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A SERVANT'S HYMN.

"Thou work Thou gavest me to do."
My daily work is Thine, my God,
Though small it be;
There Thou art glorified
Even by me.

My daily work is Thine, my God,
Though rough the way;
This would I press along,
Never to stray.

My daily work is Thine, my God,
Sickness or health;
'Tis by Thy loving will
Comes want or wealth.

My daily work is Thine, my God;
Angels are here,
Sweeping from sorrow's chords
Anthems of cheer.

My daily work is Thine, my God—
Chosen or sought;
I would not choose myself
E'en though I might.

My daily work is Thine, my God,
Do what I will;
Work only is not Thine
That man does ill.

My daily work is Thine, my God,
Therefore I call;
Be Thou my hand, my heart,
Help Thou in all.

—Benjamin Waugh.

For the PRESBYTERIAN REVIEW.

REVIVALS AND THE YOUNG.

VIII.

BY REV. W. A. McVAY, B.A., WOODSTOCK, ONT.

RELIGIOUS INDIFFERENCE OF SO MANY OF THE YOUNG.—VARIOUS CAUSES.—THE CHIEF CAUSE IN THE HOME.—PARENTAL NEGLECT AND INCONSISTENCIES.—HOW SHALL WE DEAL WITH THE EVIL.—A PLEA FOR THE RESTORATION OF THE SACRAMENT OF BAPTISM TO ITS TRUE POSITION IN THE CHURCH.—A SOLEMN APPEAL.

WHY are so many of our young people undecided for Christ? How few of them attend the Bible-class, or are seen in the weekly prayer-meeting, or are engaged in any specific Christian work? Certainly not more than one-half of those who have reached mature years are in actual fellowship with the Church. They are the children of Christian parents, they were early dedicated to God in baptism, they have grown up under the ordinary influences of the home and the sanctuary; and yet they hold aloof from the Holy Communion, ignoring alike the obligations and the privileges of the Christian; and thousands upon thousands of them are rushing forward into life's solemn responsibilities apparently without a single thought of consecrating themselves by personal act to the Lord. Here is how the official organ of one of the largest and most active Churches in our land speaks: "The indifference manifested by the vast majority of young men is sufficient cause for solicitous alarm. Comparatively few of our young people, young men especially, are being converted. Thousands scarcely ever enter a place of worship, especially in our cities, and very few are actively engaged in Christian work. Many boys leave our Sunday schools as soon as they grow into manhood, and gradually drift off from all Church relations. Many others remain with us, as regular attendants upon our public services, moral and respectable, but worldly and spiritually indifferent."

Various causes have been assigned for this religious indifference on the part of so many of the young. The vigorous and aggressive scepticism of the day; the speculative and materialistic spirit of the age; false views of liberty, properly called libertinism; eagerness to get wealth without regarding the morality of the means; and the popular amusements of society, and the excesses usually connected with them; the extensive reading of trashy sensational literature—all these are doing an incalculable amount of mischief by indisposing and unfitting multitudes of the young for serious reflection, or the discharge of Christian obligation. Intemperance, with its kindred vices and associations, is making havoc of many souls. Then again, the worldliness, the selfishness, the unkindness of many Church members, are repelling the young from the bosom of the Church, and driving them to seek enjoyment in the world and the things thereof.

But powerful as these evil agencies are, they do not by any means constitute a sufficient explanation of the indifference, in some cases, positive aversion to religion, on the part of so many of the young. Would we trace this deplorable evil to its source, we must look beyond the mere tendencies and temptations of our time. These are themselves but effects which are closely connected with certain causes; we must

look beyond the imperfections of Church members—these are probably no greater in our time than at any former age of the Church—we must look to the home. What we want at the present day is a powerful revival of practical piety in the family. We need a deeper and more scriptural sense of the importance of the family and its relation to the State and Church. "Out of families," says Luther, "nations are spun." The character of the Church as well as of the nation is determined in the family. There the first and strongest impressions are made, and an education insensibly gained which schools can never supply, nor after influences ever efface. The family is God's institution (Gen. ii. 18; Ps. lxxviii. 6); and for more than two thousand five hundred years after the Fall, the knowledge of the true God was preserved among men chiefly by heads of families. In the absolute and long dependence of children upon their parents for the supply of nearly every want, God surely teaches us how sacred is the trust that lies in the mother's gentle arms, and claims the father's tenderest care. The young lamb and the little nestling, with the whole animal creation, soon learn to take care of themselves. But the immortal child is first a helpless babe and long an infant in body and mind, thrown upon the warm bosom of maternal love, a delicate, sensitive, precious being—the charm of the household—the gift of a beneficent God, to be nourished and brought up in His fear, and for His glory.

Would we save our young people we must begin at the beginning. We must begin our work, not in the world, nor in the Sunday school, nor even in the Church, but in the home, praying that God would in His mercy "turn the heart of the fathers to the children, and the heart of the children to the fathers." Parents must carry their religious principles into daily practice. Their home life must be a standing evidence of the power and value of religion. By little deeds of kindness, by gentle words, by wise counsels, by pleasant looks, by a loving spirit, and, when necessary, by Christian admonition, reproof, correction, they must exhibit to their children the religion of Jesus. Nothing can compensate for the loss of parental example and instruction.

In the prevailing lack of family religion and parental authority throughout our land, we find a sufficient, though a sad explanation, of the youthful indifference and irreligion which we deplore. Young persons come to the church, the Sunday school, or the Bible-class, and they are taught the supreme claims of religion and the duty and privilege of professing faith in Christ. But they go home and see their parents, who, perhaps, are members of the Church, as selfish, as worldly, as fretful, and irritable in temper, as those who make no profession of religion. In the home they see little of the profession, and less of the practice of religion. The parents live from day to day as if money-making was everything and religion only a thing of naught, or, at best, only an old respectable custom. And the public ordinances of religion, such as the congregational prayer-meeting, or the Sabbath assembly, or even the observance of the Lord's Supper, are for the most part trivial excuses neglected. And even where the parents attend upon these means, how often are the children left at home, or allowed to wander no one knows where on the Sabbath. Children see and feel all this, and instinctively reason, "if there were any great importance in religion; if God, and Christ, and heaven, and hell were what our ministers and teachers tell us they are, our fathers and mothers would not only tell us so, but they would be pious themselves. Our parents know better than we what is right and safe, and if they are not Christians why should we be concerned?" Is it surprising that, under such home influences, so many young persons soon come to regard religion with indifference, and all public profession of it with positive aversion; not a few of them living as if God were a myth, heaven a dream, the atonement a cheat, and eternity nothing?

How are we to deal with this great evil on the part of parents? Does any one say it is vain to attempt to arouse our people to a right sense of duty on this matter? I reply, no good work is hopeless so long as there is a God of infinite power and grace in heaven. Let every pulpit in the land speak out faithfully, calling parents to repentance for their sin, and warning the young of breaking covenant with God. Let parents be exhorted to walk before their children with a perfect heart, praying not only for their children, but with them, taking them aside one by one for this purpose. John Newton is not the only one who was saved from destruction by the memory of his mother's prayers. Let Christian example and the fervent prayers be accompanied with faithful instruction. "And these words which I command thee, shall be in thine heart; and thou shalt teach them diligently unto thy children" (Deut. vi. 6, 7). First let the Word of God dwell in

in the parent's own heart, and then let him seize every opportunity to impress that word upon the tender mind of his child. The love, the sovereignty, the justice, the holiness, and the goodness of God; the lost condition of all men by nature; the only way of recovery through Jesus Christ; the necessity of a change of heart by the renewing of the Holy Ghost; and also of repentance towards God, and faith in Christ, such faith as shall produce universal obedience to divine commands—these are the leading truths of revelation with which the mind of the child should early be made familiar.

Let the holy sacrament of Baptism be restored from that condition of neglect and obscurity into which, alas, it has in so many instances fallen; and let it receive that same prominence and reverence in the teaching of the Church that the other sacrament, that of the Supper, now receives, until parents clearly realize that baptism is not a "christening" or a mere "giving a name to the child," but a solemn sacrament in which they recognize their child as the property of the triune God, and enter into a covenant with God on its behalf. Then as the child grows up it should be taught the nature and design of its baptism, as a dedication to God. In every scriptural way it should be made to understand that God is its proprietor, and has supreme claims upon its love and obedience. A child thus instructed with meekness and tenderness, will soon learn something of the nature and awful desert of sin, and his own lost condition as a sinner. He will learn something of the character of Jesus and of His work as a Saviour. The heart of that child will go out to the Saviour, and it will be a delight to submit to that yoke which is easy, and that burden which is light. Instead of being hardened by sin in the "far country," such a child will never by bitter experience know what it is to wander from his Father's house, and he will never remember the time when he did not love the name of Jesus. "If parents," says the holy Baxter, "were true to their vows in baptism, nineteenth-twentieth of those consecrated to God in infancy, would grow up pious and dutiful, and when they came to mature years, would personally assume the vows of their baptism by an open profession of their faith at the Table of the Lord."

"If God hath wrought," says Matthew Henry, "a good work in my soul, I desire in humble thankfulness to acknowledge the influence of my infant baptism upon it." Well might an equally high authority say, "If infant baptism were more improved it would be less disputed." Kind reader, whose eyes now scan these lines, are you a parent? Then let me plead with you on behalf of those dearest to you in life. Gather your children around you, especially on Sabbath afternoon or evening, and with all the powerful oratory which the fond heart of a Christian parent can supply, put them in mind of their early baptism; explain to them the nature of that sacrament; labour to make them esteem its privileges, and to feel its obligations.

Or am I addressing one of the baptized children of the Church? Then I would speak an earnest word to you concerning your relationship to the Christian Church. God remembers your baptism. He remembers that your parents dedicated you to Him and put His seal upon you. He would look upon you as His child. Will you not look upon Him as your God? Luther tells us of a pious woman, who, when tempted to sin, replied, "Baptismum"—I am baptized—and thus overcame. And so, my young friend, when you are tempted to sin, or when you are living in neglect of duty, solemnly say to yourself—I am baptized, I have been sealed to God in a solemn covenant, I am not my own, I am God's; therefore I cannot yield to temptation, or live in wilful neglect of duty. I dare not repudiate the covenant made on my behalf with the Father, Son, and Spirit. Rather will I anew dedicate myself to the God of my fathers; the God who loved me and cared for me in earliest infancy and through all the way of life, and I will seek grace to walk every day as in covenant with Him.

Young and old, all you who fear the Lord and mourn over the desolations of Israel, come join in prayer for such a thorough revival of religion by the outpouring of the Holy Spirit, as would break up the all-engrossing spirit of worldliness that so generally pervades the homes of our land—causing a great shaking among the dry bones, "very many and very dry"—the divine breath entering in, until our revived and quickened people, parents and children, will stand upon their feet, an exceeding great army, ready and willing to do the Lord's work, whatever difficulties or discouragements may lie in the way.

Boys and girls, by reading our Premium List will see an easy way of adding, without any expenditure of money several choice volumes to their libraries.

Mission Work.

INTERCOLLEGIATE MISSIONARY ALLIANCE.* FIRST DAY.

THE Fifth Annual Convention of the Canadian Missionary Alliance, which includes twenty of the more prominent Canadian colleges, was opened in Association Hall, Toronto, on the evening of Thursday, Nov. 7th. There was a good attendance of delegates present, the general public being also well represented. Sir Daniel Wilson, President of Toronto University, occupied the chair, and with him on the platform were: Revs. D. J. Macdonnell, D. Parsons, Dr. MacLaren, Dr. McTavish, Dr. Nelson, Principal Sheraton, W. S. Blackstock, R. P. McKay, W. Burns, of Toronto, and Rev. Dr. J. A. Gordon, of Boston, Mass., and representatives from the various colleges.

