"Yes, at last we are on our way to the dear mothers and friends whom we have not seen with our mortal eyes in years," replied Mrs. Ormsby, heartily.

"When we decided that I could arrange to leave home for these precious visits, I was so excited that I could with difficulty make my simple preparations. To know that we shall soon see our dear parents once more, if all is well, makes my heart thrill with delightful anticipations."

"This will be my first visit to my old home since my marriage," said Mrs. Ormsby, her sweet face expressive with happiness.

"If good people only received their deserts, you would have enjoyed this pleasure long ago. I sympathize with you from the core of my heart. Why did you not let me help you?" asked France cordially.

"Many thanks for your kind thought, dear child, but you know I could not do that. Every one seems to have as many duties as they can attend to, even young ladies," she replied smiling.

"My wife would make a poor politician, Miss France. She would work with a will in the interest of all foreign relations, and entirely forget the benefit of a reciprocity treaty."

"How absurdly he talks," said she, laughing. "Don't think I am quite a goose, or have not my share of selfishness. Now tell us for what distant sphere you are bound; you seem to be equipped for a journey, a la mode."

"We are going to Chicago to our uncle's for a few days, partly for an outing, and partly to hear Moody. I am just crazy to attend his meetings. I was determined to enjoy every minute, and so I am not to be troubled with anything, and have only a satchel to look after," she rattled on brightly.

Mrs. Ormsby glanced over the stylish and appropriate costume of the little lady, and said with pretended surprise: "What I going to Chicago for a week without at least two Saratoga trunks, Miss France? Such feminine independence deserves an ovation."

"O, what a back-handed compliment," and France laughed merrily. "Under that fine phrase lie abominable insinuations about my sex. Mrs. Ormsby, how have you been able to satisfy him?"

"By trying to obey St. John's Gospel," she replied with an amused smile.

"My dear pastor, your wife is a saint and an angel; but do permit me to express the hope that this outing into the world will illumine your benighted mind. You'll find that in this nineteenth century, women are practical, energetic, and capable; given to useful vocations, to travelling without even one trunk, and with but one hat," said France vivaciously.

"My 'angel' wife has two," said she, looking quizzically at the one on her head.

"My dear France, thereby hangs a tale; never mind that number two," said Mrs. Ormsby laughingly.

asked her pastor with commendable gravity.

"You will think this happy journey has turned your poor pastor's head; but France, dear, there is truth in what he says about my wanting earnest young workers in several lines of our Master's business," said the lady with a winning smile.

"O, if there is anything you will let me help you in that I am capable of doing, I shall be glad to try. I've often wished that I could do really useful work," was France's earnest reply.

"Dear child, that promise will gladden my heart while I am away. We will see what we can do, if I am spared to return," said Mrs. Ormsby, warmly clasping France's hand.

Meantime Jennie was speculating as to the whys and wherefores and make-up of the very striking head piece worn by the lady before her.

"Where on earth did she get the silk and flowers? Were they her grandmother's? Did she construct it? My French milliner would literally gasp if she saw it!"

Had any one hinted to Miss Jennie Whitney that there might possibly be a few shades of unkindness or ill breeding in thus indulging in secret and open amusement at the expense of another lady, she would have resented the imputation. Was she not guilty?

When France resumed her seat, she asked, "Did you learn from what house your friend imported her bonnet?"

"From one of two things I drew a conclusion which is credible to its wearer. It is lovely to see how happy they are. This vacation will be a blessed event to them. You have no idea, Jennie, what noble, self-denying missionaries they have been, or how much our town is indebted to Mr. Ormsby for every good movement; his influence is great"—which remark opened to the really kind-hearted girl a more profitable train of thought, with eventually good results.

The two months' vacation ended, bringing out friends home. France was one of the first to welcome them.

"Mrs. Ormsby, your trip has been an elixir of life to you. You are as blooming as a rose, and as vivacious as a young girl!" she exclaimed with admiration.

The lady laughed. "Dear child, your tongue has a trick of dropping flowers."

"Dear Mrs. Ormsby, we are all so glad to have you both with us again, and to know that you are well. Sometime you'll tell me something about your wandering to and fro."

"Gladly. It will be lovely to live it all over again. You know we stopped off two days at Rochester. Yes, and it gave Jonathan and David a lover's visit. My husband and one of his college chums have always been so devoted, that their wives dubbed them with that immortal synonym. Do you wonder whether I found a milliner in Rochester?"

"Was that necessary?"

"I thought I might indulge in the luxury of a city modiste once more, particularly as I had done violence to my own taste thus far on my journey. In regard to the bonnet I wore away we can have but one opinion. I think I can safely tell you why I wore such a marvel. Of course it must go no farther, as you will see from the sequel. Mr. Ormsby is not very critical about ladies' attire, yet even he objected to it, but when he heard my reasons, he withdrew his injunction. You know our last donation party was given late in the winter, and it furnished one milliner in the village an opportunity to give me a bonnet which she thought 'would answer for spring wear'—the only thing I knew she could spare. She has so little patronage I wonder how she lives."

"She cannot have more—her taste is outrageous," said France bluntly.

Mrs. Ormsby nodded significantly. "She had evidently elaborated that bonnet. It was puffed, ribboned, and flowered. I divested it of all I dare. You wonder how I could wear it?"

"If you knew how I shrank from it, you would think me weak. When I thought of Mrs. Gray's evident pleasure in her gift, and that she had tried to outdo herself in making a bonnet for the minister's wife, I knew she would be deeply hurt if it were not made use of. You know my best bonnet had become notorious as a veteran in my service, and this was to be a veritable 'bonanza' to me."

At this point France's merry laugh was irresistible. "Mrs. Ormsby, I told your husband that you were a saint and an angel. Who else would have thought for an instant it were possible to don that outlandish chapeau to save anybody's feelings?"

"My dear girl, it will not do for a Christian who would really follow the Master, to ignore the feelings of others, or our influence over them; in a selfish regard for our own wishes; and as Mrs. Gray is not a Christian, and much given to cynical criticism of those who are, I had that to think of. Then she feels a sincere regard for the minister and his wife. You can see that to hold our influence over her, for in this instance it is one, I had to gratify, not wound. So doing the best I could with her gift, I told her I should wear it when I went away."

"Mrs. Ormsby, I have no words to tell you how much I admire your motives and act. It was indeed obeying the law of Christ; nevertheless, I am

certain I could never have done it," said France, warmly.

"I think you could, dear, had you been in my place. Now let us talk about the work in which I need help."

We ought to organize a Young Ladies' Band for either foreign or home missions, as the majority may decide. We have in our church a number of bright, efficient girls, full of restless energy. I long to see it expended in beneficent work. I want to give this matter in your hands, to be worked up," said Mrs. Ormsby, persuasively.

"Mine! Why, I am very ignorant and feel very useless. I should spoil the whole thing, I fear," France exclaimed, shrinking from the thought.

