

PRESBYTERIAN REVIEW

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"The Presbyterian Review" has the largest circulation of the Presbyterian newspapers in Canada.

DAYBREAK. The night seems long, my Father. Shadows rise And dark across my pathway fall; There is no light of dawn in orient skies,

I am so tired, my Father! The rough path Is strewn with wrecks of joys long gone; I scarce can lift my dim and weary gaze To watch the coming of the dawn.

WHY NOT?

A CONTRIBUTOR in the Watchman, the representative paper of the American Y.M.C.A., gives the following reasons for declining to do Christian work.

- Because I can't. Because I haven't time. Because somebody else can work so much better. Because I am asked too often. Because I'm not asked often enough.

HOW LONG SHOULD I STAY IN SUNDAY SCHOOL?

This is the question a young man of eighteen asks us.

As long as you can learn anything or help others to learn. You can learn something so long as you can find a Bible class. The study of the Bible takes in every thing else—history, poetry, biography, travels, human nature; and it is never finished.

VALUABLE TESTIMONY.—Every attempt to get hold of a new city failed, until our medical missionaries first won the confidence of the people by healing, or, at least, relieving, in cases where the skill of the native physician would not avail.—Rev. Hunter Corbett of Chicago.

A NEW CATECHISM.

THOSE who have memorized the Shorter Catechism cannot do better than go through the following, which is equally its sound because just as scriptural. The proofs should all be turned up and every answer verified by scripture.

- 1. Q.—What did the Lord Jesus say about giving? A.—It is more blessed to give than to receive. (Acts xx. 35.) 2. Q.—What kind of a giver does God love? A.—God loveth a cheerful giver. (2 Cor. ix. 7.)

PRETTY HARDON PRESBYTERIANISM.—There is no excuse for Presbyterianism to live longer. It has driven all those into infidelity who can be influenced by its teachings. It has told its last lie against the Catholic Church.

Mission Work.

THE YOUNG PASTOR AND FOREIGN MISSIONS.

As we enter on our work let us remember first that the missionary spirit has often been regarded as a sort of appendage to pastoral qualifications; a good thing, but not essential. The pastor, we have said, must be devoted, eloquent, winning, a good preacher and organizer, and if, in addition, he can carry a little missionary zeal,

GUATEMALA.—The Presbyterian Church in the United States, two years ago, opened a mission in Guatemala. The Gospel is freely preached, and the President of the country sends five children to the first school opened.

ALL TO THE GREAT CAUSE.—The life of a man like Adoniram Judson should stir the churches, and should stir us to zeal for the Mission cause. He gave himself, his possessions, his family, all to the great cause. The Church which he founded has lived and is developing wonderfully.

ERROMANGA.—The latest news from Erromanga, is contained in a letter from Rev. H. A. Robertson to the Record, dated 19th August. Mr. and Mrs. Robertson had just returned from a three week's voyage north to Erakor, Havannah Harbour, Emei, Toigoa, Epi and Ambim.

CHILD MARRIAGE IN INDIA.—Mr. Justice Pinhey, of the Bombay High Court, has rendered a decision in the case of a husband claiming the possession of a wife whom he had married when a mere child, which is of the utmost importance.

has secured in her favor thousands of Christ's empire. It is the law of the land...

A HINDU has been on and th...

PIGEON-ENGLISH.—This is the name given to the broken English, which Chinese learn to speak, who are in the employ of English speaking people in China, or who come to this country to push their fortunes.

IS THE SUPERINTENDENT A CHATTERBOX?—Some good men must talk. They have no withholding qualities. They are always empty. It is "just another remark," until the patience of the school is broken.

The Family.

CHRISTMAS.

"CHRISTMAS is coming!" the children cry...

"I think little Tim is do for him?..."

"a Class, use boys, know,"

as a true Christian minister and a gentleman. From his own lips had he (the lecturer) learnt that...

EARTHQUAKE SCENES.

of the recent earthquake at Summerville, South Carolina, towards the railroads leading...

While the train was running rapidly, the car in which the passengers were seated suddenly turned over to the right...

Ladies fainted and strong men quailed, not knowing what had caused the eccentric movements. When they got out of the car, they were amazed...

Great stalwart black men held their children up high above their heads, and offered them to God in sacrifice, imploring Him to take the infants and spare the fathers.

But the earthquake brought out the heroism as well as the cowardice of human nature. Some of the heroes were children. A Charleston family, living in a brick house, jumped out of bed when the shock swayed their dwelling.

On the second night of the disturbance, after a severe shaking in Summerville, a father was walking the room in a state of nervous apprehension. His little three-year-old boy was in bed in the same room.

Several families, living near each other in Summerville, gathered after the first terrible upheaval in a large yard. There were forty children of all ages among them, and they, without a word from their elders, gathered together, joined hands in a circle, knelt on the ground, and in their own words offered prayer.

Was not He, who took little children in His arms and blessed them in the midst of that praying band?—Youth's Companion.

BLIND MAN'S BUFF

When winged crystals fill the air, And all the fields grow white and fair, And breaks the Christmas Day, The olden game of chief and lord, Of Robert and the Truce of God, Well may the children play.

THE BLESSED SEASON.

Rejoice! 'Tis the season of loving, The beautiful season of giving, The wish every spirit is craving, To make brighter and richer our living With the love of the Christmas-time.

We tell over again the sweet story Of the Child of the promise so holy, Whose life was a mission of glory, Who alike blessed the lofty and lowly With the joy of the Christmas-time.

And so the sweet impulse is given, Love worketh in hearts as a leaven, Bonds sordid and selfish are riven, And earth seemeth nearer to heaven With the peace of the Christmas-time. —A. M. Gannett.

DANIEL PONGE'S SUCCESS.

BY REBECCA HARDING DAVIS.

On all the members of the Third Church, Mrs. Clarkson Tate was the one whose religion took the most practical turn. Neither prayers nor music ever brought the tears to her cool gray eyes, and she invariably criticised the sermon pretty sharply when we reached the church porch.

One day John Waldo brought a young man with him, by the name of Daniel Ponge; a raw-boned, gaunt, coarsely clad lad, with large and peculiarly luminous eyes that looked out of their bony sockets at Mrs. Tate with a disturbing power.

"Who is your friend?" she asked. "He has that unmistakable pallor that comes from hunger, but he looks as if he thought life was too short for eating or talking or frivolity of any sort. What does he mean to do in it?"

"Serve God, I suppose," Waldo said, with an uneasy laugh. "Dan always seemed to me to have some of the spirit of the old prophets. He is a farmer's son from Berks County; he has educated himself and is almost ready for ordination. He has supported himself for two years by copying, and, as he hasn't much time to give to it, his receipts average eighty cents a week. He lives on a little room on Kater street, and cooks for himself—what he does cook."

"No wonder his skin is yellow over his bones!" cried slump Mrs. Tate, with a shudder. "Eighty cents! But that is entirely unnecessary. There is a fund in the church for the education and support of just such poor young theological students."

"Yes, but Dan has a prejudice about accepting help. He says what is not worth working for is not worth having, and he sees no reason why your clergyman should be pauperized at the outset, more than your doctor or lawyer. It's very absurd in him, I suppose."

"Absurd! I should think so!" said Mrs. Tate, indignantly. But after that she was particularly kind to the young man, who was utterly alone in the city, and much needed the kindness and care of a shrewd, practical woman.

After his ordination, Daniel Ponge was given, at his own request, mission work in the part of the city where he lived. Kater street could hardly be called a field white unto the harvest. It is a narrow, scrupulously clean little avenue, with small, comfortable houses on either side, into which by a kind of natural gravitation thrifty workmen of all kinds have tended; Scotch, Irish, German, black and white Americans. Ponge knew all the tidy women sitting at their door-steps in the evening, and every child in the street was his friend.

Dr. Roach, the pastor of the Third Church, met him at Mrs. Tate's, and asked him once or twice to fill his pulpit while he was absent. The people came out silent and awed after listening to him. It seemed to them that they had heard a note of that trumpet which shall summon the dead and the living to judgment.

"How did our young friend succeed?" said Dr. Roach, on his return, to Mrs. Tate. "He must have been a little nervous at preaching before such a congregation as ours."

"I suppose," she said, quietly, "if Daniel Ponge were preaching to the Apostles and martyrs, he would only see in them fellow sinners in need of a Saviour. He has but one idea, 'Jesus and him crucified.'"

way) went to Mrs. Tate. "Insufficient diet and overwork have brought him to this pass," he said. "I suppose he thinks the souls of those laundry men and thieves are worth the sacrifice. I don't; but I'm outside the pale. You are inside, Mrs. Tate, and I wish you would think the matter over and see if anything can be done."

Mrs. Tate thought the matter over. Just at that time an assistant was needed in the Third Church. The people remembered the remarkable young preacher who had so startled them with his fervid zeal. A word here and there, and the thing was done. The call was given.

"But I shall shirk my work," said Mr. Ponge to his kind friend. She had removed him to her house when he began to recover, and he lay on a pallet under the trees, like the ghost of his old lean self.

"Can you take it up again now?" was her only answer. He knew he could not. He had scarcely strength to breathe.

"The mission is a sheer impossibility," she resumed. "The work in our church is light. You have time to rest. And, indeed, you have deserved this success. I am glad it is coming to you. I know four ministers who are ambitious to step into this place."

He was very tired; even his mind moved feebly. When he was strong again he would assuredly take up his work in Kater street again. In the meantime—what was it she said about desirving success? He wondered, with a faint color came to his cheeks, who were the four ministers that had tried for this place.

Mrs. Tate's phrase expressed the feeling of the Third Church. Mr. Ponge, as he gained strength, was "a great success, and he deserved his promotion." Dr. Roach was a moral, scholarly man, fond of fine-drawn arguments on abstruse points. He wrote an elaborate sermon once a week on some such subject; but out of the pulpit he was a zealous entomologist. Everybody knew that his heart for years had been on his bugs and beetles. This pale young fellow, with his fiery eloquence, pleading with each man the cause of his own soul against his frivolous, sensual, vicious body, drew eager, admiring throngs. Every sitting in the church was taken, and chairs filled the aisles where it was known that he would preach.

The next spring Dr. Roach died suddenly. Mrs. Tate came home from a church meeting and hurried in to her niece's room.

