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Christmas Number

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In heavenly spirits to these creatures base,
That may compassion of their evils move?
There is—else much more wretched were the case
Of men than beasts. But O the exceeding grace
Of highest God that loves His creatures so,
And all His works with mercy doth embrace,
That blessed Angels He sends to and fro
To serve to wicked man, to serve His wicked foe.

How oft do they their silver bowers leave
To come to succor us who comfort wait;
How oft do they with golden pinions cleave
The flitting skies like flying pursuivants,
Against foul fiends to aid us militant,
They for us fight, they watch and duly ward
And their bright squadrons round about us plant,
And all for love, and nothing for reward,
O why should heavenly God to man have such regard.

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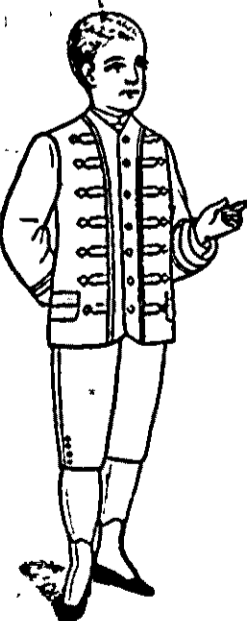
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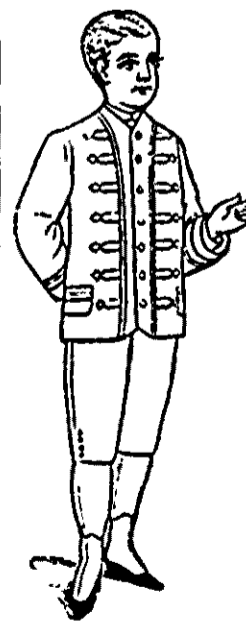
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PRESBYTERIAN REVIEW.

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PSALM FOR CHRISTMAS DAY.

Fairest of morning lights appear,
Thou blest and gaudy day,
On which was born our Saviour dear,
Arise and come away!
This day prevents His day of doom;
His mercy now is nigh;
The mighty God of Love is come,
The Day-spring from on high.
Behold the great Creator makes
Himself an hour of clay,
A robe of virgin-flesh He takes
Which He will wear for aye.
Hark, hark, the wise Eternal Word
[Like a weak infant cries]
In form of servant to the Lord,
And God to cradle lies.
This wonder struck the world amazed,
It shook the starry firmament,
Squadrons of spirits stood and gazed,
Then down in troops they came.
Glad shepherds ran to view this sight;
A choir of angels sings;
And eastern sages with delight
Adore the King of kings.
Join then, all hearts that are not stone,
And all our voices prove,
To celebrate this Holy One,
The God of peace and love.
—T. Pestel, c. 1660.

INDWELLING SIN AND CHRISTIAN PERFECTION.

III.
BY JAMES HEDDERLEY, D.D.
THE BELIEVER'S FILIAL RELATION TO GOD.—ITS PRIVILEGES AND CLAIMS.—PERFECT MATURITY NOT A PRESENT ATTAINMENT.—ARMINIAN ERROR BEGGING THE QUESTION.
THAT God does not in this life extinguish sin in the Christian believer adds, as has been said, nothing to the essential mystery of the existence of sin. It is no small relief to know that, while its extinction is one of the reserves of His grace, He will surely overrule for good the sin whose existence and operation are permitted in the present state. Even now, strange as it may appear to some, and much as some may abuse God's permission of sin, the believer finds that it is being overruled for good, both his own and that of others. That God permits sin to dwell in us, and to operate continually, according to the law of its nature, against our spiritual interests, results in our attainment of a knowledge of sin, and of the grace of God in Christ, which we can hardly think to be attainable otherwise. What believer knows anything of sin and grace on his first acquaintance with Christ, compared with the knowledge he attains in his conflict with the sin that dwells in him, and which, through the Spirit, he daily mortifies, in the confidence of the perfect deliverance in reserve for him? And how exemplary in relation to others is the Christian saint's conflict with the sin that dwells in him.

We propose in this paper to consider the subject of sin in the believer in connection with filial relation to God. The right apprehension of our relation to God as His children is, we cannot but think, fitted to confirm us in the truth in relation to the subject we are now dealing with.
From the time when being a wretched and helpless outcast infant, or as the believer after Paul may be ready to say of himself, an *abominable*, the emphasis of helplessness, God in sovereign grace takes him up and makes him His own (Ezek. xvi. 8; i. Cor. xv. 8) he is a son of God under the training of his Father in Heaven. He does not stand to God merely in the relation of a subject to a sovereign, to whose clemency he owes the pardon of all his offences, and to whose goodness he is indebted for daily favours. He is, indeed, and can never cease to be, a subject. But he is far more. It is conceivable that we might have owed nothing more to the mediation of Christ than the rectification of our subject-relation to God. And the obligation would have been unspeakably great. That, instead of being criminals under sentence of death, we should be justified in virtue of our union with Him, who, being made sin for us, cancelled our condemnation by His death, and rose as our justified head, were a privilege which we could never adequately appreciate. But, "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God," i. John iii. 1. "To as many as received Him, to them gave He power to become the sons of God," John i. 12. While the believer does not, in being made a son, cease to be a subject, he has as a son privileges and claims that do not pertain to him as a subject. He is now under pater-

nal law, the law of his Father's house, which includes all the precepts of the moral law, and which is also called the law of Christ, because of the high obligation to obey it constituted by the Elder Brother's obedience unto death. But high as is the obligation to obedience to the paternal law, the breach of it does not involve the consequences which the breach of the sovereign's law by a subject does. It does not constitute the offender a criminal or involve forfeiture of his filial standing. It is not a *crime* demanding just retribution, apart from all regard to the interests of the offender; but a *fault* calling for chastisement in his interests, apart from regard to all other interests. And God, in raising the believer to the rank of a son, gives him claims of a very important kind, such as a subject has not on his sovereign. As subjects we have no claims on God except those of strict justice; but as a man's son has a claim on his father to the education and the training adapted to his capacities and his prospects, so, as sons of God, believers have a claim to the training that is fitted and necessary to make them eventually worthy in all respects of their Heavenly Father—a training which includes paternal correction. No intelligent Christian will misunderstand this representation of filial privilege and claim. We are less than the least of God's favours. We have in our natural state, as criminals, no claim to any good at the hand of God. But for our sin, not only would we have been exempt from evil, but we may well suppose God's goodness would have moved Him to reward man's retention of his integrity, by bestowing upon him good to which he had no claim in strict justice. Such a supposition is a reasonable inference from the fact that it has pleased God to redeem us at great cost from the condemnation and curse of the law of our essential subject-relation to Him, and to make us His sons and daughters. In raising us of His free and plenteous grace to this high relation He makes Himself, in the fine and pregnant expression already quoted, a debtor to His own faithfulness.
In view of the claims that God confers upon us as His children, the question is not, Can He, or will He train them up to the full perfection of Christian maturity—a maturity including perfect sinlessness? For neither His ability nor His purpose can come into question in the matter. The time will surely come when their likeness to Christ will be complete in soul and in body, when they shall be without "spot or wrinkle, or any such thing," "holy and without blemish." The only question is, Does His word warrant the persuasion or the expectation that He will conditionally or unconditionally, in His training of them, perfect their deliverance from sin in this life? Does His word indicate that it is His purpose to make to them in this life such communications of His grace that they shall or may render to Him a submission and an obedience which are, whether permanently or for the time being, unaffected in character by the operation of indwelling sin—the "law in the members warring against the law of the mind"? Has He purposed, or does He promise, that He will in this life impart grace to us in such measure that we shall or may find that the sinful corruption of our fallen nature is wholly extinct or dead, or "wholly removed from our inmost spiritual being," so that every act of duty to God and man springs from a pure and fervent love, without any the least defect, and without any the least mixture of carnal or inferior aim or motive, and from a perfect faith in God without a shade of unbelief, or of undue, or inordinate creature confidence? Or, is it not so that, while our sins are all forgiven, our condemnation fully and forever cancelled, and assurance given us that sin shall not have dominion over us, and that our failures in submission and obedience to the law of our Father's house shall be forgiven on our confession, and (as we believe) shall, in no case, involve forfeiture of our filial standing, we are constantly reminded that God has not yet imparted to us, and will not while we are in the body impart to us, the grace in store for us, in the utter extinction of the sin of our fallen nature, and that therefore it is our wisdom and our safety to be in an attitude of constant watchfulness against an enemy yet resident within us and continually operating to our hurt?
In the course of recent controversy it has been pleaded by those who claim to have themselves attained to such sinless perfection as to be living without the consciousness of anything sinful on their part, that such an attainment is conditional on a man's giving himself wholly up to God to be guided and kept by Him, or, as some express it, on his "giving the Holy Ghost the right of way." Those who speak in this way, besides falling into the Arminian error of overlooking the pre-eminence of Divine grace, by making their alleged perfection to depend upon and flow from an antecedent per-

fection of their own—a perfection of self-surrender—are in reality begging the question at issue. For, the question is not one that respects the correspondence between the character of the believer's self-surrender and its fruits in his life. Every believer in the act of his repenting or turning from his sin unto God, makes a self-surrender more or less complete and entire—a self-surrender which is his habit all his life. And the question is, whether, in any case, this self-surrender which every believer makes, *wholly hearted* as it is, in opposition to the *half-heartedness* of the man who is still double-minded, hesitating between God and the world, is so made and carried out in this life as to be unaffected by the operation of any remains of the original corruption of our nature? The question is not, whether the believer's self-surrender is perfect in the sense of being *real*, *co-extensive*, *genuine*, and *dominant* and fruitful of good in the life; but whether it is all that it ought to be and would be, were it unaffected by the operation of the remains of sin in the soul. Nor is it a question whether such grace is given as shall keep the believer from such acts of positive sin or transgression that his sin is patent to other men; but whether such grace is given that the sin which never comes nigh to the birth in open transgression is not even



ANTIOCH IN SYRIA.

conceived in the mind, allowed, that is, or imperfectly resisted in thought. We leave these questions with those who "through the Spirit are mortifying the deeds of the body." But we cannot but think there must be at least some serious misapprehension on the part of the man who believes that God sees nothing in him that His grace has yet to suppress or remove.

THE REVISION OF THE CONFESSION OF FAITH.

BY FRANCIS L. PATTON, D.D., LL.D., PRESIDENT OF PRINCETON COLLEGE.
THE Presbyterian Church is organized on the twofold basis of doctrine and polity. Both are essential to the preservation of her identity, but doctrine is the more important of the two. We maintain that our form of government is agreeable to the Word of God and we disallow the claims of prelacy; but we have no *jure divino* warrant for the details of our polity, and it is very commonly held among us that organization is not of the essence of the visible Church. The Westminster divines may have valued polity more than doctrine—it is a matter of no moment; they were wrong if they did, and the Presbyterian Church is wise in not following their example. Her habitual conservatism regarding her doctrinal symbol is seen in the fact that while the Form of Government has been repeatedly amended, and the Book of Discipline has been re-written, the Confession of Faith—save in the case of marriages of affinity—has remained unaltered since its adoption in 1788.
It is a serious thing to change the formularies of a Church that have been hallowed by long use. It is particularly serious to do this when they constitute the Church's doctrinal standards, and are the pledge of her corporate perpetuity. Great care should be taken when such changes are contemplated to see that they are demanded by the prevailing and deliberate sentiment of the Church, and that the proper constitutional provisions have been so fully complied with that they can be made peacefully and without danger. No great harm could come from the continued use in unaltered form of a symbol which for two hundred years has been associated with the theological learning and pulpit eloquence, the spiritual life and practical zeal, the heroic endeavour and consecrated service of that body of Christians in Great Britain and America who have believed in the theology of the Westminster divines. Great harm, however, would come if the demand for revision should stir up strife or end in litigation. Is it clear that no danger is to be apprehended from the Revision movement? Has the matter

been entered into with the caution that should be expected, and with a proper appreciation of the serious nature of the undertaking? I fear not.
1. In the first place there is no general agreement in the Church regarding the mode in which a revision should be effected. There is no reason to doubt the binding force of the Adopting Act which requires the consent of two thirds of the Presbyteries; but it is maintained by some that the Confession can be amended under the operation of the rule in chapter xi, §6, of the Form of Government, requiring the consent of only a majority of the Presbyteries. The General Assembly has appointed a committee to consider the question concerning the mode of amending the constitution; and it would be well for the Church to see to the report of that committee before entering upon the work of Revision.
2. There is, moreover, a difference of opinion in the Church regarding the legislative power of the General Assembly. It is held by some that subject to the approval of the requisite number of Presbyteries the enacting power is lodged in the General Assembly; by others it is held that the General Assembly has no other function in respect to constitutional amendments than that of receiving the votes of the Presbyteries and announcing the result.

It can hardly be doubted that in a matter so serious as the revision of the Standards these differences will reveal themselves. It would be better, therefore, to defer the work of revision until a better understanding is arrived at regarding the legislative powers of the General Assembly. The short and easy method which some have of appealing to the decision of the United States Supreme Court in the case of the Walnut street church as settling all questions that may be raised regarding the constitutionality of the Assembly's proceedings, is not safe.