"My dear child, you may banish that fear, for I know that your influence among our young people is great. You can lead them into this for our Master, I feel sure. I will gladly advise you, and when you are the Band's first officer, I can aid you behind the curtain," said her friend brightly.

Two or three other projects were discussed, and plans outlined. Mrs. Ormsby was enthusiastic, her face, voice and manner persuasive and insinuating. She knew when and where to throw her bombs with vivifying effect.

France went home with a happy heart. At last she was to engage in real work, she was to be a helper of her pastor's wife. She obtained permission to give Jennie the history of "that love of a bonnet." To the praise of the latter, he said, she was full of contrition over her ridicule, criticism, and secret contempt of Mrs. Ormsby's taste.

"Thank you for telling me this, France, although it makes me truly ashamed of myself. I have always admired Mrs. Ormsby's sweet face and lovely manners, but I will confess that I have doubted her consistency. Now I cannot sufficiently express my admiration and respect. To a lady of her refined taste, carrying out her principles in that way must have been a sort of martyrdom. If you will take me, I will go heart and soul with you in your work. Maybe you will be doing missionary work on me. At any rate, that blessed lady shall have an unlimited number of real loves of bonnets, etc., and command my pocket-book for her 'blessed schemes.'"

Jennie was thoroughly in earnest, though she closed her speech with a dry laugh.—Mrs. E. L. Goodhue, in N. Y. Evangelist.

Sabbath School Work.

LESSON HELPS.

FOURTH QUARTER.

LESSON IX, December 1.

ISRAEL UNDER JUDGES.

Judg. II. 11-13.

MEMORIZE VERSES 11-13.

GOLDEN TEXT.—Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.—Heb. III. 12.

DAILY READINGS.

M. Judg. I. 1-20.

Tu. Judg. I. 1-10.

W. Judg. II. 11-23.

Th. Deut. III. 23-40.

F. Prov. I. 10-33.

Sa. Pa. civ. 1-21.

Sv. Heb. xii. 1-21.

CENTRAL TRUTH.

To depart from God is the way to ruin.

TIME.—The period of the Judges extended over 330 years from the death of Joshua, B.C. 1456, to the inauguration of Saul, B.C. 1095.

PLACE.—The religious capital was at Shiloh.

THE BOOK OF JUDGES.—(1) So named because it is a record of the doings of the judges. (2) Its author was probably Samuel. At least it was written under his supervision. (3) It was written probably during the reign of Saul, or first seven years of David's reign, B.C. 1075-1048. (4) It extends over about 280 years to the birth of Samuel, B.C. 1146.

THE GOVERNMENT.—There was no king or president, but the high-priest was the religious head of the nation. Each tribe was independent. Each town governed itself. There was no standing army.

RELIGION.—This was the worship of God according to the law of Moses. All the tribes were bound together by the duty of coming up to the tabernacle at Shiloh three times a year. The priests and Levites were the religious teachers and educators of the people.

CANAANITES.—Many of the inhabitants, idolaters, remained in Israel, and were a means of temptation as well as of suffering. Idolatry, by its visible deity, its splendid ritual, its license to every passion, attracted away many of the Israelites.

CIRCUMSTANCES.—The lesson is a picture, giving a bird's-eye view of the whole period of the Judges for 330 years, the details of which are given to the rest of the book, and in Samuel.

HELPS OVER HARD PLACES.—11. Baalim: the plural of Baal, i. e., lord or master. Baal was the sun-god. The plural form is used either from the number of his images, or, from his different offices, as Baal-Zebub, protector from flies; Baal-Poor, etc., or as a sign of honor. 12. Beware of yourselves: prostrated themselves before the idol in

worship. Anger: indignation at their sin, and folly, and the disposition to punish. 13. Asherah: plural of Asherah, the female divinity corresponding to Baal. The goddess of the moon. Both Baal and Asherah were worshipped with vile licentious rites. 15. As the Lord had said: Lev. xxv. 15-17; Deut. xxviii. 25. 16. Judges: leaders raised up in an emergency, who thus brought into prominence, continued to exercise influence and authority. There were fifteen judges. 19. Their own doings: the way they thought happy; instead of God's way.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—The book of Judges.—The characteristics of the times.—Baal and Asherah.—Why the people forsook God.—The consequences of their sin.—Backsliding, its cause and cure.—God's anger.—God's efforts to save men from sin.

QUESTIONS. INTRODUCTORY.—Who was the author of the book of Judges? When was it written? Over how much time does its history extend? What did Joshua do for Israel just before he died? How were the people governed after Joshua's death? For how long?

SUBJECT: BACKSLIDING AND ITS FRUITS. I. THE BACKSLIDING PEOPLE (vs. 11-13).—How did the Israelites treat their God? What had God done for them that made this forsaking God so much the worse? What idols did they worship? What account can you give of Baal and Asherah? Who tempted them to this sin? (vs. 21, 22.) What neglect helped on this evil? (vs. 10; Deut. vi. 6, 9.) Is there great danger now in evil associates? For what idols do people now forsake God? What is backsliding? What leads to it in these days?

II. THE CONSEQUENCES OF BACKSLIDING (vs. 14, 15).—What is meant by "the anger of the Lord?" How were the Israelites punished? Through whom? (vs. 20-23.) Who are meant by "the spoilers?" Through whom only could the Israelites be safe and victorious? Where had the results of forsaking God been foretold? (Lev. xxvi. 15-17; Deut. xxviii. 15, 25.) What results now follow forsaking God? Does the punishment of sin often come through natural causes? Is it still from God? Can any one finally succeed with the hand of God against him?

III. EFFORTS TO SAVE THE PEOPLE FROM THEIR SIN (vs. 16-18).—What was God's object in punishing the Israelites? (Deut. viii. 2.) Does God wish to harm the wicked? (Ezek. xviii. 32.) What did he do to help the people? (vs. 16.) Who and what were the judges? How did the people receive view of God's goodness? Did God show great patience and loving kindness? (Pa. lxxviii. 38; lxxv. 15; Lam. iii. 22.) Can they be saved unless they forsake their sins?

IV. NEW TESTAMENT LIGHT.—What is said of backsliders in Rev. ii. 4, 5. What do we learn of God's long suffering toward us? (2 Pet. iii. 9; Matt. v. 45; John iii. 17.) What has God done to lead us to repentance? (Rom. ii. 4; John iii. 14, 16.) Are afflictions and sorrows meant for our good? (Heb. xii. 10, 11; 1 Pet. I. 7; 2 Cor. iv. 17, 18.)

PRACTICAL SUGGESTIONS.

I. The World, Money, Pleasure, Self, are the Baals whom modern men worship.

II. To forsake God is to walk in the way to destruction.

III. God hates sin with an infinite hatred and indignation.

IV. The better the being the hotter his anger at iniquity.

V. God's nature and providence are against the sinner.

VI. From whatever source the punishment comes, it is still from the hand of God.

VII. Yet God desires all men to be saved from their sins and troubles, and uses every means to help them.

VIII. As soon as any one is willing to repent and return to God, He is ready to welcome and forgive.—Priest, etc.

THE CHRISTIAN ENDEAVOUR MOVEMENT.