"There can be no doubt, Evaline, that Mr. Ponge will be offered the dear old doctor's place at once. It is a great step in one year. That miserable mission, and now the Third Church! But he certainly deserves it."

Miss Plumer asked what the salary would be, and whether the parsonage was included. "Yes. It will be a lovely home for you, dear. You ought to be a happy woman."

Miss Plumer's cheek, which was of the tint of the wild rose, did not deepen in hue. "It will need refurbishing," she said, gently. "I hope Daniel will put it into Harber's hand. They are the most stylish upholsterers in town."

All the world, in a few months, agreed with Mrs. Tate. Daniel Ponge's life was successful. He had a high position, a large salary, a wife whom he loved passionately. There was a change in him. There were few poor people in this church. The members all seemed to be good moral people, going on leisurely to heaven. There was no need of the appeals and fervor, which he now began to think, with Evaline, were probably too pronounced to be in good taste. He began, now, too, to be anxious that his church keep up its yearly subscriptions to the great organized charities. He was appointed to deliver certain important discourses, too, in other cities, and he had to be careful that he did not disappoint the expectation which his fame had provoked. These things occupied his mind, and left no space for other matters.

In ten years Daniel Ponge had grown fat, dull-eyed, quiet of speech, and a conservative in opinion.

I lost sight of him for many years. On my return, I found a stranger in the Third Church pulpit.

"Poor Dr. Ponge!" Mrs. Tate said. "He had the worst luck! His only son died, and then his throat became so affected that he was totally unable to preach, so he resigned. Poor Evaline never held up her head after that. Altered social position was too heavy a cross for Eva. His salary went with the position, of course. They went up to a little village in Center County, and there Eva died. I have heard that her death broke him down completely. He certainly was a most devoted husband. Why such a good man should be so afflicted is more than I can understand."

The next summer, among the iron miners in Center County, I happened to meet Daniel Ponge. He was teaching a little school in the woods. He was an old, gray, bent man, but the passionate fervor of his youth had returned to him. Not only to the children, but to the miners' huts, to the farm houses, to the lonely cabins of the charcoal burners on the mountains, he went with the same urgent errand—the story of Jesus and His love. He had lost all interest in the world, he talked of nothing else, cared for nothing else. To every human soul he met he came with this one message.

"The time is so short," he said, "the time given me was short and much of it was—lost."

The rough people on the hills called him the "crazy gospeller," but they listened to him as they did not to other preachers; they respected and loved him. They had an odd feeling that the half-starved, suffering life had reached a great height of success in its self-sacrifice. But that was not Mrs. Tate's view.

Some one who had known him in other days once spoke to him of his church and his wife. He was silent; a contortion of pain passed over his face. "The Lord gave," he said, at last. "And the Lord hath taken away. He knew."—Congregationalist.

He that negotiates between God and man As God's ambassador the grand concerns Of judgment and of mercy, should beware Of lightness in his speech. 'Tis pitiful To court a grin when you should woo a soul, To break a jest when pity would inspire Pathetic exhortation; and to address The skittish fancy with facetious tales, When sent with God's commission to the heart; So did not Paul. Direct me to a quip Or merry turn in all he ever wrote, And I consent you take it for your text; Your only one (I'll sides and benches fall, No) he was serious in a serious cause And understood too well the weighty terms That he had taken in charge, and could not stoop To conquer those by jocular exploits Whom truth and soberness assailed in vain. —Congregationalist.

from the church said to another, "I consider the conduct of the choir to-day as positively disgraceful!" But the other answered, "Choirs always take to themselves Sunday liberties, and young people will be young people, you know." I was obliged to confess to myself that these young people who had sung hymns of penitence, and of praise, and of thanksgiving, had seemed very irreverent, but I quieted my fears for their character by the hope that they would not generally make light of sacred things, but in most cases would show themselves reverent. The next opportunity that we had of noticing them was during the Sunday school session. There was a large class of these young people in front of us, and the teacher, a noble specimen of Christian manhood, was addressing them. I knew from the expression upon his thoughtful face that he was speaking of things that he thought important to their best and highest interests. Now and then I caught a word, such as "truthfulness," "faithfulness," "earnestness," and "self-respect," and I felt that this teacher was trying to press home the teachings of the lesson. At that point when his manner seemed most earnest, and his voice full of feeling for his subject, a young lady in the back seat whispered to her companion; the teacher did not seem to notice it, but for at least a moment the attention of the entire class was drawn from the serious words of the earnest man, who was himself so reverent before the awful truths which relate to the soul's life or death. The next time that I found my eyes opened to notice irreverence was at a lecture—a company of young people sat near, and during the discourse of the learned speaker upon a scientific subject they paid no attention to his instructive words, but seemed busy with matters of their own. "Such a loss!" one remarked, on leaving the hall, adding, "If these young people ever realize what an opportunity they have missed how they will regret it." "But," answered another, "they did not understand the subject, and of course would not attend to the speaker's words." "But are we to become irreverent towards everything which we do not understand?" one asks. We need to take warning of our infidels, who began their course as some of our irreverent young people are beginning theirs.—Christian At Work.

LECTURE ON MR. GLADSTONE.

THE Rev. E. Wainman, of Halifax, England, New Connexion minister, who resided three years at Hawarden, recently delivered a lecture in Queen's-road Church, Halifax, on "Hawarden, its Castles, and present distinguished resident, the Grand Old Man." Ald. Ramsden, J. P., presided. Mr. Wainman said that near Hawarden Castle was Mrs. Gladstone's orphanage, where she was clothing and keeping between 30 and 40 orphan boys and girls. Hard by was the ladies' home, where Mrs. Gladstone was supporting a number of old ladies who had been left destitute. Mrs. Gladstone had proved herself a model wife. She watched over her husband's health; attended to his personal interests, shared in his triumphs, and was his counselor in all his sorrows. Her personal interest in the lecturer and his family was often expressed. When he received his appointment to Hawarden for a third year, Mrs. Gladstone, on the day that she returned from London, called at his house and expressed her pleasure at the reappointment, kindly adding, "at the Castle we look on Mr. Wainman

Sabbath School Work.

HELPS TO THE STUDY OF THE OLD TESTAMENT LESSONS FOR 1887.*

WIDE-AWAKE and earnest American students and teachers of the Bible are desirous of having all needed helps to an understanding of the portion of the Bible text which is just before them in their lesson course.

It would be very easy to name five hundred volumes, every one of which has its special value in this line of research; and five thousand dollars could be well expended in the purchase of helpful books.

Among the many modern commentaries, the Schaff-Lange stands prominent, because of its fullness. It is a commentary to choose material from, rather than to use just as it is.

The Speaker's Commentary is more compact and available. Canon Cook, its editor, has his own notion of the Pharaoh of the exodus, which is not in accord with the view of Egyptologists generally.

Bishop Ellcott's Old Testament Commentary for English Readers is fresher than either of the above-named. Its first volume covers Genesis, by Dean R. Payne Smith; Exodus, by Canon Rawlinson; Leviticus, by Dr. C. D. Ginsburg; and Numbers, by C. J. Elliott.

The commentaries of Keil, of Delitzsch, of Bush, of Murphy, of Wheedon, are worthy of note, each in its own way. And there are others innumerable.

Questions of the correspondence or the conflict of science and revelation multiply and change continually. It is not easy to keep up with the latest phases of these, even so far as to indicate the volumes which present them.

Guyot's Creation; or, Biblical Cosmogony in the Light of Modern Science (New York: Charles Scribner's Sons. \$1.50), is the work of a Christian scientist, who sees no conflict in the works and the word of God.

J. Comper Gray's The Biblical Museum (New York: A. D. F. Randolph & Co. \$1.25 per volume) gives suggestive notes, and homiletic illustrations and applications, on the Bible text, such as are likely to be helpful to the average teacher.

The standard books of Oriental illustrations need only to be suggested. Among these are Burder and Harmer, and Paxton, and Roberts, and Thomson, and Van Lennep, and Hackett.

From Trapp and Matthew Henry onward, there are stimulating and instructive writers on the Pentateuchal teachings, whose words are as fresh and potent to-day as when they were first given out.

Kingsley's Gospel of the Pentateuch (New York: Macmillan and Company. \$1.50) shows the gleam of New Testament truths in the beginnings of the Old. Robertson's Notes on Genesis (New York: Macmillan & Co. \$1.75) is full of suggestiveness, as is everything of that writer's work.

Books which treat of the exodus and wanderings of the Israelites will be spoken of later on in the course of the lesson series. Their number and scope forbid their inclusion in this list.

Stanley's History of the Jewish Church (New York: Charles Scribner's Sons. 3 volumes, \$2 each) is unequalled in its vivid and picturesque delineations of Oriental life and character.

Blow, bugles of battle, the marches of peace; East, west, north, and south let the long quarrel cease; Sing the song of great joy that the angels began, Sing of glory to God and of good will to man!

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THE DARK NIGHT IS ENDING, AND DAWN HAS BEGUN. —Whittier.

excellent condensed chronological histories. The latter may be supplemented by Lenormant and Chevallier's Ancient History of the East (Philadelphia: J. B. Lippincott Company. 2 volumes, \$5.50 the set). Kuris's Manual of Sacred History (Philadelphia: H. B. Garner. \$3) will be found useful in tracing what may be called the moral purpose of Israel's history.

Geikie's Hours with the Bible (New York: James Pott & Co. \$1.50 a volume) is a systematic Bible history, with free illustrations from the results of modern research. It is an admirable work of its kind. The first two volumes cover the Pentateuchal record.

The subject-matter of the Pentateuch is capable of illustration from many sources. Prominent in this line is the history of the early peoples of the Bible story, and the vestiges of their early literature.

Smith's Chaldean Account of Genesis (New York: Charles Scribner's Sons. \$3.00) is suggestive; but it must be used with caution, as Smith's translations of the so-called Genesis legends have not been sustained at all points by later scholarship.

The best small history of Egypt is Berkeley's The Pharaohs and their People (New York: Scribner and Welford. \$2.00). A good larger compend of both the history and the antiquities of Egypt, for English readers, is Rawlinson's History of Ancient Egypt (New York: Dodd, Mead & Co. \$6.00).