The Chairman, in his opening address, thought it fitting on Thanksgiving Day to feel thankful for the Divine spirit of awakening now stirring up the young men of all our educational institutions. The motto of Toronto University Y. M. C. A. he commended to others: "Stand fast in the faith; quit you like men; be strong." He then contrasted undergraduate life in its present intentness and seriousness with the frivolity, to say the least, of such life when he was a student. He told the story of Sudd, the athlete, how from Cambridge University he went to Oxford, and thence to Edinburgh, to stir up students in missionary interest. The spirit thus infused had passed to Canada, and with great and successful results. Now there were thousands of students imbued with the missionary spirit, a glorious augury for the fast coming twentieth century, when, with the scientific progress of the age, Daniel's prophecy seemed to acquire a new significance: "Many shall run to and fro, and knowledge shall be increased in the world."

ADDRESS OF WELCOME.

Rev. D. J. Macdonnell, in giving the address of welcome to the delegates, prefaced his remarks by stating that there are twenty colleges in connection with the Alliance, fourteen for men chiefly and six for women only, all of which were represented at the meeting. Four of the colleges for men are in Toronto, five in Montreal, the others in Kingston, Cobourg, Guelph, Belleville, and London; the ladies' colleges at Hamilton, Ottawa, St. Thomas, Brantford, and two in Toronto. He rejoiced that seven more colleges were represented this year than at Cobourg last year, and gave them a cordial welcome to the city. This was, he said, a great time for conferences of all sorts and on all sorts of things. He sometimes thought that so much time was spent in conferring that there was hardly time left to do the thing, but this did not in any way apply to the great subject of foreign missions. His welcome included ladies and gentlemen, but he confessed that he was one of the old fogies who did not like to see a woman on the platform. Proceeding to a consideration of the greatness and glory of missions, he referred to Henry Martyn's opinion of the difficulty of converting India to Christ. "If ever I see a Hindoo converted to Jesus, I shall witness something more nearly approaching to the resurrection of the dead body than I have ever witnessed." Now, said Mr. Macdonnell, we have tens of thousands of converted Hindoos, and not a few of them preachers of the Gospel. He quoted the testimony of Sir Bartle Frere as to the success of Christian missions, which should be remembered when ignorant or prejudiced persons talked of the failure of Christian missions. Said that statesman: "The teaching of Christianity among 160,000,000 of civilized industrious Hindoos and Mohammedans in India has effected changes, political, moral and social, which, for extent and rapidity of effect, are far more extraordinary than you or your fathers have witnessed in modern Europe." On the needs of the mission fields, Mr. Macdonnell was eloquent. "Africa," said he, "is still the dark continent; only the fringe of China has been touched; work in India has been largely preparatory; the rum traffic rules in Africa, the opium trade in China—two foul blots on the civilization and Christianity of England." While they did well to be ashamed of this, they must also do their share to remedy these abuses. In this connection he gave them the motto of duty, "What is right to do, can be done." The remainder of his address he devoted to a consideration of the style of missionaries they should send out. Ordinary men, he said, might do for Toronto, where they could be carried along by their fellows, but they required superior men for Muskoka and the North-west, and superlatively choice men for India and China. It is not enough to be well meaning or zealous; they must be shrewd, well equipped and endowed with an unworldly and

Christ-like spirit. Worldliness, in its protean types, is, in his opinion, the greatest curse of this age.

THE CENTURY OF MISSIONS.

Rev. Dr. A. J. Gordon, of Boston, was introduced by the learned chairman with the remark that no American citizen could be regarded here as a stranger or a foreigner. Dr. Gordon said that as this century was known as the century of missions, so he believed that the last decade of it would be the crisis of missions. This century had been ushered in with all the doors of the nations shut against Christianity, and now, in a marvelous manner, all these doors had been opened. He referred at length to the opening of the doors of Italy, France, Japan, Africa and China, and vigorously condemned, in this connection, the manner in which the American Government was treating the Chinese. He disagreed with Mr. Macdonnell in his dislike to see women on the platform, and told, by way of illustration, of the first woman missionary their society had sent to China. Complaints came back from the old missionaries in the field that she had been preaching, and the home Board called her back to explain. She confessed to the charge, when an old divine asked her— "Have you been ordained to preach?" "No," she replied, after a moment's thought, "but I think that I was fore-ordained."

SECOND DAY.

Forenoon.

The Alliance resumed its meetings on Friday morning, the sessions being held in the handsome and convenient rooms of the University College Y.M.C.A. The morning session was devoted to business. A half hour of devotional exercises preceded it, led by Rev. F. H. DuVernet, of Wycliffe College, after which Rev. J. McP. Scott, of Knox College, took the chair, and ordered the calling of the roll.

After the calling of the roll, the following Committee on Resolutions was appointed:—Messrs. White, McLeod, McBain, Horsey, Riddell, Kerrip and Miss Graham.

NEXT PLACE OF MEETING.

Invitations for the next annual meeting were received from Montreal, Woodstock, London and Belleville. The two last withdrew in favour of Woodstock, when a vote was taken, which resulted in favour of Montreal, standing thirteen to twelve.

Afternoon.

The afternoon session was opened with prayer by Rev. Robt. Wallace. "THE SCRIPTURAL BASIS OF MISSIONS" was the subject of the first paper, read by Mr. W. M. Rochester, B. A., of Montreal. The fundamental basis he found in the words, "Go ye into all the world and preach the Gospel to every creature," and then quoted a vast collection of other passages in support of missionary effort. The main idea running throughout the paper was a comparison of modern missionary enterprise with that of the early Church, the writer dwelling rather upon similarities than contrasts. He closed with an appeal to the young men to face the mission work with high courage and determination.

"LIFE AND WORK OF BISHOP TAYLOR"

was the topic of the second paper, prepared by Mr. W. K. Ellinwood, of Montreal, but read, in his absence, by Mr. James Taylor. The paper was a carefully collected sketch of the life of the great missionary, who is widely admired for his heroic faith in founding self-supporting missions among the heathen in all parts of the world. This devotion was recognized by the General Conference of the U. S. Methodist Episcopal Church, which changed the Discipline of the Church to suit his peculiar work and elected him to the broad position of Bishop of Africa.

ADDRESSES.

Rev. Dr. Gordon spoke of the amount of discussion that had been caused in missionary circles by the two papers—Bishop Taylor and Hudson Taylor—but pointed to their success as an answer to all objections. He thought, however, that Bishop Taylor's plan would be improved if he were to take with him a body of men to build the houses and do much of the mechanical work.

Rev. Robert Wallace also held that while the cause should be made self-supporting as soon as possible, Bishop Taylor's plan would be strengthened by being united with the more commonly received missionary scheme.

Rev. Dr. Sutherland, Methodist Missionary Secretary, talked to the Convention for a little of the wonderful missionary progress in Japan. He described the present state of Japan, with its new liberal constitution and the decaying shape of the old religions of Shintism and Buddhism. The latter has over thirty sects, which, he thought, would be something of an answer to those who say that the divisions of Christians are a stumbling block to the heathen. There is found to-day among the educated class a strong disposition

to favour the spread of the Christian faith, not so much for its spiritual power, but as being one of the most potent forces that has built up the high civilization of Europe and America; and, as for the common people, they, as yet, are indifferent on the whole. He spoke of the recent union among the Presbyterian Churches in Japan, the prospective union of the Methodists, and, perhaps, a wider consolidation in the more remote future.

At the close of Dr. Sutherland's address, the students urged that Mr. Kono, a Japanese delegate from Victoria College, Cobourg, appear on the platform and address the Convention. Mr. Kono seemed somewhat troubled at first with our inflexible English, but soon became so interested in his theme that he grew magnetically eloquent in pleading the cause of his native land.

A number of questions were put to Dr. Sutherland, which he met with full explanations.

Evening Session.

MISSIONARY OR MISSING CHURCH. In the evening the Alliance met in Emmanuel Baptist church, and Rev. A. J. Gordon, D.D., Boston, was the principal speaker. Pastor Donovan was announced to preside, but was unable through indisposition to be present, and Mr. D. E. Thomson occupied the chair. There was an enthusiastic meeting.

Dr. Gordon said that on the previous evening he spoke of the opening doors they had witnessed during the century and the great call which was sounded in their ears to open these doors wider and possess heathen lands for Christ. He wished to speak that evening not especially to the young men of this Alliance, but something which every one present might take to heart on this great theme of foreign missions. He wanted to speak to them of "more missionary mothers wanted, more missionary ministers wanted, more missionary money wanted." Dr. Gordon said that he had been lately much struck that in recruiting missionaries we have not gone far enough back; we had gone to the college and to the preparatory school, and some of us have been going to the carpenter bench and the blacksmith's forge to find out men who would go to the mission field. He believed that we should go further back than that, that we should go to the cradle and to the Christian home. He maintained that to have a prosperous Church at home it was necessary that

she should be permeated with a missionary spirit. He declared that in the face of all history that any Church that was not missionary would be a missing Church fifty years hence. It might be that the brick and the mortar would remain, but it would not take more than fifty years to blot out a Church that has forgotten all the rest of the world and become absorbed in its own spiritual growth and enlargement. The best thing was to have a Church with a wide throbbing heart. It was reckoned that there were eight billions of money—a sum which staggered their mathematics—in the States and Canada, and who doubted that a vast proportion of that came within the category of the parable of their Lord of the talents wrapt up in a napkin? The napkin might be cut up to the most approved principles of economy, but if Jesus Christ should appear that night He would shake that napkin and say, "Oo, wicked and slothful servants." Dr. Gordon made an eloquent appeal on behalf of missionary enterprise, and concluded by trusting that they would be inspired with the sublimity of the missionary idea, and that the greatest honour under heaven was to be what Jesus Christ was when He came to the earth, a foreign missionary.

THIRD DAY.

Morning.

The devotional service at the opening of the morning session was led by Mr. P. E. Judge, of Montreal. Rev. J. McP. Scott again presided.

Miss Emily Coulter, of Hamilton Ladies' College, read an interesting paper on

GOSPEL TEMPERANCE MISSIONS IN LARGE CITIES.

She described the great cities as moral wastes, withered and burned with the poisonous winds of doubt and scepticism, and held that Gospel Temperance Missions were especially intended to make such blossom as a rose.

Mr. W. J. Patterson, B.A., of Queen's College, Kingston, followed with a paper on

MISSIONS IN MOHAMMEDAN COUNTRIES.

After a review of the doctrines of Mohammedanism and comparing the effects produced on the peoples that accepted its teaching with those shown among the nations that received Christianity, he discussed the political, commercial and social influences of Islam. Turning to the difficulties that must meet the missions to the Mohammedans, he pointed to the magnitude of the task of converting 180 millions covering half a continent, and counted

(Continued on fourth page.)

*Daily Press Reports.

The Family.

MOTIF-ATTEN.

I HAD a beautiful garment, And I laid it by with care; I folded it close with lavender leaves, In a napkin fine and fair. 'Tis far too costly a robe,' I said, 'For one like me to wear.'

A FALSE STANDARD OF WELL-DOING

At the present time, when children's ideals are liable to be decidedly influenced by the children's literature so abundant and attractive, it is worth while to protest against false notes that sometimes sound therein.

Some little boy or girl (say girl) begins, on some provocation or other, to try to be good, and she casts about for some good deed to do.

What the child is more likely to have learned is that it is more fun to do a phenomenal kindness in an exciting way, with flattering approval of self-love and immediate reward of success and gratitude, than to persist in trying to be good in unnoticed ways, and along commonplace lines of much failure.

Let children not lose their beautiful birthright of humility. If great wrong is to be righted, or misfortune to be relieved, let them carry the case to their parents, as their unspoiled instincts would lead them to do, and leave it trustfully to wiser heads and stronger hands than their own; so will they escape the pride and self-consciousness which in their unformed characters must accompany great results achieved, apparently, but not really, by their agency.

FRANK'S VICTORY. A TRUE STORY.

"No," said Henry, who was fourteen years old and very thoughtful for his age, "those words of the Saviour about turning the other cheek when you are struck in the face are not to be taken literally, they are like that other saying about the mountain being removed and cast into the midst of the sea. Our teacher told us, you remember, to get at the spirit of the words. You know yourself that no boy in our school could let himself be slapped in the face, and not strike back, without being thought a coward and a milk-sop. Could we follow that rule in our every-day life, pa?"

"You are certainly right, my son, in always trying to get at the spirit of the Saviour's words. But if you and your brother can spare a few minutes from your lesson I will tell you an incident that happened in our school when I was a boy, which may help us on this subject."