THE State Christian Endeavour Conventions recently held in Missouri, Iowa, New Hampshire and Pennsylvania, have been gatherings of much interest and importance, like the other State Conventions held earlier in the year. The Missouri meeting was held at Kansas City, the Iowa Convention at Sioux City, the N. W. Hampshire Convention at Nashua and the Pennsylvania meeting at Scranton. In all these States the number of societies has nearly doubled during the last year. From California, too, where a State Convention has recently been held at Oakland, the same good report comes. The report shows that in this State, as in others, where the principles are understood and the methods established, the young people are eager to take up any missionary or evangelistic work which their pastors or churches give them to do.

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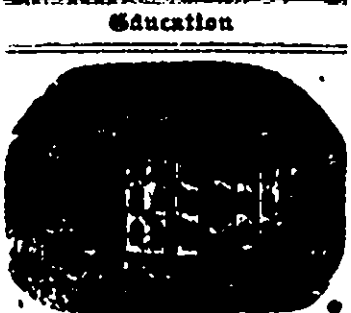
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THURSDAY, NOV 22, 1888.

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Subscribers are respectfully requested to examine the tab on their papers to ascertain if they are in arrears for subscription to the Review. Those in arrears will please remit without further delay.

ANTI-POVERTY SOCIETY.

In another place will be found "An Open Letter from the Anti-Poverty Society of Toronto," which has been addressed to the Ministerial Association. This letter has been sent to us with the request to give it to our readers...

It is not easy to discover exactly what the writers of the open letter wish. However, we shall do our best, and we trust they will attribute any error into which we may fall, not to want of sympathy, but either to our obtuseness or the letter's want of lucidity in expression.

- 1. Does the earth belong to the children of men—implying to all men equally, and not to a few exclusively?
2. Are the present arrangements concerning land according to law just and honest? Or do they constitute legal parasitism and legal spoliation?
3. Do the social arrangements prevalent among us make void the law of God?—presumably, the arrangements regarding land, although the letter introduces other matters in discussing this question.

Now there is no difficulty in answering these questions. As the letter quotes it, the 115th Psalm, 16th verse, says: "The heavens are the heavens of the Lord; but the earth hath He given to the children of men." In our opinion this text does not answer the question as proposed; it simply tells us that the earth, not the heavens, is the sphere in which man has dominion.

that text of Scripture. Nevertheless, we are at one with those who think that the monopolies in land, and the monopolies of railroads, as well as commercial and industrial monopolies, are wrong in principle and dangerous to society. On the other hand, if we are to be guided by the Bible, God gave a certain tract of land to a particular people, and subdivided it, so that each family could have perpetual and inalienable possession of the Lord's inheritance to the exclusion of other men, whether Jew or Gentile.

The tenure of land may be that of tenants of the king, as in Egypt, or the tillage system, where the land belongs to a community, and each man has his portion to cultivate, or any other; in any case it does seem not right to allow men to hold land unoccupied, while others are prevented from using it.

While we have no objection to allow Henry George and his associates dogmatically to say how it ought to be dealt with, and to denounce the present system at will, we confess to have serious doubts regarding that theory, and are far from satisfied that it will be a panacea for all human wrongs or even prevent poverty. We leave the discussion of this question to political economists. But we venture to call attention to a fact which our friends seem not to weigh, that for some reason or other, while millions of acres of good land are waiting to be occupied, the workingmen of our cities prefer to live in rented houses, — nay, even our farmers, in many cases, sell their homesteads and go to live where the "land value" is excessive.

Why is this? The reason lies deeper than some men suppose. There is not a doubt that under the law as it is, there is a "parasitism" produced. A class of men are found in all large cities who live on the vices of the community. But who is responsible for this? Is the Ministerial Association? If there is "spoliation" going on under law, is it not owing to the covetousness of men who enrich themselves by ministering to the vices and depraved tastes of the immoral and irreligious masses? Are not the men who support saloons, and bucket-shops, and sporting establishments, and impoverish themselves by thus wasting their earnings, more to blame than ministers? Why cannot we get the law changed? Who keep in power our legislators and municipal councillors? No matter who is the owner of the land, poverty will abide wherever vice flourishes.

We have no hesitation in admitting that the present law is not just and honest in many respects. Christian men of all the Churches would like to see changes made. Many ministers in their place as citizens do what they can, but until the workingmen see that men of principle are elected for parliament and for councils, there will be no change in our laws for the better.

So long as it is "every man for himself, and de'il take the hindmost," there will be a crowd of the hindmost wallowing in vice and poverty. Put God-fearing men in power, not time-servers, and we shall have good laws. Till that is done, the laws will be like the law-makers, unprincipled and selfish, always giving the advantage to those who can pay for enjoining themselves.

not. A man is God's son and my brother, whether the law of the land secures him in the possession of one or of a thousand acres, or prevents him from calling one foot his inheritance. "The earth is the Lord's and the fulness thereof." Such a question is aside from the point. Let us beware of confounding our duty to God with human law; and while we labour to let man's laws conform to God's law, let us not despair because some men do not see as we see; and perhaps taking a wider and deeper view of the legal and social wrongs under which our race has ever pined, ask to be excused from endorsing any one philanthropic and unproved theory as a cure for poverty. Our Lord laid down principles which, if embodied in our laws and social arrangements, would bring about virtue and prosperity, but he did not say a word about the proper tenure of land. Nay, when asked to look into a question regarding the rights of inheritance he declined (Luke xii. 14), saying, "Man, who made me a judge or a divider over you?" So, ministers in their official capacity, and Church papers, had better leave the decisions of such questions to the civil ruler, to men who, by their special training, are competent to deal with them, and rest satisfied with preaching the Gospel, insisting on a new nature and the practice of righteousness. Let men's hearts be right and their life will be right; get the majority of a community to love and fear God, then they will choose God-fearing men as legislators and rulers over us, the laws will be just and will be faithfully put in force, and God's kingdom of right, and truth, and love will come. We know no other cure for the sins and sorrows of poor suffering humanity.

THE HONG KONG PAMPHLET.

Uncommon with many others, we have received a copy of a pamphlet entitled, "Some Things that should be Known to the Ladies of the Woman's Foreign Missionary Society in Canada," consisting of statements and letters from Mr. and Mrs. Jamieson and Mrs. Mackay, of our Formosa Mission. The pamphlet, which consists of fourteen pages, bears the imprint of Messrs. Kelly & Walsh (Limited), Hong Kong, and we have been informed that it is sent in large quantities to this country. It must have cost somebody no small sum to print and circulate. Although for some obvious reasons it would be desirable to pass without notice this extraordinary production, yet, inasmuch as the Woman's Foreign Missionary Society is recognized as a most important auxiliary of the Church, and its operations, so far as made public, are of deep interest to all in any way engaged in mission work, it seems proper to give expression to some thoughts that occur to us in the circumstances, lest injury should come to the cause by silence.