Tomkin's Studies on the Times of Abraham, as published by the Bagsters (New York: John Wiley & Sons. \$5.00) is an admirable independent study of the life and times of Abraham in the light of modern research.

J. Comper Gray's The Biblical Museum (New York: A. D. F. Randolph & Co. \$1.25 per volume) gives suggestive notes, and homiletic illustrations and applications, on the Bible text, such as are likely to be helpful to the average teacher.

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LESSON HELPS. FIRST QUARTER. Studies in the Old Testament.—GENESIS. THE BEGINNING.

LESSON I. January 2nd. Gen. i. 26-31; ii. 1-3; memorizo verses ii. 1-3. GOLDEN TEXT.—In the beginning God created the heaven and the earth.—Gen. i. 1.

CENTRAL TRUTH. We should worship, love, and obey God our Creator.

DAILY READINGS. M. Gen. i. 1-25. T. Gen. i. 26 to ii. 8. W. Isa. xl. 12-18. Th. John i. 1-13. F. Ps. xix. 1-14. Sa. Ps. viii. 1-9. Su. Col. i. 9-20.

THE PENTATEUCH.—"The five fold book," includes the first five books of the Bible, which were only one book in the Hebrew.

GENESIS.—(1) Name.—It means origin, and treats of the beginnings of all things.

(2) Author.—Moses, who lived Anno Mundi 2433-2553; i. e., B. C. 1571-1451.

(3) Place.—Probably in the Wilderness of the Wanderings, south of Palestine.

(4) Date of Writing.—Probably B. C. 1491-1451.

(5) Sources.—From direct revelation, sacred documents, and personal knowledge.

INTRODUCTION.—With the new year we study the early history of mankind written from the divine standpoint, and instruction and interest. We must study with the first verse of the chapter a general view of the creative week.

HELPS OVER HARD PLACES.—a personal God, a spirit, "infinite changeable in his being, wisdom, goodness, truth and love."

The Creation.—(1) All things in God. (2) The description of the world, but in popular language.

(3) The facts as recorded in agreement with the latest science. Therefore they must have been true.

(4) The word create is used of life, of man,—the very first must stop, having been utterly matter, or life or spirit. (5) The divine days, ages long. In the beginning, there were no 24 hours.

26. Man in our image: a spirit like reason, will, conscience, feelings, "innocent, holy. Man's body was made from the dust, still so made, the elements of the body being the same as the elements of dust. Let them have dominion: intellect and character must rule.

27. The power's of earth are made to serve man's good. 27. Male and female: woman, as well as man, is the creation of God, and with him has dominion. See chap. ii. 7, 21-24. 28. God blessed them: God wants his people to be happy, and the world full of good and happy beings.

29. All the host every individual in his order or place like an organized army. 30. And he rested on the seventh day: nothing has been created since the advent of man. The seventh day is the divine day, the long period in which we are living, and God is caring for created things and for the spiritual nature of man. This is the origin of our Sabbath.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—Genesis.—The Creator.—The order of creation.—The harmony of the Bible with science.—The creation of man.—The creation of woman.—Man made in the image of God.—The seventh day.—God's sabbath work, and man's.

QUESTIONS. INTRODUCTORY.—What is the Pentateuch? Why so called? Meaning of Genesis? Who wrote this book and where? Could Moses have known of himself all the things written here?

SUBJECT: THE CREATION.—GOD'S WORK AND MAN'S DUTY. I. THE CREATOR.—Who made all things? Through which person of the Godhead? (John i. 1-3.) What was the work of the Spirit? (Gen. i. 2.) What do we learn about God from this narrative? Where else do we learn more about him? (John iv. 24; 1 Cor. viii. 6; 1 Tim. i. 17.)

What two names are applied to God in Genesis? Why does God say, Let us make, etc.? What is the best definition of God? What difference does it make to us whether there is a creator or not?

II. THE CREATION.—During how many days was the process of creation? What was done on the first day? on the second? the third? the fourth? the fifth? the sixth? Where these days of 24 hours long, or divine days extending over long periods? In reference to what is the word create used? (Gen. i. 1, 21, 27.) What is the difference between create and made?

Does this account agree with modern science? Point out the harmony. How does this prove the inspiration of Genesis? Must God's Works and God's Word agree?

III. THE CREATION OF MAN: (vs. 26-31).—On which of the six days was man created? Of what was his body made? (Gen. ii. 7.) In whose likeness was his spirit created? What is meant by the image of God? Over what was man to have dominion? Why? Has man such dominion now? How was woman created? (Gen. ii. 20-24.) How should we act toward our Creator? (1 Tim. i. 17; Matt. xxii. 37; Ps. cvii. 8; Eccl. xii. 13.) What was given them for food? Was man, as well as all nature, good at that time?

Is any nobler method of creation of man conceivable than this? Is it said how man's body was formed of the dust? Would the statements here made agree with the theory of evolution, so far as the body is concerned? Is the soul a direct, immediate creation of God? What comfort and hope in the fact that we are made in God's image? What duties arise from our being created beings? What from our dominion over nature?

IV. THE SABBATH (vs. 1-3).—On which day did God rest? Rest from what? Is that divine seventh day still continuing? What is God doing on this seventh day? (John v. 17; iii. 16, 17; Heb. xiii. 20, 21.) What ought we to do on every seventh day? Repeat the fourth commandment. Should we keep that day after the example of God? In what respects?

Why is it not said of the seventh day, "There was evening," as after the other days? Has anything been created since the advent of man? What does God's example teach us about keeping the Sabbath? Does this show that the duty of Sabbath-keeping is universal? If we keep Sunday do we keep every seventh day?

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REVIEW

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SUNDAY - SCHOOL - FORMS

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Church News.

Rev. Jas. D. PROUSSON, B.A., was inducted into Windsor Mills and Lower Windsor, on the 17th December.

The contract for the erection of the Presbyterian church at Carleton Place, has been awarded to Mr. Geo. Willoughby, the price being \$10,150.

In the absence of the pastor last Sabbath, the pulpit of the Central church, city, was occupied by Rev. Hugh Rose, Elora, who preached most acceptably to large congregations.

Rev. W. D. BALLANTYNE, Pembroke, intends holding service at Chalk River at least once a month during the winter. This will be necessary, owing to removal of Rev. Mark Turnbull to Minden, in Peterboro' county.

The Sabbath school Calvin church, Pembroke, in addition to contributing to the maintenance and education of a pupil in the Pointe-aux-Trembles school, has in two years paid for the church bell which cost over \$300.

The Rev. Walter Reid, pastor of Weston and Woodbridge congregations, preached in Cote St. Antoine, Montreal, Sabbath, December 12th, morning and evening. His services were much appreciated.

Five lectures on the subject "The Lands of the Bible," have been delivered by Rev. Mr. Howie in the Presbyterian churches of Tara, Port Bign, Underwood and Pinkerton. The attendance must have been large, for the sum of about \$50 was realized after Mr. Howie's and other expenses had been paid.

A DEPUTATION has been appointed by the congregation of Brakine church, Hamilton, to appear before the presbytery on the 28th inst., "to use every effort" consistent with the rules of the church "to retain Rev. Thos. Scouler (recently called by St. Andrew's, New Westminster, B.C.), as their pastor.

RECENTLY a number of the congregation of West Winchester, called at the manse and presented an address to the Rev. Dr. Moffat, with a very well filled purse, to buy a valuable fur overcoat and gaiters, as a Christmas present. Long may Dr. Moffat be spared to have round him, clear-headed, warm-hearted, live Presbyterians.

The growing interest taken in mission work by the Lord's people, is shown by the goodly number attending the monthly meetings of the "Topp Auxiliary" of Knox church, city. The meeting on Tuesday the 13th, was much enjoyed by all present, as there was good news from both foreign and home fields. The mite-boxes made good returns, and two more life members were added to the roll, making seven in all.

A VIGOROUS Literary Society has been organized in connection with the First Presbyterian Church, Brandon, Man. The attendance has already reached seventy, and the prospects are bright for a winter's intellectual improvement under the able management of Mr. W. H. Irwin, the worthy Superintendent of the Sabbath school. The Bible class has also increased rapidly in numbers of late, so much so that the young people have decided to have a separate department for themselves. Over \$100 has already been contributed to the building fund.

Rev. R. D. FRASER, Bowmanville, and Rev. G. Wallace, Georgetown, Ont., exchanged pulpits Sabbath 12th, the occasion being the anniversary services of the Georgetown church. On the following Monday the ladies of the congregation held an "At Home" in the town hall, which proved itself to be one of the most interesting entertainments of the season. Mr. Fraser delivered an address on "Christian Work." The next anniversary of this church will probably be held in one of the finest edifices in the county.

The course of "Emergency Lectures" for ladies, which we mentioned in a former issue as being advertised in connection with the Central Presbyterian church mission on Elizabeth street, city, has been thus far an unqualified success. Two lectures have been delivered, the first by Dr. Whart, and the second by Dr. Riordan, and on each occasion the audience has numbered over fifty. The first lecture was devoted to a rapid sketch of the more important portions of the skeleton, together with the uses and forms of the muscles and nerves and other structures in the animal mechanism. In the second, special attention was paid to the illustration of the readiest methods of checking bleeding, and of affording temporary aid in cases of fracture or dislocation. Both lectures were illustrated in the most interesting manner by means of skeletons, bandages and blackboard. The next lecture will be given by Dr. Nattress, on January the 8th.

The anniversary services of Union church, Brucefield, were conducted by the Rev. John Gray, Windsor, on Sabbath, December 5th. The sermons both morning and evening were of the highest order and listened to with marked attention by crowded congregations. On the following Monday evening the anniversary tea was held, the church again being literally packed. Excellent addresses were given by the Revs. John Gray; A. D. McDonald; Seaforth; Joseph McCoy, M.A. Egmondville; P. Musgrave, McKillop; S. Acheson; Kippen; R. V. Thomson; Hensall; the pastor, Rev. J. H. Simpson in the chair. Choice vocal and instrumental music was furnished by the church choir, under the leadership of J. B. Jameson, Esq., the popular leader of the choir. The proceeds of the anniversary services amounted to about \$125. The new gallery just completed and occupied at these services for the first time, along with the new pulpit trimmings, add very much to the appearance and comfort of the church.