3. The Adopting Act clearly states that before a change can be effected in the Confession of Faith it must be demanded by two-thirds of the Presbyteries and enacted by the Assembly. It is not the province of the Assembly, therefore, to initiate the movement for a revision of the Standards. If, however, it be held that according to chapter xi, §6 of the Form of Government, the Assembly has the power to propose changes in the Constitution, it is of the utmost importance that these changes be carefully stated and fully discussed by the Assembly before being submitted to the Presbyteries. But the last Assembly sent down its overtures with little or no debate. It may be said, of course, that the pending overtures are intended to test the mind of the Church, and secure material for the framing of overtures to be submitted to the Presbyteries by a subsequent Assembly. But it was an error for the Assembly in this time of theological unrest to throw open to the Church at large the entire area of dogmatic theology by the comprehensive invitation of the second overture. The most generous construction of the implied powers of the Assembly can hardly justify it, intended, as it is, to be "the bond of union, peace, correspondence, and mutual confidence among all our Churches" in promoting an agitation throughout the whole denomination respecting the doctrinal symbols. Were there no other reason for voting against the overtures this would be sufficient.
But the subject of Revision must be dealt with on its merits, and I have referred to these constitutional matters only by way of preface. The Confession of Faith was made by fallible men and is fallible. Infelicities of expression, defects and excesses of statement, as well as faults of emphasis, are justly chargeable to it. It was written under polemic conditions, and was designed to meet the theological exigencies of the time. Hence its strength and its weakness; its strength, for its dogmatic statements were forged in the fires of controversy, and its definitions speak to us in every word of the Church's

fight with error; its weakness, for there is a change of perspective in the course of a few generations, and the controversies of one period lose their relative importance in the periods succeeding. A confession of faith seems after a time to lack balance and proportion of parts, for old topics lose some of their prominence from the fact that each generation has its own problems to deal with. It is not denied that the Confession could be improved. Some of the space now given to the Pope might very well be devoted to that modern compound of Hegel and Schleiermacher known as the doctrine of the Christian consciousness. It might profitably be stated that the witness of the Spirit is not intended to justify and give countenance to rationalistic subjectivism in dealing with the inspiration of the Scriptures. Along side of the Roman Catholic doctrine of justification might be placed that of the moral influence theory, which resembles it and is just as bad; and the neo-Romanism that speaks of future probation and the believer's incomplete sanctification at death would find its appropriate place in an amended section on Purgatory. But a revision of the Confession is not desirable to serve even these important ends. When we consider the danger of unsettling opinion, of disturbing old anchorages, and of being obliged, when the work begins, of going further than we intended, it is better to act upon the maxim, *Quies non movet*. There is nothing in the conditions under which we are living that calls for a new creed, or a revision of the old one. We are living through a period of theological unrest; but there is nothing epoch-making in the books that men are writing or the events that are happening. There is no dogmatic crisis upon us that calls for the reconstruction of theology and new definition. Dogmatic theology, on the contrary, is neglected. It is not denied that there are men among us who, by making free use of the materials already existing in the Confession, are abundantly equal to the task of preparing a more compact, a more logical, and in some respects a more satisfactory Confession. But they cannot write two hundred years of history into it. They cannot secure for it the veneration that is accorded a symbol that tells the story of our civil and religious liberty. Think of what went into the making of that symbol. Think how that symbol has gone into the making of this land; and remember that the Protestant Reformation, the Long Parliament, and the landing of the Pilgrim Fathers are events that are not likely to be repeated.

These are *a priori* reasons against revision. They are reinforced by the fact that the Confession of Faith is not a formulary in common use and intended as a manual of devotion. It is not imposed upon the people. It is received and adopted by the ministers and elders of the Church as the Confession of their Faith. These presumptions against revision are further strengthened by the terms of subscription. The Confession is not accepted *in ipsissimis verbis*; if it were it might be necessary to give relief to burdened consciences by a declaratory statement, or by a revision of some of its parts. It is received and adopted as containing the system of doctrine taught in the Word of God. There is no need of misunderstanding here. No one doubts that the Confession teaches a system of doctrine. Every one knows what that system is. To accept the Confession of Faith in the terms of the ordination vow is to say that the Calvinistic system is taught in the Word of God. In accepting the Confession one is not simply assenting to the doctrines common to all Christians, nor is he accepting any one phase of Calvinistic doctrine as distinguished from some other phase. The general practice of the Church, the negotiations that led to the Reunion, the decisions of the Assembly, and the subscription formula itself, all show that subscription to the Confession implies (1) acceptance of the Calvinistic system, and (2) freedom of belief within the limits of that system. There is no doubt that there is an area of tolerated divergence from the Confession of Faith. How large that area is will depend upon the degree of readiness there may be in the Church to move the ecclesiastical courts, and upon the decisions reached in the court of last resort. Historical students may tell us what the Church has thought upon the subject, and dogmatic theologians may tell us what the Church ought to think; but it is only as the General Assembly decides concrete cases in appellate jurisdiction, and the principle of *stare decisis* may be supposed to govern subsequent deliverances, that the area of tolerated divergence can be defined.
(To be continued.)

PENNECOCK'S "Bible Studies for 1890" free to any one sending us one new subscription to THE PRESBYTERIAN REVIEW and \$1.50.
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ANTIOCH IN SYRIA.

THIS approach of Christmas Day seems a peculiarly fitting time to present our readers with an engraving of Antioch in Syria, that ever memorable spot where the disciples first were called Christians, and the first Christian Church was founded (Acts xi. 20-26). From the first, Antioch was very closely connected with the growth and development of Christianity (see Acts vi. 5; xi. 19, 27, 28, 30; xii. 25; xvi. 1; Gal. ii. 11, 12). It was at Antioch that St. Paul entered upon the work of his missionary-apostleship; hence he set forth on all three of his famous journeys, and hither he returned after two of them had been completed (Acts xi. 22, 26; xiii. 1-3; xiv. 26; xv. 36; xvii. 22); and to the public converts at Antioch the decrees of the first Christian Council were specially addressed from Jerusalem (Acts xv. 23). From being in every quality of beauty and magnificence second to no provincial city of the Roman Empire, Antioch has during the lapse of ages sunk to the merest shadow of its former greatness, but, as will be seen from the illustration, the beauty of its site is imperishable.

Mission Work.

LETTER FROM MR. GOFORTH.

SECOND TOUR IN HONAN.
THE first tour in Honan was made last Autumn. It was then simply a tour of inspection. Therefore, we could not test the temper of the people. The tour just completed is the first serious attempt to gain a foothold in North Honan. Six months ago the China Inland people were driven from Honan-fu and Hwai Ching-fu, two cities in the northern part of the province. This intelligence did not tend to comfort us. We knew that they had the advantage of knowing the language well, but we had with us the advantage of medical skill.
Our plan for this visit was to go to a city, treat the sick, preach and sell books for a few days, then pass on to another, hoping in this way to induce the people to invite us to return. Chang-te-fu was reached on the evening of September 27th. We sought the most commodious inn and gave notice of the object of our coming. The first to call was a military official lodging at the inn. He proved to be the commander of 8,000 troops, and well known in official circles. He was kind to us during our whole stay at Chang-te-fu, and made us known to many of his friends. As a proof of his interest we might mention one instance. We had occasion to send a messenger back to Lin Ching. Being strangers, we failed to find one, but our military friend came to the rescue, secured a man for us and advanced his family enough money to do till his return. He also invited us to visit him at his home next year in a city thirty miles to the west. During our five days stay at Chang-te-fu the Doctor treated about four hundred of the sick. Of these well-nigh fifty were from the official and literary class. The wealthiest man in the city came for treatment. On the eve of our departure for another city the last to send for medicine was a mandarin.
We had gained official favour beyond all expectations at Chang-te-fu, but a surprise awaited us at Hsuiin, the next city visited. During the first day the mandarin's three sons and several other officials called and gave us an invitation from the mandarin to visit him at the Yamen and see some of the sick. We consented, the official cart comes for us, and we are soon ushered into the mandarin's presence. He is so pleasant that we find no difficulty in feeling at ease. The Dr. prescribes for the mandarin and another official, then a little maid of ten summers is led in. The foreign healer had been too long in coming to save the little maid's eyes; two years earlier and this pretty little girl could have been saved from the bondage of blindness.
The mandarin had also asked to see our books, so we took the Bible in English and Chinese, and told him how that it was God's Book for the world, and that already it was translated into about 300 different languages. Afterwards I read to him our commission, Mark xii. 15 to the end, the Ten Commandments, etc. Some instances of his favour might be mentioned. He showed us many of his ancient curios. Two days after the first visit he invited us again to take dinner with him at the Yamen. Knowing of our intention to visit the temple-crowned mountain east of the city, he sent a man up to prepare tea for us. His eldest son came several times, as he said, to hear the Gospel, and while in Tao Kou, a city six miles from Hsuiin, the mandarin being in town on business, sent his card and enquired how we were getting on.
The mandarin of Hsuiin Hsien, eight miles from Hsuiin Hsien, or two miles from Tao Kou, sent for the Doctor to see his wife, who was dangerously ill, and again while at Wei-hui-fu, the last city visited. The official callers are not few.
(Continued on fourth page.)

The Family.

THE FIRST CHRISTMAS MORN.

ALM on the listening ear of night
Come heaven's melodious strains,
Where wild Judea stretches far
Her silver-mantled plains.

MORE BLESSED TO GIVE.

THEY were talking about Christmas.
Who has not been talking about it for
a month past? The children were
telling each other what they hoped to
get.

his liberality. But a pauper, who under-
stands the Bible better than the
speaker rises in his place and says:
"Not so. The obligation is on the other
side. Mr. A. ought to be grate-
ful to us. He has the best of it. We
are blessed as receivers, but he is 'more
blessed' as the giver.

In Southern Lapland, should the
householder neglect to provide an
ample store of fuel for the season's needs,
in popular belief, the dusted yule-
swains, or Christmas goblins, will so
befoul the wood-pile, that there shall
be no getting at its contents.

THE CHRISTMAS SPIRIT.

Just after the election a woman re-
siding in Indianapolis was reported in
a daily paper saying, in reference to her
favourite presidential candidate: Oh, I
do hope that he is elected.

TO-DAY.
O NIGHT of nights! O night
Desired of man so long!
The ancient heavens fled forth in light
To sing thee thy new song;

It was so long ago;
But God can make it now,
And as with that sweet overflow,
Our empty hearts endow.

CHRISTMAS IN FOREIGN LANDS.

In Burgundy, carols are exceedingly
popular. Indeed, not more cherished
is the German's Christmas tree, with
its glittering ornaments, and the Christ-
child, or the Englishman's red holly-
berries, mystic mistletoe, blazing
hearth-fire and smoking plum-pudding,

Wine and chestnuts provide refresh-
ment up to Christmas Eve; then, a big
supper is furnished forth to as many as
can assemble under one roof.

On the score of noise and hilarity,
the grown-up folk alone for all defi-
ciencies of the youngsters. "Noel!
Noel!" echoes and re-echoes every-
where until the midnight mass is said,

THE WEEK OF PRAYER.

following so closely upon the Christmas
season, would seem to be well and
wisely placed, finding us with softened
and opened hearts, realizing the world's
universal need of the blessings of Christ.

The Children's Corner.

THE CHILDREN'S CHRISTMAS
CHILDREN play at Christmas,
Round the cheerful fire;
Children sing sweet carols;

VISITORS.

In coaches made of leather
They go in crowds together,
They every one wear party white,
Although they come in broad daylight
Nor stop for wind or weather.

CATHERINE'S DECISION.

"Why should I divide my candy
with Helen? Why should I?" de-
manded Catherine; "if they were put
in my own stockings they must be meant
for me; they are mine."

"Because this is the day for love-
gifts?"
"What are love-gifts? You are a
funny Madeline."

"What makes you say 'yes?' I do
not like you to say yes. How can I
give it for love's sake if I do not love
Helen so dreadfully much?"

"Yes, I know, but if this is Jesus'
birthday we want to do something to
show we remember Him. We give
love-gifts for Jesus' sake on Christmas
Day."

"How queer. I am not sure if I
like it, Madeline."

"And this is His birthday," said
Catherine.

"Yes, it is a glad day, everybody
is glad to-day."

"What are you doing, Catherine?"

inquired mamma, "that you should do
no matter if you like it or not?"
"I am just going to fix Jesus' love-
gift for Helen. I do not love her so
dreadfully much, either, but if I should,
I should, and I like it."—Christian at
Work.

Our Story.

AT CHRISTMAS TIME

Usually he was the liveliest and most
wide-awake of all the Eastside miners;
but this night his heavy eyebrows nearly
met with the frown on his face, and
first one and then another inquired
what was "up" with Lon.

"He's going out to mope and sulk,
I reckon," said Bill Bixby, a thought-
less fellow, who cared more for drink
and cards than for anything else in the
world.

"Well, I'm done with him," ex-
claimed rollicking St Wilkins; "who's
going to play, and who isn't? For my
part, I believe Lon's homesick, but
hates to own himself a baby."

"Something's come over Lon," re-
plied Ben Hanscom; "all at once he's
stumped, and from being one of the
jolliest, he's one of the glummiest of the
crowd."

"Just what I proposed," said Bill
Bixby, "but Hanscom shut me up with
a bang."

"Well, suppose he is!" said Nick
Holland again. Nick was a young
fellow of about eighteen, with fair,
curly hair, a clear, white skin, and red,
boyish cheeks.

"I don't know as I objected to the
homesick idea so much," said Ben
Hanscom, his face unconsciously tak-
ing on a longing expression, "but what
I did flare up it was hinting there was
anything of the baby in Lon Marcus."

"At this they all gave attention, the
cards were quickly dealt, and the game
went on. It was about half an hour
later that the door opened, and Lon
Marcus stood before them, a new ex-
citement in his eyes.

"You need not do it just because I
told you; it would not be a love-gift if
you were not willing and pleased."

could leave him here, where there was
a set of young men decently settled,
and we'd do what we could for him.
They'll have him here on a litter di-
rectly. We couldn't let him die out in
the cold, you know."

