

# PRESBYTERIAN REVIEW.

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## A MISSIONARY HYMN.

BY REV. JOHN EDMOND, D.D.

(Read at the valedictory meeting held at St. John's Wood church, October 3, 1888, on the occasion of the departure for China of its missionaries of the Presbyterian Church of England—Mrs. Macleiver, Miss Barrett, Rev. M. Macleiver, Rev. F. J. MacLagan, Dr. Howie, and Dr. Russell.)

Speed ye, warriors of the Lord! 1 Tim. ii. 3.  
Yield your shield, the truth 1 Cor. x. 16, 17.  
Speed ye in the glorious strife, Rev. xii. 7.  
Slay your beasts, where death 1 Cor. x. 16.  
Speed ye, servants of the Lord! Rev. vi. 1.  
Like your Captain's conquering 1 Cor. x. 16.  
Slay in hearts your arrows 1 Cor. x. 16.  
Shafts of light, and life, and love, 1 Cor. x. 16.  
Speed ye, heralds of the King! 1 Cor. x. 16.  
As on flying angels' wings, 1 Cor. x. 16.  
Publish from the Prince of Peace, 1 Cor. x. 16.  
Reason, righteousness, and love, 1 Cor. x. 16.  
Speed ye, sowers of the Word! 1 Cor. x. 16.  
Far and free, like breeze and dew, 1 Cor. x. 16.  
Over China's teeming plains, 1 Cor. x. 16.  
Scatter the eternal grain, 1 Cor. x. 16.  
Speed ye, reapers of the field! 1 Cor. x. 16.  
Earth her increase hasten to yield, 1 Cor. x. 16.  
Broad the waving harvest rolls, 1 Cor. x. 16.  
Fusion, wheat of human souls, 1 Cor. x. 16.  
Speed ye, then, when tolls are low, 1 Cor. x. 16.  
Gather your harvest, your harvest, 1 Cor. x. 16.  
With your harvest rejoicing, 1 Cor. x. 16.  
Your harvest, harvest, the harvest, 1 Cor. x. 16.

But God at last sent a messenger to Manasseh which made him tremble and compelled him to listen to the truth. His brow was gloomy and his face severe, his voice was terrible and his arm strong. In his right hand he held a sharp sword, and in his left an iron chain, and his name was War. The king of Assyria sent an army against Manasseh, and though he fought with all his might, his soldiers were defeated and he was taken prisoner, loaded with chains, carried away to Babylon, and cast into a dungeon.

In the solitude of that prison Manasseh thought upon his past life. His mind went back to his happy boyhood. He remembered the prayers and the tears and the counsels of his godly father. He can see his grey head reverently bowed before God. He can hear the very tones of his voice as he beseeches blessings for his boy. He can feel the touch of his gentle hand. And then the thought of his own villainy rushed in upon his heart like a great flood. What has he not done? An apostate from the faith, a lover of vile lusts, the patron and friend of evil men, a persecutor of the saints, a cruel father, an unjust king, a great sinner who had destroyed himself. In agony of soul he cast himself in the dust and humbled himself greatly before the God of his fathers. With prayers and tears he besought forgiveness for the past, and a new heart and a right spirit; so that for the rest of his days he might walk in God's ways and do His will.

God did not shut His ears to the cry of this hoary, blood-stained sinner. He is very pitiful and of tender mercy, not willing that any should perish, but that all should come to repentance; so He answered Manasseh's prayer, and in token of His forgiveness opened his prison and brought him back to Jerusalem. Manasseh had been forgiven much, and he loved much. Nothing was too great for him to do to show his gratitude. His body, soul and spirit, his time and substance were all gladly consecrated to the service of God. Having received a new heart, he lived a new life. All the people who heard of his conversion were glorified.

### THOUGHTS ON FAMILY RELIGION.

BY REV. JAMES MURPHY, D.D.

IV.  
IMPORTANCE OF WHOLEHEARTED PARENTAL PIETY.

"I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring."—Isaiah xlii. 3.

Without dwelling on the primary reference of this well-known prediction, or on its historical fulfilment, recorded in the books of Ezra and Nehemiah, we may draw important instruction from it, as indicating a twofold Divine order in a general revival of true religion. It is in accordance with the constitution of things under which we are divinely placed, (1) That the spiritual quickening of God's people (the "thirsty") should be "useful to the awakening of the careless and by following it; and (2) That the spiritual quickening of parents should be useful to that of their children and lead to it. And the actual history of the Church will abundantly exemplify this twofold order of the operation of the "spirit of life in Christ Jesus."

How interesting it might be to consider the first part of the Divine order, we must forego all reference to it in the meantime, and following out the purpose indicated in our last article, shall invite the attention of the readers of the Review to the second part, as being suggestive of the importance and necessity of wholehearted and decided piety on the part of parents, if they would reasonably expect their children to become true followers of Christ. As we cannot expect the quickening of souls "dead in trespasses and sins," while those who have been spiritually quickened, are slumbering in "the love of sleep," we must expect the quickening of the "sleeping" to be effected in "awakening" the dead, who are falling to sleep, by the quickening of the "awakened." We must expect the quickening of the "awakened" to be effected in "awakening" the "sleeping," by the quickening of the "awakened."

comparison with their being separated from the world and won to Christ, in other words, Christian parents who are looking for an answer to much prayer, generally present a decided type of piety, such as is now comparatively rare, and its influence is seen to be in the awakening of the careless. Then, indeed, we may expect such work among our children as to warrant hope that our land may soon be a garden of the Lord. But not except as a result of the quickening of Christian people, and of parents especially, who generally bring so much short of the privilege and obligation, can we expect for a girl's legging of the...

non-caste people are at times compared by manipulations, such as appear questionable to nine tenths of the missionaries, both white and dark. If a method or mode is to be given up simply because it does not result in numerous conversions, both preaching and teaching must be abandoned.

It is in our humble opinion possible to advance a step further, and to prove that the results of the schools would appear, if judged by the only standard by which they should be judged, more promising than those of preaching. It is not given to the preacher to convert the soul, and all that can be legitimately expected from him is to convey, either by preaching or by teaching, or simply by conversation, an adequate knowledge of Christianity, accompanied with exhortations fitted to draw the heart towards it. And that system which sends out the largest number of human beings, furnished with correct notions of the religion of Christ, and impressed with their paramount importance in matters appertaining to this and to the life to come, cannot but be pronounced the most efficient. The Bazar preacher strives to preach more or less systematically the vital truths of Christianity, but his congregations being of the most fluctuating kind, ideas more or less hazy are all that he succeeds in communicating; but the missionary teacher proceeds more systematically, and succeeds in impressing upon youthful and therefore susceptible minds, ideas less broken or more complete. A veteran Bazar preacher has preached to thousands—but how few of these have anything like an adequate knowledge of our religion! The veteran schoolmaster has taught thousands, and nine-tenths at least of these can justly boast of a knowledge, which, if their hearts were in unison with their minds, would lead them to Christ. As a method of imparting adequate and correct views of Christianity, the school plan must be held up as the more efficient. But there is no antagonism between these two plans—each has its own sphere and its own utility; and both ought to be carried out with vigour and enthusiasm.

A kind word ought to be said in favour of the gentlemen in charge of mission schools and colleges, at a time when a tendency exists to recognize the reality of the work.

for the amount required for the roof. The sides of the building are inclosed with bamboo. The palm leaf is also much harder to sew than the sugar cane leaf, which we used on Anceyium. We shall be obliged to cover all the buildings that we can with iron roofing.

Mr. Annand has an early morning school (7 o'clock), at which twenty boys and men attend more or less regularly. We cannot get the women and girls to attend yet. At first, when the men came to school, they seemed to think they should receive pay, but Mr. Annand explained to them that they would receive no pay whatever. Many of them do not go to their plantations on Sabbath now. Not that they really know much about the Sabbath, but out of respect to us. We were pleased to learn that our high chief stopped some women chopping wood near our premises last Sabbath. They are just beginning to take some interest in the services. Mr. Annand is able to give them a short address each Sabbath. I think could some of our friends at home have been present at our service last Sabbath morning, they would have been a little amused. Our high chief and an old man got up quite a conversation several times during service. Mr. Annand had to wait till they had done; it was all about what he was saying to them.

A week ago to-day one of our Anceyium servants died after three days' illness of inflammation of the bowels. The next day quite a number of the natives attended the funeral, and after the Anceyium service, Mr. Annand spoke to the Tangoons, telling them that Narupoi's body was resting in the ground, but that his spirit is still living, and that he will rise again. This surprised them greatly. Some of them afterwards asked our servants if they believed that. These people believe in two places hereafter, one up where the people killed and eaten in war go. The spirits of the pigs also go up. The common people all go down to the west end of Santo, and enter the lower world through a cave there.

We have no books as yet, just some short portions of Scripture, the Lord's prayer, and three hymns written. Mr. Annand is finishing a small first book to send to Sydney by the *Daystar*, to be printed.

We had this to be rather a lonely for our month. We have a few mail, stores, and missionaries from the south to attend the meeting of Synod, which is to be held here this year. We left us on the 2nd of Nov., and we have not got a letter, nor seen a newspaper since. We have had a very wet summer; we never saw so much rain in one season before. There has not been much sickness among the natives. Our servants from Anceyium have suffered somewhat from fever. The heathen natives are beginning to come to us for medicine, and Mr. Annand has had a good many wounds to dress.

I must now close, thanking you for your kind and interesting letter, and asking you to remember us at a throne of grace that the Lord may fit us for the work here.

## SCRIPTURE ILLUSTRATIONS OF THE SHORTER CATECHISM.

BY REV. A. G. MACKEY, MONTREAL.

LXXXVII.

THE king who reigned longest in Judah is called Manasseh. He became king when only a boy of twelve and reigned fifty-five years. The father of this boy-king was one of the best men that ever lived, but he himself was one of the worst. His father, no doubt, trained him in the fear of God and often urged him to walk in the right way, and prayed God to incline his heart to do so. He would do this all the more earnestly because God had revealed to him how long he was to live after his dangerous sickness, and he thus knew that his son would become king when still young and inexperienced. How tender, how watchful, how holy must the training of Manasseh have been, under the eye of a father brought back from the grave in answer to his own earnest cry, and under the direction of a prophet like Isaiah?

But it seemed as if all had been in vain. When Hezekiah died, young Manasseh went from bad to worse till it really seemed that he was beyond the reach of hope. He hated God and everything that reminded him of Him, and he deliberately set himself to undo the good work in which his father delighted. What Hezekiah had built up Manasseh pulled down; what Hezekiah pulled down Manasseh built up. Therefore through all the land grew idols again leered on crowds of impure worshippers in many a grove. Indeed, the king went so far as to set up altars to the sun and moon in the very temple of God.