The editor of the Thorold Post in advocating the cause of Mechanics' Institutes and the organizing of reading circles in the town of Thorold, gives, as an illustration of how much may be accomplished by the proper use of one's evenings, the case of the Rev. Mr. McDonald, in these words: "Five or six years ago he adopted the habit of giving his evenings very closely to books, and the following is the result: Successfully passing all the necessary examinations in arts, science, languages, literature and philosophy, he has obtained the following degrees, in the order given: Three years ago, the Chataqua degree; two years ago, the U.A. degree; one year ago, the M.A. degree; six months ago, the B.D.; one week ago, the B.Sc. Five degrees in three years. It has been truly said that what has been done can be done again; the Rev. C. D. McDonald has made the above record, we hope some of our young men of to-day will go and do likewise, that is, make good use of their evenings."

PURE GOLD MANUFACTURING COMPANY.

(From the Mail.) SINCE the days of the reign of the epicures of Pompeii all nations and peoples have looked to the inventions of manufacturers and the natural gifts of mother earth for those adjuncts of good living and digestion, spices. It is left entirely to the manufacturer to intelligently prepare for family use goods in the line of roasted and ground coffees, spices, cream tartar, baking powders, flavouring extracts, etc., and it is of these goods that this article will treat. A reporter was despatched to the establishment of the "Pure Gold Manufacturing Co." No. 31 Front street east, owned and operated by Messrs. Alex. Jardine & Co. A trip through the building, under the guidance of Mr. Jardine, displayed to the reporter one of the most perfectly appointed factories in every respect to be found in the Dominion, if not in the world. The motive power is furnished by a 35 horse-power Wheelock engine, located in the rear of the finished basement. The Burns coffee roaster, with a capacity of 3,000 lbs. per diem, is also located here, together with the two large spice grinding mills and the mills grinding the cream of tartar used in the famous "Pure Gold Baking Powder." The latter mills are entirely separate from the other machinery, which ensures perfect cleanliness and freedom from any foreign substance. Stepping into the elevator the reporter ascended to the upper flat, where the machine for mixing the baking powder (which is so perfect in its operation that a complete uniformity of the ingredients is obtained) was noticed in full operation. On this flat is also located their packing room for putting up their spices etc., that make such elegant shelf goods in their handsome lithographed wrappers. Descending to the third flat, the reporter entered the whole spice department. The stock of this firm is so extensive in this class of goods that they can and do offer to dealers who desire to purchase in this form exceptionally low figures. The second, or ground, flat, front, is occupied by the general and private spices, and the rear as a laboratory for preparing fluid fruit flavouring extracts, which are put up in packages for family use, also in from 1 to 5 gallon cans for confectioners, etc. Some of the specialties manufactured by this company, roasted and ground coffees, are appended:—Baking powders, cream of tartar; Pure Gold bicarbonate soda, paste blacking, liquid blacking, borax, bay rum, liquid blue, Bologna sausage seasoning, curry powder, chichory, celery salt, fruit flavouring extract, powdered sage, powdered summer savory, powdered thyme, powdered marjoram, poultry dressing seasoning, combining both spices and herbs, pure ground spices, mixed pickling spice, mustard, liquid rennet, rice, flour and black lead stove polish. This polish being in a semi-liquid state, can be applied without creating any dust, and not interfering in any manner, with the use of the stove during the application. The Carbon soot blacking, put up under their brand of "Pure Gold," is superior to any ever placed upon the market, and is warranted to produce the most brilliant polish, also to soften and preserve the leather. As Pure Gold is the most valuable of all metals, Messrs. Alex. Jardine & Co. have adopted this trade mark for all their productions, guaranteeing all goods put upon the market under this brand to be perfectly pure. Dealers are authorized to refund the purchase money for any article which is not found exactly as represented. Private brands are manufactured to order. Their transactions not only cover the entire Dominion, but orders have recently been received from Australia and other English colonies. Messrs. Jardine & Co. have received a gold medal for general display at the Provincial Exhibition held at Guelph; a silver medal for the superiority of their baking powder, also a gold medal this year for general exhibit at London, Ont.

Victoria Tea Warehouse.

EDWARD LAWSON. ESTABLISHED 1844. Just received something new in TEAS. Finest Black and Japan Teas, in Fancy Baskets, Vases, etc., at 50c, 60c and 75c per lb., the package alone worth the money. NEW FRUITS. Raisins, Currants and Italian Peas—all fresh and sweet brands. Purest Cakes (in boxes) Peppery, Chines, all made on the premises. Just a little Scotch Whisky, a quantity of Fruit, assortment of General Groceries, Pure Spices, etc., always on hand. E. LAWSON, 93 King St. East.

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CAPE BRETON RAILWAY.

Service—Grand Narrows to Sydney. Tender for the Works of Construction. SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Cape Breton Railway," will be received at the office up to noon on Wednesday, the 17th day of January, 1897, for certain works of construction. Plans and profiles will be open for inspection at the office of the Chief Engineer and General Manager of Government Railways at Ottawa, and also at the office of the Cape Breton Railway, at Port Hawkesbury, N.S., on and after the 27th day of December, 1896, when the general specifications and forms of tender may be obtained upon application. No tender will be entertained unless on one of the printed forms and all the conditions are complied with. By order, A. F. READLEY, Secretary. Department of Railways and Canals, Ottawa, 14th December, 1896.

REASONS WHY

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10. Its Commercial Plan affords the great protection of Life Insurance at several cent below about one half that of the ordinary plans during the years of life when insurance is especially needed.

"Much of the unequalled success of the North American Life as a Home Institution is to be attributed to its very liberal and varied forms of insurance, combined with its liberal principles and practice, and especially to its prompt payment of all just and approved claims, upon maturity and cancellation of profits—a practice introduced here by the Company, which has continued to afford the representatives of deceased Policy-holders the greatest satisfaction."

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PETLEY & PETLEY

“ELP-A LITTLE.”

I respectfully requested to their congregations, to tell their friends, of this paper for the present year in charge to all that they...

THURSDAY, DECEMBER 23rd, 1886.

The Oldest and Best Christmas Greeting.

LXXXII. 8-14, (N.V.)

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them...

A NEW CONTRIBUTOR.

To the many contributors who will write for the Review, 1887 we are happy to be able to announce the well known Biblical scholar and attractive writer, A. D. Mackay, pastor of Crescent Street Church, will contribute to our columns a series of papers under the general title, "Scripture Illustrations and Teachings." The papers will be in the nature of a family instruction in the doctrines of the Gospel which Mr. Mackay has considered, and the interest he manifests is apparent from the fact that though the completed papers will be published in the Review it has already been published in a British and American publication, and he has generously allowed them to be published in the Review. The first of the series will appear on the 7th, and the subsequent ones will be published weekly throughout the year. No doubt will be eagerly waited for by our young people. In permitting the publication of these papers in the Review we are gratified to see Mackay thus expressing himself: "I would like to see my paper to any other because its circulation is greater than that of any other Presbyterian paper in the country, and because I have no sympathy with the views that may be made to injure its prosperity."

In this connection we may draw attention to the first chapter of our new story, "A Daughter of Eve," given in this issue, which will doubtless prove acceptable to our numerous readers.

A QUESTION FOR OUR READERS.

WHEN this journal was first issued it sought the suffrages of the Presbyterian public, on grounds which appeared to its promoters amply sufficient to justify its existence. While it began its career in no spirit of hostility to existing journals, it gave no uncertain sound as to the principles which would govern its columns. It proposed first and always to help the spiritual life of our people. It declared its purpose to be thoroughly independent of all parties: either within or without the Church. It announced its views with perfect frankness on the subject of the Bible in the Schools, the Temperance Question and the danger menacing the country from Papal Aggression. Our shareholders were every one of them aware of our policy, and our subscribers have only to turn up the first numbers of the REVIEW to assure themselves that these are the facts.

Now the question for our readers is simply this: Have we swerved from our principles by one jot or tittle since our career began? We are quite ready to appeal to our constituency on this issue and without any doubt of the result.

Why then have we been assailed with such virulence by the politicians? Simply because an election is pending. Would the partisans on either side have paid much attention to our denunciations or criticisms had they not, as it so happens, been seeking the suffrages of the electors? Certainly not. They now clamour, for no consideration higher than that of party politics, that the discussion of the subjects laid out by us in our programme should absolutely cease, as they find them troublesome to deal with on the platform and in the columns of the party press. Their interest in such topics will expire on the 29th of December.

Now we put it to all honest Christian men: Would we be justified in keeping silence because an election is at hand? Could we any longer call ourselves independent of politics and politicians if we could trim and dissemble either to help or hamper a political party? If we have spoken the truth; if papal aggression is menacing us; if our Public Schools are interfered with, and Separate Schools favoured unjustly; if temperance workers have been befooled in trusting to politicians, surely it is our duty to speak out, election or no election. If our statements have been exaggerated or unwarranted they deserve to be condemned as such; but if they are true, they are of such vital importance to the spiritual and moral life of our country that silence would be criminal.

It is strange to find ministers of the gospel, as a few are doing, expressing on purely political grounds disapproval of our course. They say you are playing into the hands of one set of partisans who may be more unscrupulous than the other. We say distinctly that we have no right to look for one moment to the consequences which may follow our action as long as we are satisfied that we are doing our duty. These ministers seem to forget there is an overruling Providence whose will is to be done, whatever man may propose. They cannot turn the country in the Lord's hands; and therefore

they are prepared to keep silence on every subject or any subject; the discussion of which might make the issue of an election campaign doubtful.

The objection is urged in certain quarters that we have unwisely carried on a discussion on the eve of an election; and we have been pressed to keep quiet on the subjects now agitating the public mind. Might we ask of those who thus complain of our action, whether they are not virtually admitting that there is something concerning these subjects which needs to be, in the interest of party, suppressed?

We say frankly we have no confidence whatever in the party politicians on either side when the question of the Catholic vote is at stake. We look forward with no hope to truth and righteousness prevailing with out-and-out party men—ministers or laymen—when in competition with the desire for place and power. But we believe that God reigns and our purpose is to trust in Him and do the right though the heavens fall.

