

# PRESBYTERIAN REVIEW.

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## THE LIGHTHOUSE.

From lifted on - island cliff,  
A lantern from the sea,  
And sendeth forth a fine, straight ray  
Of dazzling light to me—  
A slender line of shimmering shine  
Across night's mystery.  
It is the path set for my eyes  
To travel to the light,  
And warn their darkness in the blaze,  
And be made glad and bright.  
None other may catch just that ray,  
Or have the self-same sight.  
And yet, a hundred other eyes,  
Bent on that central blaze,  
Find each its separate shifting path,  
Its line of guiding rays;  
And all eyes meet in concourse sweet  
By all these differing ways.  
No voice shall say: "The Light is mine,  
And other eyes are dim!"  
No hand the glory hold or hide,  
Which streams to ocean's rim,  
None claim or seize one ray as his  
More than belongs to him.  
O Light of Truth, which lighteneth all,  
And shineth from the sea,  
What favoured soul or souls shall say,  
"Mine is the only road!"  
Each has his own, to him made known,  
And all lead up to God.  
—Susan Coolidge, in *N. Y. Independent*.

For the PRESBYTERIAN REVIEW.

## REVIVALS.

IX.

BY REV. W. A. M'KAY, B.A., WOODSTOCK, ONT.  
EMINENT WORKERS AND HONOURED  
TEXTS.—A MUCH-NEEDED CAUTION,  
WITH ILLUSTRATION.—JOHN LIVING-  
STONE AND KIRK-O'SHOTT.—ORIGIN  
OF THANKSGIVING MONDAY.—WHITE-  
FIELD AND THE THREE R'S.—TEXTS.—  
JONATHAN EDWARDS AND HIS GREAT  
SERMON.—SOME OF HIS TEXTS.

We are not of those who love to ex-  
alt men or one class of Christian  
workers above another. No need to  
sound a trumpet for any; for when  
the great trumpet shall sound, every  
man's work shall be revealed. The  
true Christian worker is like the harp  
which, as one says, sounds sweetly, yet  
hears not its own melody. We are  
poorly qualified for comparing Chris-  
tian workers; and much harm has  
been done by unduly magnifying the  
office of the evangelist to the dispar-  
agement of the regular ministry. Two  
men enter a forest and toil hard dur-  
ing the winter months felling the trees.  
Then when spring comes they spend  
long weary months chopping, and log-  
ging, and rooting, and stumping, until,  
with great patience and perseverance,  
they succeed in gathering the whole  
into heaps. All over the ten acres  
there are the piles which result from  
their industry, and no one, perhaps,  
but themselves, knows how much of  
labour it required to accomplish such  
a result. It was hard work, but very  
quiet and obscure, and seen only by a  
few. But one day a third man started  
into the field with a shovel full of  
coals, and, applying them to a heap,  
set it all ablaze. The flames leap up  
to the sky, and, as he goes from heap  
to heap with his torch, he soon has  
the whole field in a fury of fire and  
smoke, and people for miles around  
see and wonder. Who did all this?  
Why, we are told, the man with the  
torch, who has run from pile to pile to  
start its blazing. It is thus oftentimes  
in the Church, that laborious pastors  
work through long years of care and  
toil, getting things ready for somebody  
else to fire and put in motion. They  
preach and pray and teach and weep  
and agonize for a long anxious time;  
and then the stranger arrives, and, by  
a few explosives, ignites the heaps and  
sets all ablaze and gets all the praise.

They that turn many to righteous-  
ness shall shine as the stars for ever  
and ever; and the object in this paper  
is to mention just three of these emi-  
nent workers, and especially to point out  
those precious passages of Scripture  
which, in their hands, were so won-  
derfully blessed by the Spirit.  
Monday, June 21, 1630, will ever  
remain a memorable day in the history  
of Scottish Presbyterianism. On that  
day John Livingstone, twenty-seven  
years of age, and not yet ordained,  
preached a sermon in the churchyard  
at Shotts, under which 500 souls were  
converted, and a great work com-  
menced, which spread through the  
whole of Clydesdale, and the results of  
which eternity alone will fully unfold.  
The circumstances were very interest-  
ing. The day before was a Commu-  
nion Sabbath and the Spirit of God was  
evidently working mightily upon the  
hearts of the people. For several days  
previous much time had been spent in  
social prayer. After being dismissed on  
the Sabbath many spoke the whole

night in different companies in prayer.  
On the Monday morning, the minis-  
ters, seeing the people still lingering,  
as if unwilling to leave a spot which  
had been to them as the very gate of  
heaven, agreed to have service on that  
day, though it was not usual at that  
time to preach on the Monday after  
Communion. Young Livingstone was  
selected for the work. His diffidence,  
however, was great, and he was over-  
come with a sense of unworthiness and  
unfitness to speak on such a solemn  
occasion and in presence of so many  
aged and more experienced ministers.  
Alone in the field in the morning he  
began to think of stealing away rather  
than address the people, and had  
actually gone some distance, and was  
just about to lose sight of the kirk,  
when the words, "Have I been a wil-  
derness unto Israel? a land of dark-  
ness?" (Jer. ii. 31) were brought to his  
mind with such clearness and power  
that he durst no longer distrust God.  
He returned, took his stand upon a  
tombstone outside the church, and  
preached from the text, Ezek. xxvi.  
25, 26: "Then will I sprinkle clean  
water upon you, and ye shall be clean."  
The rest I will give in his own words:  
"I had about an hour and a half on  
the points I had meditated on; and in  
the end, offering to close with some  
words of exhortation, I was led on  
about an hour's time with such liberty  
and melting of heart as I never had the  
like in public all my life." The first  
sensible motion of the Spirit among  
the people was in this way: During  
the time Mr. Livingstone was  
preaching, there was a soft shower  
of rain, and when the people began  
to move about he said, "What a  
mercy is it that the Lord sifts that rain  
through these heavens on us, and does  
not rain down fire and brimstone as he  
did upon Sodom and Gomorrah."  
After this the practice, still observed in  
most Presbyterian churches, of having  
a thanksgiving service on the Monday  
following the sacrament, became gen-  
eral in Scotland.

Whitefield has been characterized as  
"The Field Evangelist." His epitaph  
records that he was "born at Glouces-  
ter, England, Dec. 16, 1714; edu-  
cated at Oxford University; ordained  
in 1736; that in a ministry of thirty-  
four years he crossed the Atlantic thir-  
teen times and preached over eighteen  
thousand sermons. His average con-  
gregation was two thousand; frequent-  
ly he preached to ten thousand; at  
Philadelphia, to twenty thousand; at  
Boston Commons to thirty thousand;  
and at Moorfields to sixty thousand.  
He had a voice of wonderful richness  
and pathos, and his delivery, according  
to Southey, was perfect. His subject  
was always one or all of the three R's—  
Ruin, Regeneration, Redemption.  
Man ruined wholly, eternally ruined by  
the fall; man regenerated by the  
Spirit and made a new creature in  
Christ Jesus; man redeemed from all  
his sins by the precious blood of  
Christ. He always honoured God,  
and God honoured him, and made him  
as a mighty angel flying from country  
to country, preaching the everlasting  
Gospel to every creature. Some of his  
most frequent sayings were:—"Let us  
be all heart." "The world wants  
more heat than light." "Lord,  
make us all flames of fire." "We  
are immortal till our work is done."  
I subjoin a number of the texts from  
which he most frequently preached:—  
Jer. vi. 14: "Saying peace, peace,  
when there is no peace"; John ix. 35:  
"Dost thou believe on the Son of  
God?"; Jer. xxiii. 6: "The Lord our  
Righteousness"; Isa. liv. 5: "Thy  
Maker is thy husband." This last was  
the text that was most blessed while he  
was preaching in Scotland; and most  
of those who were converted through  
the instrumentality of this sermon were  
men.

Jonathan Edwards is thus described  
by Mr. Prince in his "Christian His-  
tory":—"He was a preacher of a low  
and moderate voice, a natural delivery,  
and without any agitation of body or  
anything else in his manner to excite  
attention except his habitual and great  
solemnity, looking and speaking as in  
the presence of God, and with a  
weighty sense of the matter delivered."  
The best known of his sermons is that  
on "Sinners in the Hand of an Angry  
God." The text is Deut. xxxii. 35:  
"To Me belongeth vengeance and re-  
compense; their feet shall slide in due  
time, for the day of their calamity is at  
hand, and the things that shall come  
upon them make haste." It was  
preached during the time of the "Great  
Awakening," and was accompanied  
with extraordinary manifestations of spir-  
itual power. As Edwards preached, sud-  
denly the Holy Ghost descended, the  
people began to tremble and even cry  
out under the terrors of conviction, and  
the awakening spread through all the  
New England States; and many thou-  
sands were added to the Lord. The  
following are some of Edwards' themes  
and texts, and from them may be  
gained a pretty clear idea of the truths  
that were so wonderfully blessed in his  
hand:—

Man's natural blindness in the things  
of religion. Ps. xciv. 9-11.  
Men naturally God's enemies. Rom.  
v. 10.  
Justification by faith alone. Rom.  
iv. 5.  
The excellency of Christ. Rev. v.  
5-6.  
Pardon for the greatest sinners. Ps.  
xv. 11.  
The peace which Christ gives to His  
people. John xiv. 27.  
God's sovereignty. Rom. ix. 18.

## "THE SPIRIT OF THE PEW."

Don't let the children hear you  
criticise the sermon as too long, too  
profound, too discursive, too anything.  
Don't suffer anyone, friend, neighbour,  
comrade, to criticise the pastor unfa-  
vourably in your presence. Don't say  
that the prayers are a weariness, too  
long, too slow. It is to be remarked  
that they who carry a devout heart to  
church seldom find the prayers too  
long, and usually discover in the ser-  
mon some word of comfort, instruction  
or help, which was specially meant for  
themselves.  
It is to be feared that we often lose  
much of the good that we ought to re-  
ceive in the house of God because we  
enter it with the pressure of our sec-  
ular affairs weighing us down, the  
thoughts of our earthly cares and am-  
bitions following hard after us as we  
take our places in the pew. Were the  
pew ever in true love and sympathy  
with the pulpit, how the latter would  
be reinforced, how surely to the world-  
weary, the indifferent, the discouraged,  
the antagonistic, and the men and  
women of little faith, how surely to all  
of these would the blessing come from  
above.—*Christian Intelligencer*.

## MINISTERS BREAKING DOWN IN HEALTH.

BY CHARLES F. DEEMS, D. D., NEW YORK.  
THE conspicuousness of ministers of  
the Gospel is the cause of all this talk  
about ministers breaking down. No  
more ministers "break down" or  
break down sooner than bankers, mer-  
chants, lawyers, politicians and physi-  
cians. Indeed, it seems to me that  
those who break down quickest and  
worst are physicians. And when I  
come to think of it, it is natural, that  
because of the strain on them and their  
irregular hours, this should be the case.  
I do not know that my being sent  
to the country last September really  
marked a breaking down with me. It  
has been told, over and over, about me,  
that when I first came to New York  
after the war, when I was 45 years old,  
that I worked at the Church of the  
Strangers for eight years and five  
months with but one Sunday vacation.  
It has also been told that since I re-  
turned from the East, on the first Sun-  
day of July, 1880, I have had but two  
Sundays vacation, and they occurred  
in the midst of travel when I failed to  
make connection. It has been repeat-  
edly told to the press that I have  
preached 49 years and lost only eight  
Sundays through personal sickness,  
and four of those Sundays were caused  
by a sprained ankle.

Other ministers, it has been pointed  
out, have had their summer vacations,  
going to Europe, going to Saratoga,  
going elsewhere, but it has not been  
told so frequently that I have pret-  
tily observed the Sabbath law dur-  
ing the last score of years, viz., of se-  
questering one day, Saturday, in each  
week from all kinds of professional  
business, making it a day on which,  
on no account, would I read a sermon,  
a treatise on theology, or anything that  
has to do with my profession—a day  
on which I sleep, bathe, doze, browse  
and do nothing in the most promiscu-  
ous manner.

Some pastors may believe in touch-  
ing up their sermons on Saturday in  
order to be ready for the next day's ser-  
vice. When I go to bed on Saturday  
night I do not know what I am to  
preach about the next day; I have  
clean forgotten. But on this Thurs-  
day afternoon on which I am being in-  
terviewed both my sermons are in a  
drawer of my desk, as ready as I can  
make them for my use next Sunday  
morning.

When I come in on Saturday evening  
my wife reads to me till bedtime,  
and, ordinarily, the reading of that  
evening consists of stories. Amongst  
men, I prefer Walter Scott as a pure and  
unadulterated story-teller. Amongst  
women, on the other side, George  
Eliot, and upon this side, Amelia  
Barr. While I was in the Sanitarium  
my wife read to me eight volumes of  
Mrs. Barr's novels. They charmed  
and helped me, and, as I have said,  
left such a sweet taste in my mouth that  
I have been commending them to  
others.

The physicians conspired and sent  
me out of town just because I fainted  
one Sunday morning in church. If  
they had allowed me to wash my face  
and pray a minute in my study, I  
should have gone back. From that  
first Sunday in September until last

week I took but two doses of medicine,  
my treatment at the Sanitarium being  
diet and quiet, and during the four  
months I was there I copyrighted four  
books.

I believe I should have broken down  
but for several facts. One is my ob-  
servance of the Sabbath law as above  
stated. Another, my resolution formed  
years ago, never to give up the ghost,  
so that if I ever reach Heaven, Death  
will have to pull the ghost away from  
me; I will never give up the ghost.  
Another is that I do not often allow  
my work to wear on me. I work very  
steadily and very systematically. An-  
other is that I have great talent for  
sleeping. I can sleep on the cars,  
sleep amid crowds, as I have when five  
thousand men were marched within  
fifty feet of where I lay sleeping with-  
out waking me till the time to preach  
had arrived; as I can in church, hav-  
ing actually slept while the congre-  
gation were singing the hymn imme-  
diately before my sermon, on their  
ceasing to sing the silence, of course,  
waking me up. "He giveth His be-  
loved sleep." Another is my keen  
appreciation of the fun there is in  
the world. I could not endure the  
tragedies I am compelled to witness  
as a Christian minister, if I did not  
on all proper occasions step aside to  
witness the comedies of life. Really  
and sincerely, I believe that my health is  
maintained very largely by the faith I  
have in prayer and the assurance I  
have that every day and every night  
many of my congregation are making  
prayer that my health and life may  
be spared.

I believe that the minister is  
bound to take care of his health.  
When I was a boy I adored brains.  
Now, the first question I want to  
know about any man is as to his stom-  
ach. In preaching, health is to  
be thought with in rifle-shooting powder is  
to the ball. I have taken gymnastic  
exercises under a teacher, believing  
that man to guide himself to any  
great extent in that matter.

"An impression sometimes prevails  
among people," says Dr. Storrs in his  
lectures to theological students, "that  
religion is good for dyspeptics and  
invalids, for nervous people and for  
women; but that it does not suit  
well with a body full of spirit and  
health. People are apt to expect to  
find in a minister a debilitated stu-  
dent who does not know much of  
what real and vigorous manhood  
means. His words are for persons  
like himself, and not for hale men in  
an out-door life. A full development  
of vital force, a robust and athletic  
habit of body, if he can gain it, is  
the best answer to such an idea.  
Therefore, if for this reason only, it is  
a Christian duty to gain it and to  
keep our merely physical force at the  
highest point."

I find a good deal of exercise in  
pastoral visiting. I have walked sev-  
eral miles a day in paying visits to four  
sick parishioners. When my time allows  
I walk instead of ride, and amuse my-  
self with the shop windows. I regard  
it a healthy thing to stroll  
through the streets of New York and  
look at the shop windows, in addition  
to the fact that it goes far toward  
giving me a liberal education.

I think the mistakes of young  
preachers lie largely in their zeal out-  
running their knowledge in the desire  
to take the world by storm; in the  
irregularity of their habits, some of  
them priding themselves upon not  
finishing their sermons until 1 o'clock  
Sunday morning; their failure to ob-  
serve the Sabbath law, and invasions  
made upon their health by irregu-  
larities in their diet. Old pastors know  
how to eat small meals at big dinners,  
but it requires years to attain skill in  
that department, and many a man in  
those years destroys his stomach.  
—*Homiletic Review*.