The "things" in the pamphlet that it is considered desirable the ladies should know, are briefly: (1) that Mrs. Jamieson has not done any mission work in Formosa; (2) that there are special circumstances which make North Formosa a field where the work of the foreign missionary lady cannot, with advantage, be employed; (3) that natives are the only women capable of rendering any assistance to the Mission, and that Mrs. Mackay is especially capable of giving such help; and (4) and chiefly, that grievous injustice has been done to Dr. Mackay in certain letters—one official, the other marked "private," of dates respectively July 24 and Oct. 7, 1886—sent to Mrs. Jamieson by the Secretary of the Woman's Foreign Missionary Society. The official letter, it may here be stated, while conveying sentiments of kindness and appreciation, refers to the difficulty the ladies had, from the distance at which they live and from the want of knowledge, in understanding "the special circumstances which make North Formosa the only field where the work of the foreign missionary lady could not be employed," and gives the reason why the Board decided not to publish Mrs. Jamieson's letter, "in case Rev. Dr. Mackay should desire to change his plans of labour in the women's and children's departments." The private letter of the Secretary, after setting forth, in encouraging terms, her high estimates of Mrs. Jamieson's Christian character, expresses the hope that in God's good time abundant opportunity will be given her for enlarged service in Formosa, and the belief that "the reason why she was not

even then actively employed, according to her own expectation and desire, was owing to the existing arrangements of the Mission.

Hereupon a dreadful man of straw, as it seems to us, is first constructed out of these kindly expressions of good will, sympathy and hope, and then demolished in eleven categorical statements, the animating spirit of which may be discerned from one quotation: "Any one who suggests to you that I do not work because 'the opportunity is not afforded me' as the business 'is arranged,' tells a direct lie."

It is also charged in this connection that portions of the correspondence of Mrs. Jamieson and Mrs. Mackay, giving the views of the whole Mission respecting the proper conduct of women's work in Formosa and intended for publication, have been suppressed by the Board. The omitted portions are restored and the letters given in full. With regard to the charge that an injustice has been done to Dr. Mackay through the letters above referred to, it seems to us that a perusal of this pamphlet fully justifies the conclusions, that the employment of foreign lady missionaries is not approved of by Dr. Mackay and his helpers as the best and most economical method of work; and also that Mr. and Mrs. Jamieson are not warranted in their assumption that an unfavourable reflection upon Dr. Mackay or his methods was either expressed or implied on the part of the Board or its Secretary. The whole pamphlet, it appears to us, betrays an over-solicitude to compel an unquestioning approval of the conduct of the Mission in all its details. It is also to be deplored that any one should think Dr. Mackay's policy in such need of championship as to require, in defiance of courtesy and honour, the publication of a letter marked "private," and evidently written from a full heart with loving intention and in the most liberal spirit. We cannot but conclude, after careful examination of the extracts given in the pamphlet, that a meaning quite foreign to the purpose of the Board and the Secretary is wrested from them.

With regard to the charge made against the Woman's Foreign Mission Board of suppressing portions of Mrs. Jamieson's and Mrs. Mackay's correspondence, intended by the writers for publication, a perusal of the pamphlet, we think, will here also justify the conclusion, that the ladies who revised these letters for the press showed much wisdom. The parts omitted, as may be seen, would, by their circulation, in no way have increased missionary interest.

A circumstance in connection with the subject under discussion ought not to be overlooked. Although Mrs. Jamieson has obtained great prominence of late in missionary correspondence, she has, strictly speaking, no official connection with any of our Missionary Societies or Boards. She is merely the wife of a missionary, and as such the fact of her active participation in mission work or declining to take part in it, could not properly come within the province of the Board. This being the case, the question of whether Mrs. Jamieson was or was not able to engage in mission work, or was or was not "hindered," could not regularly come before the Board, and could not therefore form any part of missionary intelligence to auxiliaries.

In view of these facts and circumstances it must be apparent that the grievances set forth in the pamphlet are fanciful and exaggerated, and its publication unnecessary, unbecoming, unjustifiable, and not calculated to inspire confidence in those who have sent it forth or increase zeal for missionary objects.

EDITORIAL NOTES.

It is announced that Mr. Hirschfelder, the well-known and highly esteemed Lecturer in Hebrew and other Oriental languages in University College, Toronto, retires from active duty, and that Rev. Dr. McCurdy, also Lecturer in these subjects in the college during the past two years, is to be advanced to the position of Professor of Oriental Languages in Toronto University. The University is to be congratulated on this appointment. It is a matter of much satisfaction that Knox College, now in affiliation with Toronto University, will share in the advantages to be derived from the establishment of a Chair in a department so intimately associated with the training of its students. The good wishes of a multitude of graduates who have enjoyed the benefits of Mr.

Hirschfelder's instructions will accompany him into his well-earned retirement. In common with all the friends of the University and of higher education generally, we rejoice in the selection of Dr. McCurdy as one eminently fitted for the position to which he has been appointed, and as a Canadian specially qualified both by gifts and acquirements to serve well the University and the country. The interest of Presbyterians in the University will not be diminished from a knowledge of the fact that Rev. Professor McCurdy is an active elder in St. Andrew's congregation in this city.

The sad news, not altogether unexpected, of the death of Rev. Joseph Builder of our Central India Mission, has reached us too late to permit of any extended obituary notice in this issue. Mr. Builder died at Asheville, North Carolina, Wednesday, 14th inst., while on his way South for the benefit of his health, and his funeral took place at Hamilton on Saturday last. It will be remembered that Mr. Builder returned from India a few months ago much broken in health, but with strong hopes that a sojourn in America would restore his strength and enable him to resume his much loved work. An over-ruling Providence has ordained it otherwise. He has been cut off in the midst of his days, when his work as a missionary was only well begun. His death is a loss to the Church, and adds one more to the list of our fallen standard-bearers in Central India. His widow and relatives will have the sincere sympathy of the Church at large, and especially of those interested in the Central India Mission, in their great loss.

It will be seen that our clever and racy contributor, the chronicler of the great debate, in the mythical Presbytery of Dominionville, on the Aged and Infirm Ministers' Endowment Fund, brings his report to a conclusion in this issue. Those who at the beginning of the discussion showed signs of alarm lest Messrs. Flint and other disaffected brethren would by their peppy remarks injure the prospects of the fund, will now have their fears dispelled. The obnoxious motion is withdrawn and the Agent may now visit all localities with assured prospects of a successful canvass. The whole Church owes a debt of gratitude to Messrs. Templeton, Banerman, Boulder, Love, Prince and others for their able advocacy of this most deserving scheme.