His eyes appealed to the Hercules
of the family as he spoke, stalwart Ben
Hanscom, who answered promptly,

"There isn't, in reality, a single
heathen amongst us, put us to our test,"
said Lon Marcus, "and I knew there
wasn't. I knew I could count on every
one of you fellows to do what you
could for a poor dying man. It's hard,"

For a day or two the man was too
exhausted to speak more than a word
or two at a time; then there was a
partial rally. Tom Frothingham, who
had some doctor's skill, and was also
possessed of keen perceptions and a
quick eye, knew almost at the first
glance that the sick man's hours were
numbered.

"I belong to no one, and no one
living belongs to me. I'm just going
alone; that's all. Lay me anywhere
when I go; there's no one to question
or care about the spot."

It was a week since he had been
brought to them, and a week before
Christmas that a night came when the
invalid's restlessness seemed prophetic.

"I want you all," he cried, his eyes
large and bright and his face flushed.

Tom Frothingham tried to quiet
him; but it was no use. Whatever
was on his mind was forcing itself out
with resistless force, and finally Tom
went to the inner room to summon the
rest.

"Come on, mates," he said, "our
poor old charge is going fast, and
there's something on his mind he either
wants us to help tell him, or else he
wants to tell us."

"You've been mighty kind, oh,
mighty kind, to a poor old body like
me. I know well enough it ain't been
pleasant to have an old man drop
down among you just to die; but I
want one thing more. I want some
one to tell me about those things I
used to hear very long ago, before I ran
away from everything good and relig-
ious. I mean things about God and
heaven and Christ. Oh, yes," he added,
longingly, "that's it; tell me all about
Christ. You see I want Him now.
Tell me me right off, some one, how
does He save folks? You must know!"

"Yes, yes; but how do you begin
to believe?"
The restless eyes, no less than the
impetuous voice, demanded immedi-
ate reply.

pray, show me the way, some one. How do you go to Christ, after you've run away from Him all your life?"

Tom Frothingham jingled some keys in his pocket; then said, bluntly:

"I used to hear the minister, when I was a youngster, tell that anyone could come at the eleventh hour."

"Yes, but where is Christ?" cried the helpless man.

"He's in heaven now," said Si Wilkins, "but a week from to-day will be Christmas, His birthday. It seems," he added, honestly wanting to give a little drop of comfort, "as though He always came a little nigher about that time than most any other."

"But how do you find Him? say, mate, how do you find Him?"

He fixed great, beseeching eyes on Bill Bixby, the lover of cards and wine, as he spoke.

"Oh, Lord! I don't know," said Bill. "I suppose I oughter; but I never took to the church no more than you did. I s'pose 'twould 'a been the better for me if I had."

"You've got to come to this same place, mate; then what'll you do without Christ? Oh, God! It's awful, just awful, not to know how to get out of the dark, when it ain't going to be light for you any more." He glanced wonderingly about, then added:

"It seems as if the air might be full of Christ, with never a bit of Him for my poor soul. You see, my mother prayed over me when I was a boy, and they've kept a grip on me all these years, those prayers have; but, Lord! here it is the 'eleventh hour and past it; it's no use! I can't find Him! I reckon there's no Christ left for me!"

Nick Holland flung himself on the edge of the bed at this last despairing cry.

"I say," he began, his young voice trembling with emotion and passionate eagerness to help the poor soul in its desperate need: "I say, we all know plenty about these things, but it's hard to come right down to telling the truth, that we've been hiding from ourselves all along. But you just listen! Jesus Christ came into this world to save sinners, and He'll save to the very uttermost any one who really wants Him to; the Bible says so."

"Does it say that?" asked the dying man, a little hope in his voice.

"Yes, it does, truly. And what is more," added the boy, gaining confidence as he went on, "Jesus Christ wants to save everybody. He died an awful death on the cross to save just such sinners as you and me; and all you've got to do is to ask God to save you for Christ's sake, and the thing is done! Jesus can save you just as well as not; and He'd a thousand times rather save you than not."

"Oh, I wish I could believe it; if I only could believe it!" gasped the sufferer.

"It's true!" broke in Ben Hanscom, his towering form and deep voice lending impressiveness to his impetuous speech. "Every word the boy says is true as gospel! I've known it all my life; I know it when I've jeered at it; I know it when I've cursed and sworn in the face of it; I know it when, like you, I've run away from it. We're a pack of ungrateful sinners, the whole camp of us. But Jesus Christ would save every mother's son of us this very night if we asked Him. I say, bless His name forever and ever!"

Something akin to a great choking sob arose and stopped the powerful man's utterance.

"Oh, I begin to feel it; I do!" said the sick man; "I begin to get a grip of it. I say, can't some one pray? No matter about not being used to it. We're all out of the traces, I reckon, but I almost see hope ahead. Oh, do, some one pray!"

"A Christian's son should be familiar with the language of prayer," said Lon Marcus, in a low, thrilling voice. "No matter how far we may drift away from the practice, we who were reared in Christian homes can never forget the form of prayer. But I'll confess to you, comrades, I've felt lately, as Christmas comes on, like killing myself outright for very shame and remorse that I've broken away from all the teachings of my childhood; that I've led the lawless, godless life I've revealed in of late. I'm the most to be blamed of us all, for I've been taught more thoroughly, I take it, the strict difference between right and wrong. But come, mates, I'm afraid the twelfth hour is very near. Let's pray; I'll try to lead, but let's all pray."

It was astonishing how readily the "language of prayer" leaped to the man's lips, once he began a petition to "Our Father." It was simple enough, but expressed exactly what was needed at that hour. He asked that the "band of prodigals" who sought a return to their Father's house, might only be pardoned and received through Jesus Christ, the friend of sinners. An urgent plea in behalf of the passing soul was dwelt upon with great earnestness.

When he ended there was a smile on the face of the dying man, and his voice sounded faint and far off as he uttered slowly a few words: "Yes, the boy was right; he'll save—to—the uttermost, Christ will—yes, that's Christ—he'll—save—"

There was a pause, long and hushed, and the poor lips were still parted with their utterance of how Christ would "save," when the eyes had slowly closed. As the mysterious shadow settled over the calm features, the men glanced at each other with a glad look in their eyes.

After the simple but Christian burial, there was a general breaking up of the Eastside lodging-house. Lon Marcus was going home to a new life, declaring that he had been a prodigal long enough from all the best interests of his life. Bill Bixby had said soberly, handling a pack of cards from force of habit:

"I reckon when the end comes I shall want to have known something besides cards and drink, so I'm going back with the rest to knock off this kind of life, and try to know something of the kingdom before the eleventh hour." The fragments of the cards were floating off and away a few minutes afterwards.

"I wonder what it is," began Tom Frothingham, "that follows a man despite his loose ways, and keeps up a kind of remorse all the time? It isn't exactly conscience—"

"It's the Christ," broke in Nick Holland; "it's the Christ, that's just what it is. Here I've run off to be independent and follow my own will, but haven't I been trying my best to hush a great pleading voice that's called me 'till I've almost grieved it into silence?"

Ben Hanscom was pacing to and fro through the long room, his hands in his pockets, and his head bent down, but all at once he burst out in his old impetuous way:

"Yes, that's just what it is. It's the Christ. And He's just come in mercy and taken His own way to show us our need of a Christ in our souls. I think," he added, dreamily, "it was particularly significant that he came just now. We shall be on our way back to home, to Christ, at Christmas time. I say, mates, blessed be His dear name forever and ever!"—Mrs. Harriet A. Chever, in Interior.

Sabbath School Work.

LESSON HELPS.

LESSON XIII, December 29, 1889. REVIEW AND TEMPERANCE.

GOLDEN TEXT.—And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

DAILY READINGS. M. Prov. xxiii. 1-35. Th. Isa. v. 1-25. W. 1 Cor. iii. 9-17. Th. Prov. xx. 1-30. F. Dan. i. 1-21. Sa. Prov. xxiv. 1-34. Su. Rom. vi. 1-23.

PERIOD.—Eighty years, B.C. 1055 to 975. PLACE.—Palestine, centering around Jerusalem.

PROPHETS.—Samuel, Nathan, Ahijah, Gad. KINGS.—David and Solomon.

QUESTIONS KING DAVID.

I. EARLY LIFE.—When and where was David born? His parents? His duties? His accomplishments? His character? His appearance? What feats of strength and skill did he perform? How was he introduced into Saul's court? Where and how did he spend the rest of his life till he was thirty years old?

II. THE SOLDIER.—What qualities did David show as a soldier? Name some of his battles and victories. Was he ever defeated? How did he organize his army? (1 Chron. xviii.)

III. THE KING.—When was David made king? At what age? How long was his reign? In what two capitals? When was he made king over all Israel? How far did his kingdom extend? What was the state of the kingdom under him? What were his qualities as a king?

IV. THE POET.—What poems did David write? Was he the first great writer of hymns? For what use were many of the Psalms prepared? How can hymns written so long ago be helpful to us?

V. VARIED EXPERIENCES.—What were some of David's great trials in his early life? Did these grow out of his own faults? How did they work out good for him? What were some of the trials of his later life? Were these the fruit of his sins? Was his life on the whole a happy and successful life? How old was he when he died?

VI. RELIGIOUS LIFE.—What was the general character of David's religious life? Was he faultless? Was his on the whole a good, and noble, and sincerely religious life? What does God say of him? (1 Kings xv. 5.) What did he do when he had fallen into sin? What does this show? What do you find in him to avoid? What to imitate?

KING SOLOMON.

I. EARLY LIFE.—When and where was Solomon born? The names of his father and mother? How old was he when he became king?

II. HIS WISDOM.—What great choice did he make? What is said of his wisdom? In what ways did he show it?

III. HIS KINGDOM.—Trace out on the map the extent of Solomon's kingdom. (1 Kings iv. 20, 21; 2 Chron. ix. 26.) What promise was fulfilled in this? (Gen. xv. 13-21.) What do you know of its riches? its commerce? its power? its glory? Describe the visit of the Queen of Sheba.

IV. THE TEMPLE.—What was the great event of his reign? Give some

description of the temple. For what did Solomon pray in reference to it?

V. HIS WRITINGS.—What books of the Bible did Solomon write? What else did he write? What is the character of the Proverbs? What can you tell about the book of Ecclesiastes?

VI. HIS FALL.—What led Solomon into sin? Into what sin did he fall? What sad consequences followed?

VII. CLOSE OF HIS LIFE.—How long did he reign? In what year did he die? At what age? Why was not the promise of long life fulfilled? What do you find in his life and character to imitate? What to avoid?

TEMPERANCE LESSON.

Prov. xxiii. 29-35. Commit verses 29-32.

QUESTIONS. INTRODUCTION.—To whom are these warnings addressed? (v. 14.) Is there special need of them in our day?

SUBJECT: INTEMPERANCE THE SOURCE OF UNNUMBERED ILLS.

I. MEASURELESS EVILS (vs. 29, 32-35).—Are any habits kept from God's knowledge? (Job xxxiv. 21; Heb. iv. 13, Gen. xvi. 13.) Are they commonly secrets from our neighbors? Describe an intemperate man in Solomon's words. What peculiar woes and sorrows come to the intemperate? What does babbling mean? Wounds without cause? Why is the intemperate man peculiarly liable to quarrels? To silly speeches? To accidents? To redness of eyes? Do these consequences affect others besides himself? If there were no intemperance would life be more or less secure? Would there be more or less poverty? Give a reason for your opinion. Name all the evils of intemperance you can think of. (1) To the drinker. (2) To society. What clause describes the horrible fancies of delirium tremens? What the drunkard's unreasonableness? His lack of judgment? What his inability to reform? What is the end of it? (1 Cor. vi. 10) Are we in any way responsible for him? (Rom. xiv. 21; Hab. ii. 15.)

II. ONE GREAT SOURCE OF THESE EVILS (v. 30).—What is the cause of these miseries? What do we here learn of the harmfulness of wine? To what does mixed wine correspond? Is drunkenness positively forbidden by God? (Eph. v. 18.) Is there any different law for those who are sure that liquor cannot hurt them? (Isa. v. 22.) Why do people drink wine and whiskey and beer? How do their excuses compare with Eve's? (Gen. iii. 6.) Point out four downward steps. (vs. 20, 30, 31.) To what will dissipated associates naturally lead? (See also Luke xxi. 34. What follows moderate drinking? What wine drinking at banquets? At what period of life are the first steps taken? What if we are urged to drink? (Prov. i. 10)

III. TAKE WARNING (vs. 31, 32).—What does Solomon warn us against? What is the first step toward drinking? What are the attractions that tempt people to drink? What is the end? Will the wise foresee the end from the beginning.—Peloubet.

SCOTT'S "REBECCA."

The readers of the Companion who keep "Ivanhoe" on the shelf where are the half-dozen books which they love best, will be glad to know that the beautiful Jewess, Rebecca of York, was not only a real person, but an American. While on a visit to Abbotsford, Washington Irving told Sir Walter Scott of his cherished friend, Rebecca Gratz, the daughter of a wealthy Hebrew of Philadelphia. Her charm of manner, loveliness of character, her zealous philanthropy and firm adherence to her religious faith so impressed Scott that he determined to make her the heroine of a romance he was then planning.

The real Rebecca, however, led a much happier and more useful life than did her unfortunate shadow in fiction. Her father was no usurer, nor was he tortured by any savage knight, but peaceably accumulated a large fortune, much of which was spent in charity. Rebecca Gratz, owing to her rare beauty and accomplishments, was the leader in a large circle of educated Hebrews in this country. She was quite as independent in her opinions and action as her famous namesake, and gave much of her life to the elevation and improvement of her race, not scrupling to use for their aid any ideas which had originated with the Gentiles.