The whole of the French colonies in  
Tonquin, Anam, and Cochinchina, as  
well as the Spanish Philippines, are  
without a single Protestant missionary.

The New Hebrides is possibly the  
best-manned mission field in the world.  
With a total population of 70,000 there  
are sixteen Presbyterian ordained mis-  
sionaries and their families. But then  
there are some twenty islands, with  
about as many languages or different  
dialects.

About twenty years ago the late Mrs.  
James Lamont, of Johnson's Crossing,  
Nova Scotia, planted an apple tree in  
her garden, the fruit of which she wish-  
ed to be devoted to missionary pur-  
poses. The tree has proved to be a  
healthy vigorous tree. Year after  
year it has yielded its fruit, the proceeds  
of which have been faithfully devoted  
to the purpose contemplated by the  
good lady, now in heaven, who planted  
it. This year the market value of the  
product of this missionary tree has  
amounted to \$5.75. Is not Mrs. Lam-  
ont's good example worthy of imitation?  
Being dead she yet speaketh.

## Mission Work.

### LETTER FROM MR. M'VICAR.

SINCE the night you pressed through  
the crowd in Union Station, and called  
our attention to those bright covenant  
reminders, "Abram's stars," we have  
come a considerable distance, and  
passed through wonderfully varied expe-  
riences; but all through our travels, by  
land and sea, the same stars have been  
over us, even though at times veiled  
from sight.

To at least two of us the voyage has  
not been very conducive to comfort;  
but then, at least, we are free from the  
void of disappointed expectations, not  
having looked for anything better;  
unless, indeed, by some strange freak,  
the sea should have proved as tranquil  
as we had it recrossing the Atlantic  
from the London Conference in 1838.  
Before leaving Canada, I am reminded,  
I was accustomed to assure persons  
whose sole idea of missionary obliga-  
tion seemed to be shaped by geographi-  
cal considerations, that merely cross-  
ing the Pacific would never make me a  
missionary—it would more likely make  
me sea-sick; and now, perhaps, with  
all the added wisdom of a realized fore-  
cast, I may be pardoned for the further  
comment that so far from making a mis-  
sionary, the tendency of a voyage on the  
Pacific is to unmake one, so be it the  
dreary waste of waters proved no truer  
to its name than the majority of mis-  
sionaries seem to find it. Three days  
and nights it blew a perfect gale; and  
many a time, as I lay gasping in my  
berth, I imagined that to the forced  
observers on the captain's bridge the  
waves must have appeared not unlike  
that huge one so graphically described  
in the opening heroics of the *Æneid*.  
Certainly if the folk on deck were not  
able on those occasions to see the bare  
bottom in the trough of the Pacific, all  
I can say, judging from cabin experi-  
ence, is that they ought to have been  
able.

But we were not without brief re-  
spite in the storm. The third Friday  
of the voyage was a day of calm and  
sunshine; a day of emerging from the  
cabin and of happy basking on the  
deck; a day when one was able, with  
some degree of comfort, to appreciate  
the sublimity of that passage in the  
107th Psalm: "They that go down to  
the sea in ships, that do business in great  
waters, these see the works of the Lord  
and His wonders in the deep; for He  
commandeth and raiseth the stormy  
wind, which lifteth up the waves thereof;  
they mount up to heaven"—certainly  
some of those we passed through de-  
scribed that description—"they go down  
again to the depths, their soul is melted  
because of trouble" (especially in the  
cabin), "they reel to and fro and stagger  
like a drunken man, and are at their  
wit's end." In serene weather,  
such as I refer to, one was able not  
merely to appreciate, but to accredit  
respectively the accuracy of the  
Psalmist's picture of a storm, as well as  
enjoy a pleasant experience of the  
ensuing quiet, when "He maketh the  
storm a calm so that the waves thereof  
are still." Especially could one vouch  
for the truthfulness of the statement,  
"Then are they glad" (very glad) "be-  
cause they be quiet, so He bringeth  
them unto their desired haven." Our  
roughest weather came towards the  
end, as it proved, but at the present  
writing we are at last nearing our "de-  
sired haven," having sighted the shores  
of sunny Japan early this morning, the  
23rd. If we reach Yokohama, accord-  
ing to our expectations, at midnight, we  
shall have been on board the *Abyssinia*  
twenty days, counting the Tuesday  
thrown out on crossing the 180th meri-  
dian; or, more properly, omitting it,  
nineteen days. Three American mis-  
sionaries have shared our experiences,  
together with the Rev. Moy Ling, a  
native preacher, returning from Ameri-  
ca where he was converted, to organize  
a pioneer mission in his native place,  
near Canton. Besides twenty-nine Eu-  
ropeans we have had as fellow-passen-  
gers nearly 250 Chinamen, also return-  
ing home heavily freighted, not (like  
Moy Ling) with "unsearchable riches,"  
but with the specie of this world. One  
of them alone is reputed to be worth  
\$60,000. It is surely a sad reproach  
upon our Christianity (a reproach at  
any rate keenly felt by all whose faces  
are now set Honanwards) that these  
pagan hordes should be driven from our  
shores into the midnight chills, having  
received from us only that which per-  
isheth in the using, while the imperish-  
able treasures have been withheld.

Two of the poor fellows died on the  
voyage; and it has been impossible for  
us to avoid very solemn reflections  
when thus brought into close touch  
with the fact—a fact now, perhaps, for  
the first time flashed through our con-  
sciousness with anything like the vivid-  
ness of eternity, but one with which God  
knows we may bye-and-bye become all  
too familiar, when we see them dying  
around us daily—the alarming, the  
terrific fact, that *the heathen will not  
wait our waiting*. I was very much  
struck, during my last visit to Guelph,

with a legend which an honest man  
had painted across one side of his  
factory—perhaps you may have not-  
iced it:—

### CARRIAGES REPAIRED

WHILE YOU WAIT,  
IF YOU WAIT LONG ENOUGH.

It has often seemed to me that, taking  
even a rosy view of the present rate of  
progress in missions, a similar legend  
might be inscribed on the front of  
almost every church-building in Chris-  
tendom, with the *last* line, however, the  
most conspicuous: "The world will be  
evangelized while we wait—IF WE WAIT  
LONG ENOUGH." But the most start-  
ling factor in the case is, that they won't  
wait.

On the only Sabbath—the third—  
when the weather would permit of it,  
we took part in a service on deck for  
the Chinese. Rev. George Sickafoose,  
one of the American missionaries,  
preached, and Rev. Moy Ling acted as  
interpreter, so that we were all able  
intelligently to follow the message and  
mark its effects. On ourselves it had  
an indescribable effect, as we watched  
the eager faces of the listeners, and  
tried to imagine ourselves in their  
place, hearing for the first time the  
surprising story, which is "the power  
of God unto salvation."

I am writing this on board the  
*Abyssinia* with a view to catching the  
mail which leaves early to-morrow  
morning. If all continues well we shall  
proceed to Chefoo by the earliest pos-  
sible steamer. Miss Graham and Miss  
McIntosh, I am happy to say, have  
proved the "best seamen" of us all,  
having practically had the freedom of  
the ship all the way, storm or no storm.  
We expect to be joined by Mr. and  
Mrs. MacKenzie on the other side.  
YOKOHAMA, Oct. 24, 1880.

### MISSION NOTES.

It is gratifying to learn from recent  
letters from India, that the health of  
Miss Scott, who has been suffering so  
severely from fever, is becoming fully  
restored by her residence at Simla,  
where she went to recuperate, accom-  
panied by Dr. Marion Oliver.

MISS HARRIS and Miss Jamieson  
expected to sail from England on the  
31st October, by P. and O. S.S. *Mitra-  
post*. They were to be accompanied  
by Dr. and Mrs. Wanless, and two  
others of the ladies with whom they  
crossed the Atlantic. The rest of the  
party took another S.S. of the same  
line.

MRS. CAMPBELL, of our Central  
India Mission, writing under date  
19th September, says:—"Within four  
weeks, lately, I buried three native sis-  
ters—two from cholera—and, shortly  
after, a babe."

MR. MACGILLIVRAY, in a letter to a  
friend, dated 12th September, says:—"I  
wish you to join me in thanking  
the Giver of Tongues, that He has  
helped me so much in the language.  
About a month ago, I, in the absence  
of the Goforths in Tientsin, began  
holding family prayers myself, praying  
in Chinese without memorization of  
prayers. Since last January I have had  
fair facilities for study, few interrup-  
tions, and I have no reason to despair  
at the results. Continuous discourse  
will not come for some time, and is not  
required, but talking is, and to this  
branch I have devoted the burden of  
my time. The "boy" is in just now,  
and is repeating his Catechism to me  
as I write. The small Bible-class I  
still continue to "practice on." We  
long now for that unconquerable i-  
ve for souls which will cause us to speak  
in season and out of season, in so far  
as we are able, so that no opportunity  
may be lost."

The monthly meeting of the Cana-  
dian McAll Auxiliary was held Thurs-  
day, Nov. 7th, Mrs. Blake presiding.  
The Treasurer's report showed receipts  
\$676.73, and it was stated that \$900  
was still required before the close of  
the year in February. The chief fea-  
ture of the meeting was an interesting  
address by Mr. Caldecott, giving an  
account of his visit to the mission in  
France this summer. The field chosen  
by Mr. McAll, he said, was an import-  
ant one in his opinion, as much so as  
Japan or China. These two millions of  
people in the French capital are a  
pleasure-loving people, having a form  
of religion but without any practical  
Christianity. He was much impressed  
with the mode of work and steady  
growth of the Mission, also the earnest-  
ness and self-denying labours of those  
associated with Mr. McAll. He had  
the pleasure of meeting Dr. and Mrs.  
McAll at the Salle New York, so called  
because it is supported by the ladies of  
New York, and was the bearer of a  
letter of greeting from Dr. McAll to  
the ladies of the Canadian Auxiliary. At  
the close of Mr. Caldecott's address,  
some time was occupied in discussing  
the taking up of new work in consequence  
of Dr. Aiki's kind offer, and also the  
establishment of Auxiliaries in other  
cities in Canada. It was decided that  
the next monthly meeting take the form  
of a Thanksgiving meeting.

The Family.

THE TEXT ON THE WALL.

EVERY day, or blue or grey,
Cloud of sun as may befall,
Turn I, with the earliest ray,
To my text-roll on the wall;

Sometimes 'tis a whisper sweet,
Sparkling like a drop of dew I
Just to sit at Jesus' feet,
Thence my loving Lord to view

Sometimes 'tis a bugle note,
Clear and clear, serene and high,
Or a song that seems to float
Like a lark's from out the sky.

Now, in ringing phrase and terse
From the lips of prophet old
Meets my eye a warning verse,
Stern, defiant, eager, bold!

Sometimes when my spirits droop,
And the gathering tears are nigh,
Radiant as an angel troop,
Flits a single promise by—

Every day, or blue or grey,
Sun or cloud, as may befall,
Turn I, with the dawning ray,
To my text-roll on the wall;

MUSIC FOR THE YOUNG PEOPLE.

ONE of the results of the growing love for good music in this country ought to be a greater consideration for the musical education of children. This does not here mean the technical instruction given for the purpose of teaching the young how to play, though it has a serious bearing on that too. What I mean is the education of the aesthetic and moral faculties of the young through music. There is no doubt whatever that many fathers and mothers who would not dream of allowing a book of questionable morality or low literary quality to be put into their children's hands, and who would not debase their young people's taste by taking them to see badly painted pictures, do not hesitate to allow these same young people to cultivate a fondness for very poor music.

This carelessness must be attributed to a want of definite ideas about the relation of music to general culture. All intelligent people desire to see their children grow up to be refined, cultivated men and women. Now, Matthew Arnold, a wise and suggestive critic, defined culture as a "knowledge of the best that has been said and done in the world." Again, Philip Gilbert Hamerton has said in his Intellectual Life, that to have a real knowledge of any study one must live with it.

We get a knowledge of the best that has been said in the world of art and literature by seeing good paintings and sculptures and by reading good books. We are careful to direct the attention of our children to these things from their earliest days onward. We encourage them to visit the best collections of paintings, and we tempt their glowing young minds with the writings of the standard authors. We go even further. We urge them to study the history of art and literature; to learn how, when, and by whom these pictures, sculptures, and books were produced, and what effect they had upon the general intellectual development of mankind and upon the progress of civilization. But we trouble ourselves very little as to the kind of music they hear, and we do not urge them to study the history of this art, because many of us are unaware that it has a splendid history, full of intense interest, teeming with stories of gifted children who in later life overcame formidable obstacles and became men of noble character.

But music itself has a powerful influence on the development of taste and of morals. This is true of absolute music—that is, music which stands alone—and it is true of music associated with words in songs, cantatas, motets, masses, operas, or oratorios. The serpent was the subtlest of the beasts of the field, music is the subtlest of the arts, because it appeals to the emotions, and its effect is somewhat indefinite and extremely difficult to estimate. This is a truth all the more important for us to consider since the birth of romantic music, which is that of the present day.

The distinctive quality of romantic music is its subjectivity. It is introspective. It looks into the soul, and undertakes, not exactly to picture what passes there, but to produce in the hearer a similar strain of emotions. It strives not so much to represent to the mind the beauty and the grandeur of the world, as to lead the mind into the condition which they ought to produce. But it goes still further. In the domain of absolute music the romantic school seeks to join by an invisible bond the soul of the composer and that of the hearer, so that both shall experience the same emotions. Music cannot definitely express emotion, but it can produce it; and to open a certain channel of emotional experience, through which the hearer shall enter into the same current of thought and feeling as the composer has passed through in the construction of his work, is the aim of this modern school of romantic music. In opera the prin-

ciple is the same, but the application different. The composer here seeks to place the hearer under the spell of the emotions of his character, not of himself. No means that can lead to these ends are neglected. Sometimes we have a mystic and indefinite style, as in Chopin's works, again, where the emotional conditions are less complex, and more completely the result of external influence, we have the purest of material tone-painting, as in the "Waldweben" of Wagner's music drama, Siegfried.

Now, the young do not analyze their emotions, they simply experience them. They are as wet clay in the hands of the potter. They are extremely impressionable, and offer little resistance. I suppose it is pretty generally admitted now that taste is chiefly a result of cultivation. Certain hereditary qualities have an influence upon it, but it is largely subject to education. It is not one of the innate ideas of the mind, but is a growth. We have passed that stage of thought which regarded education as the fruit of routine study. We know nowadays that the most influential and permanent education is that of daily habit and association, and we have learned that the home teaches with a greater power than the school.

Now, music, a subtle intangible agent acting upon the emotions, which play so important a part in our lives as motive powers, is undoubtedly one of the most powerful factors in the education that comes from habit and association. It is not necessary to point out the fact that there is healthy and unhealthy emotion. The object of parents in selecting music for the household should be to choose that which is, in the first place, artistic in form and quality, and in the second place, healthful in its emotional influence.

The child who is accustomed from his earliest years to read only good literature will turn with disgust from the tawdry tinsel of sensational novels in later years, because his taste will have been educated, so that he will have no patience with such rubbish. The same thing is the case with music. The child who hears only the noble elevated strains of the true tone poets from his tender years onward, will close his ears to the popular rubbish of the day when the time comes for him to choose his own music. This elevation of taste in music will tend to preserve the child's love for what is good in other arts, while a low taste in music will drag down the literary and artistic feelings in general.

But the influence upon the emotions which results in effects upon the moral fibre of the child, is the more insidious and alarming danger. In the earliest years of the young the remoteness of this danger is what makes us thoughtless of it. But consider this: the child's taste for good or bad music, as the case may be, grows and develops as its mind grows. The transition period from childhood to youth is one in which the emotions cannot be too carefully watched. The mind having been trained to the reception of music which exercises a bad influence, and the emotions being quickened into life, there is unquestionably a menace against the child's moral welfare. If this is true of a boy, how much more important is it in the case of a girl, whose nature is so eminently receptive, and who is so much more precocious in her mental and emotional development than a boy! May I not be pardoned for quoting a few lines from the Rev. Mr. Haweis.