Mr. Mowat and some of his followers have been denouncing us for refusing to send out as a fly-sheet to all our readers his Letter addressed to Mr. Milligan. Did he ask us to do that because he thought any of his followers would not be reached by the active steps he took to scatter his manifesto broadcast over the Province? Not at all. His object was simply to coerce the REVIEW into the ridiculous position of circulating an attack upon itself and so to drag it triumphantly by his heels throughout the country, or to make what capital he could out of our refusal. If we had listened to his proposal a large number of our readers would have been indignant, and if we had picked out extracts as our contemporary the Canada Presbyterian did—culled with great care so as to injure the REVIEW and its friends—we would certainly have done a poor service to Mr. Mowat. Let Mr. Mowat address a letter to the Editor of this journal on any question that has been discussed in it, and it will appear at once, and be fairly dealt with. But it is quite in vain for him to seek to entrap us into political partisanship, or to seek to do us injury with fair minded people because of our refusing to be entrapped.

We answered the parts of his letter which concerned us; and if we did him injustice our columns were open to him for reply. Every unbiased reader of the REVIEW, however, is aware that nothing on our part would satisfy Mr. Mowat but an absolute surrender of our independence, and neither he nor Mr. Meredith may ever look for that. To say we want to injure him is absurd; we desire to speak the truth, and if our speaking the truth hurts him or any one else, we are not to blame.

The present excitement will soon be over, but we shall continue to uphold the principles for which we promised to contend when we issued our first number; and we are not without hope that even those who have expressed themselves bitterly concerning us will by-and-by acknowledge the service we have rendered our country by our faithful dealing with these momentous questions, and seeking to inform the public mind with regard to the encroachments of the Church of Rome.

THE RESULTS OF A TRUE REVIVAL.

WE have heard deplorable accounts of the sad results of so-called revival movements in Canada and the United States. Ministers having some right to speak with authority, tell us of districts in our western peninsula, where special services, as conducted by mere sensationalists of other denominations, have left behind them a moral and spiritual wilderness, where churches will to-day take no root and the gospel receive no welcome. Now, we are not in a position either to confirm or deny these statements; but we are ready to repudiate with all earnestness the idea that such are the results of a genuine revival of religion. Let us, however, consider what have been the results of revivals in the Presbyterian Church. Will any one venture to suggest that the results of the revival at the Kirk of Shotts were evil? The testimony of history establishes the fact that an impetus was there given to the spiritual life of the Church of Scotland which has never been lost. What about the revivals in Kylesyth and Dundee? Would anyone hesitate in describing these movements as of mighty influence in the onward march of the Church of Christ. Many noble Christian men who have been the pioneers of our Church in Canada, as is well known, were converts of McCheyne or William Burns; and some of the most devoted ministers and missionaries of the generation passing away, received their first spiritual impulse from the times of blessing in those Scotch churches. What of the revival in Ireland and Scotland covering the period between 1857 and 1859, and spreading in its mighty influence across the ocean to the United States? In not very remote days a large proportion of the students in the divinity halls, it was observed, were the fruit of these revivals; and we believe the same fact was noted at that time in all the theological halls in the United States. What about the results of the work of Moody and Sankey in England and Scotland in 1873 and 1874? This much many can say, from personal experience, that all the evangelical churches were helped and strengthened by the good work of these men, and as in the other cases, a large accession was made to the ranks of the ministers, missionaries and evangelists.

But general statements of this kind have little weight with objectors, because they are perhaps able to bring testimony in rebuttal gathered from those who stood aloof from these revivals. It is perhaps best to confine ourselves to such facts as have come under personal observation during the past twenty years. We have seen a great change wrought upon ministers through revival work. They have become expert soul-winners and earnest and faithful preachers, whereas they had been before but cold and half-hearted in their work. They have become delighted students of God's work when before they only seemed to think of it as a book of texts. They have reaped great harvests of precious souls, when before they had only been sowers of the seed; and exceedingly discouraged sowers at that. Surely every Christian minister would be thankful for a revival which produced such results in himself and in his brethren round about him. We have seen God's people wonderfully stirred up by a revival. There are in all our churches large numbers of Christian men and women whose gifts and graces are covered over and encrusted by prevailing worldliness, and who are powerless to help in the Lord's work either by word or deed while in this unhappy plight. Let there come a genuine revival and these Christian people will be the first reached and influenced to action by it. The member who has been inclined to grumble will be put to silence and to shame when he sees his own son or daughter distressed on account of sin and seeking the Saviour. The member who has always refused to bear his share of the financial burdens of the church "because of the way things are managed," will open his purse strings and astonish his fellow-members by his liberality. The member who was too busy to attend week-day services will seldom miss a meeting, and will ever after enjoy these means of grace. The member who sharply criticised the preaching, and wished the minister would give them "something worth listening to," will shake that astonished man by the hand and thank him for his faithful words. The member who was officious and captious will become gentle and modest. All these fruits of a genuine revival have been frequently seen, and we are sure all our ministers will say, God send us a revival if any of these results may be looked for. From genuine revivals there frequently arises a large increase to the church from among its own adherents and young people. There are, it will be granted, in all our churches, many who are very near the kingdom, who give an attentive hearing to the Word, and whose life and conduct show that they are somewhat, at least, under the power of the world to come. A revival always brings in many such, and it is found that these often put the older members to shame by their zeal and faithfulness. But there are other young people, the careless children of Godly parents, who are likely to be reached in a season of revival through the prayers of their parents and the whole church. A minister who lately took part in such meetings, writes that the pastor began every service by reading requests for prayer, requests coming largely from Christian fathers and mothers for the conversion of wayward sons and daughters. We have seen those who had no church connection brought in through revival work. It is a strange fact that those who will not attend services in the church on the Lord's day, and who never think of going to an ordinary prayer meeting, will attend evangelistic meetings. We have never known such meetings to be held without men and women appearing in the audience whom everyone was surprised to see there. Nay more, we have never known a genuine revival where a number of such wandering sheep have not been gathered in. The Church of God must be aggressive. And how is she to reach the careless if not by such meetings as are found suited to attract them and instrumental in leading them to the Saviour? The above are some of the practical results witnessed from revivals. Every statement we have made can be confirmed by ministers who speak out of their own experience. It would be most profitable to our readers if we could get from the pastors of our churches such practical testimony as would prove encouraging to those who have hitherto been afraid to venture upon such work, and we cordially invite our friends to ventilate this great question in our columns.

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SABBATH SCHOOLS AND MISSIONS.

TEN years ago a few far seeing women, in our Church, discerned the difference between general and special interest in mission work, and demonstrated by experiment the possibility of enthusiastically enlisting in a special department of Christian work large numbers who had before taken only a general interest in the general work of the Church. The growth of the Woman's Foreign Missionary Society, in ten years, from 18 Auxiliaries to 191, from 3 Mission Bands to 50, and from a contribution in 1877 of \$1,000, to \$13,453 in 1886, proves conclusively that the principle of their organization is a sound one. Their work is for the women and children of heathen lands, and though all their contributions come to the Foreign Mission Committee and all their workers are appointed by and are under its direction, they know just where their money goes, and what it accomplishes, for they have regular letters and reports from those sent and supported by their contributions.

The Alumni Association of Knox College, on the same principle, now proposes to establish a mission of its own in some part of the vast heathen field as yet unoccupied by any Church. It will easily raise, by special contributions, from the students and graduates of the college, enough to support one missionary, and may perhaps be able to send two. The undertaking we need hardly say will be of immense advantage to all who have a share in it, and in

PREMIUMS.

In order to compensate those who are willing to assist in increasing the circulation of the "Review," the publishers offer a VALUABLE MONEY COMMISSIONS TO AGENTS (sent for terms to agents or any of the premiums mentioned below.)

- 1. Schaff's Bible Dictionary. With illustrations and colored maps. 1 vol., cloth, \$1.50. An excellent work for S. S. superintendents and teachers, for their new subscriptions. 2. Palmer's Notes. On the International Sabbath School Lessons for 1887. 1 vol., cloth, \$1.25, for three new subscriptions. 3. Vincent's Notes. On the International Sabbath School Lessons for 1887. 1 vol., cloth, \$1.25 for three new subscriptions. 4. Concordance. Cruden's Concordance, Morgan and Scott's popular edition, unaltered. 784 imperial 8vo pages, \$1.75, for five new subscriptions. 5. Bible: The Revised Version. Pearl 16mo, No. 1 cloth boards, and edges; \$1.00, for three new subscriptions. 6. Bible: Revised Version. Mission 8vo., paste grade limp, gilt edges, with six maps, \$1.50, for five new subscriptions. 7. Commentary. Jamieson, Fausset, and Brown's. In two large volumes, 8vo. The best and cheapest commentary published. In cloth binding. 7rs., by express, as a premium for 25 new subscriptions.

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GEO. H. ROBINSON, Manager, P.O. Box 3667.

THE "REVIEW" FOR 1887.

We invite attention to the inducements we offer to our old subscribers to renew promptly, and to all who are interested in the welfare of the REVIEW, to assist us in adding to its subscription list. We are happy to be able to state that the past few weeks have been a season of unexampled prosperity, and that in the ordinary course of business several hundred names of new subscribers have been placed on our books. With the inducements now offered we hope to have the list greatly augmented during the next few weeks. Will the friends of the REVIEW kindly exert themselves in its behalf by entering upon a vigorous canvass? Our advertising columns testify to the appreciation in which the REVIEW is held in the mercantile world. During the Christmas season we may be obliged to give up some of our usual reading space to the demands of trade, but friends will be glad to learn that we have completed arrangements to go into effect with the New Year, for meeting these growing demands without abridging the space for reading matter.

directly to the whole circle of their friends and acquaintances.

But would not the principle admit of far wider and more general application? Would not our Sabbath schools and Bible classes take a far deeper interest in mission work and contribute to it with corresponding liberality...

It might not be easy, for the Foreign Mission Committee to divide and distribute the work under its charge so as to give the Sabbath schools a share they would feel specially interested in...

There is no limit to the good possible to be done through the mission school, and there is a general agreement now among foreign missionaries that work among the young will in a very few years yield the largest and most blessed results...