Having given up the true light, his mind was darkened and his heart was filled with superstitious fears. He rejected the word of God, but he eagerly consulted wizards and studied omens, and observed times, and used enchantments. He would believe everything but the word of truth. The light that was in him was darkness. So he caused his children to pass through the fire in honour of his false gods. He sought to exterminate those of his subjects who still worshipped Jehovah, and filled Jerusalem from end to end with their blood. It is even said that he caused the aged prophet Isaiah to be sawn asunder.

perhaps, rouse them out of their sleep; so also He may convert the child of parents whose life indicates much spiritual deadness, and the conversion of the child may lead to the quickening of the parents. By such things, God, in the exercise of His sovereignty, which is not restrained to any order, keeps up the spiritual life of the Church, or prevents its utter extinction. But they are not in accordance with the Divine order, in the general revival of the life of a Church in a state of spiritual decay. In reference particularly to the children of the Church, the very nature of their relation to their parents is such, that we cannot reasonably expect them to set their faces Zionward, when they see reason to believe that their parents are not doing so, or when they see what makes them question the piety of their parents. We may have all the machinery of Christian instruction in active and ceaseless operation;—the Church may have its Sabbath schools, in which intelligent teachers are labouring with exemplary diligence; ministers may be ever so faithful in the discharge of the duties of their office; but the best endeavours of both are likely to be unavailing in the production of a genuine religious interest on the part of children who see, or even suspect, that their parents have no such interest in the things of God as justifies their Christian profession. The Christian minister or teacher may have the comfort and encouragement of seeing an occasional conversion, which keeps up the succession of spiritual life in the Church, without involving its condition to any appreciable extent. But the example of Christian parents, who are habitually giving occasion to their children to suspect the genuineness of their religion,—the example of parents who are lukewarm in relation to the great realities of the unseen and eternal world, while they are full of life and zeal in reference to the interests of the passing day, and who are constantly trimming their sails to catch the breezes to wait themselves and their children into the haven of worldly prosperity, while they show no concern to catch the gale that would bear them Godward and land them in heaven, prove, in most instances, so counteractive of the influence of a sufficiency of the best Christian agencies, that its general prevalence makes it vain to expect any general movement of the children, towards Christ. But when to the means of Christian instruction, there shall be added the example of parents generally whose piety is beyond question or suspicion,—whose life declares that, however much they may rejoice in the temporal prosperity of their children, they value nothing in

### DEVELOPMENT.

A few men develop suddenly and grandly. Sometimes a boy, who seemed to have no thoughts beyond his childish plays and preparatory studies, passes through a dark night of disaster; his father may be stricken down by sickness or death, or the financial resources of his family may be swept away. In a single night he puts away childish things, and becomes a man among men. But generally development is of slow growth. This is especially the case with Christian workers. It requires time to gain the confidence of their fellow-men, and such confidence has much to do with their usefulness. They must convince those to whom they speak that they are sent of God, and this conviction can be wrought only by consistent and continued godliness in their lives. "Rome was not built in a day." Those who would be skilled workmen for Christ, have need of patience as well as industry.—*United Presbyterian.*

## Mission Work.

### MISSION SCHOOLS AND COLLEGES.

THE following, which we find in the *India Witness* of Sept. 22, is interesting as bearing on the question now freely discussed in Mission Boards. Whether preaching or the school plan is the better method of imparting adequate and correct views of Christianity:—

Sir William Hunter's paper, "The Religions of India," may also be pointed to as a mute but triumphant vindication of the educational policy of missions. The great charge brought against mission schools and colleges is want of success in the missionary sense of the term. As manufactories fitted to turn out graduates of different orders, they have kept pace with the most splendidly endowed educational establishments of the country; but as converting agencies, they have signally failed—therefore they ought to be given up! All that we have to say in reply is, that by parity of reasoning, preaching ought to be given up. They who make the comparative failure of mission schools in the matter of conversions the basis of an argument in favour of their abolition, forget that the sword they brandish is a two-edged weapon that cuts both ways. It is a matter of fact that preaching has equally failed among Hindus, properly so-called. To insist on the success with which preaching has been crowned among the aboriginal or non-Hindu races and non-caste people, is about as relevant to the points at issue as to point to its triumphs in some of the islands scattered on the bosom of the Pacific Ocean. If the question of education versus preaching is put in, the proper form, or held in an even balance, the success of either among the Hindus, properly so-called, must be taken into consideration; and judged by this standard both appear below par. Sir William is evidently of opinion that so little success has attended all the methods utilized by missionaries among the Hindus, that the best thing they can do is to confine their exertions to "the outskirts" of the Hindu faith! It ought not to be forgotten or concealed that the Native Churches, with which the country is dotted, owe their existence not so much to preaching as to providential visitations, such as famines and pestilences, and that baptisms among

LETTER FROM MRS. ANNAND.

The following letter has been received from Mrs. Annand:—

SANTO, NEW HEBRIDES,  
May 11, 1888.

I find in looking at your very kind letter, that it is dated March the 11th. How swiftly time goes, and how little we seem to get done for our Master! We have been settled here now nearly two months. I am thankful to say that we have enjoyed good health since Christmas. Mr. Annand still feels little touches of sciatica, but nothing to keep him from his work.

We like our people; they continue very friendly. We have got up a nice little school house at which the men, women, and boys assisted, working well for heaven, and that after our telling them they would not receive large pay, as it was to be their building. We paid them in clothing and soap. They seemed well pleased with their pay.

We find it exceedingly difficult to obtain palm leaf thatch—the kind used here for buildings. Mr. Annand had to accompany the natives in the boat and go four miles; then he had to assist in cutting it while they gathered it up. The boat had to make three trips

### MISSION NOTES.

THE Bishop of Liverpool (Dr. Kyle) conducted Divine service after the Presbyterian form in the new Established church at Pitlochry on Sunday afternoon. The church was crowded.

A HINDU woman said to a missionary: "Surely your Bible was written by a woman." "Why?" "Because it says so many kind things for women. Our pundits never refer to us but in reproach."

The *London Missionary Chronicle* gives extracts from a letter of a visitor among the missions in the South Seas, who some time since had written a series of articles to one of the Sydney papers, speaking very contemptuously of missionaries and their work. This man was at that time, as he now admits, "a renegade, reprobate, and enemy of the Gospel," and in the "bondage of selfish obduracy and vice," but having been converted to Christ, he makes a most humble confession, expressing the deepest regret and shame for the slander he had uttered, and acknowledging that he had written statements about matters of which he knew nothing. There is room for more confessions of this kind from some who have disparaged missions when they knew nothing about them, or who were so in the bondage of sin that they were wholly out of sympathy with any efforts to promote righteous living. We have in mind at this moment an author whose recent cynical utterances about missions and missionaries in Japan would have little weight with the public if the full history of the man were known.—*Missionary Review.*

Have you read our Special Offers to new subscribers?

The Family.

HE CHOSE THIS PATH FOR THEE.

He chose this path for thee, No feeble chance, no hard, relentless fate, But love, his love, hath placed thy footsteps here.

He chose this path for thee, Though well he knew sharp thorns would tear thy feet, He knew how the thistles would obstruct the way.

TWO STATESMEN'S WIVES.

Nor long ago, when speaking of his wife, Prince Bismarck is reported to have said: "She it is who has made me what I am." There have been English statesmen who could say quite as much.

band, embraced him rapturously, and exclaimed, "Oh, Daisy! Daisy! this is the greatest night of all! This pays for all!"—Castell's Family Magazine for November.

CANADA'S "GREAT RESERVE."

If misfortunes never come singly we do not expect a multiplication of windfalls. Two additions to the national possessions, such as those described in the prospectus of the Imperial British East Africa Company and the report to the Canadian Government on the Great Mackenzie Basin, are almost enough to turn the head of the average British citizen.

"I don't see the use of going to school," exclaimed Louise, coming in from school yesterday and flinging a book across the table.

"What do you like to do?" questioned somebody.

"Oh, read?" "Read what?" "Well—stories, I like stories better than anything."

Will Sadie help you, who is disrespectful to her father, thoughtless of her mother's wishes, selfish where her brothers and sisters are concerned?

"Oh, mamma always mends my stockings," said Esther, tucking a mutilated pair into her mother's overcrowded basket.

"I will choose a friend to help me in my home life," you resolve.

"Oh, mamma always mends my stockings," said Esther, tucking a mutilated pair into her mother's overcrowded basket.

"I immediately wrote to the post-masters of several places by that name; and a reply came from one of them informing me that a family by the name I had given him were living in his town.

At once Gretchen went to Linnfield to spend a month with her sister. At the expiration of that time she returned to us with a sad heart.

"I never like to hear my husband pray, as he always does, that Bessie may grow up and be an 'ornament to society,' for I do not want her to be that."

"What do you wish to be in 'society' life?" "Miss—knows how to dress, but then she is always talking about it."

"How self forgetful Miss—! How prettily she talks, and with what good sense!"

"Miss—lives for some one; you can tell that in your first half hour with her."

"Miss—must be lovely at home! She does not say one word about herself, any more than 'I love' of her own person, but you can understand what her home-life is."

And there is your life in the church. Are you a member, and a working member?

Sarah "belongs" to the church, and that is all; do one would ever think that the church belonged to her and that she had something to do in it.

Have you one chosen friend who helps you in your spiritual life as Peter helped John and Elizabeth helped Mary?—as Tryphena and Parris and Phoebe and all those "helpers" must have helped each other at Paul?

When you have been helped you can help some one else. Do not choose your friends out of selfishness. Is not choosing a friend among the "whatsoever-ye-do" things that we may do in the name of the Lord Jesus? In His name and for Him choose the friend for yourself that He would choose for you.

Choose the wisest, the loveliest, the most growing, that you may be wise and lovely and grow.

"Ye are my friends," said Christ, "if ye do whatsoever I command you." Would you not love to be His friend?—Sabbath-School Visitor.

A TRUE STORY.

MANY years ago I went on Ward's Island, New York, to visit a brother, who was at that time a member of the medical department there, and also to see if I could get a young girl to assist me in taking care of our two children.

While passing through one of the wards I observed a young girl sitting alone in a small darkened room, and over her eyes there was a large green shade.

I remember one evening while she and I were sitting in her little cosy parlour, a couple of gentlemen came in to see if she would contribute some money toward a new church they were building—not of her denomination, however.

I said to myself then, "Can it be possible that this is the same Gretchen, giving her check to the gentlemen, who twenty-five years ago I found (God directing my steps), sitting solitary and alone, homeless, friendless, and penni-

less within a darkened room in a charitable hospital? Surely, her words have come true: 'She has found many whom she can assist in one way or another.'" She was greatly interested in Home and Foreign Missions, and while she gave liberally to those causes, she did not neglect her own church claims in Linnfield.