"That girl who sings to herself her favorite songs of Schubert, Mendelssohn, or Schumann, sings more than a song; it is her own plaint of suffering floating away on the wings of melody. That poor, lonely, little sorrower, hardly more than a child, who sits dreaming at her piano, while her fingers caressing the deliciously cool ivory keys, glide through a weird nocturno of Chopin, is playing no mere study or set piece. Ah! what heavy burden seems lifted up and borne away in the dusk! Her eyes are half closed; her heart is far away, she dreams a dream as the long, yellow light fades in the west, and the wet vine leaves tremble outside to the nestling birds, and the angel of music has come down, she has poured into his ear the tale which she will confide to no one else, and the 'restless, unsatisfied longing' has passed; for one sweet moment the cup of life seems full—she raises it to her trembling lips. What if it is only a dream—a dream of comfort sent by music? Who will say that she is not the better for it? She has been taken away from the commonplaces and dullness of life—from the old books in the study, and the familiar faces in the school-room, and the people in the streets; she has been alone, but not fretting or brooding—alone with herself and the minstrel spirit."

This is hardly a fancy picture. Suppose, however, that the girl had been playing a Strauss waltz. Can anyone for a moment connect with that kind of music a train of emotions or thoughts such as Mr. Haweis has described? And yet, a Strauss waltz, which is dance music, pure and simple, is far more harmless than the great bulk of music which is not only admitted into the home, but which the mother herself plays or sings for the children.

music of the day. The common type of the ballad turned out in scores weekly by our music-publishing mills is an outrage upon good taste and decent feeling. And yet people buy these things, take them into their homes, and feed the imagination of their children on them.

Why should this be done when there are hundreds of good songs by good writers? Why should not the mother sing the pure and elevating songs of Schubert, Schumann, Mendelssohn, Franz, and other standard song writers to the children? It is a grave mistake to suppose that these things are above the child's intellect. The great musicians get right down to the fundamental elementary feelings of human nature, and for that reason their work is true and appeals to all. The dignity, the pathos, the lofty sentiment of the master songs are bound to work a good work with the young.

If this course is to be followed in the music which the child hears, it is even more imperatively necessary that it should be followed in regard to that which the child performs. And it is here that parents can advantageously pay attention to the technical musical education of their children. This whole matter is usually left to the teacher, who selects the music which the pupil is to learn. Now, the teacher may be a person of good or bad taste; national prejudice may affect his judgment; or, what is not uncommon, he may be under obligations to some music publisher, from whom he will purchase all the latest rubbish for the child.

There is no reason why the young should be set to learn the intolerable nonsense which is published by the ream. It is just as full of false sentiment and exaggeration as the songs, and its influence on the young student is harder to detect, because it lacks in definiteness imparted by words. There are plenty of easy compositions by good writers; and it would be wiser to keep the child at work on technical studies until he is able to play these simpler works, than to give him the execrable stuff of the weekly music mills by way of recreation.—Harper's Young People.

THE GUEST-CHAMBER.

THERE was not a happier woman that May morning in the village of Grantley than Anna Joyce. The birds in the orchard chirped and fluttered about their newly-made nests, and she, too, chirped and ran to and fro, her eyes bright and her head on one side like a watchful, prudent, excited little bird. Was not her nest newly made? Her heart was so light and her body so restless that she would have danced, had not dancing been only fit for the wicked.

The house to which this bride of a week had just come home was a little Queen Anne's villa; new, from the pepper-box tower to the cemented cellar. Anna, who had always taken the first prize at school for her clean and orderly habits, rejoiced that there was not an old or second-hand thing in it; nothing with an unpleasant association; all new and fresh for the new, fresh life which she and Harry were going to begin.

She walked beside him now in her dainty breakfast gown of pale blue, through the orchard, to see him take the train, her fair hair was smoothly banded over her forehead and her eyes gleamed on her slightly hooked nose. Harry wanted her to run here and there to look for arbutus, but she kept primly to the path. One of her new wifely rules was to walk with him daily to the gate; but as for soiling her cashmere gown on the wet grass—that was childish.

Harry eyed her smooth hair with a quizzical scowl as she kissed him goodbye in the shadow of the trees. The New York train puffed up and stopped. He started towards it, then dashed back, and with a quick pull rumpled her hair, knocked her glasses away, kissed her, and with a loud laugh was off.

Could the men on the train have seen him? She trembled with a gust of shame and rage. Harry was apt to break out into these odd, wild capers. Now, odd and wild behaviour was wholly unknown to the Steele family to which Anna belonged. She loved him with all her heart. But she felt at times a cold terror—was this some wild animal that she loved? When he was happy he burst into rollicking songs, he told funny stories of Indians, Mexicans, cowboys. He had fellowship with all kinds of queer people, and found plenty of good in them all; he was fond of bright colours; even when he read the Bible to her it was with an awe, a passionate reverence, that frightened her. When she thought of her mild, decorous, piping-voiced brothers, and of the other members of the Religious and Literary Circle in Steelville, it seemed to her that there must be something unchristian in bass choruses and Alaskan anecdotes, and blue neckties.

Harry Joyce was a civil engineer, who had come to Steelville last fall, and had seen, wooed and won Anna with a fiery energy which left her placid kinsfolk breathless. It was now only six months since she had first met him, and here she was his wife! The surprise of it thrilled her even yet, as she walked back to the house—her house! She took off her

pale blue gown and carefully hung it up in a muslin bag; then, after dressing herself in a brown calico and white apron, she began at the attic to go over her home. The Steele women were famous housekeepers. Her inmost soul triumphed in the snowy piles of sheets and towels, in the cupboards full of china, the shelves of jam and jellies. It was all complete, from the little library with the wood fire to the kitchen with its shining tins. Anna paused longest in the guest-chamber. It was small, but pure and sweet, fitted up in pearly gray and rose, the sheer lawn curtains held back with pink ribbons.

The little wife looked at it, her calm blue eyes triumphant. She thanked God for her husband and her home. He had rewarded her. She could not but feel that she had deserved the reward. Steelville religion made the outside of the cup and platter of life very clean indeed, and Anna had been brought up in its strictest sect. She had been trained to teach in the Sunday schools, and to visit the poor, just as she was taught to hemstitch her sheets, or to make jelly. As she looked over her stores, and remembered how skilful a sempstress and housekeeper she was, and how efficient a worker in the parish, a glow of spiritual well-doing filled her soul. No wonder God had rewarded her!

Her jams should always be made of the best sugar. Her servants should be trained to obey a look. She would make Harry take a class in the Sunday school. First of all, he must be brought to Christ. As for this pretty guest chamber, she would make it a rule to give not only her hospitality to those who came into it, but spiritual help. They should be strengthened by her prayers and counsel, as Christian had been in the Chamber of Peace when he slept in the House Beautiful.

Her face shone as she thus pictured herself a Lady Bountiful to souls. She hurried now to dress the luncheon table with flowers. Harry's mother was coming. She had never seen Mrs. Joyce, but Harry always spoke of his mother with a peculiar tenderness, and Anna fancied her a venerable, noble woman, fit companion for herself. This aged mother, giving her blessing to their home, was all that it needed to make it perfect.

"Aha!" cried a shrill, rasping voice behind her. "Give us a glimpse of your face, young lady!" Anna dropped her roses and turned to meet a large woman dressed in green cotton velvet, gaudy with cheap lace and jewelry. Her fat, red face beamed with a smile which to the woman before her seemed a hideous leer.

"So! this is Nancy?" she said, pawing Anna's shoulders with her dirty, ringed hands. Anna drew back. "Who are you, madam?" she said. "Who am I? Well, that is funny! I'm your mother, my dear. I'm Mrs. Joyce. Well?" holding her at arm's length. "So, so? Harry has a keen eye for a pretty girl! Nothing half cut about you! Give me a kiss, Nancy."

Anna shuddered as she was clasped to the greasy bosom. Was it true? this tawdry creature, her breath heavy with brandy, Harry's mother? "Well, where is the boy?" she said, looking around eagerly.

"He did not expect you until luncheon. He will be back then." "Yes, yes! The dear fellow! He's been a good son to me." Her face grew redder, and she gulped down a sob of real feeling. "Sit down, child, sit down," dropping heavily into a chair. "I suppose Harry has told you of my troubles."

"He has told me nothing." Anna remained standing, her cold blue eyes fixed on her guest, full of the contempt and dislike which she did not care to hide. "It's queer he didn't tell you. He shared them all, poor boy. When Joyce left me, Harry was sixteen. We've pulled along together ever since I got my divorce. I let most of the money go for his education, of course. I've lived in all the cheap boarden-houses in New York while he was at school, to save for him. But I always tried to dress in the style, and be tony. I like it, and I didn't want him to be ashamed of me—nor his wife when he got one."

Anna stared at her without reply. Her delicate face, with its hooked nose and compressed lips, bore an odd resemblance to some cruel bird of prey. A divorce! The fashionable woman of low boarding-houses!

She recalled herself with a start. It was Harry's mother. "Give me your bonnet," she said, "and excuse me for one minute." "Certainly, my dear."

Mrs. Joyce looked after her with a shake of the head, the tears oozing up into her black eyes. Vulgar, gross and drunken as she might be, she was an old woman, who loved her boy better than anything on earth. She had hoped his wife would care for her in her old age. She knew of nothing in herself unworthy of love.

"She's a beauty," she muttered to herself, "but hard as flint." There were tear-marks on Anna's face when she returned, but it was harder than ever. Her mind was now made up. She would be civil to the woman, as she was in the house, but she never should enter it again. She should not cross her life—her beautiful Christian life—to disgrace and ruin it! No matter what Harry thought! De-

cidated action now would save them both years of misery.

Mrs. Joyce jumped up to meet her. A jaunty gaiety, she thought, might propitiate this haughty new daughter. But as she crossed the room, she staggered, and fell on a lounge. Anna's quick eye saw her greasy finery rub against the satin cover.

"Are you ill?" she said. Mrs. Joyce's eyes were closed; the blood settled in purple spots on her face.

"Excuse me," she said, trying to laugh. "The walk was a little too much. You know? Harry told you my trouble?" "No; you are all quite new to me," Anna said, with a bitter smile. But she bent over her, bathing her face. She knew that the woman was really ill, and Anna was a born nurse. Inside of her hard system of life beat a tender heart.

After a spasm of pain Mrs. Joyce, exhausted, sank back, nodding to her. She bent her ear closer.

"It is"—the rest was whispered. Anna, with a cry of pity, threw her arm about her.

"Oh, dear! Oh, dear! You have had advice? It may not be that. Does Harry know?"

"He doesn't know the worst. I had Doctor Byrd. He says I may live for years, or only for a month or two. So much depends on the nursing! When it gets worse I'll go into a hospital. But I do hate them so! There, there, child! Don't cry. I'm sorry I worried you, dear."

Anna brought pillows, and, not without a wrench at her heart for the blue satin, lifted her muddy feet up on the lounge.

"Try to sleep," she said. "You will feel better when you see Harry."

Mrs. Joyce soon was quiet and snoring, and Anna, creeping out of the room, went to her guest-chamber and locked the door.

She could not do it! Bring this gross, unclean creature into her pure home! The very servants would laugh at her. She would disgrace Harry in the eyes of all the Steeles.

"I cannot do it!" she cried, standing in the middle of the room, pale and motionless. "God cannot require of me!"

This very room, with its dainty white and rose, the linen she had hemmed with such loving care, to be polluted by that wretch!

After awhile Anna sank on her knees. Not to pray; she could not pray. This was Harry's mother. She was a woman dying of a horrible disease, needing love and care.

"And I am turning her from my door! I am driving her, body and soul, to death, to save my own comfort and sheets and pink ribbons! And I call myself a Christian!"

An hour later, Anna came down the path in the orchard to meet Harry. She was a little paler than usual, but her eyes had never shone with so soft or tender a light.

"Your mother is here, Harry. She is ill, and I have put her in the guest-chamber. I think she had better stay there, dear; live with us, I mean." Harry kissed her again.

"I thought you would ask her to do it, Nan. It seems the natural place for her, eh? Poor mummy! She has her funny little ways, but you and she will fit it off nicely together. She has the biggest heart of any woman living."

Anna was silent. But what did it matter that her sacrifice was no sacrifice at all in Harry's eyes? Her heart beat warm and full, as if the hand of her Master, which awoke the dead girl centuries ago, had given to it new blood and life.

The first year of Anna Joyce's married life was given to nursing the dying woman. Her house was often out of order, her own temper fractious and uncertain as never before. Nor did she bring her husband to Christ. It was Harry who was strong and forgiving, it was Harry who cared for both women as a nurse for two fretful children, it was Harry who, kneeling by his mother's bed every day, made them feel that God was a Friend, dear and near at hand.

When Mrs. Joyce was gone, the little guest-chamber, soiled and worn, was a sacred place to Anna, for it was there, in pain and humility, she had first learned to know her husband and her Saviour.—Rebecca Harding Davis, in Congregationalist.

REVEALED.

A DETECTIVE, who had been very successful in discovering and arresting criminals under every disguise, said, lately, "I have but one rule to guide me. I obtain a picture of the man and examine his eye. Then I search for that eye. Every other feature of his face, together with his height, his size, his dress he can alter. But his eye he cannot change. That tells the story."

A gentleman, who has long made a study of amateur photography, asserts that its chief interest to him lies in the unconscious revelation of character in a photographed face. "If a man have any noble or mean trait latent in his nature, unknown to the world it comes out in his photograph."

Hawthorne declared that dominant family traits and likenesses were always revealed in these sun drawn pictures, even though they might not be visible on the real faces of the sitters.

These assertions if correct, only illustrate a truth which is as old as mankind—that, as years go by, the character of a man writes itself indelibly upon his face.

Not only the action, whether mean or noble, but the secret thoughts which are never put into deeds,—the sensual imagination, the cruel purpose, the lofty hope, the kind feeling, all these record themselves upon the features, or at some unexpected moment peep out at the world from behind the eye.

The sin which we welcomed as a pleasant guest in youth may be hateful to us in middle age, but we can never again make it a stranger to us. Some look or mark in our faces betrays to a keen observer that we were once familiar with it.

Among the superstitious legends of the Scotch there are many stories of an unclean, wicked little fairy, who obtains entrance to a house, and lives there after in the cellars and coal-bins, taking a mischievous part in the family life.

His persecutions became so intolerable to one household, we are told, that they hired a new dwelling, and at great loss "fitted" from their old house, going secretly by night, to escape their tormentor. But when the cart with their movables entered the gate of the new home the shrill, hateful voice of the wicked fairy was heard from among them, crying, "Here we are!"

The legend hints at a terrible truth. How many men have rushed from one occupation to another, from home to home, from country to country, to escape some vice or habit which had grown loathsome to them! Alas, they could not travel away from themselves.

God's grace it is true, can banish the evil spirit from the heart, but the mark of its footprint remains upon the threshold while life lasts. It is in youth that we must shut the door if we would keep that inner chamber undefiled.—Youth's Companion.

I SAID unto myself, If I were dead, What would befall my children? What would be their fate who now are looking up to me? For help and furtherance? Their lives, I said.

Would be a volume wherein I have read] But the first chapter, and no longer see To read the rest of their dear history, So full of beauty and so full of dread. Be comforted: the world is very old, And generations pass, as they have passed, A troop of shadows moving with the sun. Thousands of times has the old tale been told.

The world belongs to those who come the last, They will find hope and strength, as we have done.

THE present is an excellent time for obtaining new subscriptions to THE REVIEW. For remuneration for this work see the Premium List.

The Children's Corner.

WHAT WAS IT?

GUESS what he had in his pocket. Marbles and tops and sundry toys Such as always belong to boys, A bitter apple, a leathern ball?—Not at all.

What did he have in his pocket? A tubby pipe, and a rusty screw, A brass watch-key, broken in two, A hair book in a tangle of string?—No such thing.

What did he have in his pocket? Ginger-bread crumbs, a whistle he made, Buttons, a knife with a broken blade, A nail or two and a rubber gun?—Neither one.

What did he have in his pocket? Before he knew it slyly crept Under the treasures carefully kept, And away they all of them quickly stole—'Twas a hole! —Sydney Dwyer, in N.Y. Independent. —Longfellow.

A GIANT NURSE.