Literary Notices

What shall we do with the Sunday School as an Institution, by George L. Taylor, D.D., is an excellent essay on the subject. The Christian Union, in a recent review, says: "It ought to be made the subject of debate in every Sunday school teachers' meeting in the land. Nothing that has been published strikes so directly at existing evils and the remedy as this. The present management of our Sunday Schools is full of evil. Untrained teachers become the religious instructors of our youth, elect the officers of the school, often voting without thought, while the Church has no authority to direct, either by its pastor or by its governing body. This is all wrong. The Sunday School should be the Church teaching, as the prayer-meeting is the Church praying. Its connection with the Church should be vital, and the present independency be abolished. Dr. Taylor discusses this question very vigorously, and recommends some methods by which the desired end may be accomplished. [Cloth, 30 cents; paper, 20 cents. Wilbur B. Ketchum, Publisher, 71 Bible House, New York.]

The Homiletic Review for November has a critical article on Dr. Maclaren of Manchester, England, one of the greatest living preachers. Dr. Schaif gives the first of two papers on Chrysostom, "the greatest preacher of the Greek Church." Dr. Behrends ably discusses "Miracles" in relation to Christian evidences as affected by modern criticism. Dr. Lyman Abbott gives a very sensible article on "The Church and our Workingmen," while Dr. Pierson presents a bright "Cleaver of Gems," illustrative of "Truth." There are two fine sermons by Dr. Herrick Johnson of Chicago, and Dr. S. E. Herrick of Boston, the former on "The Influence of the Church of God," and the latter on "The Trial of Christ's Personal Virtue." Among the other six sermons is a very striking one by the Lord Bishop of Meath, reported for the Review. The other parts of the number are up to mark. [Funk & Wagnall, New York.]

The Youth's Companion will publish this year four holiday numbers, at Thanksgiving, Christmas, New Year's and Easter. Every family should have it.

Contributed.

ENDOWMENT OF THE A. AND I. M. FUND.

REPORT OF THE PRESBYTERY OF DOMINIONVILLE.—(Continued.)

REV. MR. WINTERS.—"I would ask Mr. Dandrough and his sympathizers, how long the ministers in the smaller charges have been enjoying the \$750 and more? What opportunity have they had of laying past something for the future? Will Mr. Dandrough kindly show us how it is possible for a minister with an average family of six children, to do justice to himself and these children, and yet provide for his own old age? How much will Mr. Dandrough allow for table expenses for eight members of a family? How much for clothing? How much for education for six? How much for books and magazines and daily papers? How much for furniture? How much for benevolent objects? Why, Mr. Chairman, board alone at \$1 per week for eight members of a family means \$400 per annum. Clothing at \$25 per year, means \$200 per annum. Then there are \$150 left for books, furniture, education and benevolent objects. Will Mr. Dandrough agree to board his minister's family for \$1 per week for each member? Will any respectable merchant tailor agree to keep the minister and his family well and sufficiently clothed for \$25 per year for each member? I challenge any to answer in the affirmative. How then can the minister himself do what nobody else can do? There must be pinching somewhere. Ah! little do these good elders know how much pinching in order to make ends meet. If they could only get a peep behind the scenes sometimes, they would become painfully conscious of the fact that ministers' families are not dandled in the lap of luxury. Two thousand dollars even will not make a minister's household burdened with wealth. Those who have the large salaries tell us that their expenses are equal to their incomes. As a rule, too, they are not the ones who have the bank stocks and mortgages in possession."

MR. BOND.—"I suppose, Mr. Chairman, that these elders who think that the ministers are so well paid by their people, are but echoing the views of many in our congregations. The spirit that prompts such feelings is miserable in the extreme. Too well paid, sir, when in any of the other professions they could multiply their income fourfold! As well paid as mechanics, indeed! Mechanics make the best of themselves, and they have a right to do it if they like. But ministers do not lay out their accounts to make the best of themselves. That is, they do not leave one profession and go to another, because it is more profitable—even when they have the opportunity. They are sometimes tempted—\$5,000 as a bait has been tried to move a minister to accept of secular employment—old minister having not much more than one-third the sum that was offered. That minister is still in the work of the Church. True, they do accept of higher salaries sometimes, but not out of the profession."

MR. FLINT (elder).—"The necessity for large salaries has been argued on the ground that education is so expensive. Now, this is in the view of the laity of the Church is very unreasonable—namely, to make them pay for what they don't want. They don't want the 'high talutin' preaching that they sometimes get from those ministers who have had to launch out so much money for education. Much less learning, we think, would do just as well for the people, and perhaps a good deal better. They would be more on a level with the people if they did not seem to know so much. What do the people care though their ministers knew all the Hebrew Bible and the Greek Testament by heart. The people cannot understand them when they talk to them in Greek and Hebrew. Paul didn't preach to the people in this way. He did not preach with enticing words of man's wisdom, but in demonstration of the Spirit and of power. If ministers were to place themselves, in every respect, more on a level with the people, they would be more respected by them. Humble-minded men and women would not stand so much in awe of their ministers, if they did not pretend to so much learning. Then, again, they would not be such gentlemen and so hard to keep up. We don't read of colleges in the New Testament. The God-made minister is better than the man-made minister. The man of one book—the Bible—is better than the man who devotes so much of his time to science and philosophy and politics. It would be better for the congregations, sometimes, if the minister's library were not so full of trashy books. The first preachers under the new dispensation had not very large libraries. I believe the most popular preachers of the present day are those whose education has not been expensive—in fact who have never seen the inside of college walls. The people pay for the expensive education of their ministers, indeed! Time enough to compel them to do this when they ask for college-bred preachers. These, of course, owing to the action of Church Courts and College Boards, are the only ones available just at present in the Presbyterian Church, and the peo-

ple cannot help themselves. They would if they could."

ELDER COLDWATER—"I want to add a little to what the previous speaker has said. I have yet to learn that ministers are, by New Testament law or example, entitled to any salary. If I read the New Testament aright, they can claim nothing, except what may be contributed as the free will offerings of the people."

REV. MR. TROUT—"The secret is out at last, Mr. Chairman. Cheap preaching is the popular cry. These men say they are the representatives of others. Perhaps they are. Some others, I know, are in sympathy with them. The extent of their contributions to the stipend fund shows it. What do you think of a man worth \$10,000 giving \$4 per year for the support of his minister? That's the case in many congregations. Do these worthy elders who have spoken wish to represent such Christians? If they do, I do not envy them of their feelings. To such miserable souls we certainly do not owe a well paid ministry. Are these the men who build our churches—who support our Bible Societies of our Home and Foreign Missions? We look in vain for their names on the list of congregational contributions to the Schemes of the Church. These elders who have spoken are in bad company. They are in bad company again in decrying an educated ministry. Will the Presbyterian Church, as a whole, tolerate anything less than an educated ministry? It is incorrect to say that the congregations do not ask for a college training on the part of their pastors. It is absurd to compare the present with New Testament times. If ministers now are to be like ministers then, the Christians now should be like Christians then. Come now, gentlemen, apply the rule which you have laid down. We read that 'the multitudes of them that believed were of one heart and one soul. Neither said any of them that aught of the things which he possessed was his own, but they had all things common.' What will these \$10,000 property owners and \$4 contributors say to that? What is good for the goose is good for the gander. When you get a good principle go through with it. These peregriating preachers I suppose are the ones referred to as being so much better preachers than the stated pastors who are more highly educated. They are better ranters—some of them, at least. Truly, there is but little difficulty in noticing the difference in point of education. No doubt, God does use some of them for good, but not because of their ignorance, only in spite of it. But why are they peregriating? Why can't they settle down as stated pastors? Aye! There's the rub. The people don't want them. They haven't the stuff in them as leaders of the flock from Sabbath to Sabbath for half a century. Some of them have tried the pastorate, but by mutual consent the relationship has soon ceased. Does it look well for good Presbyterian elders, who hail from the land of Knox or of Cooke, to denounce those who plead for the higher education of candidates for the holy ministry?"