PRESBYTERIAN UNION IN THE SOUTH

A MOVEMENT began some time ago in the Missouri Synod of the Southern Presbyterian Church in favor of union with the Northern Presbyterians. This action has been followed up in the Arkansas Synod which passed with only one dissenting voice, this resolution:—

The Alabama Synod, more recently, has followed in the same line, unanimously declaring that:—The time has come when measures should be taken by the General Assemblies of the two great Churches herein cooperated to harmonize and combine all their strength, resources and means on some plan of co-operative union so as to avoid all friction and waste in the various fields and departments of church work...

A thoroughly and cordially united Presbyterianism will in the United States, as in Canada, take a foremost place in every department of Christian work. We wish all our Presbyterian sisters to the south of us may all soon see eye to eye as we in Canada have been doing for the last ten years.

THE Rev. D.D. McLeod, Barrie, has inserted a letter in the Globe complaining that we made false statements which have neither been retracted nor apologized for, instancing the statement about the preparation of an English History, and that the present Ontario Government recognizes the divine right of the Archbishop to control our educational system...

to control our educational system. We think he will search our columns in vain for any such assertion. We exceedingly regret that Mr. McLeod should have permitted party feeling to warp his better judgment, and to separate himself from those who are conscientiously endeavoring to inform the public mind regarding the intrusions which are constantly being made on our educational system and the liberties of Protestants.

All who love the Sabbath and delight in it will rejoice to learn that the foes of Sunday laws have outwitted themselves in a recent move for repeal in the city of Boston. Their plan was to render the law odious by a strictly literal enforcement of it. In this attempt the worst of men were banded with the so-called "lovers of liberty." The results have amazed the general public, and fairly "taken the wind out of" the conspirators...

A most interesting event showing the growth of Presbyterianism in England, recently occurred in connection with the congregation of St. John's Wood, London, of which Dr. Monte Gibson, personally well-known to many of our readers, is the honored pastor. This is the establishment of a new congregation at Brondesbury, distant from St. John's Wood about two miles. Brondesbury has been unknown to fame till now, but preparation for the event has been going on quietly for about two years...

PERSONAL

LETTER TO THE EDITOR FROM REV. JAS. MIDDLEMAN, D.D., ELORA.

[The following letter from Dr. Middleman has reached us just as we go to press. In the interests of the Review we do not hesitate to lay it before our readers, reserving any comments upon it that may be necessary till next issue.—ED. REVIEW.]

To Geo. H. Robinson, Esq., Toronto.

MY DEAR SIR,—When, several months ago, I endeavored to give you a little assistance in your work, by writing on the subject of Christian religious instruction in our National schools, I had no thought of your ever being subjected to such an experience as you have had during the last few weeks. Having preserved the draft of my article, I find, in looking it over, the following sentence, referring to the duty of a sustained effort to have our education made distinctly and decidedly Scriptural or Christian, which I humbly think it can be, without being of any denominational or sectarian character:—"We must take a leading part in the agitation, and persevere in it, undeterred by the spite of tongue and of pen that it cannot fail to give rise to, and striving to maintain a Christian equilibrium when assailed with the storm of controversy, which we can hardly, in these times, avoid exposing ourselves to, if we would be faithful to the best interests of the community."

It is an unhappy circumstance that your endeavours to awaken attention to matters that are in danger of eluding the notice of the public, should have come to synchroonise with the elections. Though you are in no way responsible for this, and though the prospect of the REVIEW expressly indicated the line which you are now denounced for following, I would have been glad, if, as I suggested incidentally two or three weeks ago, the discussion of the questions at issue had been as much as possible suspended in the REVIEW when the elections were ordered. For, no matter how pure the motives may be of those who think that undue influences have been at work, and that there have been mistakes in relation to the lecturers, and notwithstanding how friendly they may be to the present

Government, it is impossible that the discussion of the questions involved should go on without being turned, by the other party, to the disadvantage of the Government. And I believe it to be a matter of fact, that an unfair advantage has been taken, and continues to be taken, of what was never meant to injure the Government in public estimation. There is a reasonableness of action, the neglect or disregard of which may cause our good not only to be evil spoken of but to be a means of evil. As a Liberal, I earnestly hope that the present Government will be sustained at the polls; and I have full confidence that our views being, as I believe, those of the great body of the people, the Government will not be found wanting in a readiness to do all that is necessary to give a distinctly Christian character to our Education.

In a letter for the purpose of indicating sympathy with you, in view of the ungenerous treatment to which, as I believe, you have been subjected, it would be a serious omission, not to refer to the ill-will and jealousy of which the REVIEW has been the object. The subject is an unpleasant one; but I know I am not alone in believing, from remarks that have occasionally attracted my attention, that there are some who will be gratified, not a little, in thinking that the interests of the REVIEW will suffer, in consequence of the use that has been made of its adherents to the course indicated in its prospectus. And there are doubtless some who will fail to see that the REVIEW is really more worthy than ever of the confidence and support of the Presbyterian Church. But I believe withdrawal of their support will probably be made up for by the support of others who will credit for a bright forward and independent the most sensible men, as some of them have acknowledged to me, are apt to lose their times, and to judge of everything as they affect the polls. But they do not see the hearts; and I believe that before long a different view of things will be taken by men, I think, I trust, warped by the fear common with myself, in relation to party.

Though this is written as a letter from a friend who feels himself in another way, I do not, on reading, see anything in it to prevent your which you think it may serve as I am, your

ELORA, Dec. 20th, 1866.

COMMUNICATIONS FROM FATHER CHINIQUÉ

ST. ANNE, KANKAËS CO., 6th December, 1866.

[To the Editor of the PRESBYTERIAN REVIEW.]—My Dear Brother in Christ,—The last six months of my evangelical work, from the shores of Lake Huron to the N. East extremity of Cape Breton, in the Maritime Provinces of Canada, are among the most blessed days of my long life. To have been enabled to give 138 public addresses, during those six months, without feeling any fatigue, with my 77 years and a month of age, is surely a remarkable thing, for which I cannot sufficiently thank God. But what makes me bless the Lord more than anything else, is that I have found, nearly everywhere, in the 130 places I have visited, a most remarkable current which is carrying the poor slaves of the Pope, almost in spite of themselves towards the regions of the Gospel light and truth. It has been the grace of God that has come to shake hands with me, and have asked me to help them to bless God for their having found the Truth, and given up the errors of Rome, either in the previous months, or in the very hours of my addressing them.

I would write a most interesting volume were I to give the history of many of these conversions. But in order to be brief, I will speak of only one of them. Last year, it was my privilege to address the interesting congregation of our emigrated converts, in the city of Fall River, State of Massachusetts. It was at the invitation of their selfless pastor, the Rev. Mr. Cole, who is now the superintendent of all the French-Canadian Missions of New England. When there, my merciful God granted me the favor of persuading one of our most eminent and respectable French-Canadian families to give up the errors of Rome and follow the Gospel. They had a family of three sons and three daughters, all married and surrounded by many children. But soon after their conversion, they came to tell me how their own children had lapsed, and how they had asked me to help them to pray, day and night, that they might also see the light and give up their errors.

This year, when coming back from the Maritime Provinces I was invited by the Rev. Mr. Joseph Allard, who has taken the place of Rev. Mr. Cole, to visit again our dear emigrated converts, and to my unspeakable joy, I learned that nearly all their children and grand children had accepted the Gospel. Some of those conversions bear such a character of the Apostolic days, that I consider it my duty to give you and your readers some details about them. One of the sons of the converted family referred to, who is a pretty well educated man, was more than the rest attached to the Church of Rome. He had strictly forbidden his children to have any communication with the Protestants, and to receive any Gospel books from them. But this did not prevent grandmother to give a fine little Gospel book to his pet son John, about 15 years old. Of course, John had to conceal his precious Gospel, and he could not read it, except when alone, and in from his father's eyes.

This year, on a pretty well, for a time; but in an evil, or rather a blessed evening, the father suspecting what was going on, squattedly said to his boy: "John, I am told that you have a Protestant Gospel and that you read it! Is that so?" The boy answered bravely: "Yes, father, I have the Gospel of Jesus Christ, and I read it every day!" Trembling with wrath, the father arose himself with a whip, and strikes his poor, defenceless boy, without mercy, till he is bruised from head to foot. He stops only when he is tired and ashamed of his own cruelty. During this terrible flagellation, the martyred boy does not say a word of complaint; but two streams of tears flow on his bleached cheeks. When the torture is over, he raises his head, turns his face to his father, and he says with his pale and trembling lips: "Father, you have just mercifully beaten me, and bruised my body; but, thanks be to God, you have not changed my mind. These last few months, I thought that your religion of Rome was wrong and my Gospel right, and I do believe it, now, more firmly. Surely, a religion which causes my dear father to beat me, his own son, so cruelly, for having read the Gospel of Jesus Christ, can not be the religion of Jesus Christ! Dear papa, you have beaten me to-day to your heart's content, because I read the Gospel of Jesus Christ! But I will not be always a little boy, in a few years I will be a MAN! Then, neither you, nor anybody else will dare to beat me for that Gospel which I will keep and read till the end of my life!"

These words fell upon the father as thunderbolts. Unable to utter a single word, he withdrew to his private room, where his wife was bathed in tears. Of course, the next night was a sleepless one for the heart-broken parents, and his hours must have been long and dark to them. However, there were lights, strange, mysterious, beautiful, divine lights around their souls, during that night. The marvellously brave and wise words of their more than ever dear John were ringing in their ears as if coming from the golden harp of the martyrs who surrounded the throne of the Lamb in heaven. The dawn of the next day was not yet come, when the father, who is a very intelligent and respectable man,

asked to his wife: "I will never again regret having so cruelly beaten my brave and so wise words have come to me. His courage and courage and the wisdom of get that marvellous strength his Gospel! That I must read it."

And the next night and the next day, which flow from them and him the happy Lamb of God, have had the same result.

"The Foot of the Mountain" by Dr. Joseph Allard, Toronto, is a most valuable work which has already been reviewed at some length in these columns. It contains forty-three papers discussing leading topics, nearly as many papers, supplementary, "handfuls of purpose," and notes, all in the author's well-known original, easy, and suggestive style, completed by a welcome index.