To her nephew and niece she bequeathed several thousand dollars apiece. And how surprised and touched were we, when we found that she had left an annuity to my husband and me, which after our death was to be equally divided between our children.

Oh, the power of a life consecrated to Christ and the good of others! 'Twas the power of a life so consecrated that caused many, many to say on Gretchen's burial day, "She not only showed us how to live, but how to die. And let us while life lasts be up and doing, for

"One of these days will our hands be folded; One of these days will our work be done."—Christian Intelligencer.

PERSONAL WORK.

A YOUNG man was listlessly watching some anglers on a bridge. He was poor and dejected. At last, approaching a basket filled with whole-some-looking fish, he sighed: "If now I had these I would be happy. I could sell them at a fair price and buy me food and lodgings."

"I will give you just as many and just as good fish," said the owner, who had chanced to overhear his words, "if you do me a trifling favour."

"And what is that?" asked the other. "Only to tend this line till I come back; I wish to go on a short errand."

The proposal was gladly accepted. The old man was gone so long that the young man began to be impatient. Meanwhile the hungry fish snapped greedily at the hook, and the young man lost all his depression in the excitement of pulling them in, and when the owner of the line returned he had caught a large number.

Counting out from them as many as were in the basket, on presenting them to the young man the old fisherman said: "I fulfil my promise from the fish you have caught to teach you whenever you see other earning wages you need to waste no time in fruitless wishing, but cast a line for yourself."—Exchange.

The Children's Corner.

NEVER OUT OF SIGHT

I know a little saying That is always true, My little boy, my little girl, That saying is for you: The little O-bey and black eye, And gray, so deep and bright, No child in all this careless world Is ever out of sight.

THE NAME OF THE WOLF.

ROSALIE and Ben had never been to the country in their lives before last summer.

And how glad papa was to be able to send mamma and them and Baby Bess away from the glaring, dusty days and the baking, smothering nights out to the shady woods and the wide grass-fields!

The woods east of the farm-house were as safe as could be, but still, mamma, with her city ideas, was timid about their venturing too far in.

"Don't cross the brook, chickies," she said to them every morning when they left the farm-house door.

"Oh, mother, we could cross it just as easy as easy," said Ben in a coaxing tone.

"But you must not," said the mother positively.

"Not for anything?" "No, not for anything," and that was the end of the matter.

Not quite the end, either. That brook was a great temptation, and Ben several times suggested happenings that might make it right for them to cross it.

One day a rain-storm came up suddenly before the little folks under the trees had noticed the cloud.

"Now, Rosalie," said Ben, "we must run across the brook and get inside the shed or we'll get wet."

They started on a run, but neither little conscience felt easy, for they knew they were disobeying mamma.

just as they got to the edge of the water a very fierce flash came, followed by a roar of thunder. Rosalie stopped short: "Oh, Ben," she said, "that sounds like God was telling us not to do it."

So they did not cross. Ben tucked his sister's red shawl up over her head, and they stood close together under a large tree.

In a few minutes Farmer Brown's coloured man found them, and with umbrella and wraps hurried them home.

"My dear little Red Riding hood," said mamma, taking off the wet shawl, while Rosalie told about their not crossing the brook, "you met your wolf in the woods after all, and I am so glad you refused to follow him!"

"What wolf, mamma?" "His name was Disobedience," said mamma, smiling.—Sunbeam.

BOBBY'S MISTAKE.

It was nearly noon, and Bobby's hand was up to attract the teacher's attention.

"What is it, Bobbie?" asked Miss Ellis.

"Please, ma'am, may I go get a drink of water?"

"Yes," said Miss Ellis, "go quickly. First class in geography will stand up."

Bobby went quickly, but he did not return as fast; there was a little business in the entry that he had made up his mind to attend to first.

Under the row of hats and caps hung the dinner-pails, and this was Bobby's opportunity for a delightful joke he had played once or twice before, not often enough to get found out, however.

Bobby was careful about that. He was a fair-haired little fellow, who wore generally an expression of angelic goodness, and was the last boy in school to be suspected of any mean trick.

But he had no time to waste; he must be in his seat again before the bell for intermission. Bobby took down one of the most battered among the pails, and emptied its contents indiscriminately down the well outside the door.

It would be such a fine joke when Tim Dooley came to open his dinner-pail and there would be nothing in it! If Bobby had not been in such a hurry he would have noticed that the lunch was quite different from that which Tim was in the habit of carrying; but, as it was, he returned to the entry and hung up the empty pail with a chuckle of satisfaction.

But now an unlooked-for circumstance took place. Bobby had forgotten that one of the "great boys" had been sent for an armful of wood just before he himself had asked leave to get his water, and now the "great boy" was standing in the doorway, regarding him with a peculiar expression.

"What are you doing with my pail, sir?" inquired the bigger boy.

"That's your pail," said Bobby.

"I'd like to know why not," said the "great boy," taking it down and looking within. "What do you mean by swallowing my dinner, you little imp?"

"O-oh! don't! I didn't!" cried Bobby, terrified by the hand on the back of his neck; "I threw it down the well. I didn't know it was yours; I thought it was Tim Dooley's."

"What did you want to do such a thing for?" demanded the other with a shake.

"Just for fun," whined Bobby.

"Please let me go; I never wanted to take yours."

"No, you preferred to take a poor Irish boy's whom you were not afraid of. I think worse of you than ever. I guess this isn't the first time you have played this trick, but you are going to have a lesson now."

With this the big boy, the recess-bell having rung, made Bobby bring his own dinner pail and sit on the steps beside him. Then, according as he was ordered, poor Bobby took out morsel after morsel of his nicely-packed lunch, and had the satisfaction of seeing them disappear in a mouth certainly not his own—biscuit, apple pie, jelly-cake, and finally a big yellow banana, at the vanishing of which last Bobby burst into a loud wail of rage and disappointment.

"Shut up," said his persecutor, as he threw away the skins and rose to his feet, "unless you want the whole school asking questions. I'm not going to tell on you; but mind, now, hereafter I shall watch, and if any boy's pail is empty at intermission, I shall see to it that he has your dinner. You bring very good dinners, and your mother knows how to put them up. I enjoyed mine very much."

Bobby wailed again.

"You go to Sunday-school, don't you?" inquired the "great boy."

"This little game is merely a new phase of the golden rule—others doing to you as you do to them. Applied in this way, it often leads to a good reformation of character." Then he put his hands in his pockets and went whistling away, and Bobby put away the pail, grating over his heedless mistake.

Nevertheless the new golden rule dwelt for a long while in his memory, and we are glad to say that in time he learned to love and practise our Saviour's own golden rule.—Child's Paper.

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Our Story.

JANET MACFARLANE'S PRAYER.

BY MRS. AMELIA E. BARR. IN THREE CHAPTERS. CHAPTER III.

Far, far above thy thought His essence shall appear, When fully life the work hath wrought That caused thy endless fear!

"I am thy abler, and thy exceeding great reward."—Gen. xv. 1.

ONE afternoon in August, John came in early. "There is going to be a storm, guide wife, and there is a party of strangers on the hills. They'll be here for shelter very soon. Get the fire built up, for they'll be wet enough before they reach it."

John's surmise was true. In half an hour a couple of ladies and gentlemen, accompanied by a guide, stopped at the little house. There was a good fire and a cup of tea waiting for them, and for a short time the quiet, spotless kitchen was as busy as an inn. One of the ladies was Helen Forbes, but her cousin Gordon was not with her. She was soon attracted by a picture standing open upon the high mantelshelf. She drew near the fire, and, holding her wet feet toward it, she looked, without seeming to look, at the pictured face. She had not a doubt as to its identity, but what was it doing there? Then she remembered that she was on the MacFarlane's land, and that very likely this motherly old woman had been a nurse, or foster-parent.

"Come in, and welcome. I found your glove this morning. Will you have a cup of tea, or a cup of cream and a bit of oat cake?"

"I would like well the cream and cake." It was easy enough to get the proud mother to talk of the one so dear to both. She took down the picture, and explained how much inferior it was to the original. "As I did not know that," whispered Helen to herself. Then the mother told the history of his whole life; only too happy to have such a patient listener. Helen could never forget that hour. She thought through all the future she would remember just how the sun glinted through the open door, and how the bees hummed among the stocks and thyme in the small garden, and how the old woman's happy voice blended with the tick-tick of the long clock in the corner.

"You have a good son," she said in a soft voice. "I have the best son I have the wide world, miss."

"What made you call him Malachi? It is a very unusual Scotch name."

"I'll tell you, miss. It was the day before he was born, and I had done up the Holy Book before his father came from the hills. It was the prophecy of Malachi I opened, and my eye fell upon his description of a guide minister—here it is, miss, read it!" Helen read: "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with Me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts."

Helen laid down the Bible, saying, "A beautiful description, indeed." "Even so; and as I read it my soul rose up to my God, and I asked of him with a heart, if it was His pleasure, to give me a lad born and to make him one of His messengers. See then, when the child was born, I called him Malachi, in remembrance, and in hope; and I keep it the Lord in memory of my prayer year after year. But it was to be; and see I have bowed my head, and said, 'Thy will be done!'"

"Oh, but God would surely hear such prayer as that! When you first made the petition I have no doubt that it was granted."

"He is a doctor," said Janet, a little sadly.

"Nevertheless, your prayer will be granted."

"All things are possible to God, miss; I ken that."

Helen perceived that there was something unexplained, but she thought she understood Malachi's motive, and she kept her thoughts in her own heart, where also a great personal conflict was going on. She had all the class prejudices of her rank, and she valued good birth more than gold. As far as the world could appraise Malachi MacFarlane, he was only a peasant's son. "But," she told herself with a tender glow upon her face, "he was consecrated from his birth for the service of God! He is sure to become a burning and shining light in the kirk; and Scotland has the grace to put, even socially, the servants of the King of kings on a rank with any earthly nobles. When hands have been laid upon him, and he can assume the gown and bands of his office, he will be greater than the judge

on the bench, or the earl in his robes. I am not ashamed of my peasant born lover; and, if he is not ashamed of the cottage where God caused him to be reared in all noble simplicity, then he shall understand that I think him most worthy of love and honour."

She did not meet him again until Christmas. Malachi had returned to his classes at the proper time, but Helen did not go to Edinburgh until near the holidays. She saw at a glance that travel had much improved him. He was standing at the side of Dr. Guthrie, and the great man's hand was affectionately laid upon his shoulder. They were in parlours crowded with notables from the kirk and the college, but her eyes rested upon no nobler figures. For nearly an hour Malachi did not know that Helen was present. Suddenly he met her face to face. She was sitting quietly under a large tropical plant, its broad green leaves making an exquisite background for her hair white-dressed form.