It occurred to her one day that Sunday schools would be as powerful agents in the education of Jewish children as they had been of Christians. She set immediately at work, amid the strong opposition of her people, and founded the first Hebrew Sunday school in the world. It began with half-a-dozen pupils in March, 1838, but rapidly increased. Sewing and industrial schools were added. Miss Gratz remained their superintendent until the eighty-fourth year of her age.

The Hebrew Sunday schools, numbering thousands of children, celebrated their fiftieth anniversary last month, when they paid a fitting tribute of gratitude to the good woman who had founded them.

Sir Walter, when he made his heroic devote her life to prayer and good works for the help of the poor of her race, probably knew the true history of the unseen Jewess at the other side of the world, whose portrait he was trying to paint.—Youth's Companion.

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The Christmas number of "The Ladies' Home Journal," published by us, ready and on sale to-day. Other publishers would charge ten cents where we only ask five, and it's questionable even then whether they could afford to issue as good a magazine. We're not greedy after the pay part.

To-day's story would be too long did we mention the much that's of interest in Gloves, Hosiery, Handkerchiefs, Embroidery, Umbrellas, Gents' Furnishings, and the whole sisterhood of small things that go to make up the holiday family in dry goods. The best catalogue of the stores contents is a walk through.

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Presbyterian Review.

THURSDAY, DECEMBER 19, 1889

THE NATIVITY.

"SUFFERED, rejoice, lift up your eyes, And send your fears away! News from a region of the skies— Salvation's born to-day." "Jesus, the God whom angels fear. Comes down to dwell with you To-day He makes His entrance here, But not as monarchs do."

WHAT CONSTITUTES A CHURCH.

DR. LANGTRY has written another letter to The Mail in continuation of his criticism of Dr. MacLaren's lecture on the Unity of the Church and Church Union at the opening of Knox College. He says—"I end this letter, as the last, by asserting, without any fear of contradiction, that there is not a shred of positive evidence in the Bible for the theory of an invisible Church, which Dr. MacLaren tells us has been learned from the Bible."

no salvation without a bishop. All associations not having bishops in the apostolic succession are not Churches, but heretical "bodies." They cannot have the sacraments; their baptism is not valid; the members of these bodies are not "saints" separated to God within the covenant.

On the other hand, if the company of believers form the Church, and because by faith they have become saints, are baptized and so receive the sign and seal of their interest in Christ; and in the covenant of grace, then the Historic Episcopate is not necessary for the Church, nor the communication of God's grace by it through external rites, and Churches may exist who have no bishops glorying in the supposed Apostolic succession.

Let us then decide for or against a prelaty superior to presbytery, to whom belongs the exclusive power of making the Church by communicating grace to others who baptize and so make men Christians and members of Christ's Church. If prelaty or the Historic Episcopate is right, we Presbyterians are wrong. If, on the other hand, God makes His Church by communicating His grace to believers and by the indwelling of the Holy Ghost, then every company of such "saints" constitutes a Church, whether met in a dwelling-house, a hall, a cathedral, or regarded as united for worship and the Lord's service, though scattered over a district or dwelling throughout a country.

According to the one theory, the Apostles create the Church by baptizing; according to the other, the Spirit of God creates it through the preaching of the Gospel received by faith. According to the former there is no Church without apostolic baptism; according to the other the company of believers constitutes the Church, and they are baptized, not to make them such, but because they already are members of Christ's body.

EDITORIAL NOTES.

DR. McLEOD, of Birkenhead, at a recent meeting of the Federal Council of Presbyterian Churches, Edinburgh, read an interesting paper on the subject, "Faith at the Bar of Fiction," in which he discussed with marked ability "John Ward," "Robert Esmeré," and "The Story of an African Farm." Dr. McLeod is not only a sound theologian, but an accomplished literary critic.

He dismisses "John Ward" as the slightest of the three, and very properly says that if it had not been for its introduction by Archaeanon Farrar, and the praise given to it as an exposition of the doctrine of Eternal Hope, it would have attracted much attention. Of "Robert Esmeré" he says, with striking felicity, that it would be possible, with the change of a few pages, to turn the story into an exposure of the side it now advocates, and leave it as a history of the trials of Catherine Elmsler. He says: "When the very God dying for us on the cross and rising from the dead is blotted out of our Gospel, the home of the soul will be broken up."

We have much pleasure in acceding

to the request to mention in the columns of THE PRESBYTERIAN REVIEW that an entertainment for poor children under the auspices of the Children's Fresh Air Fund, Toronto, will be given in Shaftesbury Hall on Christmas Eve. It is expected that over twelve hundred children will be present.

THE character of much of our selected matter this week, it will be noticed, has special reference to Christmas Day and the feelings of holy joy and gladness with the exercise of those Christian virtues which meditation upon the greatest event in the world's history—the birth of our Lord—should inspire. We do not, of course, attach any importance to the day itself as marked in the calendar, but we gladly embrace the opportunity which the return of a universally observed festival season affords, to extend to our readers and our contemporaries the sincere greeting,

Literary Notices.

MEN OF THE BIBLE: SAMUEL AND SAUL, THEIR LIVES AND TIMES. By Rev. W. J. Deane; Also, by same author: DAVID, HIS LIFE AND TIMES; THE KINGS OF ISRAEL AND JUDAH. By Rev. Prof. George Rawlinson; JEREMIAH, HIS LIFE AND TIMES. By Rev. Canon T. K. Cheyne; CHRIST JESUS, THE DIVINE MAN, HIS LIFE AND TIMES. By Rev. J. F. Vallings.

THE above five volumes follow the first five of the "Men of the Bible" series, already noticed in this column, viz.—"Abraham," by Rev. W. J. Deane, "Moses," Prof. Rawlinson, "Elijah," Prof. Milligan; "Solomon," "Archdeacon Farrar"; "Isaiah," Canon Driver. The series is a handy one. The print is clear and easily read, though compact. The books are of a convenient size; and, while lacking an index, which would render them still more valuable, have very full tables of contents. Each volume is complete in itself, and the aim of the series, to compress all that is to be said of the men and their times into small bulk, is admirably carried out. Most of the volumes will be found very interesting to the general reader, while all are of value to the more profound student of Scripture. They are in no sense technical, while marked by fullness and freshness of information.

Those who have read Rev. W. J. Deane's "Abraham" will know what to expect in his "Samuel and Saul," and his "David." The amplification of the Bible narrative is enriched by wide reference. The style is terse, though flowing and easy. The author's judgment is seldom at fault, and his treatment of such difficult passages as those containing the story of the witch of Endor and David's fearful sins, is marked at once by frankness, delicacy and wisdom. Here is a sample:—"Taking the darkest view of David's fall, seeing it in the full enormity of all its bearings, we must acknowledge that it had its atonement. It was indeed punished temporarily in this world, but it was forgiven. And why? Because it was repented of. Never greater was a fall, never more utter a repentance. Marvellous was the faith which from the abyss of guilt could turn to God in steadfast hope of restoration. We extol his faith on other occasions—when, trusting in the God of the armies of Israel, he went in his simple shepherd's garb against the giant Goliath, whom none of all the host dare face; we extol his faith in the cave of Adullam, in the stronghold of Engedi, amid the persecutions of Saul and the perplexities of government, when, beset by enemies on every side, he overcame all by strength and counsel not his own; but greater, more wonderful than all, was the faith that led him to cleave unto God in his grievous lapse, and not let go his love."

Prof. Rawlinson had the serious problem of compressing, without desiccating, the long and complicated story of "The Kings of Judah and Israel." He has successfully accomplished his task in the thirty-four chapters, which picture clearly and distinctly the thirty-nine kings of the Divided Monarchy and their times. Ample space has been found also for the light thrown on the period by the prophetic writings and by the contemporary notices in the

monuments of Egypt and Assyria. The author accepts without quibble the miraculous, which abounds in that period, and thinks it necessary to advise the reader that, while Ewald's "History of the People of Israel" has been consulted throughout, it has been but "sparingly used," because of his (Ewald's) "absolute rejection of the miraculous, rendering him an untrustworthy commentator on a period of history wherein, according to the original authorities, the miraculous played a prominent part."

Canon Cheyne's "Jeremiah" is a book to be read with caution. It has passages of rare beauty. The author, while first of all a critic, is by no means void of the devotional spirit, or of sympathy with common life. The "fascinating psychological problem" which the character of Jeremiah presents, is treated in a masterly way. The Canon's style is charmingly vigorous, but his undeniably reverential spirit is not allowed to stand in the way of quite unceremonious treatment of what he conceives to be the prophet's blunders, while his theories as to Inspiration and the authorship of Jeremiah and Deuteronomy are of the "advanced" school. He assigns to Deuteronomy "a very late date. David and Solomon, Mesha, King of Moab, the Yahobist, Amos, Hosea, and Isaiah must have lived anterior to the law book" (p. 75).

Again he says (p. 78), "The illusion respecting Deuteronomy lasted for centuries, and produced, as we may reverently suppose, no injurious effect upon the Church. But in modern times, and especially now, when the reign of law is recognized not less by the defenders than by the opponents of theology, to ask men to believe that Deuteronomy was written by Moses, or that its substance was spoken though not written by Moses and supernaturally communicated to Hilkiah, would be to impose a burden on the Church which it is not able to bear, and to justify the prejudice against the Church's scholars which finds frequent utterance in the secular press." We have space for only one further quotation, which may perhaps indicate the author's view both as to Inspiration and Prophecy: "The limits of this volume prevent me from entering into the question of the relation of prediction to fulfilment. Again and again, however, the expositor is obliged by the force of truth to state facts which conclusively demonstrate that 'it is not fate that presides over prophecy, nor does fatality always follow it.' Prophecy is simply the declaration and illustration of the principles of the Divine government, sometimes in the past, sometimes in the future. The illustrations, however, are always inferior in strict accuracy to the principles, and among the illustrations those which have to do with the circumstances of the hour are more implicitly to be trusted than those which have to do with the past and with the future. Zephaniah and Jeremiah were prophets in the sense which I have described, and their expositor is not to be tied down by the mistaken theories of dull and unsympathetic theologians." There is not much risk to the "dull and unsympathetic theologians" in Canon Cheyne's writing. They are at least tolerably well ballasted, but theological students and the ordinary lay reader will need to remember that, while undoubtedly fresh aspects of truth are exposed by such scholars and critics as the Oriel professor, a wisely conservative condition of mind is requisite for the sifting of that truth from the tangle of strong statement and unproved theory.

We mention Rev. J. F. Vallings' "Jesus Christ, the Divine Man" last, not simply because it so comes naturally in chronological order, but because of the hold the book has taken upon us in the reading of it. "The object of the writer," as he declares in his preface, "has been to make some small contribution to the moral and spiritual history of the Life of Jesus, and this in some especial relation to missionary work and the contact of Christianity with non-Christian religions." The physical and social environment is presented accurately, though briefly, the latest explorations and records of travel having been largely drawn upon, but the "moral and spiritual aspects of the Life have been placed in the foreground." It is on this account that the book is of special value just now. The Divine Man is more in men's thoughts than ever before. Theologians, preachers, the people, are all alike striving more earnestly than ever to understand Him and set Him forth. One of the reflex influences of foreign missionary work has been to enlarge the space allotted to Jesus Christ in our religious thinking and teaching at home. The personal Christ is coming to His true place. We could wish more decided statements than our author gives upon the nature of the Atonement. He is negative rather than affirmative. But he is clear on the Divinity of our Lord, and the exhibition of His moral and spiritual side is suggestive and stimulating, and with a frequent touch of true poetry. The exigencies of space have compelled a condensation which makes the book rather hard reading in some places; but there are no dry bones. It is the condensation of juices. We anticipate great assistance from the mastication of Mr. Vallings' pages one by one, in getting the true relish of the Sabbath school lessons on the Life of our Lord throughout the incoming year.

BOOK OF FORMS: Rules and Forms of Procedure in the Church Courts of the Presbyterian Church in Canada. Toronto: D. T. McAlinsh, Presbyterian News Co., pp. 144, cloth 40 cents.

The new edition of the Book of Forms is now ready and copies may be obtained at the Presbyterian News Co.'s Book Room, Toronto, or from the trade anywhere. The changes in this edition are not very great. Some additions amounting to forty pages in all have been made, and the legislation of the last ten years put into the regulations, so as somewhat to modify in minor matters the practice of the Church courts, as set forth in the edition of 1879. The index is very full and affords easy reference to any matter on which information is desired. The general get up of the little volume, and its "true blue" appearance will help to commend it to those who use it. Ministers, elders, and other office-bearers, and all who wish to be au fait on matters of form and procedure in the courts of the Church will, of course, make haste to procure a copy. The publisher may fairly be congratulated on the way in which they have done their work. The business manager informs us that the edition is going off rapidly.

RECENT numbers of Anax College Monthly have been very good. "Freedom and Necessity," by the late Prof. Young, in September; "The Unity of the Church and Church Unions," by Rev. Dr. MacLaren, in October, made the closing numbers of Volume X valuable. Volume XI opened with articles by Prof. Pantou, Rev. Dr. Burns, Principal Grant, and others. Dr. Grant's "Critique of Missions and Missionaries" was rich. The December number is perhaps the strongest yet. Prof. Campbell opens with a vigorous protest against scholasticism in modern theology, which may make a stir in some quarters. Rev. D. D. McLeod records his impressions of the French in the eastern counties. Mr. W. Mortimer Clark's paper on the great university at Cairo, as might be supposed from his contributions to THE REVIEW, is full of interest and information. Prof. Marcus Dods' inaugural lecture on "Recent Progress in Theology," will perhaps do something to quiet the fears of those who have been disturbed about his appointment. The editor gives a sketch of the late Prof. Elmslie; Prof. Bryce outlines the work of Manitoba University. The reviews of current literature are intelligent and readable. This department is being made much stronger than in the past. The editor announces three series of articles for 1890: one by Rev. Dr. Proudfoot on the Eldership, one by Prof. W. J. Ashley, of Toronto University, on social and economic questions, and Studies on the Book of Isaiah by different writers. Prof. J. M. Baldwin will also contribute. With such a staff of writers the editor is safe in promising a stronger magazine for 1890 than any of the published volumes.