MR. LOVE (elder)—"Mr. Chairman, we are not opposed to an educated ministry. May it not be, however, that the college course is unduly extensive and unduly expensive? If so, why should congregations be called upon to meet the outlay? If this is to go on and if the expenses of a collegiate education are to be met, why not ask the high salaried ministers to help the low salaried ones? Two thousand dollars or three thousand dollars per year is surely more than a fair return for outlay in the preparation for the work. College expenses are much the same to all. Let the ministers help the ministers. It will be all the better for both classes, and it will be a good example to the people. It will help to prove that ministers are themselves what they want us to be."

MR. FAIRCK (elder)—"Mr. Chairman, another objection to the expensive college course is that many in consequence are kept back from the work who would like to enter upon it and who would no doubt be eminently successful in it."

REV. MR. BANNERMAN—"Mr. Chairman, the last speaker has spoken sensibly. He will have our notice first. We are happy to inform him that provision has been made by the Supreme Court of the Church for the ordination of acceptable and useful catechists even in the absence of an expensive college training."

MR. LOVE—"When was that provision made? It is something new to me, and I think to us all. I am of opinion that Mr. Bannerman is drawing a little on his imagination for the sake of making his cause appear in as good a light as possible."

MR. BANNERMAN—"I will read it to you if you give me a copy of the Minutes of Assembly of 1885."

The Clerk of Presbytery here walked to the table and handed to Mr. Bannerman a bound volume labelled "MINUTES OF ASSEMBLY, 1885-86."

MR. BANNERMAN at once turned to the minutes of 1885, page 48, and read as follows:

"The General Assembly having fully considered the Report of the Committee on the Supply of Labourers for the Home Mission Work, instructs Presbytery to use diligence in looking out and employing as catechists, such members of the Church as are pos-

essed of suitable gifts, and are willing to place them at the Church's service, and when such labourers give promise of becoming, by larger experience, fit for the full work of the ministry, but are disqualified either by age, or disadvantages of early education, for taking the usual course of study prescribed by the Church, to report them to the General Assembly with the view of securing its approval of attendance on such classes at one of the colleges of the Church, or of such course of study under the Presbytery as may, in conjunction with their work in the Mission field, fit them to exercise with acceptance and profit, all the functions of the Christian ministry. The Assembly contemplates, however, the bestowal of full ministerial status in such cases—only where, after a lengthened trial, Presbyteries are able to give to it assurance of the efficiency and general acceptability of those for whom this status is claimed."

"What does Mr. Love say to that?"

MR. LOVE—"I do not understand it."

A VOICE—"None so blind as those who do not want to see."

MR. BANNERMAN continued—"No doubt, Mr. Chairman, many of our people would like to see the ministers help one another for the sake of relieving the congregations of the grievous burdens under which they are lying—burdens represented by contributions of from four dollars to six dollars a year. Let me say in passing that the ministers do help one another. The ministers, as a rule, are by far the largest contributors to the Schemes of the Church. Some of the speakers who have preceded me seem to think that the less money a man has the less worldly he is. Now, sir, we who know here to inform these gentlemen that the opposite is nearer the truth. How can it be otherwise? The poor minister and his family must eat and drink and be clothed. Where the necessary funds are to come from is the soul-stirring, the harassing question. The worldly man is the man who wants more money. Somebody has asked the question, 'When is a man rich enough?' The answer given is, 'When he has a little more.' The poor minister oftentimes would like a little more for the sake of himself—for the sake of his wife—for the sake of his children—for the sake of the Church of God." "I wonder if these gentlemen ever heard of the Archbishop of Canterbury. He is a good authority on this subject. He says, 'An unworlily Church, an unworlily clergy, means not a poor Church or poverty stricken clergy. A poor, unprovided, dependent clergy is scarcely able to be an unworlily one, and certainly cannot be an unworlily laity. A laity which breaks the bread of its ministers into smaller and smaller fragments, and has none of the Divine will to multiply, works no miracle and has no honour. Unworlidity is not emptiness of garner, but the right and noble use of garners filled by God.' Who are the worlidity men?"

MR. FAIRCK—"I move that we now take the vote."

THE CHAIRMAN—"Are you prepared for the vote?"

MR. DANGERFIELD—"Mr. Chairman, I beg leave to be permitted to withdraw the petition."

The sought-for leave was granted and the Committee rose.

T. SPARKS, Secy of Committee.

MR. DANGERFIELD TO MR. COLDWATER (with vote)—"I feel a little ashamed of my action."

MR. COLDWATER TO MR. DANGERFIELD—"I am very much ashamed of mine."

MR. DANDROUCH TO MR. FLINT—"If the Agent comes my way I shall give him ten dollars."

MR. FLINT—"I shall do as much, perhaps more. I never saw the matter in its true light before."

SIMON SMILES, Clerk.

command to evangelize the world, and let our American brethren go their own way in the discharge of their own peculiar duties. As the patriarch of old declared, the land is wide enough for us all—but the Presbyterian Church in Canada has its own mission and its own field. Let us strive to widen our borders, to increase our missionary zeal, to evoke more and more the liberality of our people and to work with and for the Master, and the Great Head of the Church will more and more honour our feeble and even faulty efforts in His cause.

Yours, etc.,
AN ELDER.
TORONTO, November, 1885.

FORMOSA AFFAIRS AGAIN.
(To the Editor of the Presbyterian Review.)

SIR,—In reply to Rev. K. F. Junor's letter which appeared in your issue of the 8th inst. about the statement in one of Rev. J. Jamieson's letters "that fifteen churches were in ruins when Dr. Mackay returned from Canada," if "Hong Kong" be inserted in place of "Canada," you will have what Mr. Jamieson intended to say, and what is perfectly true. At the time of the Franco-Chinese war Mr. and Mrs. Jamieson retired to Hong Kong and Dr. Mackay accompanied them for his health, as he was just recovering from a fever. While he was absent the island was blockaded, and on returning he could not gain admission to it for a considerable time, and when he did succeed he found, as stated, "fifteen churches in ruins."

Since that time all these have been replaced and several others built. And when we consider that Dr. Mackay had personally superintended the building of these chapels and at the same time look after all the other work of the Mission, a work which occupies twenty out of every twenty-four hours, it is to be wondered at that Mr. Jamieson calls him "an extraordinary man?"