"Pew, Pulpit, and Platform: Shots at Sundry Targets," by Rev. T. DeWitt Talmage, D.D., 1 vol. 8vo., pp. 700. L. B. Treat, New York.

The distinguishing characteristics of the famous Brooklyn preacher, originality, felicity, pungency, humor, eloquence, pathos, and sarcasm are all prominent in this volume. As we have given in recent issues two chapters of the book we need not further specify its merits, except to add that it contains a finely engraved portrait of the author.

"Old Testament Characters," by Dr. J. C. Geikie. (New York: Jas. Pott & Co.) Toronto: S. B. Briggs.

This book, from a writer of such well-known merits, furnished much fresh information to Bible readers. In a most readable style it discusses all the principal figures in Old Testament history in the light of modern antiquarian research. Its appearance is timely in prospect of next year's return to the old Testament in the International S. S. course. This volume is distinct from the series of "Hours with the Bible," by the same author.

"Canada, our Home," Anniversary (Sermon, preached before the St. Andrew's Benevolent Society, Hamilton, by Rev. R. J. Laidlaw, Nov. 25th, 1866.

As might be expected this is a stirring patriotic address, presenting faithfully our privileges and responsibilities. We quote just one sentence as to duty:—"In the midst of political party strife, to whatever party you may belong, let your motto be that of an honored Scottish-Canadian statesman who recently announced that if at any time the interests of his party should be found in conflict with the interests of his country, he would be found on the side of his country." The pamphlet is beautifully printed and the covers artistically and appropriately illustrated.

"The Book of Revelation," by Isaac Warram, D.D. (New York: Funk and Wagnalls.) Toronto: Wm. Briggs.

This little book is not a commentary, but an exposition based on the principles of Prof. Stuart, which appeared forty years ago, and introduced new and simpler methods of interpreting this mysterious scripture. It is intended to familiarize non-professional readers with the principles. It finds the key to the book in the purport indicated in its title literally understood—"to show things which must shortly come to pass," and in a recognized coincidence between chaps. vi.-xi. and Matt. xxiv. xxv. It will be helpful to many even if they do not agree in all the author's conclusions.

The pamphlet giving an account of the proceedings of the Centenary Celebration, St. James church, New Glasgow, N.S., described in our columns recently, may be obtained by enclosing 25 cents to G. W. Underwood, Esq., New Glasgow, N.S.

In addition to the list of books likely to be useful to those engaged in Sabbath School work which we have reproduced in another column from the S. S. Times must be emphasized Vincent's Select Notes and the Philanthropist Series (John Young, Upper Canada Tract Society, Toronto.) which are too well known to need further commendation; and also the very neat and useful "Annual Biblical Geography," by Dr. H. S. Osborn, The Oxford Map Publishers, Oxford, Ohio. Bound, gilt, 50 cents; plain 30 cents.

The sales of The Century Magazine, we understand, have gone up over 30,000 copies in six weeks; since beginning the Life of Lincoln. A second edition of December was issued on the 15th. A veteran New York publisher predicts that the permanent edition of the magazine will go beyond 300,000 before the completion of the Lincoln history. The January instalment, which is sold by the editors to be of most surpassing interest, occupies thirty pages of the magazine, and treats of Mr. Lincoln's settlement in Springfield; his practice of law in that city; the Harrison campaign; Lincoln's marriage; his friendship with the Speeds of Kentucky; the Shields duel; and the campaign of 1844.

MISSION COMMITTEE.

THE SECTION OF THE LETTERS... issued by Conveners of last year...

may deem best in order to secure a generous contribution to this object.

There are this year 159 congregations in the western section of the Church receiving aid, and the whole amount required is \$30,000.

There will be no difficulty in raising \$30,000 if each congregation realizes its obligation to contribute its fair share.

Kindly bear in mind that the Augmentation Fund, while administered by the Home Mission Committee, is entirely distinct from the fund for Home Mission work.

D. J. MACDONELL, Centener of Sub Com. on Augmentation.

Forty-ninth public debate of Knox College... held in the Hall on Friday evening, December 11th...

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Chas. Stark, Merchant, 82 Church St., F. O.
Foster, Esq., of F. O. Peter & Co., Wholesale Merchant, 18 Colborne St., Toronto, Ont.

September 10th, 1886. Dear Sir:—I consider it my duty to you and to the public generally to give a short history of my case.

The cures made by electricity are not limited to any particular class of disease, acute or chronic, as seen by the numerous testimonials, etc., in the Electric Age.

See a work on Nervous Diseases, their cause and cure (price 25 cents in stamps). It has been the means of saving so many from this distress and suffering.

ADDRESS—Prof. S. Vernon, As above.

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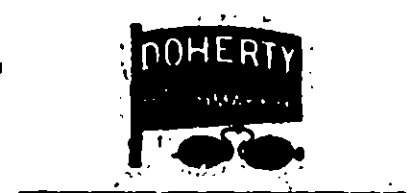
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See the Presbyterian Review.

YOUR LABOUR IS NOT IN VAIN.

BY REV. W. D. ARMSTRONG, OTTAWA.

I ploughed my field with patient toil,
Then sowed the good seed in the soil,

Hot April came with genial power,
And May sent down her fostering shower,

O ye who drop a seed of truth
In the warm soil of glowing youth

Ye sowers of the spiritual seed
Take heed, stint not in word or deed

HOW DO YOU PRONOUNCE IT?

Is the first question one asks about the name of
a foreign place or person, and is a question some-

1. No change will be made in the orthography
of foreign names in countries which use Roman
letters: thus Spanish, Portuguese, Dutch, etc.,

2. Neither will any change be made in the spelling
of such names in languages which are not

3. The true sound of the word, as locally pronounced,
will be taken as the basis of the spelling.

4. An approximation, however, to the sound is
alone aimed at. A system which would attempt to

5. The broad features of the system are that vowels
are pronounced as in Italian and consonants

6. One accent only is used—the acute—to denote
the syllable on which stress is laid.

7. Every letter is pronounced. When two vowels
come together each one is sounded, though the result,

The letters a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z, and

The amplification of a few of the rules is given below:

A—ah, a as in father; Java, Barána.

E—eh, e as in benefit; Tel-el-Keblir, O'leeb, Yezoo,

I—English e; i as in ravine; the sound of ee in

U—long u as in flute; the sound of oo in boot.

All vowels are shortened in sound by doubling the

8. Doubling of a vowel is only necessary where there
is a distinct repetition of the single sound:

AI—English i as in ice; Shanghai.

AU—ow as in how. Thus, not Foochow, but

AO—is slightly different from the above: Macao.

EI—is the sound of the two Italian vowels, but is

CH—is always soft as in Church; Ching-chin.

F—English f, fh should not be used for the sound

G—is always hard: Galapagos. (Soft g is given

H—is always pronounced when inserted.

J—English j; Dj should never be put for this

K—English k. It should always be put for the

KH—the Oriental guttural: Khan.

GH—is another guttural, as in the Turkish: Dagh,

YOU CAN TRUST HIM—Nicholas Biddle, of Philadelphia,
when president of the old United States Bank, once dismissed

THE SALOON KEEPING THE SABBATH.—The true character
of the saloon appears in the evident integrity when a saloon-keeper

Woman's Work.

For the Presbyterian Review.

"I WAS SICK, AND YE VISITED ME NOT."

BY F. O. MACDONALD, GANANOQUE, ONT.

AMONG those who are shut in, either from sickness,
lameless, or any other physical infirmity, and also among the poor,
the sad, and the desolate, the great complaint of the day seems to be,

All men must admit that this is a work which angels might
envy them, and yet, comparatively speaking, how few of them engage in it!

In regard to the Christian woman of this age, all of them
have their time occupied in work for their Master.

And what about our young ladies, whom we regard with so much love and pride—the wives and mothers
of the next generation? To their credit, be it said,

"It is only a step to Jesus, Come now, He waits for thee."

And let all of those who decide for Christ commence at once to work for Him.

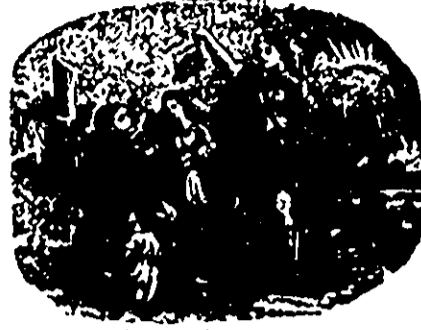
When Moody was in Toronto, one of the questions in the question chamber was, "What shall we do with our young converts?"

"Send to some high and holy work of love And thou an angel's happiness shalt know

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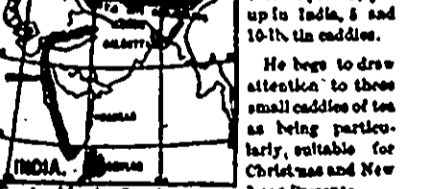
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Major-General Keers has lately received direct from India a supply of one of the finest Teas he has ever imported, put up in India, and 10-lb. tin caddies.

He begs to draw attention to these small caddies of tea as being particularly suitable for Christmas and New Year Presents.

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(Patented March 6, 1885) For Making Rugs, Door Mats, Hoops, Stitches, etc. Sent by mail full instructions, price, etc. Manufacturer of Colonial Hat Patterns, etc. Agents wanted. Write for reduced Price List. R. W. Ross, Guelph, Ont.

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Church News.

of First Church, Brantford, had a supper on the evening of the 7th... Mr. Crombie may not press his resignation... ON Sabbath, 5th inst., the Avondale church, Tilsonburg, Ont., was opened.

his charge at next regular meeting, and asking the presbytery to take steps to relieve him of his charge. After reasoning, it was, on motion duly made and seconded, agreed to lay Mr. Crombie's letter meantime on the table, and appointed Dr. Campbell and Mr. Bremner to hold a meeting with the congregation on 12th January next in the hope that Mr. Crombie may not press his resignation.

MEETINGS OF PRESBYTERIES.

LINDSAY.—Met at Uxbridge on Tuesday the 30th November at 11 a.m., Rev. E. Cockburn, M.A., Moderator. Present—Ten ministers and eight elders. Minutes of 31st August and 1st November read and sustained.