Among the notable features of the Youth's Companion next year will be a series of popular articles on the methods of government. "The Senate" will be treated by Senator Hoar, "The House" by the Hon. John G. Carlisle, and "The Opposition" by the Hon. Thomas B. Reed. Mr. Blaine will also contribute an important article to the series.

NEW PUBLICATIONS RECEIVED. All books sent us by publishers will be promptly acknowledged under this head, and will also, at our earliest convenience, receive such further notice or review as their merits and the good of our readers may seem to require. All publications mentioned in this column may be obtained at the Presbyterian News Co.'s Book Room.

- BOOKS. THE TREASURY OF SACRED SONG. Selected from the English Lyrical Poetry of Four Centuries, with notes Explanatory and Biographical. By Francis T. Palgrave, Professor of Poetry in the University of Oxford, Oxford, at the Clarendon Press, 1889; pp. 374. Price \$2.25. SELECT NOTES. A Commentary on the International Lessons for 1890. By Rev. F. N. Peloubet, D.D., and M.A. Peloubet. William Briggs, Toronto, pp. 346. Price \$1.25. AMONG CANNIBALS. An account of Four Years' Travel in Australia, and of Camp Life with the Aborigines of Queensland. By Carl Lunnholm, M.A., Member of the Royal Society of Sciences of Norway. Translated by Hans H. Anderson, ex-United States Minister to Denmark. With portrait, maps, chromo, lithographs, and wood cuts. New York: Charles Scribner's Sons, pp. 395. Price \$5.00. WHITHER? O, WHITHER? TELL ME WHITHER. By James McCoah, LL.D., D.D., etc. New York: Charles Scribner's Sons. Paper, pp. 47. Price 50 cents. THE BIRD'S CHRISTMAS CAROL. By Kate Douglas Wiggin. New York: Houghton, Mifflin & Co., pp. 67. Price 60 cents. THE STORY OF PATSY. By Kate Douglas Wiggin. New York: Houghton, Mifflin & Co., pp. 68. Price 75 cents. SOME ASPECTS OF CHRISTIANITY, AND OTHER ESSAYS. By Richard T. Ely, Ph.D., Associate Professor of Political Economy in the Johns Hopkins University. New York: The Century Co., pp. 132. Price 75 cents. SUPERNATURAL REVELATION. An essay concerning the basis of the Christian faith. By C. M. Mead, Ph.D., D.D., lately Professor in Andover Theological Seminary. New York: Anson D. Randolph & Co., pp. 469. Price \$2.50. HAGARINES, PAMPHLETS, ETC. INTERLINEAR GREEK-ENGLISH GOSPEL OF LUKE. The Sunday School Lessons for 1890. With emphatic translation, copious notes and references. By Benjamin Wilson. Chicago: Albert & Scott. Paper 25 cents. Cloth 50 cents. THIRTIETH ANNUAL REPORT OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY (Eastern Section) of the Presbyterian Church in Canada (Eastern Section).

1889; pp. 72. (Home Secretary, Miss Edith Burns, 20 Kent Street, Halifax.) THE ENGLISH ILLUSTRATED MAGAZINE. (December, the Christmas Number.) Illustrated. Macmillan & Co., New York; 30 cents.

LETTER FROM MR. GOFORTH.

(Continued from first page.) and we are called to see the mandarin's son, who was low with dysentery. The officials and gentry are the greatest opponents of Missions, but suffice it to say that we were honoured by a ride in the official cart in every city visited. The common people were friendly. They could scarcely be otherwise when their rulers favoured us. This was most marked at Hsui Hsien, where the mandarin so openly showed us respect. Great numbers came. This was most natural. Two foreigners in strange dress make no small attraction in interior China. To resist a look at us is more than could be expected of a "Celestial." But apart from mere curiosity, the large numbers who came as if desirous to find out what this new doctrine could mean, was truly encouraging. Many intelligent young men came again and again to hear us and buy our books. While discoursing on the folly and sin of worshipping gods made by themselves, I have asked, "Why do you thus displease the great God who bestows upon you every blessing, and how can you hope to escape His judgment?" Again and again the reply has been, "We never knew it was a sin to worship idols, and till now no man came to tell us these things. We believe our idols are vain and are willing to hear what God's book says." After one of these talks a young man bought a New Testament and copies of our other books. Two days later he again came and said he had no faith in "heathenism," and asked us to tell him how to serve the true God. On another occasion, when I had told how that once our English ancestors were idolaters, but God sent them light and now we have no idols but serve the true God, a listener broke in by asking, "When did God send your ancestors light?" "I told him, 'And did they then believe it?'" "Yes." "Then, why were they so slow in sending it to us?" The numbers of sick who came, and their confidence in the foreign doctor, are indeed wonderful. During our trip a Doctor treated on an average eighty a day, or about 1,700 in all; besides these hundreds were examined whose diseases were either incurable or too difficult to attempt in the time at our disposal. One day in the city of Tau Kou the Doctor treated 158. The crush was so great that we feared the women and children might get injured. They crowded the Doctor to such a degree that he gave up in despair. Then I had to cease teaching and man the door, leading one in at a time. They then began to climb in through the windows, but for the sake of order we were obliged to help them back by the way they came. Even the women attempted to enter by the forbidden way, but were not allowed, though we showed them special favour by always making the men give way to let them in by the door. The multitudes thronging for healing reminded us of scenes in the Master's life, but with this sad difference, "He healed all who had need of healing," whereas we turned hundreds away whose diseases were beyond the range of human skill. Nevertheless the blessings which a foreign physician brings to these suffering thousands cannot be estimated. We have good reason to believe that many in every city visited desire us to come again. Many asked why we could not come and stay among them. Many of those whose diseases were of such a nature that the Doctor could not undertake them for lack of sufficient time to carry through an operation, will certainly welcome our return. One of these is an official in Chang-te-fu, who has a tumor on his face which the Doctor promised to cut off the next visit. The official in turn said he would use his influence to secure a compound for a hospital by the Doctor's return. This may mean something or it may not. However, we may count on having friends among all classes who will be more or less helpful in the beginning of our work. A man at Wei-hui-fu offered to sell his compound to us for a hospital. We did not deem it good policy to rectify any offer on our first trip. Yet the offer might not make a bad bargain, because the site is one of the best in the city. But that which perhaps gives the best indication as to how we were regarded is the fact that we were able to secure three Honan teachers. Two are already here awaiting the new comers, and another, a Chinese B.A., is expected in a fortnight. Such has been the favour everywhere shown that we are impressed with the belief that we are likely to gain an easy settlement in Honan. But when we glance at the extent and populousness of the field, we are overwhelmed with the vastness of the work. The section of Honan north of the Yellow River alone gives a field 180 miles in length and from fifty to seventy miles in breadth. The towns and villages are legion. It is not easy to arrive at the exact number. The mandarin of Hsui Hsien told us he governed 1000 towns and villages, but that the neighbouring city, Hua Hsien, governed 4000 towns and villages. He said his district was small in comparison with some other Hsien districts. But taking 3,000 towns and villages as the average

Church News.

We are thankful for items of Church News...

PROCEEDS of Blyth S.S. entertainment over \$40

REV. D. C. CAMERON, of Dungannon, has been called to Strabane and Kiltbride.

KNOX CHURCH, Guelph, Y. P. S. C. E., on Tuesday evening of last week, gave their first literary and musical entertainment.

In the absence of the Rev. Dr. Parsons, pastor of Knox church, city, the pulpit is being supplied by Rev. Jas. G. Patterson, of Erie, Pa.

The ladies of the Willing Workers Association, College street church, city, on Wednesday and Thursday of last week, held a successful bazaar for the sale of Christmas goods.

REV. R. S. G. ANDERSON, M.A., B.D., the recently inducted pastor of St. Helen's, Ont., was a few days ago waited upon by members of the congregation, and presented with a cutter and fob.

A CORRESPONDENT writes from Sunderland Ont.: "Last Sabbath, the Presbyterian congregation here gave their offering to the various Schemes of their Church abroad, and when the collection was counted it was found that it amounted to the handsome sum of \$200. This from forty families and without a single collector making a round, surely bespeaks a liberal people."

ANNIVERSARY services were held in Knox Church, Mitchell, on the 8th inst. Able and instructive sermons were delivered by Rev. W. T. McMullen, D.D., of Woodstock. At both the services there was a large attendance, although the day was very wet. Instead of the usual tea-meeting a cash collection was taken which amounted to \$73. On Monday evening the Ladies' Aid Society held a social, at which Dr. McMullen gave a highly interesting address and the church choir some well rendered selections.

REV. J. WILKIE, M.A., Presbyterian missionary at Indore, in India, occupied the pulpit of Knox church on Sunday morning, and addressed the Sabbath school in the afternoon. Mr. Wilkie has done a great and noble work in Hindostan, and he is fired with a holy zeal like the apostles of old. The writer of this paragraph was acquainted with Mr. Wilkie twenty years ago. We were delighted with his addresses on Sunday. The people of Canada should liberally contribute to the India mission work.—Kincardine Reporter.

On the occasion of his leaving Barrie for Georgetown, Mr. W. H. Cross, who has for some years led the choir in Barrie, was presented with a handsome clock and a complete set of Dickens, accompanied by an address. Short speeches were made by Rev. Mr. McLeod, Messrs. Hay, J. J. Brown and John McLean Stevenson, all of whom spoke of the services of Mr. Cross, and expressed regret that he and his family were leaving town. The presentation took place under the auspices of the Mission Band.

AFTER undergoing extensive repairs and alterations, the church-building at Hespeler was re-opened on Sabbath, Nov. 30th. Rev. Alexander Jackson, of Galt, conducted the services at 11 a.m. and 7 p.m., and the Rev. R. J. Beattie, of Guelph, at 3 p.m. On Monday evening a tea-meeting and entertainment was held, at which addresses were delivered by Revs. Alexander Jackson, and J. A. R. Dickson, B.D., of Galt; J. C. Smith, B.D., Guelph; J. M. Mullin, Ferguson, and the resident ministers. Miss Johnston, soprano vocalist, Woodstock, and the church choir, furnished a choice programme of music.

THE eleventh public meeting of Knox College Missionary Society was held in Convocation Hall on Friday evening, 6th inst. There was a large audience. Mr. J. A. Paterson, M.A., presided. The Glee Club led in the singing of the hymns. The chairman delivered a short address, and papers were read by Mr. F. J. McLaren, B.A., and Mr. J. R. Sinclair, B.A. the former on "The Work of the Church in the West," and the latter on "Mission Scenes from the Backwoods." Both papers were interesting, the writers giving their own experience in the work. Rev. J. B. Fraser, M.D., of Annap, Ont., delivered a very practical and timely address on "Some Fallacies about Missions and Missionaries."

GHOSEN B. HOWIE, L.A., late of Syria, delivered a lecture lately, in Knox Church, Brussels, on the "Condition of Woman, and Marriage Customs in the East." He said, Christians and non-Christians are subject to the same sovereign and in most respects are the same. Nevertheless, women in the latter communities are practically isolated and kept in the background as inferiors; they are married and divorced at the will of fathers and husbands, and until recently there was no effort made to educate girls, but now the influence of Protestant Missions is such that even Mohammedans themselves are now alive to the question of female education and equality. It is the same everywhere; Gospel light and woman's emancipation and elevation are inseparable. Mr. Howie calls Mrs. Mensor Mott, of the B. S. Schools, the greatest female educator in Syria.

MEETING OF PRESBYTERY. STRATFORD.

An adjourned meeting was held in Knox church, Stratford, on the 3rd inst. The call to Mr. Gordon was taken up. After hearing all the commissioners, it was agreed that, in view of the serious illness of Mr. Gordon, the matter be left open for three months. The Presbytery, led by Mr. Panton, engaged in prayer on Mr. Gordon's behalf, seeking that he might soon be restored to his usual health. Mr. Charles Gordon, who represented his father, thanked the Presbytery for their sympathy thus shown. The remittance of the Constitution of the General Assembly was considered. It was agreed to recommend that the representation of the Assembly be reduced to one-sixth; that a central place of meeting be chosen, and a fund provided for the payment of the expenses of delegates to the Assembly. Rev. A. Henderson was appointed to

prepare and read a paper at the next meeting of Presbytery. The Presbytery then adjourned to meet in St. Andrew's church, Stratford, on Monday, January 13th, 1890, at 7:30 p.m.—A. P. GULLY, Clerk.

A CORRESPONDENT writes to THE REVIEW: "The Presbyterian church in Port Elgin was re-opened on Sunday, Nov. 24th, when the Rev. D. J. Macdonnell, of Toronto, preached to crowded congregations both morning and evening. The church has been enlarged, so as to provide for the growing needs of the congregation and Sunday school. The seating accommodation is now about 450, and the building has been re-roofed, painted, papered and kalsomined, and made most attractive and comfortable. Mr. Macdonnell's fervent, practical and eloquent sermons at the opening made a very powerful impression. On Monday evening following the opening exercises, a social meeting was held. Tea was served in the basement. The pastor, Rev. James Gourlay, occupied the chair at the altar meeting, and addresses were given by the Revs. D. J. Macdonnell, T. M. G. of Southampton, J. Johnston, of Paisley, and the resident ministers. Including the subscriptions for the new organ, which were taken the week of the opening, the receipts of the services amounted to \$355. On Sunday, Dec. 1st, the services were continued by the pastor in the forenoon, and the Rev. Jas. Little, of Underwood, in the evening. Mr. Gourlay recalled some of the changes that took place during his pastorate of fifteen years, there being only twenty-six members left of those who were on the roll when he became minister in Port Elgin. The congregation was never more prosperous than at present. The regular services are well attended, harmony and mutual esteem prevail between pastor and people, and the earnest and increasing labours of the former are held in growing appreciation by the whole community. The expense of the recent extension and improvements has all been provided for."