Yours, etc.,
J. B. STRAITH.
BELMOR, Nov. 13, 1885.

MR. AND MRS. JAMIESON'S LETTERS.
STATEMENT BY THE CONVENER OF THE FOREIGN MISSION COMMITTEE.
(To the Editor of the Presbyterian Review.)

SIR,—Some letters of Mr. and Mrs. Jamieson recently published in the Review and other papers, and also correspondence now circulated in pamphlet form, have doubtless occasioned much anxiety to the friends of our mission in Formosa. They are in the meantime about as enigmatical to the Committee as to the Church at large. Desiring to take the whole Church into our confidence and to let our people know all that we can tell about the doings and intentions of the Committee, I ask you to publish the following extracts from the minutes of the last meeting of the Executive:

"It was agreed

(1) That a meeting of the Foreign Mission Committee be called for the 27th December at 11 o'clock, to consider the question of Mr. Jamieson's recall and other business;

(2) That the Convener be requested to write for publication a letter informing the Church that Mr. Jamieson's recently published letters had been given to the public before the Committee had been informed of the facts respecting his inefficiency as a missionary therein set forth; that at its last meeting the Foreign Mission Committee, having received through another channel letters from Mr. and Mrs. Jamieson conveying substantially the same impression, the Committee adopted a resolution in the following terms, viz.:

"That in view of the explicit statements of Mrs. Jamieson respecting her entire inability to render any useful service to the Mission, and Mr. Jamieson's deprecatory references to his work, together with the silence so largely observed by Dr. Mackay concerning the labours of his fellow-missionary, the Committee are of opinion that it would be well for Mr. Jamieson to inform the Committee whether he considers that he is rendering any service to the mission such as warrants the Committee in continuing his employment when it appears there is such an urgent need for funds to support an increased staff of native labourers.

The Convener is also requested to state that the Executive have agreed to call a meeting of the Foreign Mission Committee for the 27th of December next, to consider the question of Mr. Jamieson's recall."

Yours, etc.,
THOMAS WARDROPE,
Convener Foreign Mission Committee
GUELPH, Nov. 16, 1885.

AN OPEN LETTER FROM THE ANTI-POVERTY SOCIETY OF TORONTO TO THE MEMBERS OF THE MINISTERIAL ASSOCIATION.

REVEREND SIR,—In consequence of your declining to receive a deputation from this Society, we are instructed to send the following letter:

Many of our members have long looked to you as their Pastors and leaders in religious thought, and from the kindness which you individually manifest, they feel a little disappointed that a request which seemed to them very reasonable should have been declined. We cannot recall any instance in which Christ ever refused audience to those who came to Him, sincerely desiring the truth, but we have some remembrance that He had to rebuke His disciples for so doing. Since you decline to receive us in person, we trust you will pardon our intruding on you in another way and asking your consideration to some thoughts—thoughts of overwhelming importance respecting our social relations.

You are recognized by the majority of the community as the teachers of ethics, as the propounders of the Gospel of justice. If any party is loathed to, as the teachers of questions of right and wrong, it is you. Therefore, we come to you in matters pertaining to honesty, to righteousness.

You teach that at the foundation of religion, and as an essential to religion,

there must be honesty, there must be justice; that without honesty any pretension to religion must be but sounding brass or tinkling cymbal. We were exceedingly anxious to submit to you some questions respecting the meaning of honesty and justice. You can easily understand that your preaching of honesty, justice and righteousness must be vain until we can understand what these terms mean.

In your preaching you lay a great deal of stress, very great emphasis, on the authorship of the earth. From the words of revelation and from the adaptations of means to end, you establish the doctrine that there is an Infinite Creator, that "in the beginning God created the heavens and the earth." The denial of this doctrine you denounce as blasphemy. But there exists another and equally important question: for whom did He make the earth, to whom did He give it? Did He make it for a few men to hold as their exclusive possession, the rest of mankind to be tenants at will, not to own one foot of land, and to be compelled to pay for all time for the mere privilege of getting access to the earth. Does the Psalmist speak truth when he says, "The earth hath He given to the sons of men."

There are thousands of people in our cities who do not, and, according to our present arrangements, cannot own a foot of land; by our laws they are dispossessed, and their title to a share of the earth is practically denied. Our laws give over the possession of the face of the earth to one part of mankind to be their exclusive possession, thus denying that the earth was made for the whole race.

Your preaching emphasises the doctrine of a Creator. Do you insist with equal emphasis on the second doctrine, that God made the earth for mankind, the whole of mankind, and not merely for a part.

Let a man profess disbelief in a Creator, you exclude him from fellowship; you call him an infidel, an agnostic. You do not even allow it to be an open question. To doubt it is sin. But is it not true that the denial of this second doctrine—that the earth was made for all—in no way disqualifies a man from the title of Christian? To disbelieve in a Creator you say is sin, what then can we say of a disbelief in His Justice?

The first question, therefore, we wished to ask was one of prime importance, as it affects some of us in a terrible manner, depriving us of our share to the common bounties bestowed by the hand of a common Father. If those to whom the exclusive possession of the earth has been given are the children of the eternal Father, what must we be who find ourselves born into a world without a foot of land reserved for us?

Does not the denial of this equal right deny the Fatherhood of God and the brotherhood of man?

We ask your attention to the extraordinary relationship this arrangement produced. Wherever society collect there comes something called a land value—not a commodity produced by toil, such as clothing, food or houses. It represents not that the so-called owner of the land is producing wealth or rendering service. It comes always with the crowd. It is caused by the crowd and in no way represents a service done, or a commodity produced by an individual. Every increase of population increases this land value. Now, we again want to know what is honesty, justice and righteousness. Should this value caused by the community belong to the community or to the individual? Our laws decree this value to the individual—the value caused by the community is appropriated by the individual. We would like very much to know if this is honest. When one man makes a coat and another raises potatoes and they exchange, we see an act of the justice of which is never questioned; but when a man appropriates a ground rental, a value caused by the community, what does he produce in exchange for the enormous surrender? According to our present laws he is under an obligation to produce so much as a shoe latchet in exchange. The toiler must furnish supplies to him, but he need furnish nothing in return.

Is not this legalized parasitism? Is it not legalized spoliation?

At first, with a scant population, his power to appropriate is small; but with every increase of population we have to surrender more. The more we pay the more we have to pay. With greater density of the community our obligation continually increases. The more we pay, the deeper we sink in debt. The debt is increasing and continuous. To this law of impoverishment we must submit, and unless a change is effected we must leave to our offspring an everlastingly burdened indebtedness.

Here is an arrangement by which one who produces not is allowed to appropriate the product. Are we intruding an improper question when we ask if this right is honest?

What is the prospect to which we can look?

With an increasing obligation to leave to our offspring, on a planet to which we have no statutory claim, having to toil as long as strength endures, to see our product surrendered to those who claim the earth, and thus see ourselves and our children inevitably doomed to impoverishment, were we asking too much when we asked an interview to enquire if this is right? Is this justice, or is it spoliation?