"One day we were practising for a match game. I was in the left field; game had been called for some reason, and I was talking to the centre fielder, when we heard Joe Harding's angry voice: 'You did!'

"That evening, in Frank's room, you might have seen a sight that none of us would have thought possible—Joe kneeling to Frank, begging pardon for what he had done."

HOW SHE ATTRACTED NOTICE

A LITTLE incident—it is a true story—occurred a few years ago in Philadelphia, which has its significance for many of our readers.

ously planned their dresses, and bought cheap and pretty muslins, which they made up in the evenings, that they might look fresh and gay. Even the cash-boys brought new cravats, and hats for the great occasion.

"What shall you wear?" said the girl who stood next her behind the counter, "I bought such a lovely blue lawn."

"But that is a winter dress! You'll melt, child. There'll be games and boating and croquet. You must have a summer gown, or else don't go."

"There is a girl here whose friendly, polite manner is very remarkable. She will be valuable to me as a saleswoman. Give her a good position. That young woman in black," and he pointed her out.

"How is your Latin class getting along, Herbert?" asked his father at the breakfast table.

"In the Least Common Multiple." "That's easy enough, I'm sure. I wonder if you're bright at arithmetic, Lill?"

"I'm a terrible fidgeting thing, scarcely worth mending. I wore it last night, and it bothered me all the evening."

"By the way, did you have a pleasant time last night?" "Oh, rather. But I expected to hear something finer. I could have done almost as well myself."

"You are sure that your best and highest welfare is the thing most earnestly sought by us?" "Yes, sir."

"And that there is nothing in the world so precious to us four at this table as just we four?" "Yes, sir."

"You are a bright boy—yes, bright as the average, perhaps a little brighter, although my thinking so may come of my being slightly partial to you—well looking too, well kept and healthy. You are able to take in the full delights of out-door boy-life; and you enjoy your school in a general way, don't you?"

"Then," said his father, with the half-jesting expression of his face giving place to one wholly serious, "isn't it time you were thinking of making dear to you the happiness of those to whom your happiness is dear?"

"If thou dost bid thy friend farewell, But for one night though that farewell may be, Press thou his hand in thine. How canst thou tell how far from thee Fate or caprice may lead his steps ere that to-morrow comes?"

THE ART OF QUARRELING.

THE first words of a quarrel, which are generally too trifling to be remembered, are like the few sparks that fall upon the dry leaves of the forest. The angry retort is the puff of wind that blows them into a flame. Then the mischief is done, past recall. Then two hearts, friendly a few moments before, are full of anger. Then words are spoken which may be forgiven, but hardly forgotten, and the friendship is seldom quite as it was before.

"I'm a terrible fidgeting thing, scarcely worth mending. I wore it last night, and it bothered me all the evening."

"You are sure that you, with your sister, are the object of the most constant, loving care and solicitude on the part of your mother and myself?" "Yes, father," said Herbert, more thoughtfully. "But why do you ask?"

Two things should be borne in mind by every inmate: one is that it takes two persons at least to make a quarrel; the other, that the quarrel usually dates from the second word.

"You are a bright boy—yes, bright as the average, perhaps a little brighter, although my thinking so may come of my being slightly partial to you—well looking too, well kept and healthy. You are able to take in the full delights of out-door boy-life; and you enjoy your school in a general way, don't you?"

COLIGNY.

A VISITOR to Paris during the past season gives a pleasing account of the character and influence of the marble statue recently erected to the memory of Admiral Coligny, who was so inhumanly murdered on the night of the massacre of St. Bartholomew, August 24th, 1572.

The Children's Corner.

THE REFUGE.

WRITTEN in the car a little girl With hair of gold, and tress and curl Like living sunshine—all alive, Kept flitting up and down the aisle;

All loved her as from place, to place She fluttered with a bird-like grace; And now with this one, now with that, Stopped to exchange a smile or chat.

"This so with us; when life is fair We, too, forget our Father's care, And wander whenceso'er we will, But oh! His watching, watching still; And when the shadows round us fall, He hears and heeds His children's call. We run to Him with fear oppressed— He folds us to His gracious breast."—Congregationalist.

HISTORY OF A CHINESE GIRL.

IN a little house of bamboo poles, with a roof like a big hat, without windows, and with only a back door far down a dirty street like an alley, began the history of a Chinese girl.

"We could make a lady of her," said her mother. "She's better dead. Girls are no use. Better drown her now," continued the father.

One day, soon after her fifth birthday, her mother told her that she was to have bound feet, and be a "lady," as she was now "betrotted" to Sing Lee, a young Chinaman. Sing Lee's

father had offered to pay almost a hundred dollars for Amoy. She was to become the wife of his son when she should be a few years older, and when her feet should be of the proper size.

Amoy was delighted to hear that her feet were to be bound. She had often begged that her feet might be bound, and that she might be betrothed, as many of her little friends were. So her mother took Amoy's feet in her hands, and began to bind them. She first drew the feet out as straight as she could. She then bent the four toes under, and bound them very tight. Then she pressed the heel under and fastened the bandages about it, thus leaving only the great toe to grow to its natural size.

In a few days how Amoy's feet did hurt! How she did cry! Every morning, in spite of her shrieks and moans of pain, the cruel bandages were made a little tighter. Finally, as the days and months of suffering went by, some of the bones were broken, and great sores were formed by the pressure. They put all sorts of herbs and medicines on the poor broken feet, to cure them—all to no effect. The Chinese doctor waved his hands over the sores, and mumbled some prayers; fire-crackers were exploded, to frighten away the evil spirits that were supposed to bring disease. They even brought a black hen, and after dividing her in two equal parts, they bound it on the diseased feet. But nothing did any good, and little Amoy's days were very unhappy ones. The red roses turned white on her lips, and the happy eyes took on a sorrowful look of pain.

As Amoy was to be a "lady," she was not expected to know how to read, or write, or cook, or do any kind of work. She must know how to embroider, and how to be very polite, and make very low bows. She made her own shoes, as all other Chinese women did, and hoped some day to be able to wear them. They were dainty little pointed-toe things, embroidered all over, and put together entirely by Amoy herself, excepting the little block of wood that served as a heel, that the cobbler fastened on. These tiny shoes have loops at the sides, through which strings are passed, by means of which they are fastened to the ankle.

As there is only the great toe left in shape, the shoe is fastened upon it; and all small-footed women in China, or "ladies," as they are called, hobble along on these toes, tilting about like a boy on stilts. Many cannot walk at all without the assistance of a servant, upon whose shoulder they lean, or by the use of a cane.

After the shoe is on, the strings and bandages are covered with ribbons and fancy cords wound about the ankle.

Amoy was almost twelve years old, and it was near the time when she would become the wife of Sing Lee. He was very cross about her feet being diseased, and said he would not buy her unless she speedily recovered. Amoy's father frightened her with his scolding and angry manner, because she was in danger of being a life-long cripple. But, with all the scolding, the poor feet grew worse and worse, until at last they actually decayed and came off. How Amoy cried and wrung her hands with grief when she knew the truth. She preserved the miserable feet, hiding them away until she grew well enough to move about on the rude crutches furnished her.

One day she heard about the "foreign doctor" who lived outside the city wall, and who had cured people of all sorts of dreadful diseases. They said he possessed wonderful magic, and could do anything he wished. Amoy listened with beating heart. The next day, taking her crutches and thrusting a bundle in her bosom, she started out to find the "foreign doctor." Away she went, through the narrow streets, across the long bridge, past the gateway of the city wall, away a weary length from home, until she reached at last the door of the hospital where lived that great magical doctor. It was a very kind and patient face into which Amoy's eyes gazed as she told her errand; and it was with a pleading earnestness that she ended by saying, "I brought them to you. I thought you could make them grow on again," as she laid the bundle she had drawn from her bosom before the missionary.

It was hard to make Amoy understand that no skill could make her feet grow on again. Thinking he wanted money, which she did not have, she told him she would work for him; that she would beg and toil until he was repaid. The good man talked very kindly to her, and learned all her story of suffering and disappointment. He asked her if she would come to his house as one of his family. How her eyes shone then! It was not hard to gain the consent of her parents, as they had no further use for her, now that they could not sell her. So Amoy found not only a happy home, but a friend of whom she had never heard before. And now she can read in her own language how this friend has promised that, if father and mother forsake us, He will take us up, as in very truth He has done with Amoy.—Sunday School Times.

If persons canvassing for our paper will send lists of those they expect to visit, we will send sample copies. We shall be glad to have all interested in helping to circulate THE REVIEW send us the names of persons who may be induced to subscribe.

THE Presbyterian Review.

THURSDAY, NOVEMBER 14, 1889

WHY THAT PREAMBLE?

WHEN first the Jesuits' Estates Act was published the question was asked by many. What is the use of that Preamble with the Pope's name in it so offensive to Protestant sentiment? Could not the matter have been settled without outraging and challenging Protestant feeling? Was it put there in hope that the Dominion Government would disallow the Act on account of it? Why were all the negotiations between the Pope and the Queen's ministers given in detail? When Sir John Thompson and others said that the Preamble was no part of the Act, that the Act properly consisted only of the seven enacting clauses, and had "relation to a fiscal matter entirely," it became more than ever evident that there must be a reason for legislating on the Preamble, but what could that reason be? The Act might have given \$160,000 to the Jesuits, and the Laprairie Common, \$140,000 to the Sulpicians, \$10,000 to the Bishop of Quebec, \$10,000 to the Bishop of Montreal, \$20,000 to the perfection of the Gulf of St. Lawrence, \$10,000 to each of the Suffragan dioceses of Chicoutimi, Rimouski, Nicolet, Three Rivers, St. Hyacinthe and Sherbrooke, to be spent on education or for other ecclesiastical purposes in the Province of Quebec, and \$10,000 to the Protestant Commissioners for higher education, without the Pope's name being mentioned, or the negotiations which led up to the "arrangements" being flaunted in the face of Protestants to provoke them. This, our politicians would wish us to believe, is all that has been done. \$400,000 have been taken from the public funds and thus distributed; but Mr. Mercier says he will restore the trust of the Jesuits' Estates as it was before 1888 (less, of course, the Laprairie Common) for higher education. The Act might have said further, as it does in the Preamble, that in view of the money thus given, all claims on these Estates by the Church of Rome in Canada, or any of its societies, are for ever determined and enacted thus by the authority of the Queen. Had this been the form of the Act the objection so keenly felt by Protestants that the Act asserts the supremacy of the Pope and canon law over the Queen and constitutional law, would have been obviated, and all loyal subjects would have admitted (whether they approved of the Act or not) that the Queen had only done with her own what she had a constitutional right to do, and it was done by her as sovereign and not by permission of the Pope as her political superior. This grant, however, of \$400,000, to which the Jesuits confessedly had no legal right, was a small matter; but it was adroitly used to secure a far more important end than compensation in money for alleged loss of landed property. What that end was we shall allow Mr. Mercier himself to state: "You have alluded to the final settlement of the question of the Jesuits' Estates. It is certainly the most important political Act of the age. It is the solemn recognition of the principle of restitution; it is the official acknowledgment of the right due to the religious authorities; in fine it is an Act of compromise between Church and State in a very delicate matter, and one which attests in favour of the broad and enlightened mind of his Holiness, Pope Leo XIII., and of the spirit of faith and the sentiments of justice animating our rulers."

These are the ends which Hon. Mr. Mercier and the Ultramontane party had in view when they put that Preamble into the infamous Act. These ends he avows. No Protestant "fanatic" has said anything stronger when objecting to the Preamble. Look at Mr. Mercier's statement and see what the Preamble as he intended does: 1. It recognizes the principle of restitution. In other words, admits that the British King in 1801 did an unjust and unlawful act in taking possession of these estates, inasmuch as they did not belong to him, but to the Pope of Rome, as was decided by Clement XIV. Hence that our Queen was "under moral obligation" to make restitution for this unjust and illegal act. Further it implies that the Pope's *ipse dixit* and canon law are to be obeyed, not civil, national or constitutional law, that is, that the Syllabus is right when it declares that when the civil and ecclesiastical law conflict, the former must yield. This, Mr. Mercier says, the Preamble "solemnly recognizes." Truly in the eyes of the Ultramontanes it is "the most important political Act of the age."