IN India, where the elephant is treated by his mahout almost as one of the family, the grateful animal makes a return for the kindness shown it by voluntarily taking care of the baby. It will patiently permit itself to be mauled by its little charge, and will show great solicitude when the child cries. Sometimes the elephant will become so attached to its baby friend as to insist upon its constant presence. Such a case is known where the elephant went so far as to refuse to eat except in the presence of its little friend. Its attachment was so genuine that the child's parents would not hesitate to leave baby in the elephant's care, knowing that it could have no more faithful nurse. And the kindly monster never belied the trust reposed in him.

UNCLE PHIL'S STORY

"TELL us a story, Uncle Phil," said Rob and Archie, running to him. "What about?" said Uncle Phil, as Rob climbed on his right knee and Archie on his left.

"O, about something that happened to you," said Rob. "Something when you were a little boy," added Archie.

"Once when I was a little boy," said Uncle Phil. "I asked my mother to let Roy and myself go and play by the river."

"Was Roy your brother?" asked Rob. "No; but he was very fond of playing with me. My mother said yes; so we went and had a good deal of sport. After a while I took a shingle for a boat and sailed it along the bank. At

last it began to get into deep water, where I couldn't reach it with a stick. Then I told Roy to go and bring it to me.

"He almost always did what I told him, but this time he did not. I began scolding him and he ran towards home.

"Then I was very angry. I picked up a stone and threw it at him as hard as I could."

"O Uncle Phil!" said Archie. "Just then Roy turned his head and it struck him right over his eye."

"O Uncle Phil!" cried Rob. "Yes, it made him stagger. He gave a little cry and lay down on the ground."

"But I was still angry with him. I did not go to him, but waded into the water for my boat."

"But it was deeper than I thought. Before I knew it I was in a strong current. I screamed as it carried me down stream; but no men were near to help me."

"But, as I went down under the deep waters, something took hold of me and dragged me towards shore. And when I was safe on the bank I saw it was Roy. He had saved my life."

"Good fellow! Was he your cousin?" asked Rob.

"No," replied Uncle Phil. "What did you say to him?" asked Archie.

"I put my arms around the dear fellow's neck and cried, and asked him to forgive me."

"What did he say?" asked Rob. "He said 'Bow, bow, bow!'"

"Why, who was Roy, anyway?" asked Archie, in great astonishment.

"He was my dog," said Uncle Phil. "The best dog I ever saw. I have never been unkind to a dog or to any other animal since, and I hope you never will be."—*Sydney Day's, in Our Little Ones.*

Sabbath School Work.

LESSON HELPS.

LESSON ix, December 1, 1889.

THE TEMPLE DEDICATED.

1 Kings viii. 54-63.

COMMIT VERSES 62, 63.

GOLDEN TEXT.—The Lord is in His holy temple: let all the earth keep silence before Him.—Hab. ii. 20.

CENTRAL TRUTH.

The temple was a type of the Christian Church, and of the soul dedicated to God.

DAILY READINGS.

M. 1 Kings v.

Tu. 1 Kings vi.

W. 1 Kings vii.

Th. 1 Kings viii.

F. 2 Chron. ii. and iii.

Sa. 2 Chron. iv. and v.

Su. 2 Chron. vi. and vii.

PARALLEL ACCOUNTS.—The story of the temple is recorded in 1 Kings chaps. v. to viii., and 2 Chron. chaps. ii. to vii.

TIME.—The temple was begun on the 2nd of Zif, about the 1st of May, B.C. 1022, and completed after seven and a half years, in November, B.C. 1005. The dedication was in the previous month, at the Feast of Tabernacles, about the 1st of October, 480 years after the Exodus (1 Kings vi. 1, 37, 38; viii. 2).

PLACE.—The temple was built upon Mount Moriah, the eastern hill of Jerusalem (2 Chron. iii. 1). David bought it of Araunah (2 Sam. xxiv. 16-25). Here Abraham also brought Isaac for sacrifice (Gen. xxii. 2).

MATERIALS.—The temple was built of white limestone, chiefly from quarries under the city. The beams and walls were of cedar, fir, and red sandal-wood (almug trees) overlaid with gold, and adorned with carvings of palm trees, cherubim, and flowers, and garnished with precious stones. The weight of gold was about 500 tons, of silver 1,000 tons, of brass 1,100 tons, and of iron 6,000 tons.

SIZE.

Entire length, 80 cubits, 120 feet. Entire width, 40 cubits, 60 feet. Greatest height, 30 cubits, 45 feet. Porch, 30 feet broad, 15 deep, 180 high.

Holy Place, 60 feet long, 30 wide, 30 high. Holy of Holies, 30 feet long, 30 wide, 30 high.

COURTS.—The temple faced the east and was situated in a court within a court (2 Chron. xxxiii. 5), each surrounded with a wall. The eastern side of the outer court was a colonnade called Solomon's porch. The area was then probably 900 feet by 600 feet, containing about twelve acres. The present area contains thirty five acres.

THE DEDICATION was one of the grandest ceremonies ever performed. The leaders and the people from all Israel were present (1 Kings viii. 1, 2). Solomon's prayer was especially remarkable.

HELPS OVER HARD PLACES.—54. Before the altar: on a brazen platform five feet high and seven and a half feet square (2 Chron. vi. 13). 56. Not failed one word of all his good promises: see Deut. xii. 9, 10; xxviii. 1-14; Josh. i. 3, 4. 60. That all the earth may know: the Israelites' religion was not for themselves alone. They were to be a missionary nation to all the world. 61. At this point God filled the temple anew

with a cloud of splendid glory (2 Chron. v. 14; vii. 1), as a token that He accepted the temple to be His house. 63. Two and twenty thousand oxen: these were not only sacrifices, but were to feed the vast numbers of the people during the feast, which lasted eight days longer, or fifteen or sixteen days in all (1 Kings viii. 65, 66, 2 Chron. vii. 9, 10).

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—The site of the temple.—The materials.—The workmen.—Date and time of building.—Size and shape of the temple.—The courts.—The dedication services.—God's manifested presence.—Lessons from the temple.—Each soul as a temple.—The people of God, His temple.

QUESTIONS.

REVIEW.—Who was King of Israel at this time? How old was he? What choice did he make? What did God promise him?

SUBJECT: THE TEMPLE AND ITS LESSONS.

I. THE TEMPLE.—How long after Solomon began to reign did he begin to build the temple? (1 Kings vi. 1). Give the date. How long after the Exodus? Where was the temple built? (2 Chron. iii. 1). Of what materials? (1 Kings v. 17, 18; 2 Chron. ii. 7, 8, 14; iii. 5-7). What is said of the workmen? (v. 13-16). What was the size of the temple? (vi. 2, 17, 20). How long was the temple in building? (vi. 37, 38). Into what two rooms was it divided? (vi. 16, 17). How was the building enclosed? (1 Kings vi. 36; 1 Chron. xxviii. 12). Describe some of the furnishings. (2 Chron. iii. and iv).

What was the object of the temple? Of what was it a type? In what respects is a true Christian like a temple? (1 Cor. iii. 16, 17; vi. 19). In what respects is the whole Church like this temple? (Eph. ii. 20-22). Who is the only true foundation? (1 Cor. iii. 11).

What peculiarity in the method of building the temple? (vi. 7). How is this world like a quarry for God's spiritual temple? How are the "living stones" prepared here for that temple? Are all true Christians being thus prepared? How may our trials, our joys, our labours, fit us to be the temple of God? How does it give value and blessedness to life, that we are here preparing for something higher and better that will last forever? How should it help us to judge kindly of other Christians who are in the process of the quarry, and not yet finished and complete?

II. THE DEDICATION.—When did the dedication services take place? (viii. 2). At the time of what great feast was it? Who came to join in these services? (viii. 1, 2). What great procession took place? What did they bring to the temple? (viii. 3, 4). Who made the dedicatory prayer? Have you read it? (viii. 22-54). Why should we dedicate ourselves to God? (Rom. xii. 1). Does the fact that the wisest man who ever lived prayed show that it is manly for us to pray?

III. THE TEMPLE A CENTRE OF BENEFICENT INFLUENCES (vs. 54-63).—In what posture did Solomon pray? (v. 54). Does it make any difference what attitude we take in prayer? What promises had now been fulfilled? (v. 56; Deut. xii. 9, 10; xxviii. 1-14; Josh. i. 3, 4). Does God still fulfill all his promises? What did Solomon earnestly wish? (v. 57). How was this petition answered? (2 Chron. v. 14; vii. 1). How is it answered to us? (John xiv. 16, 17; Acts ii. 2, 17; Rev. iii. 20). What is the effect of God's presence in the heart? (v. 58). Is true religion the greatest aid to morality? Were the temple and God's presence for the Israelites alone? (v. 60). Are all our religious privileges meant as a means of leading others to God? (Matt. v. 16). On what condition could the people have the blessings desired? (v. 61).

PRACTICAL SUGGESTIONS.

I. The temple is a type of the individual Christian (1 Cor. iii. 16-17). (1) Rich and costly preparations have been made by others. We are heirs of all the ages. (2) The foundation is Jesus Christ, the Rock that never can be moved. (3) The true Christian character when complete is beautiful and costly. (4) The Christian is made for the worship of God, by the incense of prayer, by sacrifice, by the commandments, by praise. (5) His soul is the Holy of Holies, in which God dwells and manifests himself. (6) His whole purpose is for the glory of God, and the honour of His name.

II. The temple is the type of the Church. (1) In its foundations; (2) in the preparations made for it, all the world is made tributary to its work; (3) in the silent process of its building; (4) in its beauty and grandeur as a whole; (5) in its many harmonious parts; (6) in its altars of worship; (7) in the chambers around it, showing the secular and business side; (8) in its objects the worship of God; (9) in the manifestation of God's abiding presence.

III. Every person needs a place of worship.

IV. The leaders in talent, in wealth, in position, and in influence should be also leaders in prayer. When boys see that their mothers pray, but that their fathers do not, "are taught by this that religion is for women and children, but not for men."—*Peloubet.*

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THE Presbyterian Review.

THURSDAY, NOVEMBER 21, 1889

MORE HOME MISSIONARIES.

NEXT in urgency to the call for money to carry on the work of Home Missions is the cry for more men. We gladly take occasion to send out that cry among our readers and to emphasize it strongly. The report for the year tells us that the supply of Home Missionaries is wholly inadequate to the needs of the large and growing field. This is specially the case in regard to ordained men. No fewer than thirty-six preaching stations in the North-West alone, representing from 1,700 to 2,000 families, were last winter unprovided for. Students from the various theological colleges render most valuable services during the summer, but through the long winter months these stations are vacant. Is it matter of wonder that when spring comes and the missionaries return to their charges, they find the shepherdless flock cold, discouraged, and well nigh lifeless? As a matter of mere policy the manning of these stations with ordained and settled ministers deserves consideration. If the Home Mission Scheme is ever to get beyond its present stage, if congregations are ever to become self-sustaining, it can only be done by continuous effort amongst them. This much is obvious.

We do not sympathise with the complaint that our young men are ready enough to go to distant lands and to face unknown trials and hardships because of the romance of Foreign Missions, while thousands perish in our own country for lack of the bread of life. We do not believe that the charge is true to any appreciable extent. If it were true, it would reveal a sad distortion of mental and spiritual vision on the part of our young ministers as well as a serious fault in their training. The charge lacks proof in evidence. A moment's reflection will show the fallacy of the imputation. It is only necessary to take into account the whole number of Home missionaries called for to fill the present need. The entire Foreign staff in the employ of our Church today would not suffice to man even the thirty-six vacancies mentioned in the Home Mission report.

Nevertheless, setting aside invidious and unjust comparisons, there is a lack of men suitably qualified and willing to offer for the Home Fields. And it would seem that some regularly organized plan might be necessary to supply the need. The attempt to exact a term of missionary service from each student at the close of his college course was felt by many to be a tyrannical measure, and proving ineffectual was soon relinquished, though in the cases where it was loyally observed some excellent work was accomplished and the young men were themselves gainers by the experience acquired. At the best the service was in a measure perfunctory, and to that degree unsatisfactory. With six theological institutions, all fairly prosperous and at least three of them well endowed, there ought surely to be a supply of ministers sufficient to meet the demands of the Church.

The students attending these colleges are the beneficiaries of the Church, and as such might be expected to give at least a proportion of their time and energies after graduation to the pressing claims of the Home Mission work. We fear the idea of indebtedness to the Church for their education seldom finds lodgment in the minds of some students. Too often their own claims and the terms on which their services are to be secured are the paramount considerations. The Church needs more ministers, and of the very best quality. As the work goes on extending in the great North-West a larger number will be required every year. A great deal is said about the crowding of the learned professions. The Christian ministry is capable of receiving large accessions to its ranks without fear of over-crowding. Many come to us every year from other denominations and we bid them hearty welcome, but what we need is more ministers of Presbyterian parentage and training, more of our own sons to give themselves to the Lord's work. The spirit of the Gospel ministry needs fostering in our families. There are some homes from whence it could almost be predicted that ministers would be produced, and others where the atmosphere would stifle any such aspira-

tions on the part of growing youth. People have an idea that it is wrong to prejudice the free choice of their boys. This idea is the natural reaction from the sentiment of a bygone generation whose custom was to select professions for their sons. By all means let choice be free, but let the influence and the sentiment of the home be such that if a boy possesses natural fitness for the ministerial calling there will at least be no obstacle in the way on the ground of worldly expediency. We wish our sons to succeed in life. It is a natural and a laudable desire. Do not let them imbibe the notion, if we regret to say, in some Christian homes, that to be a minister is to be a failure. There may be a sanctified ambition, and there is nothing to hinder but everything to incite a young man to do his best and to be his best in the work of the pastorate. Rev. Dr. Gordon, of Boston, in addressing the Students' Missionary Alliance the other evening, took as one of the heads of his discourse, "More Missionary Mothers Wanted." Truly such mothers, and fathers as well, are the need of our Church to-day—Christian parents who will consecrate their sons to God's service in the ministry, not only for the Foreign, but also for the Home Fields, and who will not be satisfied with a mere vow or act of consecration, but who will direct the training of their boys in the right way, and make the tone and influence of their homes such as will tend to the fulfilment of their desires.

DR. COOK'S PROTEST.

ALL honour to the grand old man, and Dr. Weir, who joined him in resisting the aggression of Ultramontanism. The protest our readers will find in another column. We are truly thankful that two of the commissioners, and they belonging to the Presbyterian Church, have stood firm, and have given to the country their protest against the nefarious designs of the men who framed the Jesuits' Estates Act. The reasons assigned against the acceptance of the "hush money," are well put and speak for themselves. We hope that all our readers will ponder well what the venerable champion of Protestant liberty has expressed, and act in accordance with the spirit that dictated the protest. If the property belonged to the Jesuits, and restitution ought to have been made to them, what right have Protestants to a share of what belonged to Jesuits? Can a trust established by the Crown be constitutionally annulled without leave from the Crown? Can money be constitutionally taken from the public treasury which exists for civil purposes only, and paid over for religious purposes in violation of statute law? Why, if money is paid to the Roman Catholic Church for ecclesiastical purposes, is not the money professedly given as an equivalent to Protestants, not paid to the Churches, but invested for educational purposes, subject to the control of the Legislature? The mala fides of the whole thing is now manifest.

M. Mercier, in his recent electioneering speech, casts off all reserve. He states in the plainest terms the real reason of having the Pope's name in the Act, and of making the validity of the Act depend upon his "spiritual authority." Hear the Premier, while he defends what was done "He had settled this question in the interests of a sacred principle, the restitution of stolen goods." The Queen was the thief, the Pope the owner, and so the Queen was "under moral obligation." To make restitution—"The Catholic Church had all along claimed to have the right to the property, and from the Catholic point of view, at least, there was no question—they were bound to settle it." Mark well, as Catholics they thought and acted, not as British citizens, but as subjects of the Pope of Rome they were bound. Thus the Premier of a British Province puts allegiance to the Pope above allegiance to the Queen.