QUEBEC NOTES.

THE Rev. Dr. Cooke has been asked to preach the anniversary sermon at Queen's College, Kingston.

The "Feast of Days," under the auspices of the Ladies' Aid Society of St. Andrew's church, is now in progress in Tara Hall, and is likely to prove a great success, which the untiring efforts of the ladies have well merited.

The Rev. Edwin Hatch, D.D., of Oxford, whose death was announced in the English papers on November 10th last, was the first Professor of Classics and Moral Philosophy in Morrin College. On November 6, 1862, when this college was opened, it was Prof. Hatch who delivered the inaugural lecture.

When the people of the Stoneham mission met for worship on Sunday last 8th, they were surprised at finding that a handsome organ had been placed in the church by the efforts and liberality of Mr. Tait of the I. C. R., a friend of the Mission. This Mission is being continued by the Rev. J. M. Whitelaw, B.A., of Valcartier, and this gift is certainly a proof of the high esteem in which that gentleman is held, and which has been so well merited by his untiring efforts in promoting the interests of the Mission.

On the evening of December 4th, the Rev. Prof. Macadam preached, by request, the sermon to the St. Andrew's Society of Quebec, in St. Andrew's church. The Rev. gentleman took for his text, Rom. ix, 3: "For I could wish myself accused from Christ for my brethren, my kinsmen according to the flesh." It was an able, vigorous and patriotic sermon throughout. After alluding to the Jewish fondness for Jerusalem, the preacher dwelt at length on the glories of Scotland; and the characteristic patriotism of her people and the noble achievements of her sons. He went on to show what an important factor Scotchmen formed of whatever nation they had joined. Scotchmen always come to the front no matter how adverse the circumstances from which they have had to rise. The influence of heredity was spoken of, how that Celtic fire and Saxon feeling had blended to form one sturdy race. Scotland's glorious history and her important part in the Reformation of 1560, were enlarged upon. The preacher referred to the large-hearted liberality of Scotchmen in endowing such schools for higher education as that country had always demanded, and the noble self-denial of parents to educate their sons. The constitution and government of the Church were traced from their organization, and a glowing tribute paid to both Calvinism and the race of learned scholars and keen thinkers it had propagated. At the close of the service a collection was taken up on behalf of the funds of St. Andrew's Society.

TORONTO PRESBYTERIAN SABBATH SCHOOL UNION.

THE CONSTITUTION.

I. NAME.

The name of this Association shall be "The Toronto Presbyterian Sabbath School Union."

II. OBJECTS.

Its objects shall be, by mutual study, consultation, prayer and co-operation, to render this department of the Church's work more efficient as a means of saving souls and advancing the Redeemer's kingdom and glory.

III. METHODS AND POWERS.

Amongst other methods for accomplishing these objects it shall be competent for the Union,

(1) To institute a Reference Library for its members and make necessary rules for its control.

(2) To appoint and instruct Committees for the careful selection of suitable books and periodicals for use in Sunday schools, and issue a catalogue of the same; to draft a simple Constitution for the guidance of Sunday school associations in our schools, or for any other business that may be overtaken best in that way.

(3) To co-operate with congregations or the Presbytery in the establishment of new schools in needy centres of the city, or the suburbs of the same, or in finding workers and other aids where these may be needed.

IV. MEMBERSHIP.

All Presbyterian Sunday school workers, pastors, superintendents, assistants and honorary superintendents, secretaries and treasurers and their assistants, librarians and their assistants, and all teachers in such schools who shall comply with the terms laid down for membership, shall constitute the Union.

All Sunday school workers in any school shall become members of the Union when that school has paid an annual fee to the treasurer of the Union.

V. SECTIONS.

The Union may be divided into sections of superintendents, secretaries, treasurers, librarians, Bible-class teachers, intermediate class teachers and primary teachers.

VI. OFFICERS.

The Union shall, at its annual meeting, to be held on the first Friday in January in each year (or on any other day fixed by a majority at any regular meeting when notice of motion has been previously given), elect by ballot a president, two vice-presidents, secretary, assistant-secretary, and treasurer; also five persons to be associated with these as an Executive Committee, of whom five shall be a quorum. Any vacancy in such Executive committee occurring during the year shall be filled in the same way on due notice.

VII. FORMING OF SECTIONS.

When it is desired to form a section, the president of the Union shall call a meeting for that purpose by giving due notice, through superintendents, to all members who shall constitute that section, and a majority of all such members of the Union may organize such section by electing a chairman, secretary and treasurer.

VIII. MEETINGS OF SECTIONS.

When such section is formed it shall hold special meetings, as occasion may arise, to consider matters of special interest and utility in its department of work; and it shall be the duty of all such sections to present to the Union, annually or oftener, if so required, a summary of its operations.

IX. MEETINGS.

The Union shall hold monthly meetings on the first Friday of each month, at such place or places as the Executive shall arrange for, except during June, July and August, and may arrange to meet oftener. At the annual meeting reports of officers shall be presented and a general view of operations given.

At these meetings, social worship, interchange of thought, experience and methods, addresses on important subjects connected with Sunday school work, normal class or institute drill, intercommunication respecting removals, special cases, etc., shall receive attention at the discretion of the Union and under the direction of the Executive.

X. DUTIES OF OFFICERS.

The duty of president, secretary and other officers, and the conduct of meetings and other operations, where not otherwise defined, shall be limited by the ordinary rules for the guidance of officers, meetings and operations laid down in kindred organizations.

XI. ALTERATIONS.

It shall be competent by a two-thirds vote of the members present at any regular meeting to alter this Constitution, if notice shall have been given at the preceding regular meeting of such alteration.

OBITUARY.

REV. WILLIAM MELDRUM.

THE late Rev. William Meldrum, of Puslinch, was born March 16, 1806, in the parish of Abernethy, Morayshire, Scotland. He immigrated to this country in the fall of 1839, in response to a call addressed to him by the congregation of East Puslinch, West Puslinch and Nassagaways, which at that time formed one pastoral charge. He was inducted as pastor of said charge in March, 1840, and continued as pastor of Puslinch congregation for about fourteen years. He was called soon afterwards to Vaughan, north of Toronto. From there he was translated to Harrington congregation, in the county of Oxford, where he remained as pastor for sixteen years. After resigning his pastoral charge there, he continued to labour in vacant congregations and mission fields. He received calls, but would not accept of any. In 1876 he retired from the active duties of the ministry, and remained during the rest of his days at his home in Puslinch. He was an elder and member of East Puslinch congregation, and attended the services of that church very regularly as long as he was able. For the last two years his health was gradually failing, but he was able to go about the house till within two weeks before his death; during that time he was confined to bed. The funeral took place on Friday afternoon, Nov. 22nd, from his late residence at Morrissett, in the cemetery, opposite Duff's church, Puslinch, where his remains were laid, a few rods from the site of the church where he began his ministerial labours about half a century ago, as the first pastor of the Presbyterian church in Puslinch. The Rev. Dr. Mackay, his pastor for many years, presided at the funeral services. Rev. Dr. Smellie, of Ferguson, Rev. Dr. Wardrop, and Torrance, of Guelph, delivered short addresses. Prayer was offered by Rev. J. C. Smith, of Guelph. The widow, five sons and four daughters survive him. Three of the sons are in the medical profession. The youngest son is going through a regular course in the University of Toronto. One of the daughters, who died a few years ago, was the wife of the Rev. J. S. Stewart. Another is married to Mr. Alexander Marshall, of Michigan, U.S. A third daughter has been a very successful teacher for several years. The remaining son and daughters, with their mother, are at the old homestead. Mr. Meldrum was a sound expositor of the Divine Word. He was specially able in prayer. He could preach as readily in Gaelic as in English. He is the last of a godly band of Highland ministers, who began their labours in Canada in the fourth decade of this century, and who were among the pioneers of Presbyterianism in Western Ontario. "The fathers where are they, and the prophets do they live forever?" "Many an evening sun will shine sweetly o'er his grave." "Blessed are the dead

who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours and their works do follow them."

REV. DR. ARCHIBALD.

In the death of Rev. Frederick W. Archibald, M.A., B.D., Ph.D., our Church mourns the loss of one of its very best men. Dr. Archibald was born in Truro, N.S., August 23, 1854. His father, John E. Archibald, who was connected with one of the oldest, as well as one of the most widely known and highly honoured families in Nova Scotia, died in 1881, but his mother still survives. Though his parents were born in Nova Scotia, their ancestors were of Scottish descent, and had in their veins the blood that has made so many staunch and loyal Presbyterians. Frederick was their only child. He was always of a studious turn of mind, and when only thirteen he entered the High School in Truro, where within three years he passed the teachers' examination. In Nov., 1871, he entered Pictou Academy, where he prepared for the University. There was a deepening of spiritual impressions going on, as well as a development of spiritual power, for on Jan. 20, 1872, he made a public profession of his faith in Christ, and was received into the membership of Prince street church, Pictou, of which Rev. Dr. Bayne, his uncle, was pastor. About the same time he decided to enter the ministry. When advised to study Law he said, "I can pass through the world but once, and I think I can make myself most useful in the ministry." In the fall of 1872 he entered Dalhousie College, Halifax, where, after a distinguished literary course, he graduated as B.A. in 1877. In September of the same year he entered the Theological Seminary at Princeton, New Jersey, taking at the same time a post-graduate course in Princeton College. From the latter he received the degree of M.A. in 1879, and on the 9th of April in the same year he was licensed by the Presbytery of Baltimore to preach the Gospel. In the autumn of 1879 he set sail for Scotland, and during the ensuing winter attended the lectures of Drs. Faint, Smeaton, Davidson and others in Edinburgh, and at the close of the session took rank as an honour man in theology. While in Scotland he supplied the Dalkeith Free church for three months during a vacancy, where his services were very highly appreciated. He returned to Nova Scotia in September, 1880, and was soon called to Amherst, where he was ordained and inducted by the Presbytery of Wallace on January 14, 1881. Here he laboured with great zeal and success, practically laying the foundation of one of the most flourishing congregations in Nova Scotia. But in about a year after his induction he was compelled to demit his charge on the ground of ill-health. The succeeding years he spent in quiet study, and in recuperating his health. On the 6th of June, 1883, he received the degree of B.D. from Mount Allison University, Sackville, N. B., where his abilities were recognized as of a superior order. He still continued his studies, and on June 14, 1885, after passing a brilliant examination, and writing a very able thesis on "The Nature of Revelation, and its Relation to Reason" he received the degree of Doctor of Philosophy from Boston University. During the winter of 1883-84 he supplied the pulpit of St. Andrew's church, Ottawa, in the absence of the pastor, Mr. Harridge, and there won the esteem of all classes of the people. On the 19th of October, 1885, he was unanimously called to the pastorate of Knox church, St. Thomas, where he was inducted by the Presbytery of London on November 12th of that year. He laboured with conspicuous success for two years in that large and important congregation. But the duties were too onerous for his strength, and he soon began to show signs of physical exhaustion. His congregation, unwilling to part with his invaluable services, agreed to allow him some months leave of absence. This time he spent in California, and returning thence much invigorated, he resumed his charge. But in November, 1887, he was obliged to resign his charge, notwithstanding the earnest desire of the people to retain his services. He was married in Montreal on the 23rd of June, 1886, to Miss Florence A. Jordan, daughter of the late Wm. Jordan, Esq., of Halifax, and sister of the esteemed pastor of Erskine church, Montreal. Most of the time between his resignation and his death was spent in California and Colorado in the vain search for health. He felt so much improved during the past summer in Nova Scotia that he decided to take up his residence in Toronto. He had got comfortably settled in a home of his own and was looking forward with great pleasure to his associations here. But God had ordered otherwise. On Sabbath, November 10th, he spent a few pleasant hours with some old St. Thomas friends and others who called to see him; but in the evening of that day he became ill with an affection of the heart, and at three o'clock on Monday morning he breathed his last. His parting words to his beloved wife were, "We shall meet in the sweet by and bye." His remains were conveyed to Truro, where a funeral service was conducted by Rev. Mr. Robbins. It was a sad yet beautiful sight to witness the presence, as well as to hear the words of the venerable Dr. McCulloch, who baptized Dr. Archibald as a babe, and whose life-long friend and counsellor he had been.

Dr. Archibald was an ideal friend and companion. His travels and his extensive reading gave him such accurate information that he could converse with profit on almost any subject. As a counsellor he was wise and careful, and the courts of our Church, as well as his own congregation, can testify to his judiciousness. As a preacher he was clear and logical. He wandered not into fanciful vagaries, but expounded with the wisdom of a scholar and the fervour of a devout Christian. As a pastor he was especially beloved. His keen sympathy with suffering and sorrow, his patience and his wisdom, made him pre-eminently successful in that sphere of the minister's work. But he is at rest, and our Church is much the poorer for his loss. He was taken away in the midst of his days, like Doddridge and McChesney and Brainard and Henry Martyn, but like them his influence for good will live on, and the seed he has sown will continue to bear fruit for many days.

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British and Foreign.

A SABBATH Alliance is to be formed in India.

ALL the government institutions of Japan are closed on Sunday.