TORONTO.—On the 7th inst. this Presbytery met, Rev. P. Nicol, Moderator, and transacted a fair amount of business. Revs P. Smith, J. McKay, and Mr. Wm. Hood were appointed a committee to look after the supply for St. Andrew's church, Scarborough, and St. John's church, Markham.

Wm find that an account of the late meeting of the Lanark and Renfrew Presbytery, copied verbatim from an exchange into our columns and not vouched for by the Clerk, gives an entirely erroneous impression as to the circumstances attending the resignation of Smith Falls' charge offered to the presbytery by the pastor, Rev. John Crombie.

was appointed, consisting of Revs. H. M. Parsons, D. J. Macdonnell, G. M. Milligan, and Mr. Carlyle, to prepare answers to said reasons, and submit the same at next meeting. There was also read a second memorial and petition from Mr. Inglis asking the presbytery to re-open the whole case, inasmuch as he had learned since last meeting that a majority of those who voted for the amendment which then carried were shareholders of the Presbyterian Review, and, therefore, in his opinion interested parties, but that if he should fail in this request, he might have permission to amend his reasons by adding another, the terms of which were given by him.

REGINA.—Met at Moosomin on the first Tuesday of November. There was a large attendance of ministers and missionaries. The name of Mr. George McQuaig, appointed to represent the session at Medicine Hat was received and placed on the roll. The committee reported that during the past half-year the sum of \$5,266.68 had been expended within the bounds of this presbytery and that there would be for disposal during the current half-year the sum of \$3,133.32.

was appointed, consisting of Revs. H. M. Parsons, D. J. Macdonnell, G. M. Milligan, and Mr. Carlyle, to prepare answers to said reasons, and submit the same at next meeting. There was also read a second memorial and petition from Mr. Inglis asking the presbytery to re-open the whole case, inasmuch as he had learned since last meeting that a majority of those who voted for the amendment which then carried were shareholders of the Presbyterian Review, and, therefore, in his opinion interested parties, but that if he should fail in this request, he might have permission to amend his reasons by adding another, the terms of which were given by him.

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BRITISH AND FOREIGN.
PRINCIPAL RAINY is to be the moderator of next assembly, Pres Church.

DR. PERCIVAL, president of Trinity College, Oxford, has accepted the headmastership of Rugby.

THE first Presbyterian minister who gathered together a church in the modern city of Rome, was the late Rev. Mr. Lewis, formerly of Leith, Scotland.

MR. PETER MACKINLAY, M. A., has been appointed to the rectorship of Edinburgh training college, vacant by the death of Dr. Currie.

THE annual report of the Universalist General Convention lately held at Akron, Ohio, shows 900 Universalist churches in this country, with 35,214 members and property worth \$7,000,000.

THE title of the forthcoming history by Rev. A. H. Drysdale of Rochdale is "Presbyterians in England: their rise, decline, and revival." It is nearly ready for publication.

THE union of the Waldensian Church and the Free Italian Church has been virtually accomplished—Miss Lennox, who recently died in New York leaves £23,000 to the Presbyterian schemes.

MISS SEWARD, M. D., a member of the American Presbyterian Mission in India, has taken charge of the hospital for women in Allahabad, provided by the scheme which owes its origin to the Queen and lady Dufferin.

THERE are in connection with the Free Church of Kilmadock, Doune sixteen members whose accumulated ages reach the great total of 1,362 years. The ages are 90, 89, 86, 86, 86, 85, 85, 84, 84, 84, 83, 83, 82, 82. A record like this must really be very rare.

THERE is a growing desire for co-operation, if not union, among all branches of the Methodist family in England. Dr. Antliff has been preaching the anniversary sermons in the Wesleyan Chapel, Long Eaton. The fact of an exchange of pulpits between Primitive Methodists and Wesleyans is significant.

ONE of the last acts of the Queen before leaving Balmoral was to call at Crathie manse and say "good-bye" to the minister and Mrs. Campbell. During her brief sojourn at Holyrood Palace Her Majesty received the widow and two daughters of the late Norman Macleod and the wife of the Rev. Cameron Lees.

DR. WAYLAND of Philadelphia, the Baptist editor, says he cannot comprehend the laxity in doctrine, which is making its appearance among the American Congregationalists, and especially as they have been the most liberal of all the denominations in regard to foreign and home missions.

WITHIN the last three months there have sailed from the United States for foreign mission fields, ninety-nine men and women—some for Africa, some for India, some for China and Japan, some from Siam, etc. Among the rest were twelve from the United Presbyterian Church of America, five for Egypt and five for India.

PRINCIPAL CUNNINGHAM, in his inaugural address at St. Andrews, said that if the reason why no Government grants were allowed to the theological chairs was because the professors were bound to the Established church, he would throw them open to all theologians. He added that they should also be set free from all the creeds.

MR. GLADSTONE, is reported as saying that there are now in the Universities ten times as many infidels and atheists as when he was a student; but that there are, on the other hand, twenty times as many devout and earnest seekers after truth. This seems to us a judicious presentation of the case as regards Christianity in the present day.

THE statement is made that the Parsees have had three large and thirty-three smaller fire temples in Bombay, India, and that they have just instituted another. They use 1,001 pieces of fuel, sixteen different kinds, to obtain the sacred fire, which is thenceforward fed with sandal wood. The process of getting this fire, with attendant ceremonies, cost about \$12,000.

AT the celebration of the ministerial jubilee of Dr. William Grant, of Shoalhaven, New South Wales, where he has been pastor for upwards of thirty years, Dr. Steel recalled the days when Dr. Grant, as one of the Disruption heroes, preached in a tent and sometimes on the snow near the Pass of Killiecrankie. Dr. Grant is the father of Illawarra presbytery.

THE late Rev. William F. Keen left by his will \$3,000 to the Trustees of the Western Theological Seminary, for the founding of a scholarship therein, which is to be called the "William F. Keen Scholarship;" to the Board of Home Missions of the Presbyterian Church, \$2,500; to the Board of Foreign Missions, \$2,500; to the Board of Church Extension, \$1,000; to the Board of Education, \$500; for the relief of disabled ministers, widows and orphans of deceased ministers, \$1,000; to the Trustees of the General Assembly for Freedmen, \$1,000.

THE Rev. Dr. George Hutchison, of Banchoory Ternan, Kincardineshire, is to be the next Moderator of the Established Church Assembly. He has been in the ministry for more than forty

years, and is regarded as the leading ecclesiastic in the important Synod of Aberdeen. In eminence, however, he is not, says the Christian World, to be mentioned in comparison with the man whom the Pres Church has chosen for a similar honour. The choice of Principal Rainy is significant on more grounds than one. He is the first of the ministers ordained since the Disruption to be called to the Moderator's chair.

REV. WILLIAM S. SWANSON, who has been selected to fill the Moderator's chair at the next meeting of the English Presbyterian Synod, with one exception, that of Rev. George Smith, is the Church's oldest China missionary. Mr. Swanson arrived in China in 1860, and returned home some three years back, since which time he has been engaged in secretarial and visitation work. Mr. Swanson, who is a capital speaker and a man of rare common-sense, has intimated his acceptance of the nomination, and his occupancy of the chair next April, cannot fail to give an impetus to the foreign mission work of the Church.

THE PEACE SOCIETY have just issued a useful paper in which the question is put, "Where are the millions gone?" Referring to the tremendous sums spent every year upon the army and navy, they point also to the charges of extravagance lately made, and to the little hope there is of these abuses being remedied. "Any real progress towards pacific retrenchment," it is added, "must come from the people's determination." It is suggested that it would be well to form a network of local Leagues for promoting that administrative reform which, at one period, the late Mr. Samuel Morley and a few others were anxious to bring about, but which neither they nor any other Englishmen have yet been able to secure.

IN a letter to the rector of Chislehurst on the subject of holding missions, the Archbishop of Canterbury writes:—"There are two subjects of prayer which I especially desire to suggest to you at the present time (1) the morals of our people and our own class. I do not compare the past with the present, or judge which is better or worse; but you will feel with me that there is a need to pray that God would guide us, clergy and laity, men and women, old and young, to make Temperance, soberness and chastity, the absolute rule and cherished principle of our society; (2) unbelief, free though as it is called, is not free. It is a tyrannical fashion in some circles, and many who would condemn its results are helping it on by carelessness in religious observations, carelessness in teaching their children or their dependants the truth of God. They think of all the concessions they can to the indifference, stillness, spirit of the world, and then wonder that it grows stronger."

THE Missionary work of the American Sunday school Union during the past year has been crowned with many tokens of God's favour. Many hundreds of souls have given evidence of conversion; 1618 new Sunday schools have been planted where but few religious privileges of any kind had before existed; over 60,000 scholars were gathered into these schools during the year, and nearly 150,000 in other Sunday schools were aided. The calls for enlarged work have been so urgent and necessitous, that it would have seemed heartless to deny them, but in consequence of this, and the falling off in receipts from legacies, the Society has become so much embarrassed that the Managers are seriously apprehending that it will be painfully necessary to discontinue the work in some important mission fields, or to reduce the already small salaries of the missionaries. We submit this simple statement to the sympathy and prayers of Christian people all over our country, with the confidence that it will call forth a generous response. J. M. Crowell, Sec. of Missions. Contributions may be sent to Richard Parkhurst, Treasurer 1122 Chestnut street, Philadelphia.

THE recent Pan-Psalmody Council, or Conference, that met in Glasgow, Scotland, that had first been called to meet in Holland, was not attended by any delegates from America. Letters of regret were sent by those appointed, on account of their inability to attend. Three meetings were held, and the following paper was adopted as a basis of action to be reported to the several Churches represented for their approval: 1. That an Association be formed, and be designated "The Psalmody Alliance." 2. That the objects of this Alliance shall be to sustain and promote the Exclusive Use of the Psalms in the praise of God. 3. That the membership of the said Alliance shall consist of all delegates nominated by the Churches that are exclusively Psalm singing, and by all Associations formed in connection with other Churches that fully approve of the objects of the Alliance. 4. That the Alliance Executive Committee shall have power to invite, as associates, such ministers and other office bearers of Presbyterian Churches as are known to them to be in full sympathy with the aims and work of the Alliance. The Executive Committee was clothed with power to call another conference within two years at such place as may be deemed advisable.

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Presbyterian Review.

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