It was impossible for Malachi to hide his delight in seeing her again, and Helen permitted herself to show that she shared his pleasure. They parted with the understanding that he was to call the following day and show her some prints he had collected during his summer travels. And it was after a pleasant hour over them that he asked Helen "if she had spent the summer at her home in Nairn?"

"I was in Jura for a month," she replied. "The MacFarlane was a friend of my mother's. Is he any relative of yours?"

"All the MacFarlanes are kin, near or far off."

A cloud gathered on his face, and a sense of constraint fell between them. Helen's heart beat painfully. Would he deny, or even evade the truth? Alas, if her idol should be clay after all! It took but a moment for these painful doubts to wound her, and in that same moment Malachi had faced the question before him. It was to be her test, as well as his. If she shrank from it, it was better to know the truth at once. He looked at her steadily, and yet with all his soul in his eyes, as he continued:

"Some of them are rich and well-born, some are poor and peasant-born. My father—God for ever bless him!—is more than well born, he is born from above, and a son of the most High, though but a shepherd on the MacFarlane's hills. My mother—there is no sweeter mother—is just a pious, wise housewife, whose sole aim is to please her Maker and make her husband and son happy. But I do assure you, Miss Forbes, that I bless God for them morning and night! I owe the opportunities I have had to their industry, economy and love. All honours I may come to will be the reward of honouring my father and my mother. I would be a base creature to be ashamed of them! I have no cause to be ashamed of them! If you only knew them, you would understand that!"

The face she lifted to him was bright with admiration, her eyes tearful and tender.

"I do know them!" she said, softly. "I honour you with all my heart for what you have said."

She gave him her hand, and then he found the words to say all that was in his heart. An hour afterward, going home, he felt as if Paradise had been regained. Life seemed so beautiful, so wonderful. Everything was possible. There was a prayer in his heart that was a song.

"Perfectly happy!" he whispered to himself. "Perfectly happy! What must it be in heaven to be always perfectly happy?"

On Princess Street he met Gordon. "What is the matter, Malachi? You look as if you had come into a kingdom."

"I have come into something far awa' better. Helen Forbes has promised to be my wife. Could you ever have expected a thing like that to happen?"

"Oh, yes, I expected it a year ago. I congratulate you with all my heart. Helen Forbes will be one of the wives that are from the Lord. But, my dear, dear Malachi, we will never forget these years in which we two alone have been everything to each other."

"Never, never, Gordon! No circumstances continue long, but we have made the best of what we have shared; and I'll no doubt but what they'll dovetail into any others that lie before us."

(To be continued.)

Sabbath School Work.

LESSON HELPS.

FOURTH QUARTER.

LESSON VII, November 18.

HELPING ONE ANOTHER.

Josh. xxi. 43-45 and xxii. 1-9.

MEMORIZE VERSES xxii. 1-4.

GOLDEN TEXT.—Bear ye one another's burdens, and so fulfil the law of Christ.—Gal. vi. 2.

CENTRAL TRUTH.

Two virtues.—Faithfulness and Helpfulness.

DAILY READINGS.

M. Josh. xi. 1-9.

Tu. Josh. xxi. 43-45.

We. Josh. xxii. 1-4.

Th. Num. xxii. 26-47.

F. Num. xxii. 1-37.

Sa. Ps. ciii. 1-23.

Su. 1 Sam. xxx. 9-25.

TIME.—B.C. 1444. Not very long after the last lesson.

PLACE.—Joshua had made his capital at Shiloh (v. 9), where the tabernacle remained nearly all the time of the Judges. Shiloh was seventeen miles north of Jerusalem, half way between Bethel and Shechem.

THE CONQUEST completed after nearly seven years of warfare.

THE LAND DIVIDED.—Nine and one-half tribes west of the Jordan; two and one-half east of Jordan.

HELPS OVER HARD PLACES.—43. The Lord gave: by delivering them from Egypt, by leading them through the wilderness, by giving them the victory. Sware unto their fathers: Gen. xv. 18; Num. xxiii. 1-12. They possessed it: it was theirs, they lived in it, though some nations were not wholly driven out, Judg. i. 21, 36. But the gift was perfect. God would have given them the victory at any time they were willing to do their part.

Kept all that Moses commanded you: that if they should take their inheritance beyond Jordan, they would yet aid their brethren to conquer Canaan. Num. xxiii. 6, 7, 16, 17. 40,000 went over, but there were only 580 male adults in these tribes, Num. xxvii. This many days: nearly seven years. 4. Unto your tents: unto your homes beyond Jordan. 5. Take diligent heed: because there was great danger of going astray; for they would be separated from their brethren and the tabernacle, and be surrounded by heathen influences. It would be difficult to attend even all the great annual feasts. Moses charged you: see Deut. chs. xxvi-xxviii. 8. Return with much riches: from the spoil of the rich nations of Canaan. An idea of the extent of these riches can be seen in the spoil taken from the Midianites, Num. xxxi. 26-47. The Canaanites had forfeited it by their wickedness. Divide the spoil: those who remained at home, taking care of their families and possessions, were to receive their portion, as well as the warriors. See Num. xxxi. 26; 1 Sam. xxx. 22-25.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—The division of the land.—The promises God fulfilled to them.—God's faithfulness to all His promises.—Helping our brethren.—The exhortation in v. 5.—Those who do the work dividing with those who stay at home.

QUESTIONS.—INTRODUCTORY.—What was the subject of our last lesson? How long were the Israelites in making the conquest of Canaan? What place had Joshua made his capital?

SUBJECT: FAITHFULNESS. I. THE FAITHFULNESS OF GOD (vs. 43-45). What promise had God fulfilled? When was this promise made? (Gen. xv. 18). How large was the land that was promised? (Josh. i. 4). Did the Israelites occupy all of it? (Judg. i. 3, 21, 26). Could they have done it if they would? Was God's gift perfect?

NEW TESTAMENT LIGHT.—Repeat some texts showing that God is still faithful to His promises. (1 Thess. v. 24; Rom. viii. 38, 39; Phil. i. 6; 2 Tim. iv. 18; Jas. i. 17).

II. FAITHFULNESS TO ONE ANOTHER (vs. 1-4).—What three tribes had their inheritance on the east of the Jordan? What did they promise when they asked for this inheritance? (Num. xxii. 6, 7, 16, 17). How had they fulfilled their promise? How long had they been away from their homes? Did all this show a good deal of the right spirit?

NEW TESTAMENT LIGHT.—What does Paul tell us to do? (Phil. ii. 4; Gal. vi. 2). By what parable did Jesus teach the same duty? (Luke x. 25-37). In what ways can we help our brethren? How help ministers? How help missionaries? How help those who work in the temperance cause?

III. FAITHFULNESS TO GOD (v. 5).—To what dangers would the tribes east of the Jordan be exposed? (See Helps.) What earnest exhortation did Joshua give them? Is to do these things true religion? Is it the way to the best and the happiest life? What did Christ once say of words like these? (Luke x. 27, 28).

IV. THE REWARD OF FAITHFULNESS (vs. 6-9).—How many soldiers went over to help their brethren? (Josh. iv. 13). How many adult men remained to take care of their possessions at home? (See Helps; Num. xxii. 7, 18, 34). What rewards did the soldiers bring home? Give some idea of the amount from Num. xxii. 26-47. With whom did they divide? Was this just as well as generous? Give another example. (1 Sam. xxx. 22-25). Do those who aid and support missionaries and labourers in Christ's vineyard have a reward with these workers?

PRACTICAL SUGGESTIONS. I. The Lord fulfils all his promises to the letter.

II. God will give us a perfect victory over sin and temptation.

III. Whatever our failures, they arise from neglect on our part.

IV. It is a privilege and duty to help our brethren.

V. There is great danger in isolation from Christian brethren and Christian privileges.

VI. Brotherly kindness enriches this life both temporally and spiritually.

VII. Those who sustain ministers and missionaries receive a similar reward with them.—Piousket.

HANDLING THE WORD OF GOD HUMOUROUSLY.

THERE may be doubt about the "prosperity" of a feat under ordinary conditions, but a joke about a Bible verse or character is sure to raise a laugh. The poorest joker, the dullest labourer in the field of fun, can count on success if he take the word of God for his material. Generations of irreverence have covered the ground quite thoroughly, but there is left enough text and personality for generations to come to handle humourously. The future as well as the past is secure, if irreverence of this sort is to continue.

Judgment in this matter must begin at the house of God. Amateur and professional scoffers have their account to render for ridicule and sneers; but I wish to deal now with the unconscious and undesigned irreverence alike of persons set apart to preach and teach, and of persons who have set themselves apart to bear, not forgetting the average theological seminary student. The "funny column" of [some] religious newspapers, likewise, must not be slighted.

The traditional jest naturally comes first in the series. A person often merely hands down to his children an amusing story of misused or abused Scripture, which he, in turn, heard his grandfather tell with glee. Certain passages of the Bible have a humorous "anneal," built generations ago; and the noble outlines and fair colours of the text-structure which the Holy Ghost planned are sometimes overshadowed by the building of which Humour was the architect. Mistaken emphasis, grotesque combinations of verses, fanciful interpretations, comparisons which impair rather than compare,—these and many other helps to absurd associations are repeated and transferred by father to son. There is an invincible life-spirit in these traditions which imperil proper reception of the Word of God. Much that our grandfathers did us our joy and pride, but their bequest of Bible jokes in a costly inheritance.

We contribute fresh material for fun at the expense of the Bible, furthermore, by repeating the laughable and often extraordinary comments of young children on Bible stories. The child's strange views about the sacraments, for example, are frequently quoted with the inevitable result of causing listeners to associate what is diverting with these inestimable treasures. Even more harmful and offensive is the perpetuation of childish sayings about the person and work of God. The praise which is perfected "out of the mouth of babes and sucklings" God delights in; but where appears that childish humour about his being and doing is looked upon by the Almighty as a religious vehicle.

It is not necessary to mention the various ways in which disciples of Christ help his adversaries by this needless indulgence in a humourous use of the Scriptures. What offender cannot easily catalogue the variations on the fundamental and irreverent note? One argument used by opposers of an unrestrained liberty of handling the Scriptures would have less weight if men and women who profess to love the Word of God set the example of frowning upon the joking habit, whose victim goes to the Bible hopefully and constantly, as Bible people went to Jacob's well.

A minister recently preached in one of our cities a "Let go" series of sermons, which included, it is said, an admonition to "let go" of your neighbour's umbrella. A "Let go" organization formed to stop jests on and about the Bible would have its hands full, and ought to date from this month. If all joined it who need to reform in this regard, what expert could easily take the census of the membership? What an impressive company of ministers, Sunday-school teachers, and other Bible students, might swell the array!

It is much to have an unchained Bible; it would be more to have a Bible handled with a reverence which believes that God gave his Word, not that his text might make men laugh, but to move men to live as his sons.—Rev. George T. Packard, in S. S. Times.