This principle of restitution being admitted, and the money being in the treasury, the only other thing needed was "to brave the anger of Orange men," and his Government "had dared to fulfil the settlement boldly, undeterred by the cries of fanaticism." Well did the brave, bold, daring Frenchman know that the Preamble, full of the spirit of Ultramontanism, bristled with insult, was a challenge to Protestants, that it was the recognizing of the Syllabus of 1864, and putting the civil authority under the ecclesiastical. In this he gloried. For this he has been

rewarded. Henceforth the Province of Quebec is by law Catholic, has a "glorious concordat" with Rome, which cannot be repealed without the Pope's leave, as the Syllabus declares. "To a Catholic the question was very simple, because it was recognized as a first principle that all ecclesiastical property belonged to the Church at large, and that the Pope had the regulation of it." Very good, so far as Catholics are concerned—not so for Protestants. When did Protestant Britain recognize this first principle? Never, until it was done in Quebec in 1888, and in Ottawa in 1889. Nay, further, the daring Frenchman, speaking as a good Catholic, says "There were two kings at Rome, one the Pope, the head of the Catholic Church, whom he recognized as legitimate; the other, whom he did not recognize as legitimate, and that was King Humbert." Was he speaking as the Premier of a British province, as an officer of the Queen of Great Britain, when he denounced King Humbert as an illegitimate sovereign? Does his speech not imply that Humbert is a usurper, a robber, a receiver of stolen goods? Does it not imply that he is under moral obligations to restore the Pontifical States and temporal power to the Pope? This may be good Catholic doctrine, but is it in accordance with the usages and principles of a Protestant nation, of which the Province of Quebec is but a small portion. Every day makes more evident that our politicians either were fooled by the Jesuits or betrayed their trust. Things are going on finely to open men's eyes and justify the Equal Rights agitation.

EDITORIAL NOTES.

THE eighth annual meeting of the Baptist Congress for the discussion of current questions, began its sessions in this city on Wednesday of last week, and continued in session for three days. The Congress brought together from Canada and the United States a large number of prominent Baptists, both clerical and lay, and was the occasion of a free interchange of opinion upon many matters in which all the denominations are more or less interested. They were met, as Dr. Boardman, of Philadelphia, put it, not to change or alter the truth, but to learn how to comprehend it and express it more clearly. No resolutions were adopted, and the general public can only conjecture how far the views of the individual members prevailed in the Congress, or obtain amongst Baptists in general. Amongst the topics discussed was "Other Christian Organizations," some holding that such organizations as the Young Men's Christian Association and the Society of Christian Endeavour were worthy of confidence and support; and others, as Rev. Joshua Denovan, of this city, Rev. Alex. Blackburn, of Lowell, Mass, and Dr. Griffith, of Buffalo, that the Church of Christ was able to supply all the machinery that is needed for the evangelization of the world and the upbuilding of men in Christ. Each congregation should be developed in all its phases, and there would be no necessity for the Y.M.C.A. and similar bodies. The question of "Natural and Artificial Monopolies" brought out the fact that Henry George's theory, as to the single land tax has some warm advocates among the Baptists. A sentiment which was received with warm applause was that uttered by a layman, that the great reproach of the Church in the past was that it sided with the rich; "they did not, as they ought to have done, keep to the people." The subject, "The Relation of Church and State," gave occasion to several speakers to emphasize the position generally taken by our Baptist friends, that there should be complete isolation between Church and State. More than one speaker urged that tax exemptions were really a grant from the State. The moral benefit argument should have no force, for this could be carried out so that a parent might wish for tax exemption on his house because of the good he did his family. The use of the Bible in schools should not be forced on any children. The Bible was not only a book of religion, but a history of moral teaching, and it should be studied. In the schools the Bible ought to be studied, but not from a sectarian standpoint, and even then no person should be compelled to listen to the instruction. The ground was also taken, as there were certain rights inherent in man which the majority should not over-rule, the maintenance of the Separate School

system is unjustifiable, inasmuch as the law in support of these schools lends its machinery and authority to compel a certain class of people to send their children to attend certain schools. Other topics discussed were, "The Authority of Christian Consciousness," "The Sabbath Question," and "The Disarmament of Nations." On the whole, the Congress may be pronounced to have been successful in the immediate object it had in view. It revealed the pleasing fact that the leaders amongst the Baptists are manfully grappling with some of the most pressing problems of the time. It is not too much to say that all the evangelical Churches will be the better for the Congress.

THE Mail of Saturday last gives a letter from Rev. John Langtry, Anglican of Toronto, dealing with the theory of the Church enunciated by Rev. Prof. MacLaren at the opening of Knox College. Mr. Langtry denies that theory, and says that he will, in another letter, show that it is not according to Scripture, as he now asserts that it is not in accordance with the teaching of the Fathers of the Church generally, and even of some of the Reformed Confessions, but originated with Calvin and his associates, and was by them devised "for overthrowing the old historic Church and founding new ones according to their own fancy." Mr. Langtry's theory is well expressed. The Church is a living entity—the new creation of God with its inner life and outward form, both subsisting and both NECESSARY to its being, that is, the visible FORM is necessary to the being of the Church. Hence any company of believers not having that necessary form is not a Church. This is the consistent Anglican position. Mr. Langtry fully admits this. He holds that the Sacrament of Baptism in due form is necessary to Church membership. Further after quoting the XIXth Article of the Church of England, he states that the administration of the Sacrament "duly" is a necessity for the being of the Church. And he adds that the men who drew up that Article had previously determined that a "priest is one of the things necessary for due administration of the sacraments, and that a priest could only be made by a bishop." Hence a bishop, in the prelate sense of Apostolic succession, is a thing necessary to the being of the Church. It is in vain to seek to ignore the point. Is the historic episcopate, in the prelate sense, a necessity? If so Presbyterian Churches are all wrong.

A CONFERENCE upon Prison Reform will be held under the auspices of the Prisoners' Aid Association, in Association Hall, Toronto, on Tuesday, 26th inst. The following matters will be discussed:—

- 1. Pressing for the appointment of a Government Commission on Prison Reform, and appointing a committee to wait upon the Government.
2. Asking the Ontario Government to extend the powers of said Commission, so as to include the following, viz.:—(1) The causes of crime. (2) The best means of rescuing destitute children from a criminal career. (3) The best means of providing and conducting Industrial Schools. (4) The propriety of the Government assuming larger control of county gaols.
3. The consideration of an appeal to our legislators to treat the question of Prison Reform from a non-party standpoint.
4. The appointment of a committee to cooperate with other bodies in seeking necessary amendments to the Criminal Law of Canada, including (1) Absolute control, by each Province, of prisoners who have violated Provincial Laws. (2) The indeterminate sentence. (3) Conditional liberation. (4) The permanent incarceration of confirmed criminals.

Literary Notices.

A VISIT OF JAPHETH TO SHENAND HAM. By Samuel A. Mutchmore, D.D. New York: Robert Carter & Bros., 1889. Toronto: D. T. McAinsh, Presbyterian Book Room; pp. 569.

THE author of this volume is well known as one of the prominent ministers in the United States, and is always a welcome occupant of the Presbyterian pulpits in Toronto. He is editor of a Presbyterian journal published in Philadelphia, and we have here the substance of a series of letters written to his paper during a recent, somewhat extended, tour in Europe and the East. The writer does not encumber his pages with mere personal details of travel, but very successfully endeavours to give much useful and interesting information, not only as to the secular conditions of the various countries through which he passed, but treats fully of their moral phenomena. The picture he draws of the spiritual condition of Europe is indeed dark, but is amply justified by facts. The correctness of his observations and the truth of his remarks are fully confirmed by all travellers who seek something more than merely to "do" the sights of the various capitals. He devotes considerable space to a

description of the religious condition of France, and incidentally refers to the McAll Mission. Our readers will thank us for quoting some of his remarks on these subjects:—

The Christian world is feverish to know how the cause of Christ progresses in France, or if there is any hope of anything better than what Romanism gives. If the day of better things has not dawned, then "what of the night?" is the cry of the sentinels upon the watch towers of moral and religious progress. We all know that France needs the Gospel pure and simple. We all know what it did for her when she had it. But does France feel her need of it? Or is she not still beautifying her eggs and crying, "I am rich and increased in goods, and have need of nothing?" Occasionally a half-articulate message comes across the ocean "France is showing life both at her heart and extremities." Is it only the hopefulness of that which which is father to the thought? There are several things to be considered, the first of which is that Paris is not France, and the second, that Paris is not wholly bad, for there is good in it fighting the bad with all its might; and though the good might exclaim, "What are we among so many?" yet when we know that numerical strength in sin is never real strength, and that the divine estimate is in the ratio of one to a thousand, the good need not be hopeless in the contest. Paris has wonderfully improved since 1869. There was a brutality at that time in the lower classes not to be seen now, nor do we believe that it exists to as great an extent as the people have more liberty, but this is balanced by more responsibility. The Sabbath is better observed; but few large commercial establishments are open, and multitudes of shops are closed. There is as much ostensible Sabbath keeping in the respectable portions of Paris as Chicago. The people did not lose all by their defeat by Germany. They began to inquire for the cause, and one is surprised to hear thoughtful men, not professing Christianity, say that "it was for our sakes," and this is a far more universal impression among the thinking common people. Even the moderate Communists will say that it was the Nemesis of God against the Romish Church and the nation, for being a party to the persecution and massacre of the Huguenots; and it is a surprising fact that while the Communists curse the Roman Catholic Church, and cry "Down with it," multitudes of them have a kindly regard for the Christian religion as it is presented to them by the McAll missionaries and the sympathizing revived French Protestant Church. The words addressed to Mr. McAll when here on a short vacation visit with his wife, in August, 1871, to recruit his health, and which determined him to come, came from one of his supposed desperate class:—"Sir, are you not a Christian minister? If so, I have something of importance to say to you. You are, at this moment, in the very midst of a district inhabited by thousands and tens of thousands of us workingmen. To a man we are done with this imposed religion—a religion of superstition and oppression. But if any one would come to teach us religion of another kind, a religion of freedom and earnestness, many of us are ready to listen."

Dr. Mutchmore, it will be seen from the above, is one who travels not merely to see and note the impressions about the physical features of the various countries he visited. His interest centres chiefly on what concerns the cause of Christ as he passed on his journey through central Europe, Syria and Egypt. He is evidently not like the Anglican divine of whom we have heard, who took his family on the Lord's Day to Versailles, stating that he had left his religion in the bottom of his trunk at the station. His observations on the state of Austro-Hungary, are interesting, and his description of the social condition of woman in Germany and Austria are instructive. In writing of the state of society in Central Europe, and the Danubian Principalities, he is naturally led to a consideration of the Jewish question. As our Church is beginning to awake to a sense of its duty to Israel, a quotation from his remarks on the subject will be of interest to our readers:

The Jewish problem, with reference to an immediate movement towards Christianity, is very much as when the chemical elements are in a state of commotion or a new combination is to be made; there are heat and crackling until all is ready, and then the surprise is that it was so peacefully accomplished. There is motion, but it is like the heating of water in a vessel, that which is next the iron is first heated, and from the circumference the heat works inwardly. The centre is the last to come into equilibrium of temperature. Then there is a strange and abnormal excitement among the Jews; they know the time that they are restless, but either do not or will not know the reason. The needle is quivering before an unseen magnet. The Jew will not acknowledge that it is from the Cross, but it disturbs him all the same, and it will disturb him more and more. Such cases as that of the Rabbi Rabinowitz, and Lichtenstein and others, have always been coming to the front in Judaism. The Lord Jesus has compelled the Jews in all ages to confess Him through their federal heads, and such cases will become more frequent as the time of their return approaches. It is our duty to work among the Jews. The results are with God, and their conversion will be the greatest surprise of our existence, except our own salvation, and it will come one of these days.

The report of the Scottish Missions alone demonstrates not only the possibility of final victory, but ought to cheer and impel the Church to anticipate its joys even in the dust and darkness of the conflict. These alone give far and near glorious preludes of the coming home of Christ's alien brothers.

This book is of far greater interest than the ordinary volumes issued by the modern tourist, and we gladly commend it to the attention of our readers.

SKETCHES OF SUTHERLAND CHARACTERS. By Alexander Mackay. James Gemmill, Edinburgh, 1889. D. T. McAinsh, Presbyterian Book Room, Toronto.

THE Treasurer of the Sutherland Association, Mr. Alexander Mackay, was well advised when he consented to amplify the "sketches," which he had contributed to a newspaper, and put them in book form. The Sketches have more than a local interest; and if we mistake not, will be widely perused in all quarters of the globe—wherever, indeed, any member of the famous "Clann Mhic Aoidh" has found a home. A large portion of the volume is taken up in describing the adventures of Donald Mackay, "the sailor," a local hero born in Amadale in 1774, in the following of whose wanderings we are introduced to the life of a smug-

gler, albeit against his will, the Sutherland Fencibles, the famous 93 Highlanders in their stirring campaigns in many lands—amongst others in Canada where they remained from 1838 to 1843—and finally the great evictions and forming of sheep farms in Sutherlandshire. Following this exceedingly racy bit of biography, which gives a vivid picture of men and manners, there are briefer, but none the less entertaining sketches of other well-known characters which complete the picture of the social life of the time. The reader, if he be a Scotchman, who takes up this book, will not willingly put it down till he has finished it. And we can promise him many a good laugh. There must be many Sutherland men, or descendants of Sutherland men, in this city and neighbourhood, to whom this little volume will be exceedingly interesting.

THE Commonwealth, a new weekly just started in Ottawa, is designed to reflect British thought and feeling in Canada.

THE Dominion Illustrated News for Nov. 16th contains, amongst other fine engravings, an excellent cut of Old St. Gabriel street church, Montreal, a landmark of exceptional interest to the Presbyterian Church in Canada. The News deserves to be well patronized. [Mr. G. E. Desbarats, Montreal. \$4.00 a year.]

By an arrangement with the publishers of the Emphatic Diaglot, the Gospel of Luke will be issued separately for the study of the Sunday School Lessons for 1890, by Messrs. Albert & Scott, of Chicago, Ill. To those unfamiliar with plan of the Diaglot, it should be said that it is an interlinear Greek-English New Testament, with an emphatic translation on the same page and numerous references and notes.

SOME "New Phases in the Chinese Problem" will be presented by Willard B. Farwell, in the December Popular Science Monthly. The writer asks, in view of the wretchedness of millions of the Chinese at home, whether exclusion will exclude, and invites more thoughtful consideration of the Chinese problem, which is made especially serious by the peculiar constitution of the Chinese mind.

Church News.

HIGHER RELIGIOUS INSTRUCTION.

[To the Editor of the PRESBYTERIAN REVIEW.] SIR.—Please permit me to announce to our S. S. superintendents and others interested, that I have a fresh supply of the "Syllabus and Regulations" of the Scheme of Higher Religious Instruction, and shall be happy to supply all demands for it. I think every teacher at least should have a copy, and every intending candidate. It is sent gratis. Yours, etc., T. F. FOTHERINGHAM, Convener. St. John, N.B., Nov. 9th, 1889.

BIBLE AND PRAYER UNION. HOW A LITTLE BAND HAS BECOME A MULTITUDE.

THE introduction of the "Bible and Prayer Union" by the Rev. Thos. Richardson, vicar of St. Benet's, Mile End road, London, has grown from a small band of fifty Christians in a few years to over 300,000, scattered in every quarter of the globe. The movement in Canada was begun by the Rev. Mr. Haslam, but owing to his removal to England, necessarily suspended. It is now being revived under new auspices, and arrangements have been perfected to supply local demands without the inconvenience of sending to England.

It is authoritatively stated that there is as much about Christ in the Old Testament as in the New, and as all Scripture is given by inspiration of God and profitable for instruction in righteousness, it is clearly important that all Scripture should be read, and to encourage this to the chief object of the "Bible and Prayer Union." The plan adopted is for each member to read one chapter daily, asking God's blessing on the portion read, and that on every Sunday each member should pray for their fellow-members. A card is furnished containing on one side a list of the chapters for each day for one year, and on the other side the simple rules of the Union. Price, 5 cents. The monthly notes cost 35 cents yearly. Cards and monthly notes can be had by applying to F. E. Grafton, 252 St. James street, Montreal.

THE SIXTY THOUSAND DOLLAR GRANT.

PROTEST OF REV. DR. COOK AND DR. WEIR.