2. It officially acknowledges the respect due to the religious authorities. What authorities? Answer, the Bishops and the Pope. Aye! Pray, what respect is due in civil matters by our Queen or rulers to Bishops or Pope—more than to Christian ministers in Canada who are Protestants, or to the Archbishop of Canterbury? We know that Cardinal Taschereau, as "a prince of the Church," demanded a throne on the royal dais on a line with the representative of our Queen in the Quebec Legislature, and it was conceded to him, his right also to be consulted by the Government and to initial bills presented to the Legislature had been conceded. These were concessions, but there was not up till 1888 any "official acknowledgment" of his authority or that of the Pope. Now the Legislature, the Senate, and the Lieutenant-Governor have by "Act of Parliament" acknowledged the religious authority of Bishops and Popes. Of a truth this is the most "important political Act of the age." Yes, and by their action the Governor-General of the Dominion in Council, and the Dominion House of Commons by an overwhelming majority, have "officially acknowledged" the religious authority of Bishops and Pope. Well may Mr. Mercier and his Ultramontane friends rejoice in this triumph over Protestant sentiment and British rights.

3. It is an Act of compromise between Church and State, which glorifies Leo XIII. and attests the faith of our rulers. What Church? we ask. The Church, of course; Mr. Mercier knows only one Church, that of which the Pope is head. Yes, and the Act "attests" that our rulers have faith in and are disposed to obey the head of that Church in defiance of all British law and precedent. The Preamble asserts that "a glorious concordat" now exists, and the Act "attests" this. We have supposed that in our Dominion there was to be a separation between Church and State, and the Church of England was deprived of the Clergy Reserves to secure this. Now in 1888 "the most important political Act of the age" attests the contrary, and tells us that the Church and State in the Province of Quebec have "a glorious concordat," which gives the Church of Rome rights to property, religious authority, official respect, and liberty to interfere in civil matters, which no Protestant Church has or can have. Yes, and the Dominion Government and Commons say the Act that gives the Church of Rome that position is *intra vires*, relates merely to a fiscal matter, and cannot be disallowed as affecting the rights of the Protestant minority in Quebec, or the peace and good of the Dominion as a whole.

Thanks to Mr. Mercier, we know now why the Preamble was put in the Jesuits' Estates Act, and we commend to our readers the reasons he gives for it being there.

THANKSGIVING DAY.

THAT the Government of any country should officially set apart a day on which the nation should publicly render thanks to Almighty God for national blessings is eminently becoming. The only way in which the national recognition of the divine goodness can be manifested is by the people assembling together in their places of worship publicly to thank the God of Nations for His mercy. For any Government to appoint such a day for a national Thanksgiving, and at the same time deliberately order anything to be done on that day which must necessarily prevent a large portion of the community from uniting in the national recognition of the hand of God in national benefit, involves a contradiction both sinful and ridiculous. Yet this is what is systematically done by the Government of our country. A day is appointed on which our people are exhorted publicly to acknowledge the goodness of God, and on the other hand reviews of troops are ordered to take place on that day, which must necessarily withdraw large numbers of the young manhood of the country from attendance on that public worship by which alone the King of Nations can be nationally recognized. Not only are our youth thus prevented from themselves being present at the public thanksgiving, but thousands of persons are tempted by the attractions of military spectacles to absent themselves from divine service. The Government seem doing their best to make the national Thanksgiving a national hurlscque, and it is perhaps not inappropriate that a

sham fight should be held on a sham Thanksgiving.

We are glad that the public conscience is being awakened to this outrage on common decency, and not a few are beginning to protest against its continuance. Among movements in this direction we heartily commend the action of the Session of St. Andrew's Church, Toronto. At a recent meeting the following resolution was adopted:

"The Session express their regret that the one day set apart by public authority for the united rendering of praise to the Giver of all Good for the blessing which we as a people have received, should have been by the same authority selected for a military display, which renders it impossible for a large number of citizens to join in the public worship of God to which the people of the land are invited."

We observe with pleasure that at its last meeting the Presbytery of Toronto adopted it, and we trust that this is only the beginning of such an agitation as will ultimately prevent any recurrence of this most unbecoming practice.

TWO GOOD EXAMPLES.

IN these days of doubtful methods of raising Church funds it is refreshing to observe the spirit in which some of our congregations meet their obligations, and what measure of success attends their efforts to maintain ordinances according to Scripture precept. Here, for instance, is the congregation of St. John's church, Brockville—not strong numerically nor financially—with a debt on building of \$1,000 principal, and \$180 of interest due on 1st October. The Building Committee—the pastor Rev. Alex. MacGillivray, with six other gentlemen—after mature deliberation decided not to solicit contributions by personal canvass with a subscription list; nor, we may add, by holding a tea-meeting. They decided that a more excellent way would be for members and adherents to give on Sunday, 29th Sept., a special contribution for this purpose. Intimation was given to this effect by printed circular, enclosing envelope for the contribution, with an earnest request that it should be used. Now mark the result. On Sunday, Sept. 29th, the offering was made, and when the envelopes were opened the sum total of the contents was found to be \$1,190. A particularly noteworthy fact in connection with this pleasing event is that nearly all the families in the congregation gave something.

Again, take the incident recorded in last week's REVIEW respecting St. Andrew's, Lindsay. We repeat it here:

"Two weeks ago Rev. Robert Johnston, B.A., pastor of St. Andrew's Church, Lindsay, at the close of a powerful sermon on the grace, honesty, privilege and blessing of giving for the support of Missions, expressed the wish that the congregation would contribute one thousand dollars for the Schemes of the church during the year, commencing October 1st. An opportunity has been given to the people for a fortnight to say what they would do. The response has been so full and hearty that the reverend gentleman was able to announce that more than the amount mentioned would be forthcoming. We understand the congregation has thus undertaken to more than double the contributions of preceding years for the same purposes."

It would not be difficult to dwell upon the example to other congregations that these two fine congregations afford, though probably the last thing they thought of was being an example. We shall leave our readers to make the application for themselves. But we cannot refrain from saying: Well done, St. John's, Brockville! Well done, St. Andrew's, Lindsay!

EDITORIAL NOTES.

At a meeting of the Presbytery of New York held on Monday, Nov. 4th, the subject of the revision of the Confession of Faith came up for discussion. After a debate which lasted nearly six hours, the Presbytery adopted the following answer to the first question of the General Assembly:

"Whereas, The General Assembly has overruled the Presbytery the following questions: (1) Do you desire revision of the Confession of Faith? (2) If so, in what respect and to what extent? *Resolved*, That the Presbytery answer the first question in the affirmative, understanding the word 'revision' to be used broadly as comprehending any confessional changes."

The decision was reached by roll-call, and resulted in sixty-seven votes for the affirmative and fifteen for the negative. The second question, including a resolution offered by President Hastings of the Union Seminary, calling for a new Confession of Faith; the resolution presented by Dr. Howard Crosby upon the third chapter of the Westminster Confession and such other chapters as may be connected therewith; a paper by Dr. Shedd, protesting against any disturbance of the present creed; a resolution of Dr. Sample's, that the matter should be referred to a committee to draw up a declaratory act to be submitted to the Assembly;

Dr. Briggs' twenty-four theses in favour of a revision and a simple creed, and all the other papers and suggestions that had been made, were referred to a special 'Digesting Committee,' to use Dr. Crosby's words, who are to report at a special meeting of Presbytery on December 2nd.

THE New York *Christian at Work* wishes to be informed why in contravention of the labour law, one of the foreign professors for the new Roman Catholic University at Baltimore landed at an American port the other day, and did not pay the \$1,000 duty, the sum paid by the congregation of Holy Trinity Episcopal Church, New York, for importing its rector. The reason is not that the law is a foolish, demagogic, bad measure, and ought to be abrogated, but simply that in the United States, as in Canada, in all such matters the Roman Catholic Church holds itself, and is permitted to hold itself, superior to the civil law. It is a law unto itself; and the worst of it is that many Protestants seem willing to acquiesce in its assumptions.

THE paper on "The Ministry of the Deaconess," from the pen of Rev. L. H. Jordan, B. D., of Montreal, the first part of which we re-print in this issue from the *Presbyterian Review* Quarterly, merits, and we doubt not it will receive, wide perusal. Mr. Jordan handles the arguments for and against the revival of the system with conspicuous fairness and ability. While he may not succeed in convincing everybody that the long disused office of deaconess should be revived and perpetuated, he has made an exposition of the case that will help the Church to settle the question when the time for decision comes, as come it must.

IN spite of all the efforts of the ecclesiastics, aided and abetted by such subservient churchmen as Mr. Timothy Anglin, Toronto Separate School Board has, by an overwhelming majority, declared in favour of the ballot at the election for school trustees. Our legislators ought to note this fact, and when the demand for conceding to the Roman Catholic laity the ballot comes up in the House, they should without further hesitation put Roman Catholic and Protestant upon the same footing.

REV. FRANCIS E. CLARK, President of the Society of Christian Endeavour, writes to THE REVIEW respecting the pledge of the Society as follows:

"The trustees of the United Society have agreed to recommend to the local societies an additional clause in the first part of the pledge, by which the active members shall promise to attend not only the Young People's meeting, but with the same fidelity the regular Sunday and midweek services of their own churches, unless detained by some reason which they can conscientiously give to their Master." No society, of course, is compelled to adopt any form of words, but this pledge clearly shows the tendency and spirit of the movement to exalt in every way loyalty to the particular local church to which the young person may belong."

LAST week THE REVIEW had the pleasure of a call from Mr. John Black, the genial and efficient Superintendent of Publications, Presbyterian Board of Publication, Philadelphia. Mr. Black has been making the rounds of the various agencies of the Board. He reports the general business good. During the year the sales of the Shorter Catechism and of the Confession of Faith especially have been something enormous.

THE letters in another column on our Indore College Fund we hope will be carefully read and promptly acted upon. They speak for themselves.

Literary Notices.

A BOOK without a parallel is what Mr. Gladstone says of the "Journal of Marie Bashkirtseff," published by Messrs. Cassell & Company, of New York.

MRS. FRANCES HODGSON BURNETT was earning a small salary as a school teacher down in Tennessee when she wrote her first stories. It is said that the stamps with which her first story was sent to *Falton's Magazine* were made by picking blackberries.

THE old favourite, *St. Nicholas*, in the current issue (November) appears in a larger and plainer type and with more than enough extra pages to accommodate the increase of size without loss of material. The present is a good time to subscribe.

GOETHE'S house, at Weimar, from which the public have been excluded rigidly until within a year, is very fully described in the November *Scribner*, by Oscar Browning. The many illustrations are from the first photographs taken since the house was thrown open

and represent the rooms as Goethe left them.

SIR MORELL MACKENZIE, the physician to the late Emperor of Germany, has written expressly for the *Youth's Companion*, a most valuable article on "The Care of the Voice in Youth." A similar article on "The Care of the Eyes in Youth," has been prepared by the famous oculist, Dr. D. B. St. John Roosa.

AMONG the leading papers of *The Treasury for Pastor and People* for November are a children's service on "Unpleasant Children," by Dr. McEwen, of London, "Defects in the Pulpit and How to Remedy," by Prof. Bisbee, and "The Sunday Newspaper," by Dr. A. H. Momen.—[E. B. Treat, New York.]

ONE of the most remarkable books of the season, so far as the delineation of Scottish social customs in the early portion of this century is concerned, has just been published in the remote burgh of Wick, under the title of "Memorabilia Domestica, or Parish Life, in the North of Scotland," by the late Rev. Donald Sage, of Kesolis.

The Arena is the title of a monthly to be issued in Boston. The first number will appear Dec. 1. It will be devoted to the discussion of the leading social and political issues, and the publishers expect to number among its contributors the ablest thinkers of the present time. Its form and general character of make-up will be similar to the *North-American Review*.

The Phonographic World, in its November issue, begins a valuable series of papers on "American Preachers and Short-hand." The *World* recently addressed a series of questions on sermon reporting to a large number of the leading clergy of the United States. The replies give an interesting glimpse of life in the study and the process of sermon-building.—[Phonographic World, New York. \$1.00 a year.]