The holder of a land value as such sows not in spring and reaps not the harvest; he need sow as no business, he toils not, any yet Solomon in all his glory was arrayed no better than he. In his growing luxury we see the growing poverty, the grinding, hopeless toll of a large portion of the community.

Does this harmonize with the Divine law, "Love thy neighbour as thyself. Let love be without dissimulation. Be kindly affectioned one to another, in honour preferring one another?"

We trust you will receive this in the kindly spirit in which it is intended; for to these questions are of terrible import. On your answer will depend very largely the faith of a multitude in the creed of the Churches.

In every workshop in this city your answer has been noted, and however mistaken may be the inference, it is felt that your comment lacked sympathy with those whose struggle in life is hard enough.

The questions we wish to ask are new being discussed in every assembly of workers in this Province, and a compliance

with our request would have been taken as a kindly act.

A kindly act is an eloquent sermon.

We have read that "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." It is reported that one of your members thought in asking an interview we were seeking a little cheap notoriety. We trust the report is a mistake. Should it be true it proves at once that the statement of our letter was quite correct when it said that our aims were misunderstood and misrepresented by the clergy. You sometimes read us sentiments of surpassing sublimity, and our hearts long for their realization:

"Render to all their dues; tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom honour. Owe no man anything; but to love one another, for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law."

Do not our present social arrangements set all these commands at naught? Do not they kill by dooming the toiler to a low, brutish existence—muscle and stomach—and kill the best part of his nature by making intellectual culture an impossible attainment? Do not they steal by depriving him of his share of the earth and his vast store of wealth given by God for a common heritage? Do not they bear false witness by denying the justice of God, the falsehood of God and the brotherhood of humanity, by teaching that one man may earn his bread by the sweat of another man's brow. Do not they manifest the most unmitigated covetousness, a covetousness so terrible that it would be a wonder, an amazement were it not so common—men wealthy, often far beyond the point of satiety, and yet grasping more, when that more means the crushing of some one already far too poor?

If the views herein expressed are erroneous, we shall be thankful for their correction; but if they are correct, or so far as you regard them as correct, we ask your approval and confirmation.

Yours respectfully,
W. A. DOUGLASS, President.
S. T. WOOD, Secretary.

An excellent example of the good results of well-directed Home Mission effort is seen in what has been effected within a comparatively short time by an energetic worker. In August, 1884, Rev. J. J. Richards, of the Presbytery of Brockville, began holding services in the Town Hall of Mallorytown, a village on the line of the Grand Trunk R.R., a few miles west of Brockville, an entirely new field. Since that time services have been held regularly and with such good result that, Sabbath, 11th inst., a new brick church, capable of seating 300, erected at a cost of \$3,500, was opened. The work of building was commenced only this summer, but under the en-

ergetic superintendence of Mr. Mallory, who gave largely of time and money, the work was satisfactorily completed. The Rev. Wm. A. Mackenzie, of the First Church, Brockville, preached at a 30 p.m. and in the evening Rev. Alex. MacGillivray, of St. John's, Brockville, to large congregations. The Rev. Mr. Richards, the esteemed pastor of the church, is to be congratulated on the successful completion of an additional church in his charge, and the people of Mallorytown are to be congratulated on their energy and liberality.

In accordance with the arrangements made by the Presbytery of Guelph, Presbyterian visits have been made day to St. Andrew's Church, and Chalmers' Church, Guelph, and public meetings held in the evening. In the former the Rev. Dr. Torrance, Rev. Mr. Hamilton, Waterhouse, and the Rev. J. C. Smith, the pastor, were present. The questions formulated by the Presbytery to the ministers, elders and managers as to the spiritual and temporal condition of the congregation were satisfactorily answered, and Mr. Hamilton congratulated the people of St. Andrew's on the prosperous state of the church. At the Chalmers' church meeting Rev. Dr. Middleton, of Elora—an old and valued friend of the congregation—presided, and there were with him the Rev. R. J. Beattie, of Guelph, Rev. Mr. Gendall, Elora, Rev. Mr. Norris, Glenora, and Rev. Dr. Wardrop, pastor. Dr. Middleton gave the substance of the answers to the questions put by the deputation, which were also of a very satisfactory character, showing the prosperous condition of the congregation. Although his membership is ranked third among the congregations in the Presbytery as regards numbers, their contribution to the different Schemes of the Church stood highest. Dr. Middleton congratulated the congregation on its prosperity, and he was followed by the Rev. Mr. Beattie in the same strain, who also gave a short address on the principles and policy of Presbyterianism.

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Elijah—His Life and Times. By the Rev. Prof. Wm. Milligan, D.D.
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DR. COCHRANE has received £150 from the Presbyterian Church in Ireland...

This congregation of the First Presbyterian Church, Jamaica, N. Y. has extended a call to the Rev. D. L. McCarr...

A CORRESPONDENT writes to the Review:—Special services were held in the united congregations of Kirkfield and Bolton...

OWING to the illness of the pastor, Rev. W. T. McMullen, the pulpit of Knox Church, Woodstock, was occupied, Sabbath, 4th inst., by Rev. Prof. MacLaren...

UPON the evening of July 10, 1888 Mrs. Himer, President of the Toronto, Presbyterian Society, W. F. M. S., addressed the ladies of Cashel and Unionville...

OFFICERS of Young People's Associations may obtain some hints from considering the following programme for the session 1888-9, of St. Andrew's Institute, Ottawa:—Nov. 13, "Ter-Centenary of the Defeat of the Spanish Armada"...

At the late monthly meeting of the Presbyterian Women's Missionary Society of Montreal, Mrs. Dr. R. Campbell in the chair, Mde. Coté's report was submitted...

QUEEN'S UNIVERSITY

THE results of the November matriculation in theology, Queen's University, have been issued. Following is the prize list:—David Strachan prize (value \$100)—T. B. Scott, B.A., Belleville.

MARITIME PROVINCE NOTES.

THE PRESBYTERIAN REVIEW is a most popular paper in these Provinces, by the sea. Many a man and home is glad to see its welcome and cheery weekly visit.

ROMANISM IN CANADA—ITS PRESENT POSITION AND ATTITUDE.

BY REV. DR. MACY, PRINCIPAL, PRESBYTERIAN COLLEGE, TRURO.

(Continued from last week.)

THE STAGNATION AND INERTIA OF QUEBEC. The poverty and stagnation produced by the exactions and the teachings of the Church demand the attention of all true patriots.

The Jesuits have a legal and moral right to their forfeited estates they should receive them in full, and not a sum of \$400,000, probably not one-fourth of their whole value.

Finally, if asked to indicate what we are to expect in future from the present attitude and position of Romanism in this country, I cannot better express my view than in the words of my last report to the General Assembly of the Presbyterian Church in Canada...

OBITUARY.

REV. JOHN BENNETT, D.D.

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