OF all the members of the Protestant Committee of Public Instruction, Province of Quebec, only two held out against the acceptance of the \$60,000 from the Jesuit Estates settlement. They were Rev. Dr. Cook and Dr. Weir, and they filed the following protest against the acceptance of the money—

The undersigned protest against the acceptance on the part of the Protestant Committee of the Council of Public Instruction of the sixty thousand dollars or any other sum as an indemnity for the four hundred thousand dollars given by the Legislature of the Province of Quebec to the Roman Catholic Church in the said Province of Quebec. 1st. Because of the said four hundred thousand dollars being taken from the proceeds of the sale of the so-called Jesuit estates, and the grant being based on the moral claim by the cacon law of the Roman Catholic Church on the said Jesuit estates. The Protestants of the Province of Quebec have no such moral claim on the said Jesuit estates, and the offer of sixty thousand dollars or any other sum as compensation to Protestants can only be regarded in the light of a bribe or hush money. 2nd. Because by the Jesuit Estates' Act a trust established by the Crown of

Great Britain for a specific purpose within the Province of Quebec, has, to the detriment of Protestant education in that Province of Quebec, been annulled and done away with without leave having been either asked or obtained from the Crown of Great Britain, the founder of said trust.

3rd. Because if the money to pay the four hundred thousand dollars to the Roman Catholic Church and the sixty thousand dollars or any other sum to the Protestant Committee of the Council of Public Instruction, be taken, as it is professedly done, from the public treasury of the Province of Quebec, it cannot be affirmed there is any moral claim to make such grants, especially as the revenues of the province are in a large measure contributed by Protestants for civil purposes only, but there is thereby a violation of Art. 3, 439 of the revised statutes, which reads as follows:—

"The free exercise and enjoyment of religious profession and worship without discrimination or preference, so as the same shall not be made an excuse for licentiousness or a justification for practices inconsistent with the peace and safety of the province, is allowed to all her Majesty's subjects within the same."

4th. Because there is no parallelism between the granting of \$400,000 to the Roman Catholic Church and \$60,000 or any other sum to the Protestant Committee of the Council of Public Instruction. The parallel would have been to give the \$60,000 or any sum to be divided, according to population among the different Protestant Churches in the Province of Quebec.

5th. Because it is contrary to British principle and practice to make legislation dependent on the sanction of the Pope before it becomes law, as is done by the Jesuit Estates' Act.

CONTRIBUTIONS TO THE SCHEMES.

STATEMENT FROM REV. DR. REID.

I GIVE below a comparative statement of receipts for the principal Schemes of the Church up to 14th inst.:

Table with columns for Decrease, Increase, and 1889. Rows include Assembly Fund, Home Missions, Foreign Missions, and various other funds.

It will be seen that, with two exceptions, there is an increase more or less. In order that congregations may see the importance of making early and liberal contributions, it may be stated that to meet the claims of the first half year (up to 1st October) for Home Missions and Augmentation, upwards of \$32,000 had to be paid, while the payments for Foreign Missions were upwards of \$33,000.

TORONTO, 16th Nov., 1889.

YOUNG PEOPLE'S PRESBYTERIAN UNION.

A MASS meeting of the young people of the Presbyterian churches of Toronto, was held last Thursday evening in the lecture room of Knox church, in connection with one of the regular meetings of the Young People's Presbyterian Union. There was a very large attendance. The President, Mr. R. S. Gourlay, occupied the chair, and with the assistance of Dr. Gilbert Gordon, Vice-President, opened the meeting with devotional exercises.

The Secretary, Mr. E. N. Tyrell, after calling the roll, read the minutes and also the report of the Executive Committee. The proposed new journal, the report stated, was not inaugurated because of the illness of the managing editor, Mr. Patterson; and a letter setting forth the objects of the Union to be sent to the various Canadian pastors was read. It was recommended that the representative on the Visiting Committee of the Union be chosen with care, and an exchange of visits between the various Associations was suggested. These latter the Executive Committee would endeavour to secure.

On motion of Mr. Middleton, the constitution of the Union was amended, when Mr. Patterson explained fully why the Union journal had not as yet been issued, and aroused the interest of the delegates in the undertaking. He promised, before sitting down, that the Editorial Committee would soon produce the desired paper. The programme proper was pleasingly introduced with a glee by the University Glee Club.

The first topic of the evening—"The Unknown Young People in our Churches"—was introduced by Mr. Hamilton Casells, M.A. But this term "unknown," he said, must be purely relative. There are some young people in the Church who are not known because they lead a life of church vagrancy, going about from one church to another before any have time to get acquainted with them; but there are others who are known personally well enough without being known in the highest sense as children of God. Among the evils that lay on the surface of this unsocial kind of worship, he found the danger that those young people would become wanderers without Church home; the failure of such to regularly support the ordinances of the Church, and that they will become hearers only, and not doers of the Word. While much of the blame for, and the loss in this, must rest upon the young people themselves, the Church must bear a share of both. He thought

there was a work here that should be done, and could be done best by the young people.

Mr. McCulloch, Secretary of the Y.M.C.A., took up the second topic—"Our Young Friends Outside the Churches." The Christian was called the salt of the earth, he claimed, because he was intended to arrest moral decay in the world. These great cities of ours are becoming a very menace to our civilization, and it was the duty of the Churches to keep these centres of population pure. This work he would do by house to house visitation; by organized invitation of those on the streets into the churches on Sabbath; by making these meetings more attractive; by inviting these strangers to our homes, and by a closer bond of union between the city and the country churches.

The University Glee Club contributed a couple of other choruses during the evening. At the close refreshments were served by the young people of Knox church. The officers of the Union for the present year are:—President—Robert S. Gourlay; Vice-President—Dr. Gilbert Gordon; Treasurer—Miss Donald; Secretary—E. N. Tyrell.

The ladies of Chalmers' church, Kingston, cleared \$1,000 by their recent fair.

BROUGHAM congregation are discussing the desirability of erecting a new church edifice.

REV. J. G. STEWART, B.A., of Balderston, has received a call from St. Mark's church, Toronto.

The call from Tara to Rev. D. McKenzie, M.A., has been sustained. Stipend promised, \$800 and manse.

REV. PRINCIPAL CAVEN occupied the pulpit of Collingwood church, last Sabbath morning and evening.

A FEW gentlemen friends of the Ladies' Aid Society, Knox church, Ayr, recently presented the Society with a very fine organ.

The new manse at Wellandport is completed. A "house-warming," presided over by the Ladies' Aid, took place on Thanksgiving night.

The Tonic Sol-fa class of Knox church, Ayr, under the leadership of Rev. John Thompson, recently rendered the cantata "Under the Palms," to a large and delighted audience.

REV. ANDREW WILSON, of Toronto, delivered his lecture, "The Scottish Martyrs" in Oshawa, 13th inst. There was a good audience and the lecturer was listened to with close attention.

PRINCIPAL GRANT delivered an eloquent lecture on Japan, before a large audience in Brockville, on Friday week, on behalf of the Mechanics' Institute. The institute cleared \$80 by the lecture.

The death of Rev. Dr. Archibald, formerly pastor of Knox church, St. Thomas, is much regretted wherever he was known, and more especially in his native province, Nova Scotia. An extended obituary notice from the pen of one who knew him well, will shortly appear in THE REVIEW.

The annual sermon of the Toronto Irish Protestant Benevolent Society was preached on Sabbath, 10th inst., by Rev. Wm. Patterson, of Cooke's church. The preacher urged his hearers to protest against extravagance in dress, extravagance at funerals, tyrannical landlordism and monopolies.

THE ladies of Brooklyn Auxiliary, W.F.M.S., held a social on Thanksgiving Day, at which addresses were delivered by Rev. J. Abraham, Whittby; Jno. Dryden, Esq., M.P.P., and others. The Treasurer's report showed the receipts from the year's work to be \$104. Over \$40 of this amount was the offering at the tables on the night of the social.

AMONG the gentlemen who took part in the Ontario Association of School Trustees in session in this city, last week, were not a few of our ministers and laymen. The Association recognized the large acquaintance with public education and administrative ability of Rev. John Somerville, M.A., of Owen Sound, by electing him to the office of President for the ensuing year. The cause of education is much benefited when our ministers take an intelligent and practical interest as citizens in it.

THE Rev. Dr. Wardrop, Convener of the Foreign Mission Committee, assisted at the communion, Seaford, on Sabbath, 29th October; the weather was favourable. Large congregations listened with rapt attention to the sermons of Dr. Wardrop. Nearly four hundred communicants sat at the table. Mr. Anderson, of Goderich, preached on the Monday following. The congregation esteem it one of the most impressive communion seasons they have enjoyed.

MR. JAMES GRAY, who has for the past twenty-two years been manager of the Merchants' Bank, Perth, was, on the occasion of his retirement recently, presented with a very handsome gold watch and chain and a beautifully illuminated address by a number of his friends. Mr. Gray, who was superintendent of St. Andrew's Sabbath school for the long period of twenty-three years, was presented by the teaching staff and scholars with a gold-headed ebony cane and an address. Mrs. Gray was also presented with some handsomely-bound volumes. Mr. and Mrs. Gray will take up their residence in Picton.

ST. JOHN'S church, Coulson's Corner, Barrie Presbyterian, after being thoroughly renovated was formally re-opened, Sabbath, 10th inst. The services in the morning and afternoon were conducted by Rev. Prof. MacLaren, and in the evening by Rev. Mr. Joffie (Methodist). On the following Monday evening a social gathering of the congregation was held, at which addresses were delivered by Rev. Messrs. Carswell, Joffie, McConnell and McKee, the pastor, Rev. P. Smith, in the chair. Proceeds of Sabbath collections and social, \$173. The cost of improvements, \$1,600, is all provided for. The sum of \$12 for church furnishing was provided by the Ladies' Aid.

THE annual services in connection with the Presbyterian church, were held in Waterdown, on Sunday, Nov. 10th. The morning service was conducted by Rev. C. W. Gordon, B.A., of Toronto; afternoon, by Rev. Dr. Laird, of Hamilton, and the evening by the Rev. Dr. Fletcher, also of Hamilton. On Monday evening, in the town hall, was held the usual tea-meeting. The music was furnished by the choir and others. The

speakers were Revs. Messrs. Gordon and Robt. Haddow, of Milton, who spoke of their continental tour, and illustrated by beautiful selections of song, making an exceedingly interesting and profitable entertainment. Rev. W. Robertson, the former pastor, occupied the chair. A correspondent writes to THE REVIEW.

We clip the following respecting Thanksgiving Day in Crescent-st. church, Montreal, from the Gazette—"The Rev. A. B. Mackay, D.D., preached in this church to a large congregation in the morning. He took for his text Psalms cvii, 30, 'So He bingeth them to their desired haven.'" The preacher showed that this was the last touch in one of four pictures which showed forth the goodness of God. Then he applied it to the experience of individual Christians in the voyage of life; but specially dwelt on its application to the peculiar circumstances of the congregation. He shortly traced the history and experience of the congregation since it met in Lagache's street, and pointed out that October 17, 1839, would henceforth be a memorable date in their history, because on that day the last cent of debt upon Crescent-street church had been paid. The most faithful worker for this end would most heartily acknowledge that this was the doing of the Lord. They had also special cause for thankfulness that they had been brought to this haven in peace. Changes had been made in their mode of conducting worship, but all in the spirit of Christian brotherhood and mutual respect. He then pressed upon his hearers that God's goodness should stir them all up to more thorough consecration and more unselfish effort. Let them show their thankfulness by offering the sacrifices of righteousness and declaring God's works with singing. The collection, which was in aid of the Montreal General Hospital, amounted to \$167. The large organ which has just been built by Messrs. R. Warren & Son, Toronto, at a cost of between \$7,000 and \$8,000, was used for the first time, and gave universal satisfaction by its many fine qualities. During the past summer the church has been decorated in excellent taste by Mr. W. P. Scott, St. Catherine street. At the same time arrangements were made for putting in the electric light. A fine porch was built in Crescent street, a ladies' room fitted up in the front of the church, and other improvements made. A stained glass memorial window is also to be put in by a gentleman whose name has been identified with the congregation from the beginning, and it is expected that others will follow. A comfortable house has also been erected for the sexton. All the money for these purposes, amounting to over \$36,000, has been subscribed, and the most of it already paid."

REV. FULTON J. COFFIN, our new Missionary to Trinidad, was entertained at a farewell meeting in Mount Stewart church, Prince Edward Island, on the evening of the 31st ult. The building was filled by an audience in which all denominations were represented. On the platform, in addition to the esteemed pastor of the Mount Stewart and West St. Peter's congregation, Rev. A. B. MacLeod, were the missionary elect, Rev. E. Slackford, of the Methodist Church, Rev. A. W. Mahon, of St. Peter's Road, James Carruthers, of St. James', Charlottetown, Mr. F. C. Coffin, theological student, and T. C. James, of Charlottetown. After the opening exercises and prayer by Rev. A. W. Mahon, Rev. Mr. MacLeod, in a few well-chosen words, spoke of the high honour conferred upon the congregation by the Great Head of the Church in selecting one of their number to go forth to the heathen, and in behalf of his people pledged them to a deeper interest in the work for the time to come, promising that their prayers and efforts would gather more closely around foreign missions, now that one of their number was at the front. Addresses were then delivered by Mr. F. J. Coffin, Mr. Carruthers, Mr. Slackford, Mr. James, Mr. Frank Coffin. Rev. Mr. MacLeod, on behalf of the congregation of Mount Stewart and West St. Peter's, then presented Mr. Coffin with a purse containing \$75 for his personal use, with an earnest prayer for his health, preservation and success, that the power of the Holy Spirit may rest upon him, and that he may be honoured in leading many souls to the feet of Jesus. Mr. Coffin thanked his kind friends, referring to his youth, his training in their Sabbath school, and the many memories that clustered around his home. Commending them to God, he bade them an affectionate farewell. Rev. Mr. Mahon pronounced the benediction. The *Psalmist*, in giving a report of the proceedings, said that seldom if ever has a meeting of greater interest been held in our island. His fellow-countrymen will watch with deep interest Mr. Coffin's career, and they feel assured that in sending him forth they are giving no ungrateful contribution to the cause of Foreign Missions."

report of the average amounts contributed by the members of the various congregations within the Presbytery. The Presbytery then adjourned to meet in the same place on December 3rd, at 10.30 a.m.—A. F. TULLY, Clerk.

TORONTO.