SOWING SEVEN GRAINS.

WE are told that it is a custom among the Indians when they are sowing maize to put seven grains of corn into the ground. One was asked why this was done. "Well," said the Indian, "we put in one grain for the crows, another for the worms, and a third for the squirrels, and we expect that the rest will bring forth fruit." The Indians teach us a lesson. They teach us to sow good seed liberally, and not to be disappointed if all that we sow does not bring forth fruit. Our Saviour teaches us that some will fall by the wayside, some on stony ground, and some among thorns. This we must expect as good seed sowers. But what of it? Should it lead us not to sow at all? Nay, it should rather lead us like the Indians to sow more bountifully, lest with scanty sowing, the crows, the worms, and the squirrels get the whole harvest. If we sow bountifully we may rest assured of this, that the good seed of truth will find its way to some honest and good hearts and bring forth fruit, thirty, sixty, and a hundred fold. The inspired Word tells us, "He which soweth sparingly shall reap sparingly; and he which soweth bountifully shall reap also bountifully."—Atlanta's Herald.

SPEAK A WORD.

ON a train one day, in a group of men, one rude fellow was sweating boisterously, when a minister at his side simply touched his knee, and with a smile, whispered, "Those are very strong words, my friend." Immediately a blush mantled the brow of the sweater. He bowed assent, promptly apologized, confessed that it was "a very bad habit," resumed his conversation, but not once again during that ride was guilty of an oath. The reproof was given so gently and delicately that it stirred within the man every noble impulse he had, and the very blush with which he received the reproof was a token of good.

In a railway station a young fellow was swearing in every sentence. The facts he narrated, the comments he made, abounded in oaths. A minister, apparently giving him no attention, walked up and down the room in a quiet, musing way, singing very softly, "Rock of Ages, cleft for me."

In a few minutes the profane youth touched the minister on the arm, stopping him as he passed, and saying, with tears in his eyes: "See here, sir, my sister sung that when she was a-dying, and it makes me feel awful bad to hear it." A religious conversation followed. The two went out of the railway station into the darkness. After a short and earnest prayer by the minister, the young man pledged himself to give his heart to God.

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We have to thank the numerous friends who have in any way assisted us in extending the circulation of the Review. Without their hearty and intelligent co-operation our present status could not have been attained. Their interest in the Review has not been prompted by personal or mercenary considerations. We are glad to know that this interest is almost wholly due to sympathy with the objects and aims of the Review, as set forth in our Prospectus; and that confidence and support have followed from an honest effort on our part to implement our promises. We are glad to be assured by many ministers and elders that they have found the Review very helpful not only in interesting their people in the Schemes of the Church, but in deepening and enriching the religious life of their congregations as well.

The Review has now been before the Church for nearly four years. The large measure of success which it has already attained, and the very general favour with which it has been received wherever introduced, suggest large possibilities and justify us in asking ministers, elders and all others officially connected with congregations still further to cooperate with the publishers until there will not be a family within the bounds without a Church paper.

Can any minister or elder who desires to see his congregation interested in the operations of the Presbyterian Church at home and abroad, its spiritual

growth fostered, the knowledge of what sister Churches and congregations are doing enlarged, the Sabbath school supported and improved, the family life of the people enriched and beautified by the development of the Christian graces, the moral tone of the community raised—suggest any more powerful auxiliary of the pulpit and the ordinance of God's house than the religious press? Confessedly there is none. The pulpit has no more alert, able and faithful ally than the well conducted religious newspaper. And the most intelligent and zealous Pastors recognize this, and cheerfully exert themselves to introduce such a journal as the Review into the homes of their flocks. Some ministers of our acquaintance, rather than let their people suffer through lack of such enlightenment as the Review supplies, have paid subscriptions themselves in the hope that an introduction to the REVIEW would speedily open into acquaintance and friendship. In this they have not been disappointed. They have reaped a rich reward in securing an increase of Christian activity and prosperity in their congregations.

Without dwelling at length upon the merits of the Review as a denominational organ and as a religious family newspaper, we take the opportunity of briefly pointing out some of the exceptional features of value which characterize it. It is no exaggeration to say that our reports during the past year of the great ecclesiastical gatherings, both at home and abroad, have been more full and complete than those of any other religious journal published in the Dominion. Our columns were almost the sole medium of early news respecting the proceedings of the Great London Missionary Conference and the Pan-Presbyterian Council. The meetings also of our own Church Courts—Assembly, Synods, and Presbyteries—have been fully and accurately detailed. For this effort to meet the wants of our large constituency of readers we have been rewarded by many warm expressions of commendation.

The Review has admittedly done much to stimulate the growth of missionary interest in the Church. This has been accomplished by frequent editorial utterances, and also by the full presentation of news from home and foreign fields, as well as by large space given to letters from missionaries. Our columns during the past few months have contained correspondence direct from Formosa, Central India, Honan, New Hebrides, Demerara, Asia Minor, Palestine, Switzerland, and Australia, as well as interesting accounts from our Indian Mission Fields in the North-West and British Columbia.

Every issue of the Review has also contained valuable contributed articles from some of the ablest writers in the Church on topics of vital interest to the Christian public, rendering this journal the medium for an interchange of views and opinions, and the vehicle for carrying to the Church the fruits of the ripened wisdom and experience of her thinkers and leaders.

We, therefore, ask those who have not yet fully considered what a weekly visit from the Review to every household in the congregation would effect, to give some heed to the matter and ask themselves if large exertions on its behalf would not be conducive to the growth of every branch of Christian effort.

The present is perhaps the best time in the year for securing new subscriptions. The rates given in another column for a trial trip of three months afford the utmost facility for introducing it to every family in congregations. Relying upon the kindly co-operation of all who have found the Review in any way helpful, we confidently ask them to make now a systematic, hearty and sustained effort to introduce the Review where there is as yet no denominational paper. Let all our friends make known our offers to new subscribers, let them act as agents and write for our special terms, and begin the work without delay. In this way they will succeed in helping all the Schemes of the Church, and at the same time in making the Review itself better and more useful than ever before.

In connection with the above, the attention of all our readers is invited to a consideration of the unusual facilities which our *Clipping List* affords to subscribers of the REVIEW, for obtaining at low prices the best magazines and reviews of the day. This list will be given next week.

THE COST OF FUNERALS.

THE cheapest funeral, consistent with the demands of Madame Grundy among respectable people, may be set down at \$75. Very few are as low as that figure. To a poor man with a large family, who has already borne the heavy expenses connected with it may be a long sickness, and whose large doctor's bill has still to be paid, twenty-five dollars is a large sum. But too often the desire to do as others do—who, perhaps, are more able—not to appear mean, to show due respect for the lost loved one, leads to a very much larger expenditure. As a consequence, if the bill of the undertaker is ever paid, it is after many years, during which these funeral expenses have hung like a millstone round the poor man's neck, and have sadly and greatly discouraged him in his honest efforts to pay every man his due. Undertakers are very patient. To sue for funeral expenses is a most unusual thing. Honour and love for the departed lead men to do their very best, and the undertaker waits patiently. Sometimes, however, the bill is only paid in part, and at other times it is wholly lost. Of course the profits on funerals are very great, and a man doing a fair business can afford to lose a bill once in a while.

But is all this as it should be? We are constantly hearing of reforms in this matter. Occasionally we hear of a prominent man who has left instructions that his funeral shall be of the plainest and most inexpensive kind, without the costly pageant and show so dear to others. Sometimes these instructions are carried out. Quite as often they are disregarded by the friends, who have no sympathy with the wish of the departed, and are afraid of being called mean. Perhaps, also, the opportunity is seized by designing persons to take advantage of the feelings of the mourners, who, in their sorrow, leave everything to be arranged by others, and to add needless expense in many ways. Certain it is that among ourselves, and far more so on the other side of the line, notwithstanding the expressed wishes and endeavours of many who see the evil, funerals are very costly matters, and burdensome even to men in good circumstances.

Can anything be done to lessen this crying evil? Certainly not without co-operation. There are those who will bear the cost of the funerals of their members; and in many respects this is a broad-winner that has been taken, and a widow and orphan have been left unprotected. It seems to us that something further might be done in this direction; and that the principle of association may come in and help the great mass of our people very much. What would our readers think of a plan like the following? The number of funerals in every hundred families will not exceed ten per annum. Now, if these hundred families enter into a mutual aid association for funeral purposes, and agree to bear unitedly the expense of these ten funerals, the charge would be a light one on each family. In order to succeed, all these families would require honourably to submit to certain regulations. Every funeral would have to be conducted in the same way; no one casket being more costly than another, and no expense being incurred in any one case beyond what is common to all. This would prevent vulgar display or wasteful extravagance, while the burden of the plain funeral would be equally distributed among all the associated families. The insane ambition to outvie one another so often manifested, would also be held in check, and rich and poor have alike a respectable funeral. The assessment would have to be paid regularly as soon as a funeral had taken place; arrangements for this would be necessary. The price for casket, hearse, attendance, would have to be uniform. It would not be necessary to employ the same undertaker, nor need every particular be exactly the same, but the expense and style would have to be the same. The more wealthy would have to deny themselves all useless display, so that the feelings of the poorer might be spared.

We are far from thinking that such a plan could be easily carried out. But if the public are in earnest, and there is a desire to abate the grievous evil which is yearly increasing, it can be done. There is no need for the burdensome expense which fashion now imposes; and many would rejoice to be delivered who are unwilling to bear

the odium of standing alone in a protest against the evil. Are there a hundred families who will stand by each other in attempting such a reform? If there are, the expense for a respectable funeral for every one who dies in these families, must not exceed two dollars each per annum—not including carriages. In cities the expense would be greater, but it might be very much less than it is to-day.

EDITORIAL NOTES.

It is interesting both for its own sake and on account of its intimate connection with Presbyterian College, to observe that McGill University, Montreal, continues to make satisfactory progress. The number of students entered this year in the several faculties is as follows:—

Table with 2 columns: Faculty and Number of Students. Law: Regular 11, Partial 9. Medicine: 194. Arts: Men 189, Women 94. Applied Science: 67. Total: 564.

We notice also in the report presented last week to the corporation of the University, that exemptions have been granted to theological students in Morrin College to the same extent as in the affiliated colleges in Montreal. The Library committee reported numerous donations, especially that of ninety-seven volumes of very valuable books on history and science from Mr. Peter Redpath, to whom the thanks of the university were given. The museum committee reported several donations, and also the issue of two numbers of "Notes on Specimens" in the Peter Redpath museum, to be followed by others. The report of the Normal school was presented by Dr. Robins, and showed an attendance of ninety-three students, of whom a large proportion were from the country; that under the new regulations eight female students from the Normal school were pursuing their studies in the college; that important repairs to the building had been completed, and the foundation of a workshop for the boys of the Model school laid.