THE numbers of the *Living Age* for November 2nd and 9th contain among other valuable and interesting papers, "The Triple Alliance, and Italy's Place in It," *Contemporary Review*; "A Court-day in Fiji," *Cornhill Magazine*; "Some Reminiscences of the Author of 'Jane Eyre,'" *Gentleman's Magazine*; "A Scholastic Island," *Mamilton's Magazine*; "The Life of a Girton Student," *Woman's World*; "Rome in 1889," *Nineteenth Century*.—[Littell & Co., Boston.]

The Missionary Review of the World for November contains a very interesting paper entitled "The American Missionary in the Orient." There are several other notable papers in the number, such as "The Great Crisis in Japan," by Dr. Ellinwood; "The Ministry of Money," and "The Crisis in Cities," by Dr. Pierson; "The Historic Churches of the East," by Professor Schodde; a sketch of "The Student Missionary Uprising," "A Christian College in Brazil," by Dr. Chamberlain; a highly interesting account of the recent Continental "Missionary Conference at Bremen," and a stirring poem by Mrs. Merrill E. Gates.—[Funk & Wagnalls, New York.]

THE contents of the November *Popular Science Monthly* are:—"The Art of Cooking," "Old and New Methods in Zoology," "The Decadence of Farming," "Sensitive Flames and Sound-Shadows," "Conditions Affecting the Reproductive Power in Animals," "Israelite and Indian," "Is the Human Body a Storage-Battery?" "Responsibility in Mental Disease," "The Lucayan Indians," "Speech and Song," (by Sir Morell Mackenzie)—I. Speech, "Sketch of John Le Conte," "Correspondence: The Value of Human Testimony.—Why not 'cobble-up' the Human Body?—The Rights to Property," "Editor's Table," "Literary Notices," "Popular Miscellany," "Notes." [D. APPLETON & Co. New York.]

Our Youth, an American publication which we frequently quote in our "Family" page, offers its readers three fine serial stories in 1890. The publishers announce "Under Orders," the experience of a New York reporter, by Kirk Munroe, one of the best of American writers for boys; "Maide's Problem," a story of home life in Virginia, by Mrs. Margaret E. Sangster, the editor of *Harper's Bazar*; and "The King's Garden," by Mrs. Emily Huntington Miller, whose "Thorn Apples," another *Our Youth* serial, is one of the most popular of recent Sunday-school library-books. It would be difficult to name three American writers better qualified to furnish wholesome reading to young people. [1.50 a year, HUNT & EATON, New York.]

THE *Homiletic Review* for November presents a varied and highly interesting mass of matter in all its departments. Dr. J. B. Thomas leads off with a vigorous paper on "The Kind of Preaching Best Adapted to the Times." Dr. Murray, Dean of Princeton College, writes on "Boswell's Johnson—Hints from it for the Christian Minister." The Egyptological article in this number is highly curious and instructive. C. B. Hulbert, D. D., on "The Law of Marriage" is timely and able, and deserves careful reading by every preacher. Dr. Pierson's "Gems from Dr. Thomas Guthrie" are rich and suggestive. The marked feature of the Sermonic Section is a long and powerful sermon to young men by the late Dr. Christlieb, of Bonn.—[Funk & Wagnalls, New York.]

INTERCOLLEGIATE MISSIONARY ALLIANCE.

(Concluded from first page.)

among the others the fact that for a Mohammedan to renounce Islam is to face death; that Mohammedans are exceedingly jealous of all attempts of foreigners to educate the people; the strict surveillance over all literature; caste and the seclusion of women, and the lack of a point of contact between preacher and people.

Rev. J. Smith, Principal of the Maratha Mission College in Central India, and a missionary fresh from the field in India, was introduced to the Convention, and told them some little of the progress of the work in the land of the Hindoo.

Afternoon. The afternoon session was given to a series of "outlook papers" on the various branches of the missionary field. The first was by Mr. F. B. Hodgins, B. A., of Wycliffe College, on SOUTH AMERICAN MISSIONS.

The work there, he said, is divided into two sections—that among the native Indian tribes and that among the English and Spanish Catholics. At one time the doors of these nations were firmly closed against Christian missions, but now the way has been grandly opened up and there is ample room for many labourers. He took Brazil as typical of the rest of the continent, and referred to the recent abolition of slavery in that country. The missions there are operated by the Church of England, the American Methodist Episcopal Church and the Presbyterian Church South.

Mr. M. P. Floyd, of Albert College, Belleville, took for his theme the

GROWTH OF MISSION WORK during the last decade. Turning to India first, he found evidences of marvellous increases there and predicted that it would yet be seen that much work had been done which fear of caste and similar influences keeps hidden for the present. This growth he found repeated in China, Japan and Africa.

A paper on the EDUCATIONAL WORK IN JAPAN, prepared by Mr. S. W. Mack, of the Congregational College, Montreal, and read by Mr. Read, dwelt on the great willingness of the Japanese to learn from any who have anything to teach, and then went into an exhaustive resume of the educational system of the empire. They have three series of schools—the governmental, the missionary and the Buddhist.

ADDRESSES.

Rev. Mr. Smith, of Maratha, Central India, was again called to the front. Mr. Smith was sent out by the American Board of Missions ten years ago, and has his heart full of the necessities of Central India. The energies of the missionaries on the field are now largely devoted to educating native Christians for the mission work, and he asked especially for more workers to carry the Gospel directly to the heathen. Women were needed more than men to carry the truth and freedom to the wives and mothers of India.

Mr. Versault, of the Presbyterian College, Montreal, urged in a short address the work and needs of the mission schools among the French of Quebec. He feared that if they were not careful, Quebec would follow in the footsteps of old France and become atheistic.

A telegram of greeting was read from Rev. McQ. Baldwin, who is on his way to Japan as a self-supporting missionary from Wycliffe College.

Rev. Dr. Kellogg was warmly received, and made as the burden of his address the extreme importance of a high standard of education among those who go to the foreign fields as missionaries. By this he did not mean to preclude lay missionaries, of whom he regretted there were not more; but he did not want any of them to make the mistake of thinking that the world could not afford to wait for them for a few years. As a general rule, a man who is not able to speak English correctly will not succeed in Hindustani and Chinese. For India and China and Mohammedan countries a man must have a broad philosophic training, and he gave an entertaining account of some of his experiences in overcoming the pantheistic trend of thought among the Hindoos. Missionary work included much more than going up and down the country witnessing for Christ. The missionary should be able to, if necessary, revise the native translation of the Bible and prepare a Christian literature. This training of the foreign missionary is the more important in that he must lay the foundations of God's Church among these people.

On Saturday evening Mr. Robert P. Wilder, of New York, who is practically the founder of the Canadian Intercollegiate Alliance, met the delegates in conference informally, and one of the most interesting sessions of the Conference was enjoyed.

SABBATH SERVICES.

Sunday morning Rev. Dr. Gordon preached the anniversary sermon of the Alliance in St. James' Square Presbyterian Church, from the text, "Go ye into all the world and preach the Gospel to every creature."

The farewell meeting in the evening in Association Hall was very largely attended. Hon. G. W. Ross presided and warmly commended the progress of the missionary spirit among the students. Addresses were given by Mr.

Wilder and Rev. Dr. Gordon on the great need for men and means in foreign mission work.

mine, then respond as soon as possible, and so enable me to get away this year, and to subscribe myself still as Your Missionary, J. WILKIE.

the principles for which our forefathers contended and for which they even shed their blood.

theological colleges is all wrong. Such a method of encouraging students in all departments of study has been long in use both in America and in the Old Country.

Books and Publications. Oxford University Press. The Archbishop and Bishops of the Church of England and a large number of eminent Clergymen and Ministers of all denominations concur in recommending THE Oxford Bible for Teachers.

Correspondence.

THE INDORE COLLEGE.

LETTER FROM A LADY. [To the Editor of THE PRESBYTERIAN REVIEW.] SIR,—Here are three facts to which I wish to draw the very special attention of your readers:

1. The \$10,000 required for building a Missionary College in Central India is not made up yet. \$6,000 remains to be gathered.

2. The return of our honoured Missionary to his work is thus seriously delayed—indeinitely delayed. It does seem a cruel and foolish thing to keep at home raising money the one man amongst us who can carry the news of a Saviour to the "sad and lost souls of India," when there are multitudes both of men and women who can, if they will, share that labour amongst themselves and let him go off to his own work.

3. If the labour of gathering that money is properly arranged and divided, it can all be raised in a week, and that without burdening any one. The only thing required is that there should be in each congregation one person sufficiently interested in this great work to take the small amount of trouble necessary to bring the matter intelligently and effectively before every member of it. Here are the steps to be taken:

1. Get the approval of the minister, that the matter should be brought within the reach of every one.

2. Count the number of attendants usually to be expected at church on Sabbath.

3. Write to Mr. Wilkie, 70 Coolmine Road, Toronto, for a sufficient number of small envelopes to supply each person with one. He has also issued a telling and touching little tract entitled, "A Plea for Our Educational Work in India." They are supplied free, ask one for the same number of them, and slip one envelope into each tract, so that they may be handed out together.

4. On some appointed Sabbath—and let it be soon, say the last Sabbath of November or the first of December—get some one to read in a clear voice the following INTIMATION:—"Attention is hereby asked to the pressing need of a college building for our missionary work in Central India. As you leave the church today a small envelope will be handed to you, and a tract explaining the work, its nature and its needs. You are asked carefully and prayerfully to read this, and then put into the envelope whatever the Lord will put into your heart and your hand to give towards it. Do not keep it back because it may only be a little. Let the children help with their coppers, and all who love our Lord Jesus Christ put a hand to this house for God's work amongst the perishing. The envelope will be received at the church door next Sabbath."

5. Let two or four, as the case may require, stand at the church doors and hand to each as they pass out the tract and envelope, and on the next Sabbath stand again and receive whatever may be handed in. Two or three can then together open the envelopes, count their contents and send it all at once to Rev. Dr. Reid, Agent Presbyterian Church in Canada, Toronto.

Is there not one in each congregation able and willing to do these simple things, and so give to the people the opportunity intelligently to do whatever it is in their hearts to do for this important work? Do not think it should all depend upon your minister. He has many things to think of, and sometimes gives the feeling that his people look upon him as always asking for money. Get his counsel and approval first, and then take all these steps without giving him one bit more trouble about it. It will do his heart good to make him feel that there is more life amongst his people than he knew. Who will go for us? Not that time to the foreign field. That part of the work is eagerly taken by him who is just waiting to get leave to start. But who will volunteer to take a little of this home work that is now lying upon him too? One for each congregation. Is there not one in each congregation who can and will do so much to set the missionary at liberty for his own work?

Look again at all that is required. Think and pray over it, and see if you are not the one to do it.

1st. Speak to your minister. 2nd. Count your number. 3rd. Write for tracts and envelopes. 4th. Intimate the object. 5th. Give them out at the church door, receive them next week and send off their contents with all speed.

If every congregation will do this, the whole can be raised comfortably in one week, without anyone having to do more than they really want to do, and the blessing that comes with saying "Here am I," when God calls. Yours, etc., A. B. C.

LETTER FROM MR. WILKIE.

[To the Editor of THE PRESBYTERIAN REVIEW.] SIR,—I regret to say that, though the time for my return to India has come, not half the money required for our buildings in India has yet been subscribed; and further, that if the money can only be raised by my personal canvass, my return must be indefinitely delayed. Is there not another way? Are there not fifty persons in Canada who shall, within the next two weeks, pledge themselves to give or raise within the next three months one hundred dollars (\$100) each, or one hundred persons who can do the same for fifty dollars each? Only about one dozen congregations have as yet done anything, though circulars and letters by the hundreds have been scattered, in addition to my personal canvass. I don't wish to take an unfavourable meaning out of the want of response, and hope that within two weeks I may hear that kind friends at home are toiling to save my time and strength for India by doing in India that which I am now trying to do. I would like to say to all friends of the Mission: If the work is yours as well as

Church News.

"HIGHER RELIGIOUS INSTRUCTION."