MET on the 5th inst., Rev. Walter Amos, Moderator. A petition was read from sixty-one members and twenty-four adherents of our churches, residing in or around Brockton, praying the Presbytery to organize them as a congregation. In support of the prayer of said petition Messrs. R. Rankin, A. Scott, R. Johnston and J. Lochrie appeared as commissioners, and were duly heard. It was moved and agreed that intimation of this petition be sent to the neighbouring Sessions, with request that they express themselves thereon at next meeting of Presbytery. And a committee was appointed, Rev. J. A. Grant, convener, to explore the field, to confer with the parties petitioning, and to report also to next meeting. A petition was read from the congregation of St. Paul's church, Toronto, praying the Presbytery to appoint one of its number to moderate in a call; and a relative paper was also read, appointing Messrs. G. E. Dalby, J. J. Lindsay and J. J. Harton to support the prayer of said petition. Said petitioners appeared accordingly, and were duly heard, who expressed the hope that by extraneous help they might be able in the meantime to give a stipend of \$1,000. After some discussion, it was carried by a large majority to grant the prayer of said petition, and at a later stage Rev. A. Gilray was appointed to conduct the moderation in the call. It was reported by Rev. D. J. Macdonnell that he had moderated in a call from St. Mark's church, Toronto, which was given unanimously in favour of Rev. J. G. Stewart, minister of Balderston, etc., in the Presbytery of Lanark and Renfrew. The call was found to be well signed. A guarantee for stipend was also given, promising \$1,200 per annum. Messrs. Hodgson, Dale and Joss were heard as commissioners. And thereafter the call was sustained and ordered to be sent, together with relative papers, to the Presbytery of Lanark and Renfrew. Also Rev. J. Carmichael was appointed to appear before said Presbytery and act on behalf of his own Presbytery in prosecution of the call. Leave was given, as applied for, to the trustees of Floor street church, Toronto, to borrow further \$20,000 for the building, etc., of their new edifice, and to the trustees of West church to increase their mortgage on the mission property on Claremont street from \$2,600 to \$3,150. As convener of a committee previously appointed to organize as a congregation of our Church, the people who meet for worship in St. George's Hall, Rev. W. Frizell reported that they had met with eighty-three of them as certified members and eighty-six as adherents, and had given them the status of a regular congregation. It was also reported by said committee that the congregation so organized had chosen two of their number, formerly in office, to perform the duties of the eldership among them, and the Presbytery appointed an interim Session, with the more immediate end in view of having the elected brethren inducted as elders of said congregation. Application was made through Rev. G. E. Freeman for the organizing of the people of the mission station at Eglinton as a regular congregation; and Mr. Freeman and Mr. Gibson were appointed a committee to organize them accordingly. Notice was given by Rev. D. J. Macdonnell that he would bring up an overture at next meeting for a revision of the Confession of Faith. It was moved and resolved to hold a conference on spiritual life in connection with next meeting of Presbytery; the first diet of said conference to be held in St. Andrew's church, commencing at 4 p.m., the subject for consideration at that diet to be Faith, Its Nature and Results, to be introduced by Rev. R. P. Mackay; and the second diet to be held in Eskine church, commencing at 8 o'clock in the evening, the subject for consideration at that diet to be "The Prayer-meeting," to be introduced by Rev. Wm. Patterson. Agreeably to application made, authority was given to Rev. Dr. Kellogg to moderate in a call from the congregation of St. John's church, Toronto, at whatever time they may be ready for the same. It was reported by Rev. G. M. Milligan, that since last meeting of Presbytery he had opened religious services in the church at Chester, that the Committee of which he was convener had also met there with Presbyterian members and adherents who wished to be formed into a regular congregation, and that they had sent a petition to this meeting, making application to the said effect. The petition was produced and read accordingly; and commissioners were heard in support thereof. It was then moved by Rev. Dr. MacLaren, and agreed to, that in view of the fact that the opinion of the neighbouring Sessions has already been obtained, the Presbytery agrees to grant the prayer of the petition, and appoint Messrs. Milligan, Neil, Frizell and McNab a committee to organize a congregation at Chester. A circular was read from the General Assembly's Finance Committee, assigning \$450 to be raised by this Presbytery for support of the Assembly Fund. And on looking to the schedules recently prepared it was found that the aggregate contributions to said fund which the Presbytery had agreed to ask of its congregations would amount to a little more than the sum asked by the Finance Committee.—R. MONTEATH, Clerk.

MEETINGS OF PRESBYTERIES.

STRATFORD.

MET on the 12th inst. Several items of routine business being disposed of, the following report from the assessors in re the books of Jas. Brydson, ex-Treasurer of Burns church, Milverton, and his removal from the eldership, and his suspension from the membership of the Church, was presented. In compliance with the instructions of Presbytery at its last regular meeting, the assessors appointed to confer with the Session of Milverton beg leave to report that the ground on which Mr. Brydson was removed from the eldership and suspended from the membership of the congregation, was his refusal to give an explanation of the various matters relating to the Treasurer's book which have been under consideration, although he had been frequently cited by the Session to do so. Further, that the report handed in by the assessors some months ago expressed the facts of the case so far as these are disclosed by the Treasurer's book and have been learned by the assessors. A call from the congregation of Marsboro in the Presbytery of Quebec, in favour of Rev. D. Gordon, of Harrington, was laid upon the table. It was agreed to hold a special meeting on the 3rd of December, in Knox church, Stratford, at 10.30 a.m., and cite congregation of Harrington to appear at said meeting for their interests. Rev. R. Scott was appointed to cite the congregation on the 24th inst. Mr. Chrystal gave a detailed

report of the average amounts contributed by the members of the various congregations within the Presbytery. The Presbytery then adjourned to meet in the same place on December 3rd, at 10.30 a.m.—A. F. TULLY, Clerk.

MEETINGS OF PRESBYTERIES.

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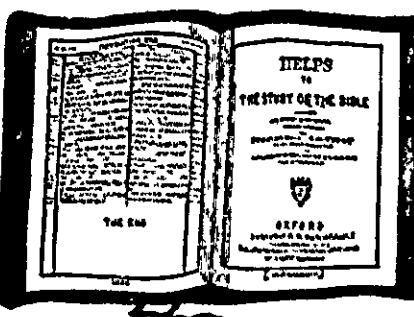
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A new church was opened in Belmont on Sabbath, the 27th ult.

LORD'S DAY, Oct. 27, was a memorable day in the history of St. Andrew's church, Truro.

OUR THEOLOGICAL HALLS.

PRESBYTERIAN COLLEGE, MONTREAL.

The opening of the session of 1889-90 of Presbyterian College, Montreal, took place on the 2nd ult.

A collection was taken up on behalf of the library. Principal MacVicar stated that 508 volumes had been added to the library since the close of last session.

THE MINISTRY OF THE DEACONESS.\*

BY REV. J. H. JORDAN, D.D., MONTREAL.

(Concluded.)

ADVANTAGES TO BE DERIVED FROM THE OFFICE OF THE DEACONESS.

ABILITY to answer objections can never be deemed sufficient defence of a cause which is pressing its claims for acceptance or for a wider and more loyal recognition.

1. An exhibition of becoming deference to the teachings of the New Testament.—If the Church of the New Testament is admitted to be the accepted and revered model of the modern Christian Church,

In a recent number of this Review, I and over the name of one whose judgment will not hastily be called in question, it was shown that the office of the deaconess is clearly a Scriptural office.

2. A more general revival of the office of the deacon.—A revival of the order of the female diaconate would assist materially in restoring the kindred office of the male diaconate to its necessary and legitimate place in the modern Christian Church.

The New Testament deacon is neither a public teacher, as the Anglican and Roman Churches maintain, nor is he a public ruler, as our brethren of the Congregationalist churches maintain.

3. The practical necessity for the office.—Apart altogether from the practice of Apostolic times and the warrant therefore of a direct divine sanction, the revival of the ministry of the deaconess has become almost indispensable to the proper discharge of the duties of a modern pastor.

There is much that pertains to the efficient upbuilding of Christ's cause which must be done by women, if it is ever to be done at all.

4. The entire practicability of this step.—The revival of this New Testament office-bearer is not only exceedingly desirable, it is admittedly feasible.

The proposal, in truth, has already been carried into effect; the scheme has now passed far beyond the stage of conjecture and experiment.

\* Reprinted from the Presbyterian Review (Quarterly), April, 1889, p. 253.

tee on the subject will present its report next year. In Canada, the Presbytery of Montreal has had the matter brought more than once before it, and has now a committee at work gathering information upon which to base such action as it may deem to be advisable.

5. The office-bearer exists even in churches which decline to sanction the office.—Nearly every Protestant congregation is aided by the ministry of the deaconess already.

There are few pastors, probably, who could not quickly name six or a dozen ladies in their congregation who, although they are not at present so designated, are to all intents and purposes deaconesses.

6. This service would be cheerfully rendered.—One may safely go further and affirm that woman is even anxious to undertake the office and the duties which the female diaconate would formally commit to her.

It has more than once been said: Supposing that the office of deaconess were revived, would there, after all, be many candidates presenting themselves?

7. A recognition to which woman is fairly entitled.—The female workers in Protestant congregations are not merely willing to assume the responsibilities of this service, they crave some formal recognition and some evidence of due appreciation at the hands of a grateful Church.

8. The numerical preponderance of woman in the Church would be openly recognized and respected.—It has already been indicated that the New Testament expressly precludes woman from preaching and ruling in Church assemblies; but an official female diaconate would greatly strengthen the claim that Presbyterianism is thoroughly democratic, and that its aim to secure in all its Church courts the widest possible measure of representation.

9. The securing for the direct promotion of religion of abilities that are now being expended in much less promising spheres.—The establishment of a female diaconate would direct toward purely religious ends that vast outflow of energy which, in multitudinous ways, woman is everywhere exhibiting in unequalled force and volume.

10. Further procrastination will probably involve disaster.—The establishment of a female diaconate would not only prove to be of incalculable service to the Church, but it would help to avert a positive and impending calamity.

Reference has already been made to the numerous associations and societies into which women are assiduously banding themselves. It is well known that many of these women would prefer to discharge these varied labours in connection with some congregational organization, where they would be permitted to share in the joy of official and responsible service; but thus far they have sought this privilege in vain.

11. The establishment of a female diaconate would not only prove to be of incalculable service to the Church, but it would help to avert a positive and impending calamity. The step suggested is manifestly desirable, but it is also well-nigh imperative.

12. The establishment of a female diaconate would not only prove to be of incalculable service to the Church, but it would help to avert a positive and impending calamity.

A considerable number in addition are still in course of training, while others are labouring abroad.

ism that, whenever a Church court or a congregation announces a deliverance, that deliverance must be the finding (either directly or representatively) of the whole body of the communicants, and not of a mere handful or portion of the same.

9. The securing for the direct promotion of religion of abilities that are now being expended in much less promising spheres.

10. Further procrastination will probably involve disaster.

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26. The establishment of a female diaconate would not only prove to be of incalculable service to the Church, but it would help to avert a positive and impending calamity.

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A SERIOUS loss has befallen the Free Middle church, Greenock, by the sudden and lamented death of Provost Shankland, who was one of the most generous supporters of all the agencies of the congregation.

THE Moslems of Delhi have opened a Seminary in which preachers are taught all the objections of Western infidels against Christianity, that they may go forth to oppose the Christian preachers in town and country.

DR. W. J. R. TAYLOR, formerly one of the secretaries of the American Bible Society, and more recently pastor of the Clinton Avenue Reformed church, Newark, N.J., has been elected Corresponding Secretary of the American Sabbath Union.

A PRAYER-MEETING is held in Edinburgh twice a week of those who deplore the present Doctrinal Defections. The attendance began at about thirty. Mr. Balfour presided; the other ministers attending are Mr. John McEwen, Mr. McAllister, and Dr. Moor Potous.

A MONUMENT, fifteen feet high and made from Ayrshire bluestone, is being erected in the island of Arran to the memory of Rev. Archibald Nicol, late minister of Shikine Free church. The Duke of Hamilton has granted a site for the monument at the Torbeg Cross Roads.

THE Indian Witness states that secret believers in Christ are rapidly multiplying. For every convert who openly avows his faith there are hundreds who withhold such declaration for fear of their own households and caste-circles. Thousands are being made ready for public avowal and loyal service when the break shall come.

M. RENAN considers the ultimate departure of the Pope from Rome as inevitable. Italy, he adds, would certainly not long endure the idea of receiving spiritual direction from a Pope residing abroad, and would sooner or later elect an Italian Pope. So M. Renan expects to see two Popes in the field.

IN the fourteen years from 1872 to 1885 inclusive, 2,273 persons in the United States have received the degree of D.D.; 264 of these were conferred in the New England States, 570 in the four Middle, and 656 in thirteen Southern States, while twelve Western States and two Territories conferred 757.

TWO very important deputations, representing the General Assembly, have waited on the Chief Secretary for Ireland, with regard to the unfair treatment which Presbyterian Church members receive in State appointments of various kinds; and also to the supposed intentions of the Government in reference to primary and university education.

REV. RICHARD T. TRACY, M.A., probably the oldest Methodist minister in the world, died in his native city of Limerick recently; he was born early in 1790, so that he had nearly completed his hundredth year. A member of an influential Limerick family long identified with Methodism, he was placed on the list of reserve in the year of Waterloo.

SPEAKING at a conference of United Presbyterians in Aberdeen, Dr. Drummond, Moderator of Synod, remarked that the grounds of their denominational existence still remained. As long as the Church of Scotland was State-aided, and established and endowed, those grounds never can be removed, and to talk of their union as they were with the Church of Scotland as it was, was a delusion and a dream.

THE Bishop of the Mexican State of Tamaulipas is not a man to be trifled with. A short time ago eight hundred of the Bishop's flock addressed him a letter asking what had become of the silver plate given to one of the churches by their grandparents. The Bishop considered the matter, and then excommunicated the entire eight hundred. The letter of excommunication said nothing about the plate.

PROF. CALDERWOOD opened his class at Edinburgh university with a lecture on Socialism, which he regards as one of the prominent features of the time. In its first utterance it was the expression of discontent, but it was also a cry after greater unity. Socialism would destroy selfishness by putting an end to self-interest. There were two tests for every proposed remedy—it must be applicable and it must not kill the patient.

DR. MELVILLE, who was appointed secretary of the Sustentation Fund by the last Assembly, has been presented by his late congregation, in Free St. Enoch's, Glasgow, with a handsomely bound copy of the new edition of the "Encyclopædia Britannica," in an elegant oak case. The gift was accompanied with a solid silver afternoon tea-set for Mrs. Melville. Dr. Melville was pastor of the congregation for twenty years.

REV. JAMES M. SCOTT, of Leith, in a sermon on popular amusements, condemned betting as practical theft. He was ashamed that the Church of Christ should ever have to condescend to raise money by gambling in any shape or form. Religion was a bright and beautiful thing which led to bright and beautiful behaviour. It laid down a very simple rule respecting amusements, the grand principle of which was the determination to do right.

CATHINNESS Established Presbytery have approved of the Assembly's overture regarding the amendment of the formula for subscription by ministers and elders. Rev. Hugh Mair, however, protested that he did not think it right for a man to enjoy all the worldly and monetary advantages of the ministry unless he subscribed all the formulas that formerly used to be signed. If there was to be any change he thought it should be done honestly and openly.

THE desirability that Methodists should have a college at Oxford was, it seems, suggested long ago by Mr. Hugh Price Hughes. The suggestion is now revived in The Methodist Times, though with the substitution of Cambridge for Oxford. The hardship is also pointed out of condemning a successful university graduate to two or three years theological study at a denominational college after four years at Oxford—a course which the present system involves.

A DISCUSSION took place in Cupar Established Presbytery relating to the Church's educational institutions in India. Rev. D. Brewster moved that the present scheme be retained in the meantime. Rev. C. Fraser proposed an amendment to the effect that the Presbytery were of opinion that a more practically Christian direction should be given to the education in their colleges in India. He thought there was a widespread feeling of dissatisfaction throughout the country with the present system. Mr. Fraser's motion was lost.

THE native races in Bechuanaland have, through a committee, made an address to their chief, Khama, expressive of their admiration for his noble efforts, "successfully carried on for many years," to prevent the introduction of intoxicating drinks into his country, and adding an expression of their hope that "Her Majesty's Government, being now in the occupation of the country at the chief's invitation, will cordially co-operate with him in his efforts to prevent the introduction, sale, or barter of strong drink in the land."

THE Edinburgh Evening Dispatch considers it significant that the heretics are among the acknowledged foremost men in the Church for scholarship and mental power; any others who may be named as their equals are certainly not found at the Doctrinal Defection prayer-meetings. Those who possess knowledge are seemingly either heretics or tolerators of heresy. But something must be said for those persons who are praying for (or against) the professors. The latter are true to their vows; the professors are false to their confession until the Church alters the form of adhesion to its doctrine.

REV. WILLIAM M'INDOE, of Free Martyrs church, Paisley, died at the Manse, Castledale, on Friday, Oct. 18, in his sixty-second year. Mr. M'Indoe has been ailing for the last four or five months, and had received from the Presbytery leave of absence for three months. A native of Rothesay, where his father was at one time provost, Mr. M'Indoe was ordained in 1855, and afterwards laboured in Canada, Ireland, and England. It was while at Carlisle in 1866, that he received the call to Paisley, where he remained till his death, and in that Presbytery fulfilled the duties of clerk for several years.

DR. MACLAREN, of Manchester, who had never before attended one of its meetings, was a speaker at the great annual gathering of the United Kingdom Alliance. He declared that if the highest principles of Christian ethics are going to be regarded to-day in the shaping of the national and social action, they will make very short work of the drink traffic. The doctor was pulled up in the course of his speech by some patriotic Scots for speaking of the "English" House of Commons. Alluding to the alleged danger of legislating in advance of public opinion, he said this would be as impossible as for a man to walk in advance of his own legs.