These and other tokens of public confidence in the great institution over which Sir William Dawson so ably presides, are especially gratifying at a time when the struggle for existence on the part of Protestant institutions in Quebec is becoming sharper and sharper.

It will be seen from the report in our news columns of the meeting of the Executive of the Foreign Mission Committee (W.D.), that the Committee has succeeded in obtaining the services of two more lady missionaries for Central India. It is a matter for great thankfulness and congratulation that the Church has been able to make so prompt and satisfactory a response to the pathetic appeals of her recently depleted staff in India for reinforcements. The services in connection with the designation of Miss Sinclair and Miss Scott will be held in Chalmers' church, Kingston, Friday evening next, at eight o'clock. Next week, in connection with a report of these services, we shall give some interesting particulars respecting the special training and fitness of these young ladies for engaging in mission work in the Zenanas of India.

During the past week alarming rumors have been current in this city to the effect that a cable message had been received from Chefoo announcing the very serious illness of Mrs. Goforth. We find upon enquiry from the lady's relatives in this city that no such message has been received, and that so far as known to them Mrs. Goforth is in good health. This intelligence will be received with gladness by those who have heard the painful rumor above mentioned.

We observe with pleasure that among the recent judicial changes appear the names of two worthy members of our Church. Mr. Justice Patterson has been promoted to the position of one of the Judges of the Supreme Court at Ottawa, and Mr. James Maclellan, Q.C., has been selected as his successor in the Court of Appeal. We congratulate both gentlemen, and trust that they be long spared to adorn their high positions.

REV. DONALD MACGILLIVRAY M.A., B.D., of our Homan Mission, sailed from Vancouver, B.C., on the *Parthia*, Friday, Oct. 26. With him were two

missionaries for Japan—one from the United States, the other from England. With these missionaries were also four or five lady teachers for the Christian schools of Japan. Mr. MacGillivray at the time of sailing was in excellent health and spirits.

It is our intention to give in our next issue Rev. Principal MacVicar's paper on "Romanism in Quebec," read at the late Christian Conference in Montreal.

Literary Notices.

HOURS WITH ST. PAUL AND THE EXPOSITORS OF HIS FIRST EPISTLE TO THE CORINTHIANS, more particularly Chapters III., IX., XIII. By Rev. Wm. Scott. Ottawa, 1888. John Durie & Son.

So many there are who read commentaries but to accept with little thought the views of the writer, that it is the more gratifying to find, as in the writer of this book, a man of a different kind. Even where we cannot agree with his interpretations of particular passages, one cannot fail to observe and appreciate the spirit of candour and of earnest desire to know the mind of the Spirit in the Word which are manifest in all these pages.

Yet we cannot see that he has made out his case as regards the interpretation of all the passages especially discussed. Among these he deals with Rom. xiii. 11-14, where we read: "Knowing the season, that now it is high time for you to awake out of sleep; for now is salvation nearer to us than when we first believed, etc." In this passage he argues that "the salvation nearer" is the succour and strength which God giveth to all that trust in Him for deliverance. The season—salvation—which, perhaps inadvertently, in his exposition he makes plural—he explains thus: "Knowing the season, the circumstances in which you are placed, the enemies with which you have to contend, and the temptations to which you are exposed, etc." And in the next verse, where the Apostle continues, "the night is far spent, and the day is at hand," he explains as meaning that "these Roman Christians were further removed from the darkness of the sins which held them bound." From all this we must dissent, believing that in abandoning a more usual interpretation our excellent author has, in this instance, erred. We believe that by "the season" Paul intends the whole period of the present dispensation, as the last before the glorious appearing of Christ, a period as to the duration of which nothing was revealed to him, whether it should be longer or shorter; that by "salvation"—*Gr.*, "the salvation"—to use the words of Meyer, Paul intends "the Messianic salvation, namely, in its completion, as introduced by the Parousia." In the usage of Paul, this is the one definite meaning of this word used thus absolutely, and with reference to the future. 1 Thess. v., where the word once and again recurs in connection with his words touching the Second Advent, well illustrates this usage; and it is the stranger that the writer should have rejected Meyer's interpretation, that he makes special reference to that same chapter in illustration, as he supposes, of the meaning which he attaches to the word "night." This he explains as meaning "the darkness of the sins which held them bound." From this also we must dissent. For while it is true in a sense that "the present life of the Christian is not the night," and that Christian, as Paul says in 1 Thess. v. 5, are "not of the night"; still it is certainly the conception of Scripture, as in that chapter, that the present period of time, this dispensation, relatively to that which the Parousia shall introduce, is "the night." What Paul says is not "in the present time believers are not 'in the night.'" This conception we find already in the mind of Jesus Christ, Mark xiii. 35, 37, and it colours all the representations which the New Testament gives of this present dispensation; what Paul does say is precisely this, that we are not "of the night"; we are "in it," but we are not "of it." It is the same thought which we have in the Gospel, where we are taught that although believers are "in the world," they are not "of the world."

Not to dwell longer on the exposition of this passage, we notice with regret, here and elsewhere, a probably unconscious tendency to explain away references in Paul's writings to the great consummation at the Second Coming. This we believe cannot be justified by a sound exegesis which shall take into account the known attitude of the mind of the Apostolic Church on this great subject. A remarkable illustration of this tendency is furnished in Mr. Scott's exposition of 1 Cor. xiii. 9-12, where our author will not allow that the future heavenly state is intended by "that which is perfect;" but "a state of maturity in Christian principle and conduct" attainable here! and another in his exposition of "The Trial by Fire," 1 Cor. lii. 10-15, where he refuses to understand by "the day" that cometh which "shall try every man's work of what sort it is," the final day of judgment; but makes it to be a day of trial in this present life; and the testing fire to be "the fire of divine love kindled with reviving fervour!" Such an interpre-

tion—not to mention other considerations—seems to us wholly foreign to the analogy of Scripture, in ignoring, as it does, the constant New Testament sense of the words "the day," when used thus absolutely.

If thus obliged to dissent from much in this book, it is the more pleasant to express our hearty concurrence with the author's interpretation of 1 Cor. ix., especially the closing verses. The last words have presented a great difficulty to many minds. In them Paul represents himself as using every extreme of self denial, "lest by any means after I have preached to others I myself should be a castaway." (R.V. "rejected.") It is commonly assumed that herein Paul represents himself as still in doubt as to his ultimate salvation, and as straining every nerve to secure salvation. As against this view, Mr. Scott is quite right when he says regarding the Apostle—"From the moment of his conversion, there is nothing in any sentence he wrote which has come down to us, conveying the idea of doubt respecting his personal safety in the future state of existence." He is quite right, we believe, in insisting, *per contra*, that Paul in these words is not speaking of salvation, but of reward, two quite distinct things, though unfortunately not so apprehended by most Christians. Paul's object in the race he was running, as our author happily says, was "not the goal only, for all faithful men would reach that, but to be foremost in the first class of competitors for special honour. He could not miss of salvation; he was sure to reach the goal; but it was quite possible that he might be rejected as a candidate for any 'prize' of the kingdom. We commend this exposition to the attention of perplexed readers; and will only, in closing, express the hope that in occupying his 'leisure hours' in such exegetical studies, our author may have many imitators among the ministers of all our Churches. Such work can hardly fail of bringing profit both to pastor and people.

Toronto. S. H. KILBOCK.

MEN OF THE BIBLE.—Abraham: His Life and Times, by the Rev. W. J. Deane, M.A.; Moses: His Life and Times, by the Rev. Canon G. Rawlinson, M.A.; Solomon: His Life and Times, by the Ven. Archdeacon Farrar, D.D.; Elijah: His Life and Times, by the Rev. Professor W. Milligan, D.D.; Isaiah: His Life and Times, by the Rev. Canon S. R. Driver, M.A.; A. D. F. Randolph & Co., New York; D. T. McIntosh, Presbyterian Book Room, Toronto, 7 1/2 x 5 in., pp. 200. Sold separately, \$1 per vol.

The "Men of the Bible" series of which the above volumes lie on our table, and of which the following, in addition, are in preparation:—Gideon: His Life and Times, by the Rev. J. M. Lang, D.D.; Jeremiah: His Life and Times, by the Rev. Canon T. K. Cheyne, M.A.; Jesus the Christ: His Life and Times, by the Rev. F. J. Valings, M.A.—will be found useful and interesting both to the student and the general reader. The object aimed at is to present the great outstanding Scripture characters in the full light of all that the Bible records concerning them, and all that the learning of the ages, and especially modern research, has added to the knowledge of Bible times. The writers have been chosen for their special fitness for the task, and as a consequence the work has in each case been thoroughly done, and in a characteristic manner.

Taking, for example, Archdeacon Farrar's "Solomon, His Life and Times," that magnificent king and the golden age in which he reigned are set forth in a series of brilliant word pictures, embellished by the curious and varied learning of the author. The "Buildings of Solomon," including the Temple, his palace, gardens, and summer retreats, the chain of fortress-towns, the store-cities and chariot-towns, etc., are described in two most interesting chapters, illustrated by cuts and with a critical appendix on the "Plan and Aspect of the Temple." Four other chapters treat of Solomon's writings and the legends which have gathered round his name. The reader may not be able to accept all Archdeacon Farrar's interpretations in detail, but he will find in these chapters valuable material for a fuller comprehension of the scope and meaning of Solomon's contributions to the canon of Scripture.

Prof. Geo. Rawlinson's "Moses" is a book of even greater claim than Farrar's "Solomon." It stands quite conspicuous in the splendid series. The material for the life of Moses, as found in the four later books of the Pentateuch, the New Testament references, and the works of Josephus and Philo; as well as those for a description of his "Times," embracing the enormous mass of hieroglyphic inscriptions and other ancient native Egyptian monuments, and the multiplied books of travels and research relating to the Sinaitic peninsula, have been minutely canvassed by the author, himself an eminent Egyptologist. The result is an ample delineation of Moses and his times, with all the richness of striking detail that springs from fullness of information and skill in selection and presentation. Not is the more distinctively spiritual side of Moses' character and mission obscured. His preparation for the leadership of the chosen people and his long career as their law-giver and judge are vividly portrayed. The book, as Spurgeon says of it, is "as

easy to read as a story book. It will have a fascination for an intelligent girl or boy, while at the same time rightly claiming for itself a place on the shelves of the student's library.

"Isaiah," by Prof. Driver, is a work for mature minds alone. Its aim is to exhibit the character and position of the greatest of the Prophets, and to exemplify by means of the brilliant illustrations which the book of Isaiah supplies, the historical significance of prophecy. The recent discoveries of the ancient historical records have been fully utilized. The book abounds in learned quotations. The critical questions, also, in regard to the date and authorship of the prophecies attributed to Isaiah are discussed at considerable length. Prof. Driver, as is well known, holds to the opinion of a dual authorship. The argument in favour of his position is strongly presented in the closing chapter.