THE SCHEME DISCUSSED BY THE PRESBYTERY OF OTTAWA.

At the late Sabbath School Convention, held under the auspices of the Presbytery of Ottawa, Mr. White, of Evesham church, Ottawa, read a paper, "Higher Religious Instruction in Sabbath Schools." He referred to the Scheme adopted at the last meeting of the General Assembly, and briefly explained the nature and methods to be pursued for the purpose of fostering an interest in the departments of study mapped out, and then read a paper which was followed by a discussion. The following is a brief outline of the paper read, and of the discussion which ensued:

Mr. White stated that the scheme was not new in Presbyterian Churches, that a similar scheme was in operation in the Free Church of Scotland, the Presbyterian Church of England and of New South Wales, Australia. The special feature of this new departure was not so much the new class of studies as the new method of encouragement to be given to the prosecution of such studies by awarding medals, prizes and certificates to those making a certain percentage of marks on the papers set for a written examination. He anticipated

I.—OBJECTIONS TO THE SCHEME

such as the following:

1. The doubtful propriety of giving rewards for attainments in Scriptural knowledge. The tendency of such a method would be to foster a secular spirit and to look more to the prize to be gained than to the agency of the Holy Ghost to make the knowledge of God's Word an end in itself. But there was no intention to ignore the agency of the Holy Ghost, neither did it necessarily follow that the end of studying God's Word for its own sake should be lost sight of, because in pursuing a prescribed course a reward might be gained for a certain degree of attainment in that study. If the objection held against rewards as an improper method of fostering progress among the youth and children of our Church in connection with our Sabbath schools, it would hold equally and far more against such methods in schools and theological colleges, where the students were brought to compete one with the other. According to the Scheme under consideration every person reaching a certain standard would gain a reward.

2. Another objection against such a Scheme is the amount of work at present required of children and young persons attending the day school. This was anticipated as the great objection in cities and towns where the public school system is carried out most efficiently. This objection might be regarded as a high commendation of the present school system, and so it was, barring one point, namely, the defective amount of religious instruction given in our public schools, the Bible, the best text-book in morals, being virtually set aside. The objection to this Scheme on the ground of the preponderating influence and importance of every day school work to the study of the Bible, should form one of the best arguments in favour of the Scheme. It should be the means of stirring parents up to see that the Bible is made to assume a place of importance in every child's mind second to no other book. This scheme looks in the direction of bringing the Bible out of the comparative obscurity into which it has fallen, and giving it a place of prominence before the mind of our youth; and whether the method of rewards is approved or not, we should throw our energies into the working of a scheme that has for its object the better knowledge of and higher esteem for the Word of God.

3. A third objection likely to be urged will be lack of time to give the young the help they will require to prepare them for examinations. The answer to this is, that there could be no better use of time than helping those who desire help for such an object. The Sabbath school teacher, superintendent or pastor would find an ample reward in the appreciation by his pupils of the work done. 4. The unwillingness of the young to enter upon such a course of study. This objection cannot be fairly urged until the scheme is tried. 5. The funds required to carry it out. An objection from a financial point of view. The answer was, the Church will do well to spend a small amount on such an object.

II.—ENCOURAGEMENTS TO CARRY OUT SUCH A SCHEME.

1. The careful preparation which such a scheme would demand of those going up for examination. The difference between the work done to reach a certain standard and that which is done irrespective of any standard is very great. All educators recognize this and adopt various methods to secure the highest attainments.

2. Such a scheme contemplates the oversight and direction of the reading and studies of our young people. This very fact will be an encouragement for some to enter upon it. Many a one in early life thirsting for knowledge and not knowing what course would be the best to pursue, will be made glad by it. And then again, its value is not to be measured by the numbers that may go up for examination, but by the numbers that may be induced to study more earnestly, even for a time, and so have under the agency of God's Spirit, a thirst for a fuller acquaintance with divine things awakened.

3. The nature of the studies to be pursued should be an encouragement—Biblical, Doctrinal, Historical.

The Biblical form the basis for the doctrinal, and doctrinal studies on a Scriptural basis are greatly needed in our day. We live in times when there is a tendency to depart from exact Scriptural definition of doctrine. The Shorter Catechism as explained by Professor Salmond, D.D., or the Rev. Dr. Whyte, of Edinburgh, meet a felt want in our Church to-day. And then, as regards the Historical, no one need to say how necessary it is that our children should have an acquaintance with

DISCUSSION.

The chairman, Dr. Thorburn, said that he had been anxious to hear this paper that he might just see what was in this Scheme. For his own part he had doubts about the method of giving prizes for proficiency in Bible studies. That was his great objection to the Scheme; but he would like to hear what other members of the Convention had to say.

Mr. James Gibson, Superintendent of St. Andrew's S. school, Ottawa. "I think the Scheme is an excellent one, and I hope it will be taken up in all our Sabbath schools. The departments of study proposed are all important. Two of them are what our schools are now occupied with, but the third, the Historical, on the subject for this year, the history of the Reformation, how very important it is. I no doubt receives some attention in the day school, but then our youth should go much deeper into the subject and know the struggles of our forefathers, and how they fought and died in contending for the truth. The objection to the method of encouragement by giving medals and prizes is very much taken out of the way by considering that they are not brought into competition one with another, but are to receive the reward for a certain percentage of marks given for answering the questions in writing. This is a very different thing from giving a prize to the best scholar in the school or the best scholar in a class. I have never encouraged this in my school. Some of the teachers may do it, but I have never encouraged it. I hope the Presbytery will consider and help forward the scheme. There is no time to lose. The names of those intending to go up for examination must be all in the hands of their ministers by the end of December, and in the hands of the Presbytery's convener by the end of January."

Mr. White stated that he, too, was averse to giving prizes for competition between scholars, but was unable to see any objection where all might obtain the reward on reaching a certain standard. Mr. Courtney, of Plantagenet: "A difficulty in working the scheme will be the amount of time required to prepare for examinations. Those at school have so much to do that I do not see where the time is to come from. And then there is the present Sabbath school studies, where the time for preparation is to come from is with me a practical difficulty."

Mr. Whillans, of Nepean and Bell's Corners.—"I have listened with great interest to the paper read by Mr. White. The objections referred to in the paper are just such as might be expected, and the answers to them are, to my mind, quite satisfactory. I regard the Scheme as an excellent one, and have taken it up in my Sabbath school, and if those who have commenced continue as they have begun, some of the medals or prizes will come to my school. I hope that the Scheme may be adopted generally."

Mr. Farries, of Knox church: "Is it expected that those studying for these examinations will require help? The answer is 'Yes' was given. "Then I do not know how we are to find time to give this help in addition to all the other work we have to do."

Mr. Buchard, French missionary: "Will not studying for prizes be dishonouring to the Holy Ghost? To study for prizes will be to secularize the Bible." Mr. White: "The prize system of our common schools, universities and

theological colleges is all wrong. Such a method of encouraging students in all departments of study has been long in use both in America and in the Old Country. One of the most successful students of Toronto University and Knox College, and now holding a prominent position in the Church of Christ in another land, carried off the highest prizes in his graduating year at the University. That student, so diligent, conscientious and devoted, has been highly honoured of God."

Mr. Campbell, of Russell and Metcalfe: "There is a danger in studying the Word of God from wrong motives. A man might be destroyed by reading the Bible as well as by reading Job Ingersoll. God's Word may be to a man the savour of death unto death. We cannot speak for what they may do elsewhere, but competition among students often leads to bad results—heart-burnings, jealousies and such like."

Dr. Armstrong, of St. Paul's, Ottawa: "It is not right to place the Bible alongside of Bob Ingersoll's writings. We are commanded to give God's Word to the people, and we should encourage every agency that will make our people better acquainted with the Word of God. At the same time we believe there is a danger, as one of the speakers has said, of dishonouring the Holy Ghost by awarding prizes for sacred studies. The scheme has this element of objection in it; but we cannot tell how it will succeed till it is tried. The condition of this country and the Old Country is very different. What might be very successful there will not succeed in this country. In Germany no prizes in colleges are given. The Assembly has agreed to try the Scheme for this year, and it should have a trial."

The Chairman feared, as he stated at the first, the questionable tendency of awarding prizes for success in such studies, although there might be no competition between individual students. The time being now up, the discussion was closed.

ANNIVERSARY services will be held in College St. Presbyterian church, city, next Sabbath, Nov. 17, when the Rev. Mungo Fraser, D. D., of Knox Church, Hamilton, will preach, morning and evening.

SABBATH next, Nov. 17th, is the first anniversary of the congregation of St. John's Presbyterian church of this city. The services for this date as arranged are as follows: Rev. Jas. Smith, M.A., Principal of Amhednugger College, Maratha Mission, Western India, will preach in the morning, and Rev. Dr. Parsons, of Knox Church, will conduct the services in the evening.

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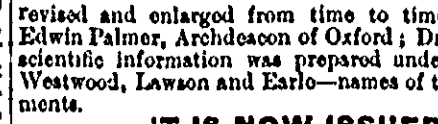
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WORD has been received that the "Abyssinian" with the party of our missionaries on board en route for Honan, reached Yokohama in safety.

REV. J. L. MURRAY, M.A., pastor of Knox Church, Kincardine, recently favoured the N. P. Association with an address on the topic, "A Visit to Europe."

THE Rev. D. MacRae has returned to V. C. O., after an absence of six months spent in the East, and resumed his work there Mr. Knowler, who supplied his place during his absence, returning to Winnipeg to continue his studies in Manitoba College.

REV. PRINCIPAL MACVICAR, Presbyterian College, Montreal, is delivering on Sabbath afternoons, in the Crescent-street church, a course of lectures on "The Structure of the Bible." The lectures are designed for young men and women and are well attended.

THE News-Advertiser of Vancouver, B.C., in its issue of Oct. 15th, gives a verbatim report of a sermon preached on Sabbath Observance the previous Sabbath by Rev. E. D. MacLaren, pastor of S. Andrew's. The preacher points out various modes of Sabbath desecration in vogue in that Province, and enters a solemn protest against their continuance.

THE Presbyterians of Alexander, a village to the west of Brandon, have long felt the want of a place of worship. A very neat and well-finished frame church, on a good solid stone foundation, has been built this summer, at a cost of \$1,600, and capable of accommodating 200 people. It was opened on Oct. 27th by appropriate services, conducted in the morning and afternoon by the Rev. Dr. King, and in the evening by the Rev. Mr. Ross, of the Methodist church. The attendance, especially in the afternoon, was very large, and embraced persons of all denominations. The collection was nearly \$100, a liberal one in the circumstances.

ON Friday evening, Nov. 1st, there was a large gathering of relatives at the house of the Rev. W. G. Wallace, 11 Madison avenue, Toronto, met to celebrate the golden wedding of his father and mother. The evening brought to Mr. and Mrs. Robert Wallace many assurances of the affectionate regard of their loved ones. Incidents of the gathering were presentations of a gold-headed cane and gold brooch from the grand-children, and of purses of gold from the nephews and nieces. Nearly fifty guests were at the wedding supper, and all joined in hearty congratulations to the bride and groom, and in hoping for them many choice blessings in the future.

QUEBEC NOTES.