REV. WM. MILROY, addressing Dumfries Free Church Synod, said that there was a taste for sensationalism in preaching that ought not to be gratified. Ministers are not to be too squeamish, for a church might die of propriety; on the other hand, no spiritual good was done by downright buffoonery. Ritualism and sacerdotalism had no power to save men's souls, but a direct tendency to mislead and ruin them. He insisted on the necessity of direct study of the Bible, which nowadays was too much overlaid with "helps" of one kind or another. Mr. James Pollock referred to the heresies that were creeping into the Church in regard to the atonement and future punishment, and urged that ministers should hold up the Scriptural view on these subjects. They should not introduce ephemeral speculations, and he advocated expository preaching, remarking that many of their young ministers' sermons are very much like essays, having little connection with any text.

Special Notices.

THE Bishop of Ballarat said at the late Episcopal Congress that it would be as reasonable to expect "that a Nonconformist minister should consent to be re-married as to be re-ordained."

AMATEUR ARTISTS.—You will find at The Golden Basel, 316 Yonge Street, a choice selection of studies, artists' materials, plaques, opal, tiles, and numerous articles for decorative purposes. Pictures framed promptly. Original paintings a specialty, on exhibition and for sale.

REV. R. H. LUNDIE has left Liverpool to attend the Synod of the Reformed Churches on the continent, as deputy from the English Presbyterian Synod.

THROAT AND LUNG DISEASES CURED BY MEDICATED AIR.

DR. ROBERT HUNTER, of New York and Chicago, the founder of this practice, in association with his brother, Dr. James Hunter, has established a branch for Canada, at 73 Bay Street, Toronto, where all forms of throat and lung disease are treated as successfully as in New York or London.

Their treatment by medicated air inhalations is so successful, that it has been adopted in all Hospitals for the special treatment of the lungs, in England and throughout Europe, where Dr. Robert Hunter introduced it in person, as he is now doing in Canada.

Patients can be treated at home. On application, a pamphlet explaining the treatment, and list of questions to be answered, is sent, and on its return, Dr. Hunter gives his opinion of the case.

Those who come to town for examination, can return home and carry out the treatment. Address, Drs. R. & J. Hunter, 73 Bay Street, Toronto, Ont.

FIRST Ballybay church, Ireland, built in the year 1786, has been remodelled and renovated. The re-opening services were conducted by Rev. R. J. Lynd.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

At the time a Jew is appointed Lord-Mayor of London, the authorities in Warsaw threaten severe measures against foreign Jews found in the city without permission.

C. C. RICHARDS & Co.

Gent.—My daughter had a severe cold and injured her spine so she could not walk, and suffered very much. I called in our family physician; he pronounced it inflammation of the spine, and recommended MINARD'S LIMENT to be used freely. Three bottles cured her. I have used your MINARD'S LIMENT for a broken breast; it reduced the inflammation and cured me in ten days. Hantsport. Mrs. N. SILVER.

A PRESBYTERIAN church in Melbourne is said to have introduced some innovations into its services. The choir, composed of gentlemen wearing the kilt, sang the hymns to the music of the bagpipes.

Burdock BLOOD BITTERS. REGULATES THE Bowels, Bile and Blood. Cures Constipation, Biliousness, all Blood Disorders, Dyspepsia, Liver Complaint, Scrofula and all broken down Conditions of the System.

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THE E. & C. GURNEY CO., Limited.

Hon. C. Edwards Lester,

Late U. S. Consul to Italy, author of "The Glory and Shame of England," "America's Advancement," etc., etc., writes as follows:—

New York, August 1, 1886. Dr. J. C. Ayer & Co., Lowell, Mass. Gentlemen—A sense of gratitude and the desire to render a service to the public impel me to make the following statement.

My college career, at New Haven, was interrupted by a severe cold which so enfeebled me that, for ten years, I had a hard struggle for life. Hemorrhage from the bronchial passages was the result of almost every fresh exposure. For years I was under treatment of the ablest practitioners without avail. At last I learned of

Ayer's Cherry Pectoral,

which I used (moderately and in small doses) at the first recurrence of a cold or any chest difficulty, and from which I invariably found relief. This was over 25 years ago. With all sorts of exposure, in all sorts of climates, I have never, to this day, had any cold nor any affection of the throat or lungs which did not yield to AYER'S CHERRY PECTORAL within 24 hours.

Of course I have never allowed myself to be without this remedy in all my voyages and travels. Under my own observation, it has given relief to vast numbers of persons while in acute cases of pulmonary inflammation, such as croup and diphtheria in children. Life has been preserved through its effects. I recommend its use in light but frequent doses. Properly administered, in accordance with your directions, it is

A Priceless Blessing

In any house. I speak earnestly because I feel earnestly. I have known many cases of apparently confirmed bronchitis and cough, with loss of voice, particularly among clergymen and other public speakers, perfectly cured by this medicine. Faithfully yours, C. EDWARDS LESTER.

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For Dyspepsia, with its multitude of complications. Dyspepsia is little else than Catarrh of the stomach, and these two Remedies combined will cure any form of Acute or Chronic Catarrh. Complete relief, including medicine, \$2 and \$3. For satisfactory proof and trial tests call at our office, or address, by mail, The Canadian Catarrh and Dyspepsia Remedy Co., 190 King Street West, Toronto, Ont.

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Presbyterian Review

THURSDAY, NOVEMBER 21, 1889.

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In ordering goods, or in making inquiry concerning anything advertised in this paper you will oblige the publishers, as well as the advertiser, by stating that you saw the advertisement in the PRESBYTERIAN REVIEW.

Copies of the "REVIEW" may be had at the Office of Publication or at the Presbyterian Book Room, corner of Adelaide and Toronto Sts., on Wednesday afternoon.

REV. D. MCKENZIE, M.A., has been called to Knox church, Tara. NET proceeds of two days' bazaar, given by the ladies of Knox Church, Regina, \$500.

REV. D. CAMPBELL was ordained and inducted into the pastoral charge of Pinkerton and West Branch, on Nov. 5th.

THE annual tea-meeting of Westport congregation was very well attended. Addresses were delivered by Rev. J. S. Stewart, of Morton, and others.

REV. D. M. GORDON, of Halifax, who is returning home from a trip round the world, occupied his old pulpit in Winnipeg, on the Sabbath, 10th inst.

MR. J. S. LOWRY, who has been the missionary in charge of Killarney (N.W.T.) station for the past two years, returns to Knox College to complete his studies.

AT the recent meeting of the Council of Queen's University, resolutions of condolence with the families of the late Hon. Alex. Morris, of Toronto, and Rev. Dr. Bain, of Perth, were adopted.

REV. A. CAMPBELL, of Montreal, Secretary of the Dominion Evangelical Alliance, delivered an address in McNabb st. church, Hamilton, on Tuesday evening, 5th inst., on "Jesuit Aggression." He declared that either Confederation or the Society of Jesus must go.

THE Charlestown (P.E.I.) Guardian, in an article descriptive of Dr. Robertson's visit to Prince Edward Island, says: "The rev. gentleman is a pleasing, vigorous and effective speaker, brimful of anecdote, a keen sense of humour and broad-minded ideas such as the wide rolling prairies of the North-West could not fail to awaken."

REV. P. R. ROSS, late of Ingersoll, before leaving for his new charge, Waverly, N.Y., was waited upon by a number of his friends in Woodstock, who met in the office of Dr. McKay and presented him with a gold watch and chain as a parting memento. A local paper says Mr. Ross will be greatly missed by his late congregation and by Christian people generally.

THE congregation of St. Andrew's, Quaker Hill, Presbytery of Lindsay, has been celebrating its jubilee. On the occasion, which drew together a large number of people, Rev. A. V. Campbell, the pastor, delivered a short jubilee address, in which he traced the history of the congregation. He said it was just fifty years since the formation of the congregation, and it will be fifty years next spring since the church was first built. And out of this congregation two daughters had sprung—Uxbridge and Leaskdale, the Rev. Mr. Hanna being wedded to one and the Rev. Mr. McLachlin to the other. Addresses were also delivered by the Rev. Dr. Smith, of Montreal, a former pastor, Messrs. Hanna, McLachlin, and Stewart, and Messrs. James Watt and Thomas Armstrong.

AT the meeting of the Bible class of Chalmers' church, Woodstock, on Sabbath, 3rd inst., Mr. S. Fax, the choir leader of the church, gave an address on Church Psalmody. The address consisted of a practical and well directed Bible reading on the subject, Ex. xv. 1 was quoted to show the early institution of singing as a part of public worship; 1 Chron. vi. 31 showed the early origin of church choirs; while 2 Chron. xxix. 30; Eph. v. 19; Col. iii. 16, and 1 Cor. xv. 15, showed what congregational singing ought to be. A strong plea was made for more attention to this part of the church service. Last Sabbath the pastor addressed the class on "The Jesuits, Who They Are and What They Are Doing." The class is attended by over 100 young people, besides many of the older people of the congregation.

SAYS the Montreal Star: "A stranger entering Erskine Presbyterian church after morning service yesterday must have gazed in astonishment at the strange structure, many coloured arch, occupying the reading desk of the pulpit. The semi-annual sermon had just been preached to the children, and as usual on these occasions, the pastor, Rev. L. H. Jordan, had endeavoured to make his words more impressive and interesting by means of an object lesson. Choosing for his topic of address 'The Symbolic Arch,' the reverend gentleman pointed out to his hearers the necessity of first of all having a good foundation on which to rest their hopes for answers to their prayers. This foundation was represented by an oblong block, some six feet in length, gilt with gold, and having around it towards its upper surface a belt of black; the lower portion to represent Christ, and the upper the Bible. These, said the preacher, were the foundations on which all our hopes must rest; Christ first and the Bible next. He then proceeded to place on the left or human side a black coloured block, representing prayer for the supply of our daily needs. Corresponding to this, on the right or divine side, was placed an orange coloured block to represent the promises made that these wants should be supplied. On the left side were then placed in succession scarlet and blue blocks, representative of the desire for forgiveness of sin, and growth in grace, and on the right side white and violet blocks, representing the promises given in the Bible that such prayers would be answered. There then remained a gap in the centre for the least of the arch, and this was supplied by a gilt covered block, as representing Christ, in whom all promises were fulfilled. The children showed by their close attention that they were deeply interested, and parents and visitors likewise showed a thorough appreciation of the object lesson in the pulpit."

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\$80 Salary, \$10 Expenses in advance allowed each month. Steady employment at home or traveling. No office duties delivering and making collections. No postal cards. Address with stamp. HAFFER & CO., Squ. O.

Meetings of Presbyteries. BARRIE—Barrie, Nov. 20th, 11 a.m. BRANDON—Brandon, Dec. 10th. BRUCE—Tisbury, Dec. 10th, 1 p.m. CALGARY—Calgary, March 5th. CHATHAM—Chatham, Dec. 10th, 10 a.m. GLENGARRY—Moxville, Dec. 10th, 11 a.m. KINGSTON—Belleville, Dec. 17th, 7:30 p.m. LAN. AND RIVERVIEW—Arnprior, Nov. 26th. LINDSAY—Woodville, Nov. 26th, 11 a.m. MAITLAND—Wingham, Dec. 10th, 11:15. MONTREAL—Montreal, Jan. 14th, 10 a.m. PARIS—Brantford, Dec. 17th, 11 a.m. PETERBORO—Port Hope, Jan. 9th. QUEEN—Sherbrooke, Dec. 17th, 8 p.m. SARINIA—Sarnia, Dec. 10th, 1 p.m. SAUGREY—Mt. Forest, Dec. 10th, 10 a.m. TORONTO—Toronto, Dec. 3rd, 10 a.m. WILFRAY—Bowmanville, Jan. 21st, 10 a.m. WINNIPEG—Winnipeg, Dec. 10th, 7:30 p.m.

Births, Marriages, Deaths. Announcements under this head 25 cents each insertion.

Marriages. WOODS—FRY.—At the residence of the bride's father, on Nov. 5th, by the Rev. J. M. Goodwillie, M.A., Amos Woods, to Mary Catherine, eldest daughter of Mr. Isaac Fry, all of Veve River, Ont.

SHAW—GLENAIRTON.—At the Glen, Owen Sound, on Oct. 19, 1889, by the Rev. Dr. Fraser, Leith, William J. Shaw, M.B.C. M. F. P. R., Glasgow, Govan, Glasgow, to Jeanie Glen, youngest daughter of the late William Glenairton, of Broomrig, Dumfriesshire, Scotland.

MCGILLIVRAY—BAYNE.—At Merivale, Ont., on October 29th, by the Rev. R. Williams, assisted by the Rev. G. T. Bayne, brother of the bride, Hugh McGillivray, P.O. Dept., Ottawa, to Isabella Pink, eldest daughter of Robert Bayne, Esq.

GLELAN—BLONG.—In the Leaskville Presbyterian church, Toronto, on Nov. 13, 1889, by the Rev. William Cleland, assisted by the Rev. William Frizzell, Dr. G. S. Cleland, to Lizzie, eldest daughter of Edward Blong, Esq., all of Toronto.

MCCUTCHEON—SCOTT.—At Hamilton, on November 13th, by the Rev. Samuel Lyle, B.D., D. McCutcheon, of Toronto, to Allie A. Scott, of Hamilton.

Deaths. BROWN.—At Hawkeville, on Nov. 9th, Mary Brown, relict of the late John Linton, aged 77 years and 7 months.

CRAIG.—At Melville church manse, Ferguson, on Thursday, Nov. 14, 1889, Lillian Agnes, infant daughter of the Rev. R. M. and Ettie Craig, aged 1 month and 12 days.

Books and Publications.

PRESBYTERIANISM.

Among the principal books bearing on Presbyterianism of to-day may be noticed the following:

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A work which has been more widely discussed than any other theological book during the year, and one in which the author displays considerable courage in dealing with the revision of the Standards.

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Rev. John Reid's "Pocket System of Theology." A work in which the great fundamental truths are dealt with in a very plain, clear manner.

Dr. Alex. F. Mitchell's "Westminster Assembly," Cloth, \$3.75. Giving the origin and history of Puritanism, the Confession of Faith Catechisms, etc.

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Presbyterian Church in Canada

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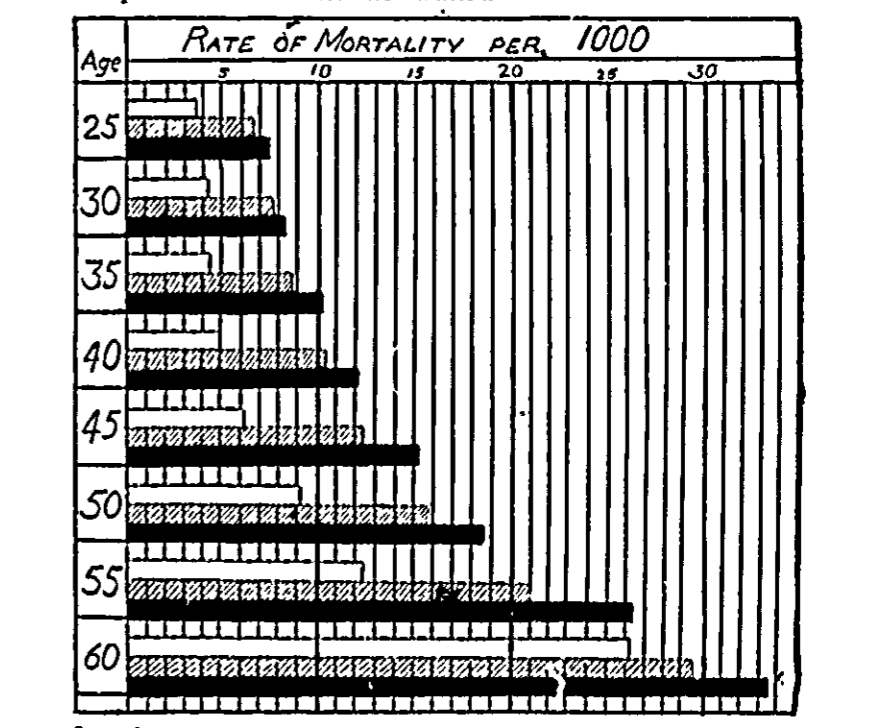
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