The author of "Abraham, his Life and Times," is necessarily confined more closely to the Scripture itself for his materials. His task has been to amplify the narrative of the "Friend of God" therein contained. This has been done in terse and vivid style, and with ample reference to what preceding writers have done.

Professor Milligan's "Elijah" runs smoothly in the silvery style characteristic of the author. It is a charming picture of perhaps Israel's greatest hero. We shall look with eager expectation for the remaining volumes of the "Men of the Bible," already promised, and trust that the publishers will arrange for the extension and completion of the series.

The contents of the October number of the *Presbyterian Review* (quarterly) being vol. ix, no. 26, are: (1) "The Influence of Paganism on Post-Apostolic Christianity," by Rev. Geo. T. Purves, D.D.; (2) "The Impeccability of Christ," by Prof. W. T. Shedd, D.D., LL.D.; (3) "Charles Darwin's Religious Life," by Professor Benjamin L. Warfield, D.D.; (4) "The Two Isaiahs, the Real and the Imaginary," by Principal G. C. M. Douglas, D.D.; (5) "Editorial Notes," being accounts of recent Synods and Conferences by Revs. Drs. Chambers, Blakie, Cayen, Aiken, Patton and Briggs; (6) "Reviews of Recent Theological Literature," and General Index. The mere enumeration of the contents of this quarterly should attract many readers to become permanent subscribers to a periodical that is in every way creditable alike to the editors and publishers. We repeat that no reader who wishes to keep abreast of what is best in Presbyterian thought, and in the theological literature of the day, can afford to do without this quarterly. We are glad to notice from the prospectus for 1899 that Messrs. Charles Scribner's Sons of New York will continue the publication under the same editorial management; and that the aim of the editors will be to make the pages of the *Review* attractive to the average student and layman, as well as to the minister and advanced scholar. The *Review* is published quarterly on the first of January, April, July and October. Annual subscription \$3. Single copies 80 cents.

The November issue of the *Edictic Magazine* now before us contains an excellent selection of articles. Lord Wolsey dilates on "Military Genius," a subject on which he should be an authority. "The Glorified Spinster" is a charming study of old maids, which all readers, especially ladies, will appreciate. F. T. Palgrave, one of the well known names in current English literature, contributes an interesting paper on "Chaucer and the Italian Renaissance," showing the connection between the day dawn of English literature and the birth of Italian letters. John Rac continues his studies of "State Socialism," and Prof. Seeley discusses on "Literary Immortality" in his accustomed brilliant style. Prof. Dowden contributes one of his brilliant papers on the "The Wisdom of Life and Living" as shown in Shakespeare's dramas. The subjects of spiritualism and hypnotism are acutely analyzed by Perry Greg in his article called "The Gates of Hades." Striking short stories are those by Prof. A. H. Sayce ("Story-telling in the East"), and "Centenary of Bologna University," by an Oxford Delegate. With the February number the *Edictic* will begin its monthly publication on the first of each month. This will enable the editor to give the public selections from the foreign magazines one month earlier and fresher than is now possible. [E. R. Felton, New York.]

The friends of the great work of Foreign Missions, and especially the admirers of that eminent missionary, Adoniram Judson, will be interested in the announcement of a commemorative Centennial Poem by Prof. Wm. C. Richards, which Messrs. Lee & Shepard, Boston, have in press, and will publish at once. It is very appropriately entitled "The Apostle of Burma," and will embody his life and labours in the attractive poetical manner for which the author is noted. In the metre of "In Memoriam,"—except that the verses are hexameters,—it reaches in extent the volume and dignity of an epic, and will be found singularly impressive and interesting by the variety of its incidents, and the equal vigor and pathos which the poet has infused into it.

Contributed

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

AN INTERESTING DISCUSSION IN A NEW PRESBYTERY.

THE 'Presbytery of Dominionville met at Ontario on Sept. 31, and was duly constituted. There was a large representation of ministers and elders, especially of the latter.

Inter alia—There was read the following notice of motion by Mr. Dangerfield, a representative elder from one of the agricultural districts:—"I hereby give notice that I will move at next seditur that the Presbytery resolve itself into a committee of the whole to discuss the following question: 'Was the Assembly at its late meeting in Halifax justified in granting power to the committee of the Aged and Infirm Ministers' Fund to take steps to raise an Endowment of (\$200,000) two hundred thousand dollars, and if necessary to employ a paid Agent for the purpose of securing said sum.'"

REV. I. SPRING—"Mr. Moderator, I rise to a point of order. Is the brother who has given his notice of motion in order, in proposing to review the action of the Supreme Court?"

THE MODERATOR—"As the notice of motion now stands it is not in order. No Presbytery is permitted to reflect upon the conduct of a Superior Court, much less of the Supreme Court. The brother who has given his notice of motion can attain his purpose by an overture to the Assembly on the subject."

MR. DANDROUGH—Elder—"Will it not do to discuss the legality of the motion at next seditur when it is proposed for adoption?"

MODERATOR—"No. If it is out of order to do a thing, it is out of order to propose to do it, or to give notice of an intention to do it."

MR. DANGERFIELD—"As you have ruled against me, Mr. Moderator, I must submit; but allow me to say that an overture on the subject cannot be presented until next meeting of Assembly. This will be too late to have any practical effect, as no doubt action will be taken by the committee in the meantime."

MODERATOR—"Would our discussion of it in the form proposed produce any better or more immediate effect?"

MR. DANGERFIELD—"It could not affect the Assembly itself, but it might perhaps affect the committee by giving them to understand that in some sections of the Church the action of the Assembly has been deemed premature. It is not the first time that the Assembly has gone in advance of the Church. It is now between fifteen and twenty years since it was first proposed to raise an endowment on behalf of Knox College. One of our leading ministers was released from his charge to act as agent in obtaining subscriptions. Some of us remember with what kind of reception he met. He did not continue long in the work. Not because of his inefficiency, but because the action was premature. The people had not been consulted, and they were not prepared to be forced into compliance with measures for the collecting of funds of which they were the lawful custodians. So will it be with regard to this proposed endowment on behalf of aged and infirm ministers. The people have not been consulted."

REV. S. PIERCE—"Mr. Moderator, is not the speaker going into the merits of the case? Is he in order in so doing?"

MR. DANGERFIELD—"Mr. Moderator, I don't like to be interrupted. I have got something to say on the subject, and I want to say it. I know, too, that I am speaking the sentiments of many others."

MODERATOR—"But you are not in order; and the many others are not in order if they are speaking through you. I cannot allow you to proceed. You must sit down."

MR. DANGERFIELD—"What then am I to do in the way of bringing out the sentiment of this Presbytery on the action of Assembly?"

MODERATOR—"We cannot guide you. We are not desirous to take action. You must think of your own plans, but you must see that your conduct is courteous and respectful to the Assembly, and to this Presbytery."

MR. DANDROUGH—"Mr. Moderator, it is not yet known whether this Presbytery is desirous to take action or not. There are some members of it, at least, who are desirous that something should be done in some quarter to express the disapprobation of the conduct of the Supreme Court in her attempt to drag money out of the pockets of the people." (Cries of "chair! chair!") "It does seem that another attempt is being made to create a fat office for some inefficient minister who has outlived his welcome at home." (Confusion and cries of "order.")

MODERATOR—"The elder who has just sat down has been guilty of moral offence in imputing motives and such low motives to our venerable Assembly. I would remind the brethren in the eldership who have spoken so warmly of the old adages, 'Evil be to him who evil thinks,' and 'Evil doers are evil deemers.'"

REV. T. TEMPLETON—"Mr. Moderator, I would be in favour of giving these vexed brethren a little latitude. We are accustomed to do that in our meetings of Presbytery. What if they are a little out of order. We are our-

selves oftentimes. Better to permit a slight departure from rule and decorum than to do anything having the semblance of injustice. The brethren evidently feel keenly on the subject on which they are speaking, and if we cut them off short they may go away from us feeling that laymen have not their rights in meetings of Presbytery, and that there is no remedy except in revolt."

REV. C. BOND—"I am in sympathy with the last speaker. I have heard elders say that they had 'no show' in meetings of Presbytery, or Synod, or Assembly—that they were uniformly 'snubbed' and 'shut up' by Moderator, or by some member of court rising to a point of order. They say again that they are always in the minority in point of numbers and can do nothing."

REV. R. BOULDER—"Mr. Moderator, I have no sympathy with the two previous speakers. The elders are not 'snubbed' at our meetings, nor put to silence when they are not wantonly wasting precious time. I know they are usually in the minority in point of numbers in our Church courts. But this is their own fault. Provision has been made for equal representation. On our rolls there is the name of an elder for every minister, and if those appointed to be present at meetings of Presbytery, Synod or Assembly, do not answer to their names when called, who is to blame but themselves? Are they not as well able to pay expenses in travelling to meetings of Church courts as the ministers are? When it does happen that one appointed as a representative of his Session finds that he cannot fulfil his appointment, he can easily have another appointed in his stead. An elder's commission, at any meeting of Presbytery, is always in order. Where lies the ground for grievance then? Let us hear no more about the invasion of elders' rights. Elders are their own destroyers. Why, these very brethren who have spoken so eloquently on the subject of the conduct of the Assembly were appointed as delegates to the Assembly but failed to put in an appearance. Why were they not at Halifax? And why do they now censure the Assembly for conduct for which they themselves must be held responsible, inasmuch as they were not at their post to aid the Assembly in coming to right conclusions on the subjects brought before them for consideration. Oh! I do abominate from the bottom of my heart the conduct of men who cut themselves off from the privileges to which they are entitled, and then lay the blame of the privation at the door of some one else."

A MEMBER—"Mr. Moderator, what is the question before the house?"

MODERATOR—"There is no question."

A MEMBER—"Is not the discussion then quite irregular?"

MODERATOR—"We are all out of order. We are aiming at making these lay brethren feel as comfortable as possible. They are a little sensitive on the subject of their rights."

MR. FLINT (elder)—"I object to the term layman as applied to the eldership. This obnoxious term has been used by many of the previous speakers as well as by yourself, Mr. Moderator. We belong to the same order that the ministers do. The Church has said so. The difference is only one of degree. We are entitled to the same honours and privileges that the ministers are."

MODERATOR—"The Church has not allowed you to occupy the Moderator's chair."

MR. FLINT—"So much the worse for the Church. She is both stultifying herself and standing in her own light. If the ruling elders were permitted to preside in the courts of the Church the business would not be so often bungled as it is."

MODERATOR—"I hope the brother is not throwing out any insinuations as to our present proceedings. We are out of order mainly from the desire to show all kindness to the lay—the ruling elders."