HALLOWEEN was celebrated at Levis by a concert in connection with St. Andrew's church, of that place. The Rev. Prof. Tanner occupied the chair, and a pleasant and profitable evening was spent. The Sacrament of the Lord's Supper was dispensed in Chalmers' church on Sunday, the 29th October, when the Rev. D. Tait, B.A., the pastor, preached an able and practical sermon. The evening service was conducted by the venerable Dr. Clarke, pastor emeritus of Chalmers' church. The same ordinance was observed on the same day in St. Andrew's church, the morning service being conducted by the pastor, the Rev. A. T. Love, B.A., and the evening by the Rev. Prof. Macadam, who preached an eloquent and learned sermon to a large congregation. The evening of Friday, 1st inst., saw the formal opening of the twenty-ninth session of the Divinity Faculty of Morrin College. The Convocation Hall was well filled with an audience comprising the culture and intelligence of Canada's ancient capital. On the platform, among others, were the Revs. Principal Cooke, W. B. Clarke, D.D., Prof. Weir, M.A., LL.D., A. T. Love, B.A., and Prof. Macadam. The opening address was delivered by the venerable Principal who had taken for his subject, "The Difficulties of Natural and Revealed Religion." I was an able and vigorous paper, and was listened to throughout with marked attention. This session opens with the most pleasing prospects in the history of the College. For the last few years the attendance has been steadily increasing, and during the past year a large amount of money had been added to the endowment fund, and more is expected shortly. The Governors are determined to spare no pains to make this one of the foremost institutions of its kind in the Dominion. The Rev. Thomas Macadam, of Strathroy, Ontario, who has recently been appointed to the chair of Mental and Moral Philosophy in Morrin College, assumed his duties on the first of November. We take the following from the Quebec Morning Chronicle of October 23rd: "At the last meeting of the Presbytery of Sarles, a minute of the Governors of Morrin College, Quebec City, appointing the Rev. Thomas Macadam to the chair

of Logic, Mental and Moral Philosophy, and Systematic Theology, was laid on the table. The Rev. Dr. Thompson stated that he had been requested by the Governors to represent the claims of the College. He explained that Morrin College had an Arts Faculty which carried on exactly the same work as McGill University, and prepared students for the B.A. examination, thereby doing very important work in furnishing a complete university education. It also prepared young men for the ministry of the Church in its Theological department. The duties of the chair to which Mr. Macadam had been appointed embraced the very important work of carrying on the metaphysical studies of students up to their B.A.; and the responsible task of conducting part of their theological studies beyond this up to a license as ministers of the Presbyterian Church, in a further three years' course. He said it was difficult to find a man of such natural gifts, varied acquirements and scholarship, as could satisfactorily discharge the various duties of such a chair. It was easy to find a man suitable for a minister, but not easy to find one suitable for a professor's chair, dealing with such important departments as those referred to. Such a man the Governors of Morrin College had been seeking, and they had selected Mr. Macadam, whom he believed and his brethren generally believed to be eminently fitted for the work. Their choice had done honour not only to Mr. Macadam, but to the Presbytery, and to the congregation who had discerned his gifts, and to whom he had proved such an efficient minister. Mr. Macadam had done very important work in the Province of Quebec in the past, and the large endowment recently received, as the appointment of such a man as Mr. Macadam, gave promise of still greater success. It was not a sectarian institution so far as well as its University department was concerned. He himself had taught in it, and mentioned, among others, two distinguished Roman Catholics as old students with whom he was on very friendly terms—one of them a priest. He thought the Presbytery should agree to his translation, though his removal would be a great loss to them; and assured Mr. Macadam that he would find the social atmosphere of a large city like Quebec freer and healthier than in country towns, or in any congregation, and that consequently he would find a larger and more congenial scope for the exercise of the ability God had given him.

THE MINISTRY OF THE DEACONESSES.*

BY REV. L. H. JORDAN, B.D., MONTREAL.

A GREAT and bitter cry is incessantly going up from suffering humanity—from the poor, from the sick, from the friendless, from the needy! And whence so naturally as from the living Church of Christ should the longed-for response be given? That Church is called by the name of One who, going about doing good, was emphatically "The healer of the helpless, the stay of all the weak;" and in the spirit of her divine King and Head, and in conformity with the example of her primitive Apostolic model, the Church of to-day must ever be conspicuous for her deeds of loving sympathy and of warm Christian charity. Nor will it suffice if only a few of her representatives, or even the great bulk of her membership, acting individually, should assume to discharge this function; rightly to undertake such a work as has been committed to her care, it must be carried on perseveringly and systematically, under prompt and intelligent control, and with adaptation for reaching quickly and effectively the end toward which it is directed. It must be confessed that among Protestants, hitherto, there has been very serious oversight in this particular; and, as a consequence, all the Churches of the Reformed faith have suffered grievous loss. Take, for example, the indifference with which so many regard the office of the deaconess. Roman Catholicism, through our lukewarmness in this matter, has gained an unquestionable advantage over its "separated brethren." It is true that, in certain respects, the Roman Catholic Church has most unwarrantably modified the character of that primitive female order which Protestantism, on the other hand, has as unwarrantably ignored; nevertheless, it was through the instrumentality of the nuns that Romanism first reached and won the hearts of scores who are to-day defenders of that system. The destitute and the sick, the young and the ignorant, the neglected and the criminal—are not these the classes among whom the nuns have long been accustomed so effectively to labour? And while a closer observance of the precept and practice of the New Testament would necessitate important changes in the methods and characteristic features of that order, a similar study of the Word, on the part of unbiased Protestants, would demonstrate the legitimacy and value of an office which dates from the very earliest Christian ages. It is a significant and very gratifying sign of the times that among Protestants a desire to see the office of the deaconess revived is becoming steadily more manifest. And this sentiment is not confined to any particular denomination, or to any particular quarter of Protestant Christendom. Among Anglicans, Congregationalists, Methodists and Presbyterians, there is the same deepening conviction. In truth, it is beginning to be generally recognized that the deaconess is not only a divinely sanctioned helper in the Church, but that her help is inseparable from the highest ecclesiastical efficiency. It is now realized as never before that woman possesses qualifications so manifest and pre-eminent for performing certain of the functions pertaining to the Scriptural diaconate, that only a distinct Scriptural prohibition should debar her from discharging its delicate and difficult duties. Accordingly, under the influence of a steadily strengthening impulse, women are now quite frequently being set apart to this office and ministry. Moreover, in order that those who undertake this service may fulfil its requirements with the largest possible measure of success, "homes" for their careful instruction and training are rapidly being multiplied. A few of these institutions exist already in the United States, the Drexel Home in Philadelphia being noticeably complete as regards both equipment and endowment.

Similar establishments, equally adapted to the end they are to serve, are at once to be erected in Chicago and New York. In these houses women of devoted Christian spirit are patiently prepared for their chosen life-work. Received at first as probationers, they are taught more perfectly in the Scriptures and in the art of imparting Bible knowledge; while at some adjoining hospital they are made acquainted with those multifarious details which make them invaluable as attendants upon the sick. When the period of probation has been deemed satisfactory, these carefully trained women are promoted to the status of deaconesses. They are now admirably qualified either to teach or to nurse; and while they are all fitted to give help in relieving the necessities of the body, they are ever especially solicitous to enlighten and nourish the soul. If they adopt the calling of teachers, they proceed to open and conduct day schools for the children of the very poor, night schools for those who can give no other time to study, sewing classes, singing classes, etc. Above all else, they make a point of instructing in God's Word those who are ignorant of its contents: they go from house to house, carrying with them everywhere the message of glad tidings; they arrange for Gospel meetings, mothers' meetings, young converts' meetings, etc. If, on the other hand, they adopt the calling of nurses—and by far the larger proportion of them do so decide—they hold themselves ready to go at the shortest notice to the bedside of the sick, whether these be found in private houses or in public hospitals. It is thus that, in the discharge of the varied duties of this office, the searching and seasonable word can so often be effectively spoken. It is not difficult, when the wants of a sufferer's body have been relieved by strange but gentle hands, to turn his grateful thoughts towards his rejected Lord and Master. And so, under the ministrations of this order, many a stranger to the knowledge and love of God has been brought back to the Father's house; many a wounded spirit has experienced the healing virtue of Gilead's balm; many a lonely soul has become joined forever unto Him who verily "sticketh closer than a brother."

OBJECTIONS TO REVIVING THE OFFICE OF THE DEACONESSES.

Notwithstanding, however, the benefits which even already have been the fruit of restoring in some quarters this ancient ministry of women, and notwithstanding the ardour with which, by its friends, the new departure has been steadfastly defended, there are still many who in every community are ready to withstand this movement with more or less vigorous opposition. It would be to them a supreme satisfaction if they could crush it at once out of existence, or (failing in that attempt) if they could hamper it to such an extent as to render it manifestly incomplete and ineffective. In this way they hope ultimately to disengage from this cause the warm sympathies of those to whose loyal advocacy it is so deeply indebted.

It is not to be denied that any revival of this sort, especially in its initial stages, is surrounded by peculiar difficulties and dangers; and of this deaconess movement in particular it has wisely been said: "It is to be hoped that there will be careful consideration of all the implications (and, we may add, complications) of the proposed action before the Churches commit themselves irrevocably." It can be shown, however, that the dreaded difficulties and dangers have been very unduly magnified. Moreover, the knowledge that they are likely to be confronted is, perhaps, the very best guarantee that they will be successfully surmounted.

The following objections are selected from among many by which this return to primitive Apostolic practice has most frequently been greeted. Yet, if those who discountenance this endeavour to restore the female diaconate are able to fortify their position with no more substantial defences, their citadel must be pronounced an exceedingly insecure one.

1. A response to mere craving for novelty.—It is urged in certain quarters that the revival of the office of the deaconess means simply a yielding at another point to a spirit of restless innovation—a spirit which is far too prevalent already, and which catches with avidity at every new thing.

But the order of the deaconess, far from being an innovation, is an exceedingly ancient institution. On the authority of exegetes of the very first rank, the female diaconate dates from the days of the Apostles. If, then, the diaconate of women appears to be an innovation today, it is simply because the Church of the last fifteen centuries has most strangely undervalued it. This short-sighted surrender on the part of our predecessors is proposed now to rectify. Not innovation, but reverent restoration rather, is the animating principle of this modern reformatory movement.

2. An unwholesome imitation of Romanism.—Many would lay an embargo upon the proposed revival of this office because it savours too strongly of Rome. It would amount, they contend, to the deliberate establishment of a Protestant sisterhood of charity.

But the female diaconate savours of Romanism only in so far as Romanism savours of the New Testament, and the New Testament is admitted to be a very safe guide for all who would serve God acceptably. It is important, however, to emphasize this very radical distinction. No slightest desire exists in the breasts of any Protestant to substitute a nun for a deaconess. This dutiful servant of the Roman Catholic Church, although she is the historical successor of the New Testament deaconess, is not her legitimate successor; she is rather the unauthorized supplanter of the New Testament deaconess. This form of the female diaconate we neither covet nor commend. And Rome, on the other hand, has very scant sympathy with the female diaconate which we do covet and commend. The sisterhood for which we plead, far from being a mere imitation of the Roman Catholic sisterhoods, has been tacitly disclaimed by that Church. Gladly has she seen it disappear; and she will never willingly revive it. This second objection, therefore, like the first, appeals to the ignorance of the hearer. It makes appeal also to the unholy passion of prejudice.

3. A compromise with Romanism.—It is often affirmed: If the female diaconate be revived, and especially if Protestant deaconesses are to be gathered together in special establishments erected for this

purpose, these female workers will differ so slightly from nuns that they might as well be bluntly designated by that name. This impression is clearly the result of a misunderstanding. There is nothing monastic about the teaching of the New Testament. In the case of a nun it is known to be otherwise; but the deaconess is bound by no life vow, neither is she enveloped in the mystery of a dubious seclusion. She lives, indeed, in a home specially set apart for her protection and training; but she remains within it only so long as she is preparing herself for her work, or while she is waiting for some fresh call upon her sympathies, or until God gives her release from the infirmities of sickness or old age. In reality she is no more "separated from the world" than a Presbyterian elder is so separated; and possibly some of our ruling elders even would be immeasurably the better of a corresponding period of special training for service!

4. A procedure thoroughly un- Presbyterian.—It is still further objected: Admitting that the female diaconate is not an innovation, and that the order is distinctively Protestant instead of being Romish, it is nevertheless something which runs counter alike to the traditions and genius of the Presbyterian system. It may not unfrequently be recognized in the great prelatical Churches; but a Presbyterian deaconess—why, the very thought of it is preposterous!