THE Protestants of Mexico City will soon found an evangelical college.

Two hundred young Hindu women are studying medicine in the medical schools in India, and some of them excel the male students in application and skill.

THE Methodist congregations in Finland have, during the past year, received from the United States the sum of 12,850 Finnish marks, for the salaries of their preachers.

WORK on a line of horse cars from Cairo to the Pyramids is nearly finished, and an elevator is to be constructed to take travellers to the tops of these ancient piles.

A MOTION on Protestant union, proposed lately in the Belfast Diocesan Synod by Rev. Dr. Leaver, suggesting an exchange of pulpits with ministers of other denominations, was opposed by Bishop Reeves and others, and was withdrawn.

MR. SHOENBERGER bequeaths \$100,000 to the Protestant Episcopal Diocese of Pittsburgh, and \$100,000 to Trinity Episcopal church of that city, conditional upon the abolition of the pew-renting system and the institution of morning and evening services daily.

THE Pester Lloyd learns from Rome that an extreme party in the Vatican is urging the Pope formally to pronounce the temporal power of the Holy See a dogma of the Catholic Church. The Vienna clerical organ, Vaterland, denies this report, and calls it "a ridiculous invention."

MR. JOSEPH RABINOWITZ, the remarkable Christian Rabbi of Kischeneff, Besarabia, passed through London lately on his way to Scotland. His faith, energy and courage are unabated, and he is only anxious to extend among his kinsmen the work to which he has been so singularly called.

THE New York Tribune says that a church dignitary expresses amazement at the number of country rectors whose state of health makes it necessary for them to live in New York city. While we are instituting orders there would seem to be a growing necessity for an order of clergymen pledged to work in the country.

THE sum of \$100,000 has been set aside from the profits of the Methodist Book Concern, New York, to be used for the relief of supernumerary preachers. The Book Concern, gives \$15,000 yearly to the support of denominational interests, and in its one hundred years of existence it has contributed in this way the round sum of \$1,600,000.

PROFESSOR SAYCE has resigned his membership of the Society of Biblical Archaeology, as a protest against the criticisms made upon his work by Mr. Renouf, of the British Museum, in the publication of the Society. Other resignations may be expected, and to not a few the Society without Professor Sayce will resemble the play of Hamlet with the part of Hamlet left out.

THE Greek Church in the Levant has on an island in the Sea of Marmora an establishment known as "The Theological College of the Great Church of Christ," and it is not only the leading institution of its kind in Turkey, but also the oldest in the Orthodox Church, dating from Byzantine times. It is under the supervision of the patriarch of Constantinople and the Holy Synod.

LECTURING to the Divinity class in Edinburgh University, Professor Flint declared that, in spite of the success of missionary effort, he was inclined to take no optimistic view of the progress of Christianity at present, though he believed it would eventually conquer. The lapsed masses from Christianity, at least as far as the Churches understood it, were now in no small measure made up of those who framed the laws, who formed and guided the thought, and led the enterprise of Europe. The final and decisive struggle for the spiritual guidance of humanity would not lie between Christianity and the great Asiatic religions, but between Christianity and unbelief.

FREE schools for Italy is the policy which Crispi boldly announces. The government sees the need for general education and for independent thinking among the people. The civil and ecclesiastical powers are thus in direct antagonism. Should the State prevail the Roman hierarchy will receive a terrible blow to its supremacy. It has thriven upon Italian ignorance. It opposes State schools. Italy was formerly bound hand and foot under Papal despotism. A new era is setting in. One of the brightest days she ever experienced was when she gained her independence and when the temporal power of the Papacy was broken. Her future security requires increasing intelligence among the masses, and the separation of Church and State.

REV. JAMES CHAMBERS, of Calvary Presbyterian church, New York, preached his seventh anniversary sermon on Sunday morning, the 24th ult., from the text, 1 Kings, xlii, 38: "So was he seven years in building it." Mr. Chambers is a Canadian graduate of Princeton, and was for several years pastor at Sherburne, N.Y. He accepted

his present pastorate soon after the foundation of the church. His work was begun in a small building in One Hundred and Eleventh street, with twenty-six members. In 1833 the present structure was built at Madison avenue and One Hundred and Thirteenth street. This property has lately been sold to the Zion Hebrew congregation. Calvary church, however, occupies it on Sunday until their new church is finished. The contract has been let for the immediate erection of the chapel of the new church. The church will be built of stone. The congregation now has about three hundred members.

THE Rev. John McNeill visited Leeds recently and preached to a crowded congregation in the Coliseum. The visit was paid at the invitation of the pastor and congregation of Cavendish road Presbyterian church, Leeds. Almost every branch of Nonconformity in Leeds contributed to swell the number present. There was a strong array of Nonconformist ministers from Leeds and district. Mr. McNeill preached 1 Samuel xxii, 1, 2. A collection was made in aid of the funds of Cavendish church, on which there is a debt of £1,300. Writing of the service, the Mercury says:—"Mr. McNeill can still include himself among the young men of the country, and he is evidently blessed with an athletic frame which most young men would envy. In no other way, however, can his appearance at first sight be called striking, but when speaking his countenance is so enlivened up with a humorous smile which reveals a characteristic of the man and of the preacher."

THERE is, says The British Weekly, something at once amusing and painful in the fact that Dr. Rainy and Dr. McGregor, whether by accident or design, each addressed on the same night a separate meeting at Edinburgh on their Australian experiences. They spoke of each other in a friendly, not to say cordial manner, and neither could say enough of the kindness shown to him in Australia. Principal Rainy, with characteristic shrewdness, remarked on the excellence of the Australian press. Does this arise from the fact that in Australia newspaper reading is practised largely to the exclusion of magazines and books? Both gentlemen rather shrank from drawing their weapons from the scabbard, but Principal Rainy indicated very distinctly that he saw more clearly than ever the advantages of union, and that he meant to get through the struggle in Scotland as soon as possible. Dr. McGregor, on his part, heaved a sigh for the good days when Presbyterianism in Australia was endowed. The coming conflict will be all the more Christian, and the atmosphere of ecclesiastical Scotland all the more pure, that these two eminent leaders have been associated in this Australian visit.

A LETTER from Mrs. Carlyle to the late Dr. Chalmers has been brought to light from the papers of the daughter of the celebrated Scottish preacher. She recalls her romantic journey as a girl with him and Mrs. Chalmers "through beautiful, dream-like places seen for the first time and the last, with poor Edward Irving following desperately on our tracks," and tells how she saw her correspondent once since that far-off time in London, reflecting as she sat there that it was "the preacher of my country, the apostle of my youth, whom they were then listening to in breathless attention, and feeling as if I had a part and lot in you which they had not." A sketch follows of herself in girlhood as the "headlong young lady who used to start away at a tangent and catch people by the skirts in the open streets, 'actually believing,' as my sarcastic uncle used to tell me, 'that everybody was as glad to see me as I was to see everybody!'" Then comes another reference to Edward Irving, who, she is reminded, always spoke to her of Mrs. Chalmers with grateful affection. "Alas!" she concludes, "what traces of himself has that noble spirit left on this earth? A few shrieking, bewildered men collecting the rabble and the police at street-corners; but surely that cannot be all."

PROF. ROBERT PATTERSON, one of the editors of the Presbyterian Banner, died at his beautiful home in Sewickley, Allegheny Co., November 29, in the sixty-eighth year of his age. He came of a worthy Presbyterian ancestry, his kindred being eminent in scientific, literary, and commercial relations in Philadelphia. His grandfather and father were well-known and earnest Presbyterian ministers in Western Pennsylvania. His mother was a daughter of Colonel John Canon, who founded Canonsburg, Pa. He was born at Pittsburgh, October 17, 1820. He was a man of literary taste and culture. In his earlier career he evinced a fondness for mathematics, and devoted a number of years to teaching. He was graduated at Jefferson College in 1841, and was elected in the same institution to the Chair of Mathematics. Afterwards he was mathematical professor in Oakland College, Mississippi, and subsequently in Centre College, Kentucky. In 1864, he came north and became one of the editors and proprietors of the Presbyterian Banner, and ever since he and Dr. James Allison have worked zealously and effectively together in this influential position. He brought to the work a well equipped mind and gave to it earnest devotion and conscientious attention. He was busily engaged in his editorial room when death's messenger met him in the form of a paralytic stroke.

Special Notices.

KANSAS CITY has eighty-four churches, representing twenty different denominations.

CHOICE Christmas cards, latest designs, carefully selected by an artist, will be found at The Golden Bazel, 316 Yonge St. Also a fine selection of pictures, and novelties suitable for Christmas trade. Pictures framed.

THE Church of England has nearly 360,000 members in India, and the Roman Catholics nearly a million.

ASTHMA CURED BY MEDICATED AIR.

OAK RIDGES, Oct. 21, 1889

To the Editor of the Forest and Farm. I read a letter in your paper from a lady living at Sunderland, Ont., giving the particulars of her cure from a lung disease by Dr. Hunter's treatment by Medicated Air. My own experience of this treatment is quite satisfactory. I had been for thirteen years a victim of asthma, and had tried in vain to find relief. I was treated by a great many different doctors, and took all kinds of cure-alls without getting any real benefit. Hearing of Dr. Hunter's success with Medicated Air Inhalation, I applied to him, and have since been under his care. His treatment has worked wonders in my case. I can now breathe with ease, sleep without cough or oppression, and feel in all respects as well as any man in this township. I began to gain my flesh and strength from the first week and have continued to gain right along. None but those who suffer as I have suffered for want of breath can know how thankful and grateful I feel for the benefit I have received. I want all the world to know of this treatment, and those who have had lungs to hear of my case. Kindly publish my letter and say that any who want to know more can come to see me or write to me. My address is Oak Ridges, P. O., Ont. Yours, SAMUEL HUGHES.

NOTE.—The Dr. Hunter referred to has his office at 71 Bay Street, Toronto.

At the late meeting of the trustees of the Western Theological Seminary at Allegheny, Pa., the Treasurer reported an addition of seven thousand dollars to the permanent fund of the Seminary since the last meeting of the Board.

ADVICE TO MOTHERS.

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

In a discourse in Rockford, Illinois, lately, Evangelist Moody said that he had just received a draft for \$2,500 from a man who had been a Canadian smuggler, and who had been converted under his ministrations.

C. C. RICHARDS & Co.

Gentl.—We consider MINARD'S LINIMENT the best in the market and cheerfully recommend its use.

J. H. HARRIS, M. D., Bellevue Hospital. F. U. ANDERSON, M. D., L. R. C. S., Edinburgh. M. R. C. S. England. H. D. WILSON, M. D., Uni. of Penn.

BEQUESTS under the will of the late O. G. Healy include:—To the American Missionary Association, New York, \$20,000; the residue of the real estate, amounting to \$30,000, to the American Bible Society, New York.

THE Rev. J. L. Lync, "Father Ignatius," at the Congress at Cardiff declared, amidst some remonstrances, which were met by more general cheers, that as a member of the Catholic Church he thanked God for the Calvinistic Methodists. When immorality and Sabbath-breaking were universal in Wales it was the fathers of the Welsh Calvinistic Methodists who made such a magnificent change.

Burdock BLOOD BITTERS. REGULATES THE Bowels, Bile and Blood. CURES Constipation, Biliousness, all Blood Humors, Dizziness, Headache, Laxative, Scrofula and all broken down Conditions of the System.

NOTICE is hereby given that pursuant to Cap. 153, sections 48 and following of the Revised Statutes of Ontario, 1887, the Civil Service Building and Savings Society (Limited), has by special resolution (passed by the shareholders of said Society, at a meeting held on the 16th day of November, 1889, and confirmed at a meeting of the shareholders of the Society, duly called and held on the 30th day of November, 1889, resolved to reduce the shares of the capital stock of said Society from five dollars each to four dollars each by the payment of twenty per centum on each paid up share and the amount in excess of four dollars on any share not fully paid up, to the several shareholders of the Society. The Society will act upon the said resolution on or after the 15th day of March next. All Creditors of the Society are hereby required to file their claims against the said Society forthwith, whether or not such claims are now due. J. FRASER, Secretary.

CINCINNATI BELL FOUNDRY CO. SUCCESSORS IN GUNNER HILLS. THE OLYMPIAN MANUFACTURING CO. CATALOGUE WITH 1000 ILLUSTRATIONS. NO DUTY ON GUNNER BELLS.

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XMAS & NEW YEAR'S PRESENTS. Gold and Silver Watches, Sterling Silver Goods, New Marble Clocks, New and Elegant Silver-plated Ware, Diamond Rings, Gold and Silver-headed Canes, Gold Albert Chains, Gold Brooches, Fancy Goods, and Various other Articles. I TRUST YOU WILL GIVE ME A CALL, AS AM PREPARED TO SELL CLOSE. S. B. Windrum, 31 King St. East, Up-stairs.

Faircloth Bros. IMPORTERS OF Wall Papers, ARTIST MATERIALS, ETC. HAVE REMOVED TO 10 SHUTTER ST. A Few Doors East of Yonge St. TELEPHONE 922.

O. V. SNELGOVE, DENTAL SURGEON, 97 Carlton Street, Toronto. New Process Porcelain Fillings and Porcelain Crowns a Specialty. Telephone 3031.

Good News from Toronto. "JOY INDESCRIBABLE." Day and night irritation, pain, burning, itching, etc., made life so miserable. For the past four months have used Dr. Lumb's Mineral Water. It cured me quickly. Have travelled much and tried many things, but found nothing in the world to equal it. The flow of high spirits and joy it brings is indescribable. WM. GILL, Jewelry case maker, 4 Adelaide St. West, Toronto.