MR. TROUT—"I move that we pass on to the next business."

MR. DANGERFIELD—"Before passing to other business, I would like to ask in what way we can bring this matter of the conduct of the Assembly before the Church?"

MR. TROUT—"These elders being such good business men themselves, should not need to ask that question. Why should they ask us who are such bunglers as to the proper way to do business?"

MR. DANGERFIELD—"We know the way, but we don't know your way. We don't know what you will permit us to do. We feel now as if you ministers had no design to allow the matter to be brought up at all. Of course we can see a reason for it. You all expect to be on the retired list some day, and naturally would wish the two hundred thousand to be raised as soon as possible."

MR. BANNERMAN—"Mr. Moderator, I hope you will keep these gentlemen in order. I protest against such imputations. Has this elder just brought up the matter in order that he may have an opportunity of slashing right and left at the ministers of the whole Church? How many are in sympathy with him? I hope not many. I have more respect for the eldership than to think so. Is it the fear of the appeal that is to be made to the hearts of the people and eventually

to their pockets, that has induced this action? We have been told that no doubt we as ministers would like the endowment to be raised as soon as possible. We do not deny it. We are loyal to the Church and intend to do what we can to further her Schemes. But what about these elders, sir? Are they equally loyal? It has been thrown in our teeth that the secret of our professed loyalty in this case, at least, is consideration of our own ease and comfort in declining years at the expense of the laymen of the Church. And what is the secret of disloyalty to the Schemes of the Church? What is the reason of opposition of some to the work of Foreign Missions. Who utter the cry, 'Curtail the work,' when demands are in excess of receipts? Not the ministers. Not the benevolent members of the Church. Not the women of the Church. They are the same as those who are protesting to pass censure on the conduct of the Assembly in connection with the case of aged and infirm ministers. Augmentation of ministers' stipend is opposed on the ground that it involves the giving of more money by the laity of the Church. Who is the covetous one? The man who refuses to give the moneys that he has, and that he ought to give, or the man who asks for that to which he has the clearest right. Who is the greatest wrongdoer—the employee who asks for his wages, or the employer who withholds them?"

MR. TEMPLETON—"Mr. Moderator, we have proposed to extend courtesy to our brethren in the eldership. Let us try now to help them in this matter in which they are so much interested. I would suggest that it might be possible to petition the Committee of the Aged and Infirm Ministers' Fund to delay proceedings in the matter of the endowment until the mind of the Church should be ascertained on the subject. In the event of the adoption of this suggestion Mr. Dangerfield's notice of motion could be so changed as to meet the altered circumstances of the case."

MR. DANGERFIELD—"I thank the brother for the suggestion. I now give notice that I will move at next seditur that the Presbytery resolve itself into a committee of the whole to consider a petition to the Committee of the Aged and Infirm Ministers' Fund to delay action in the matter of raising the \$200,000 authorized by the Assembly at its last meeting."

The Presbytery then proceeded to the consideration of other matters.

At the following seditur the Presbytery adopted the motion of Mr. Dangerfield. Mr. Bond was chosen chairman of the committee and Mr. Sparks, clerk.

The petition and the action thereon will be further reported.—SIOUX SMILES, Clerk

Correspondence.

FORMOSA AFFAIRS.

LETTER FROM REV. K. F. JUNON.

(To the Editor of the Presbyterian Review)

SIR,—I write to correct, among very many others, a perfectly unnecessary and unfair misstatement in a letter from Mr. Jamieson, of Formosa. He says: "Fifteen churches were in ruins when Dr. Mackay returned from Canada."

Nothing could well be further from the truth than that assertion. I was on the ground at the time; Mr. Jamieson was not there till at least two years after Dr. Mackay's return.

Although the general tone of his letters leads one to lean towards his sincerity, yet it shows beyond peradventure that he is far removed from an original investigator. Some one has been practicing badly on his evident credulity. Yours, etc., K. F. JUNON.

New York, Nov. 2, 1888.

THE MARRIAGE QUESTION AGAIN.

(To the Editor of the Presbyterian Review)

SIR,—The General Assembly's Resolution brings this much discussed subject again before the subordinate courts of the Church. It may be well therefore to furnish some Scripture texts for those interested. The expression in dispute, in Hebrew, is "Ishba'd al-ahabaha," literally, "a husband to be brother." This expression occurs in Ex. xiv. 10; and xxv. 2; and xxvi. 17; Ezekiel, i. 9; and i. 23; and i. 24; and i. 25; and i. 26; and i. 27; and i. 28; and i. 29; and i. 30; and i. 31; and i. 32; and i. 33; and i. 34; and i. 35; and i. 36; and i. 37; and i. 38; and i. 39; and i. 40; and i. 41; and i. 42; and i. 43; and i. 44; and i. 45; and i. 46; and i. 47; and i. 48; and i. 49; and i. 50; and i. 51; and i. 52; and i. 53; and i. 54; and i. 55; and i. 56; and i. 57; and i. 58; and i. 59; and i. 60; and i. 61; and i. 62; and i. 63; and i. 64; and i. 65; and i. 66; and i. 67; and i. 68; and i. 69; and i. 70; and i. 71; and i. 72; and i. 73; and i. 74; and i. 75; and i. 76; and i. 77; and i. 78; and i. 79; and i. 80; and i. 81; and i. 82; and i. 83; and i. 84; and i. 85; and i. 86; and i. 87; and i. 88; and i. 89; and i. 90; and i. 91; and i. 92; and i. 93; and i. 94; and i. 95; and i. 96; and i. 97; and i. 98; and i. 99; and i. 100; and i. 101; and i. 102; and i. 103; and i. 104; and i. 105; and i. 106; 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and i. 779; and i. 780; and i. 781; and i. 782; and i. 783; and i. 7

Church News.

We are thankful for items of Church News...

PASTORS and READERS.

Pastors are respectfully requested to announce to their congregations...

A WILLING Workers' Society has been formed by the ladies of Leslieville church...

THE new church at Rimouski has been practically completed...

PRINCIPAL GRANT writes that he is in excellent health...

REV. W. T. McMULLEN, of Woodstock, Moderator of the General Assembly...

ST. LUKE'S and South Finch congregations having united...

REV. DR. DUVAL delivered the first of the season's course of lectures...

REV. E. GILLES has been released from the pastoral charge of Cardigan and Dundas...

MR. R. A. LITTLE, of the Collegiate Institute, is the new president of Young Men's Circle...

AT a meeting of St. Andrew's church congregation of Ingersoll...

ST. ANDREW'S Church Institute, Ottawa, has been reorganized for the season 1888-9...

Knox church Sabbath-school, Regina, publishes a monthly sheet, Our Banner...

REV. DR. SMELLIE'S RESIGNATION. At the meeting of Guelph Presbytery...

We clip the following from the Richmond Gazette - The old Presbyterian church building...

REV. DR. JOHN HALL, of New York, on his way home from the Montreal Conference...

of each of these fragments and to reduce it if possible...

A CORRESPONDENT writes to the REVIEW - On Sabbath, Oct. 21, the hearts of the Presbyterians of Georgetown, Ont.

REV. DR. DUVAL delivered the first of the season's course of lectures in connection with the Y. M. C. A. of Windsor...

MR. R. A. LITTLE, of the Collegiate Institute, is the new president of Young Men's Circle of St. Andrew's Church London...

AT a meeting of St. Andrew's church congregation of Ingersoll, it was unanimously decided to buy a manse for their pastor...

REV. DR. SMELLIE'S RESIGNATION. At the meeting of Guelph Presbytery, held on the 18th of September...

We clip the following from the Richmond Gazette - The old Presbyterian church building which commenced its march to the new quarters...

sense of the value of his manifold and often arduous labours in the planting and building up of new congregations...

SYSTEMATIC GIVING.

FOLLOWING is the concluding portion of the report on Systematic Giving...

There needs to be brought still more closely and powerfully to the hearts of our people through faithful and persistent teaching...

(1) Giving is sacred worship, (2) Weekly storing and giving is the most Scriptural form...

Ministers and elders must be head and front in this matter. Let them in the first place adopt proportionate giving...

Let us all by individual effort in pulpit and Sabbath School, in family and in personal intercourse...

RECOMMENDATIONS ADOPTED BY SYNOD. (1) That all the members of our Church be earnestly advised to adopt proportional giving...

(2) That our congregations adopt the weekly offering with or without the envelope. (3) That every minister faithfully instruct his people in the Scriptural principles of giving...

(4) That those who have the oversight and instruction of the young, take special pains to train them to take an interest in and give to, the work of our Church.

(5) That every Presbytery appoint and maintain an active and efficient committee on Systematic Benevolence and endeavour to secure liberal contributions to all the schemes of the Church from every congregation...

(6) That the Synod recommend the practice of some Presbyteries in publishing tables showing the gifts of the congregations compared with the preceding year for information and stimulus.

(7) That the Committee prepare for distribution a tract containing a short statement of principles which should regulate individuals in their giving...

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(18) That the Committee prepare for distribution a tract containing a short statement of principles which should regulate individuals in their giving...

fiction in the congress' (2) That the complaints against the missionary were not sustained by the evidence...

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SAFE INVESTMENTS Capital, \$750,000 Surplus, 400,470 Guaranteed Strength, \$1,150,470

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ELECTRO-PLATED WARE In Silver, Gold and Bronze, by the Best English and Canadian Makers.

"PA CRUSTA," A "High Relief" Art Decoration. The Latest Invention in Interior Decorative Art.

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A. H. WELCH, (Established 1872) Jewellery - Manufacturer, DIAMONDS AND PRECIOUS STONES.

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E. J. HUMPHREY UNDERTAKER, 778 QUEEN STREET WEST, TORONTO. Opposite Trinity College.

Medical. DR. J. C. RAY, 37 COLLEGE STREET, Specialty - Nervous Diseases and Diseases of Women and Children.

J. C. CONNELL, M.A., M.D. Diseases of the Eye, Ear, Throat and Nose. No. 279 King Street, KINGSTON.

R. G. TROTTER, Dentist, 14 CARLTON STREET, TORONTO. Your doors east of Yonge - opposite the Methodist Church.

CASSELLS & CASSELLS, BARRISTERS, ETC. ROOMS 8 & 9 MANNING ARCADE, TORONTO.

GORDON & HELLWELL, ARCHITECTS, 86 KING STREET EAST, TORONTO.

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H. & C. BLACHFORD, One gives you best value in BOOTS & SHOES.

BIRREL'S Boot & Shoe Store. Has been established to supply the public with best goods at prices usually charged for inferior quality.

SCHOOL BOOTS AT BOTTOM PRICES. 478 YONGE STREET, TORONTO. Baking Powder.

COOK'S FRIEND Baking Powder. CANNOT BE SURPASSED. For Infants Value to the Consumer it has No Equal.