It is to be desired that every such super-sensitive critic could have been present at the Council of the Reformed Churches which assembled in London in July, 1888, for his narrow conceptions of Presbyterianism would have been very hopefully broadened. That august Congress, as is very well known, was made up of the representative laymen and divines of the whole Presbyterian world. Many valuable reports were submitted and considered; but few among them all were accorded a more willing attention or evoked a more hearty enthusiasm than the report of the Committee of Women's Work in the Church. And what did that report—a report prepared by eminently judicious men, who, moreover, had given the whole subject careful and impartial study during a period of some four years—deliberately recommend? It declared it to be the judgment of the committee that, inasmuch as "the time has fully come for the organization of woman's work by the Churches on some definite principle," the Council should proceed to sanction that principle which is laid down in the New Testament—that is to say, some of the foremost scholars of our communion recommended, and the most representative gathering of our Church which has yet been convened cordially endorsed the recommendation, that steps be taken to revive the Scriptural ministry of the deaconess. Surely none shall venture to say again, a deaconess is something distasteful, because it is utterly un- Presbyterian.

5. A large and embarrassing expense.—Some men appear to be ready to sacrifice almost anything if its introduction or existence is inseparable from the item of cost. On the other hand they can be counted upon to offer no serious opposition to anything, even to something which tampers with the fundamental verities of our faith, provided the proposed procedure does not involve them in expense. It is an utterly false way of determining the value of anything to be forever asking one's self the question, What does it cost? What is it worth? is the really crucial question; for there are ever to be discovered in earth's vineyard some pearl of inestimable price—a pearl which is cheap to the man who acquires it, though it costs him all that he possesses. And the order of the female diaconate, as long as it is confined within strictly Scriptural limitations, is cheap at any price.

As a matter of fact, however, the practical operation of training houses for deaconesses has never involved any insuperable financial difficulty. The public are almost invariably generous in contributing towards the support of every deserving charity, but charities such as those which have become associated with Kaiserswerth or Midway—where orphans are housed, and the naked are clothed, and the sick are healed or relieved—never appeal for succor in vain. Besides, no small part of the expense connected with these institutions is cheerfully borne by the patients for whom they provide. Those who suffer extreme poverty are not expected to tender any payment in return, but many of the deaconesses themselves, and (where their circumstances will permit) scores of those who have been cared for by them, present willing thank-offerings to the home that has afforded them help.

6. An undue elevation of woman.—It is maintained by some that to create an order of deaconesses would be to give to woman in the Church a position of unwarranted importance. Whereupon certain (irrelevant) citations are made from the New Testament!

It may be sufficient to reply that woman has ever occupied in the Christian family a position of the very first importance—a position which, of late, she is likewise claiming and securing in every Christian State; and there seems to be no warrant for excluding her from a similar honourable standing in the modern Christian Church. It is, of course, admitted that Paul instructed Timothy that women were to "learn in silence with all subjection," adding, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Preaching by women, therefore, and the placing of a woman over the regularly appointed rulers of a congregation appear to be distinctly prohibited; but it is to be remarked that, in the tenth verse of this very same chapter, the Apostle as distinctly declares: "I will that... women adore themselves... with good works." And if service of this character entitles a man to honour and position in any Christian congregation, on what grounds of equity can a woman be excluded from obtaining upon the same conditions the bestowment of like reward? (To be continued)

THIS present is an excellent time for the friends of THE REVIEW to assist the publishers in introducing it into families as yet without a Presbyterian journal. A perusal of the Premium list given elsewhere will show our readers that we are willing to pay liberally those who may devote their time and energies to building up our circulation. Read the whole column, carefully and then send for sample copies of THE REVIEW for distribution.

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Presbyterian Review.

THURSDAY, NOVEMBER 14, 1889.

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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.

MR. W. J. FOWLER remains in charge of Kouchibouguac Mission Station, Presbytery of Miramichi, for another year.

A CONGREGATIONAL social was recently held at the manse, Bishop's Mills. A fine programme of music and readings was rendered. Proceeds, \$42.

At the late meeting of the Uxbridge Auxiliary W.F.M.S., Miss Jackson, who is about to take up her residence in Toronto, was presented with a certificate of life membership and an address.

PROF. PANTON, of the Agricultural College, Guelph, last week delivered in Chalmers' church, Guelph, his lecture on the "Wyandotte Cave." Rev. Dr. Torrance occupied the chair, and there was a large attendance.

THE Committee of Presbytery appointed to consider the relations between the pastor of First church, London, and the congregation, have decided to cite the congregation to appear in its interests on Tuesday, Dec. 10.

THE Maritime Presbyterian, in giving a report of the recent annual meeting of the W. F. M. S., Eastern Division, refers to the visit of the President of the W. F. M. S., Western Division, in the following terms: "With Mr. and Mrs. Morton many of our people are happily acquainted, and have listened to them with unmingled delight, but Mrs. Ewart was almost a total stranger in the Eastern Section. To many she will be such no longer, and with those who met her, the memory of the gentle presence, earnest words and wise counsels of this veritable mother in Israel, will long remain."

ON the evening of Thanksgiving Day Rev. Principal Caven delivered an address in College street church, on "The Jesuits." He selected for the basis of his remarks, "And seek ye the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace" (Jer. xxix. 7). After pointing out the difference between the theories as to Church and State that obtain between Roman Catholics and Protestants, he pointed out that every Christian man in the country is bound to do all he can to promote the public good, and to make our power in favour of right policy and right public action. He concluded with a reference to the French Canadian question. "If," said he, "the French come in and say the State cannot be homogeneous and you are not at liberty in the formation of that State to apply these principles that you have been expounding, then I say this cannot be. I say it with all kindness, but with all firmness. God has placed us here to build up this country, and as far as possible to have a homogeneous people, and we cannot possibly allow a system which is completely out of harmony with the thinking of the present century, completely out of harmony with all modern civilization, to mould the character of the destiny of the Dominion of Canada. By the love of our country we must resist these encroachments; patriotism is a Christian duty, and they must not selfishly say, 'these are matters which little affect us.' I have far more confidence in the action and the influence of quiet holy Christian men upon the community than I have in the loudest-speaking public man, even if he avows right principles, if he is not a Christian. Let us finally remember that our hope of uniting this land in blessed bonds depends upon the prevalence of the Gospel."

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Meetings of Presbyteries.

- HARRIS—Harris, Nov. 20th, 11 a.m. BRANDON—Brandon, Dec. 10th. BRUCE—Paisley, Dec. 10th, 1 p.m. CALGARY—Calgary, March 6th. CHATHAM—Chatham, Dec. 10th, 10 a.m. GLENHARRIE—Glenharrie, Dec. 10th, 11 a.m. GUELPH—Guelph, Nov. 19th, 10.30. HAMILTON—Hamilton, Nov. 19th, 9.30 a.m. KINGSTON—Belleville, Dec. 17th, 7.30 p.m. LAN. AND RENFREW—Arnprior, Nov. 26th. LINDSAY—Woodville, Nov. 20th, 11 a.m. MAITLAND—Wingham, Dec. 10th, 11.15. MONTRÉAL—Montréal, Jan. 14th, 10 a.m. PARIS—Brantford, Dec. 17th, 11 a.m. PATERBORO—Port Hope, Jan. 9th. QUEBEC—Sherbrooke, Dec. 17th, 8 p.m. SARINIA—Sarnia, Dec. 10th, 1 p.m. SAUVENY—Mt. Forest, Dec. 10th, 10 a.m. TORONTO—Toronto, Dec. 3rd, 10 a.m. WHITBY—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.

WRIGHT—McARTHUR.—In St. Paul's church, Bowmanville, on November 8, 1889, by the Rev. Rural Dean Mackenzie, of Milton, uncle of the bride, assisted by the Rev. R. D. Fraser, M.A., Ruggles Wright, eldest son of C. B. Wright, Esq., city of Hull, Quebec, and Mary Stewart, eldest daughter of F. F. McArthur, Esq., Bowmanville.

Deaths.

ARCHIBALD.—At 302 Huron street, Toronto, on Nov. 11th, Rev. P. W. Archibald, Ph.D., of Truro, N.S., and formerly pastor of Knox church, St. Thomas, Ont.

Sunday School Announcement.

WIDE-AWAKE Sunday-school superintendents and teachers are already on the lookout for the best things for the new year. Such of these as are already acquainted with The Sunday School Times know that no effort nor expense is spared to secure for that paper, each year, that which will be in the highest degree helpful to its readers. It is believed that the following outline of its plans will meet with general approval, and also that the new publications for Sunday-school scholars, The Scholar's Magazine, and The Scholar's Lesson Guide, will be welcomed as fresh and timely helpers in their field.

THE SUNDAY SCHOOL TIMES. A 16 page weekly paper for superintendents, pastors, teachers, the older scholars, and all Bible students. This paper has been so widely adopted by schools of all denominations that its regular issue during the past year has exceeded 125,000 copies per week.

The variety of reading-matter, outside of the lesson department, will, for 1890, include special articles, already definitely arranged for, from many eminent Christian writers, among whom are:

Rev. Hon. William Ewart Gladstone, M.P., who will write one or more articles on "The Impregnable Rock of Holy Scripture." Bishop Elliott, Canon Farrar, Professor A. H. Sayce, and Miss Annetta B. Edwards, of England; Professor Franz Delitzsch of Germany; Professor Godet of Switzerland; and from America, the Rev. Dr. H. M. Turner of Brooklyn, President Patton of Princeton, Professor Fisher of Yale University, Professors Briggs and Schaff of Union Theological Seminary, Bishop Doan of the Methodist Episcopal Church, and President Broadus of the Southern Baptist Theological Seminary.

The International Sunday-school lessons will be treated in The Sunday School Times each week, during 1890, as follows:—President Dwight, of Yale University, will furnish the "Critical Notes" on the New Testament lessons, and Professor Green, of Princeton, those on the Old Testament. Dr. Cunningham Gielke, of England, will present, in his graphic way, "The Lesson Story." The eloquent Dr. Alexander McLearen, of England, will continue his practical lesson articles. Bishop Warren will give his vigorous "Teaching Points." Dr. Trumbull, the Editor of the paper, will supply "Illustrative Applications." Dr. A. F. Schaeffer will continue the "Teaching Hints," as will Faith Lattimer the "Hints for the Primary Teacher;" while the "Oriental Lesson Hints" will come from the pen of Canon Tristram, of England, the noted Palestinian traveler and writer.

REDUCED TERMS: One copy, one year, \$1.50; to ministers, \$1.00. School clubs for any number of copies (more than one) mailed to different addresses, \$1.00 each per year. Five or more copies in a package to one address, 50 cents each per year.

WHO CAN NOW AFFORD IT. At the above rates a school which can take a teachers' periodical of any kind can afford to take The Sunday School Times. Indeed, it is believed that, in many schools, the question as to suitable reading matter for distribution among the older scholars will be settled by supplying them with The Sunday School Times at the reduced rate. This course has already been taken by a number of the most progressive Sunday-schools. Where such a plan is not adopted, individual teachers of advanced classes will be inclined to subscribe for class packages.

THE SCHOLAR'S LESSON GUIDE. Issued quarterly, 16 pages. A brief help to the study of the International Sunday-school lessons. In the preparation of this quarterly the aim has been to present a brief and simple plan of lesson study which the scholar would undertake rather than a complicated one which he would not. It is prepared by a skilled worker at lesson helps. It is cheaper even than Lesson Leaves. Five or more copies, one cent each per quarter; four cents each copy. Specimen copies free.

THE SCHOLAR'S MAGAZINE. A 32 page monthly publication, containing wholesome home reading for the scholars, also the International Sunday-school lessons. It is believed that this magazine will at once find its way into thousands of schools. Surely its price will not be a barrier. The January number contains stories and articles by F. B. Sanborn, Emily Huntington Miller, Rev. Ely and A. B. Rand, Mrs. J. M. Weston, and Eben K. Hexton. One copy, one year, twenty-five cents; five or more, one cent each per month, or twelve cents per year. Specimen copies free.

POCKET EDITION of the International Sunday-school lessons, with both the Common and the Revised Version, given in full on opposite pages. A little book (2 1/2 x 4 inches, 166 pages) containing all the lessons of the year, and 62 blank pages for notes. It is printed on thin, tough paper and neatly bound in cloth, with side-stamps in color and gold. About a quarter of an inch thick. Just the thing for those who wish to look over the lesson at odd moments. Choice enough for a gift to teachers or scholars at Christmas. Single copy, by mail, twenty-five cents; five or more, twenty cents each. Bound in fine leather, fifty cents; five or more, forty cents each.

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