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Hon. G. Edwards Lester, Late U. S. Consul to Italy, author of "The Glory and Shame of England," "America's Advancement," etc., etc., etc., writes as follows:— New York, August 1, 1886. Dr. J. C. AYER & Co., Lowell, Mass. My college career at New Haven was interrupted by a severe cold which so exacerbated me that, for ten years, I had a hard struggle for life. Hemorrhage from the bronchial passages was the result of almost every fresh exposure. For years I was under treatment of the ablest practitioners without avail. At last I learned of Ayer's Cherry Pectoral, which I used (moderately and in small doses) at the first recurrence of a cold or any chest difficulty, and from which I invariably found relief. This was over 25 years ago. With all sorts of exposure, in all sorts of climates, I have never, to this day, had any cold nor any affection of the throat or lungs which did not yield to AYER'S CHERRY PECTORAL within 24 hours. Of course I have never allowed myself to be without this remedy in all my voyages and travels. Under my own observation it has given relief to vast numbers of persons, while in acute cases of pulmonary inflammation, such as croup and diphtheria in children, life has been preserved through its effects. I recommend its use in light but frequent doses. Properly administered, in accordance with your directions, it is a Priceless Blessing in any house. I speak earnestly because I feel earnestly. I have known many cases of apparently confirmed bronchitis and cough, with loss of voice, particularly among clergymen and other public speakers, perfectly cured by this medicine. Faithfully yours, C. EDWARDS LESTER. Ayer's Cherry Pectoral, Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

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Hon. G. Edwards Lester, Late U. S. Consul to Italy, author of "The Glory and Shame of England," "America's Advancement," etc., etc., etc., writes as follows:— New York, August 1, 1886. Dr. J. C. AYER & Co., Lowell, Mass. My college career at New Haven was interrupted by a severe cold which so exacerbated me that, for ten years, I had a hard struggle for life. Hemorrhage from the bronchial passages was the result of almost every fresh exposure. For years I was under treatment of the ablest practitioners without avail. At last I learned of Ayer's Cherry Pectoral, which I used (moderately and in small doses) at the first recurrence of a cold or any chest difficulty, and from which I invariably found relief. This was over 25 years ago. With all sorts of exposure, in all sorts of climates, I have never, to this day, had any cold nor any affection of the throat or lungs which did not yield to AYER'S CHERRY PECTORAL within 24 hours. Of course I have never allowed myself to be without this remedy in all my voyages and travels. Under my own observation it has given relief to vast numbers of persons, while in acute cases of pulmonary inflammation, such as croup and diphtheria in children, life has been preserved through its effects. I recommend its use in light but frequent doses. Properly administered, in accordance with your directions, it is a Priceless Blessing in any house. I speak earnestly because I feel earnestly. I have known many cases of apparently confirmed bronchitis and cough, with loss of voice, particularly among clergymen and other public speakers, perfectly cured by this medicine. Faithfully yours, C. EDWARDS LESTER. Ayer's Cherry Pectoral, Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

Presbyterian Review.

THURSDAY, DECEMBER 19, 1889.

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

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

Copies of "THE REVIEW" may be had at the Presbyterian News Co. Book Room, corner of Adelaide and Toronto Sts on Wednesday Afternoon.

St. Andrew's Church, Smith's Falls, recently enlarged and refitted, was reopened on Sabbath, 8th inst., by the Rev. Principal Grant.

On Friday evening, 6th inst., about eighty of the congregation of New Glasgow and Rodney gathered at the manse and took full possession.

THE opening services of High River church, in the Drumbo settlement, were conducted by Rev. J. Herdman, of Calgary, morning and afternoon.

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Presbyterian Board of Publication and Sabbath School Work

For 1890.

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Westminster Teacher To Schools at \$12 per copy for a year.

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Herbert Ward, the companion of Stanley in his explorations in Africa, is one of the few men connected with Stanley's African explorations who has ever returned alive from the "Dark Continent."

Life in British America, By Rev. E. R. Young.

Being the adventures and experiences of Rev. E. R. Young, the celebrated missionary, and his wife during their residence in the Polar region twelve hundred miles north of St. Paul, in which Dr. Young narrates how he tamed and taught the native wild Indians of the Northwest.

Nihilism in Russia, By Leo Hartmann, Nihilist.

Leo Hartmann, a fugitive from Russian authorities, has been connected with the most daring feats of the Russian Nihilists. Mr. Hartmann shows how the intelligent people of Russia are becoming Nihilists in consequence of the despotism of the form of government.

Into Mischief and Out, By Elizabeth Stuart Phelps.

This is a story of college life. It describes, in a graphic manner, the troubles which overtake bright students who get into mischief, and their skillful manoeuvres to evade the consequences of their conduct.

Other Contributors for 1890 are:

- Mrs. Frances Hodgson Burnett. Mrs. Margaret Deland. Mrs. Florence Howe Hall. Mrs. Madeline Whitton Dahlgren. Mrs. Harriet Prescott Spofford. Mrs. Emma Alice Brown. Mrs. Felix L. Oswald. Mrs. Emory J. Haynes. Mrs. Julian Hawthorne. Judge Abbot W. Tourgee. Marquise Lanza. Robert Louis Stevenson. Anna Shellis. Josephine Pollard. Amy Randolph. Frank H. Converse. C. F. Holder. Dr. Felix L. Oswald. Rev. Emory J. Haynes. Julian Hawthorne. Prof. W. C. Kitchin. Robert Grant. Rev. Dr. H. M. Field. M. W. Hazeltine. Thomas Dunn English. George F. Parsons. Col. Thomas W. Knox. Rev. Dr. John R. Paxton. Rev. Dr. James McCosh. Prof. S. M. Stevens. Prof. J. H. Comstock. James Paxton. Harold Frederic.

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Friday, December 20th,

CORNER

Yonge and Shuter Sts.

SCRIBNER'S MAGAZINE FOR 1890

IN 1890 SCRIBNER'S MAGAZINE will enter upon its fourth year and seventh volume. Its aim has been that its articles shall be of interest in themselves, over and above their timeliness and authorship, and that great variety shall be secured to its readers.

AN ADDED DEPARTMENT AND INCREASED SPACE. It has been decided to open with the January number a department for the brief consideration of subjects of both passing and permanent interest, and for this purpose a few pages will be added to each number.

AFRICAN EXPLORATION AND TRAVEL will be treated from several points of view. MR. HERBERT WARD, who spent five years on the Congo, will write of that now famous region. Other articles in the same field will appear, and several by well-known artist travelers.

LIFE ON A WAR SHIP. MR. R. F. ZOGBAUM, the artist and writer, has received permission to accompany the new naval Squadron of Evolution on its cruise; and thus to make the first possible studies of the life at sea of officers and men under the altogether novel conditions of the New Navy.

HOMES IN CITY, SUBURBS, AND COUNTRY. The city homes will be discussed by CHARLES F. McKIM, the eminent architect; the country and suburban homes will be treated by writers of equal authority.

THE CITIZEN'S RIGHTS. A series of articles upon a great class of rights and privileges for which the citizen pays his taxes, but of which the long-suffering American allows himself to be deprived.

THE ELECTRIC ARTICLES. "Electricity in the Household," by MR. KENNELLY, Mr. Edison's chief electrician. An article on Electric Railroads is one of those remaining in this series.

HUNTING ARTICLES. A group of articles on Hunting will appear during the year, numbering perhaps as many as the Fishing articles published in 1889, and in similar fresh fields.

SINGLE ARTICLES IN GREAT VARIETY. Among them are: "In Paris with the Three Musketeers," written and illustrated by MR. and MRS. E. H. BLASHFIELD; one by W. C. BROWNELL, on some lasting impressions and results of the French Expedition; three on English, French, and German Caricature respectively; two especially attractive articles called "In the Footprints of Charles Lamb"; papers on Neapolitan Art, on French Illustration, on Print Collecting; a remarkable article on Madame de Staël by a well-known diplomatist, with some recently-discovered material; MR. SIDNEY COLVIN'S article on George Meredith; MR. HUMPHRY WADE'S on some great Picture Sales, with illustrations by HARRY FURNISS; on Water Storage in the West, and on Mining, the latter with some great photographs; Australian papers; on the Floral Decoration of Ponds and Lakes, with some very beautiful effects; and a group upon Physical Conditions in the United States, by PROF. N. B. SHALER, with illustrations.

MR. ROBERT LOUIS STEVENSON will continue to contribute to the Magazine during 1890. The names of other important contributors will appear in more specific announcements; and several important projects, of which the beginning at least will fall within the next twelve months, are purposely reserved for description when the arrangements in progress for them shall be further advanced.

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These are all of the best triple-plate, and of best material. An elegant present for but little money. Our orders by mail for books alone were for 346 volumes the past week.

Cheap Books and Cheap Postage. What a comfort for an intelligent people! Revised Version of the New Testament, 30c., was made to sell for \$1.50; large, clear type, on beautiful paper. The poor should take advantage of this.

On Monday, Dec. 16th, we will put up 1,000 more of Trueman's, Longfellow's, Bryant's, Whittier's and other poems and works at 24c.; publishers' price, \$1. Also 163 True Anecdotes of Pet Animals, coloured engravings, 21c., made to sell for 60c.; 25,000 cards and 25,000 booklets for less than one-half they were ever sold before.

Cards 1c. up to 15c., heretofore sold from 5c. to 40c. Booklets 10c., 15c., 17c., 19c., never less than 25c., 35c., 40c., and 50c., respectively before. Remember your friends and brighten your homes at these prices.

A splendid array of beautiful books, a lot of 20,000 bought in a single purchase, from Chatterbox and Chatterwell in their finest binding down to a 3c. book that is ever so pretty. You will marvel that they can be sold for so little money.

We had 10,000 dolls, but have not so many now, as they are steadily waiting or being carried off by new owners, but we have enough yet, from 2c. up to as handsome a doll as you ever saw.

The 3,000 albums, too, are going into new hands, but we have an immense lot left. See how little it takes to own one.

The best broom and mop holder ever invented, 4c., worth 10c., and a unique book holder 14c., never before less than 25c. Cocoa door mats, 74c., worth \$1.95c. worth \$1.50, and \$1.44 worth \$2. A new arrival of those handsome willow clothes baskets, 63c., 84c., and an extra large one, 98c. Wash tubs, 15c., 59c., 75c., extra large, 84c. Satin glass starch 8c. in beautiful chrome boxes, and in 4 lb. boxes for 25c. All soaps at lowest wholesale prices; Ruby 10 bars for 25c., or \$1.49 per box. Family \$1.95 per box, or 3 full pound bars 10c.; "best," \$2.85 per box. All best toilet soaps at lowest wholesale prices. Fetherland, 9c. box of 3 cakes, and a special bargain 3 cakes in box for 9c.; a good broom 9c. and two excellent three-ring brooms for 25c.; as good a four-string broom as can well be made for 19c.

Our special sale of Glassware still continues; covered sugar bowls, 9c., worth 30c.; covered pickle vases, 9c., worth 25c.; covered berry dishes, 10c. and 15c. each, worth 25c. and 35c.; 7 goblets for 25c., worth 50c.

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OWEN SOUND, CANADA.

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The following excerpts from Testimonials received are offered in the way of commendation:

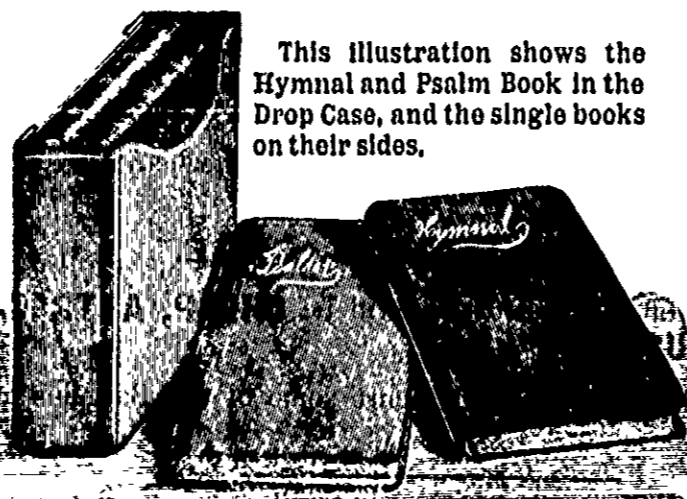
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From Rev. W. Cairns, D.D., Principal Knox College, Toronto. "Discriminating and excellent in tone and spirit. . . . Marked by much patient research and scholarly grace."
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From Rev. William Green, D.D., Professor Church History, Knox College, Toronto. "Graciously combined with least of controversy and instructive Notes on the Great Hymns of the Church, and with the admirable translations into Latin verse."
From Rev. D. J. Macdonnell, B.D., St. Andrew's Church, Toronto. "Everyone loving these noble old hymns, as I do, is pleased at the prospect of a publication in the form proposed, and will share them with greater understanding and relish by reading these Notes revealing such spiritual insight and scholarly taste."
From Rev. R. H. Kellogg, D.D., St. James' Square Church, Toronto. "I have read with much interest these scholarly Notes on Great Hymns. . . . In my judgment, gathered together in a volume, they could hardly fall of success."
From Rev. Justice Proudfoot, Toronto. "My opinion of the value of these Notes is very high. . . . Anything I could say would far transcend the limits of a space."

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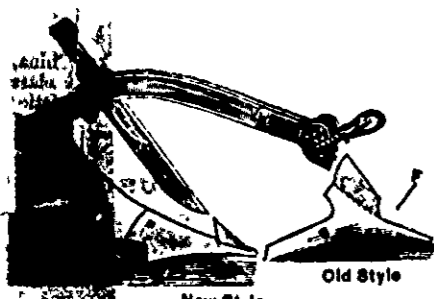
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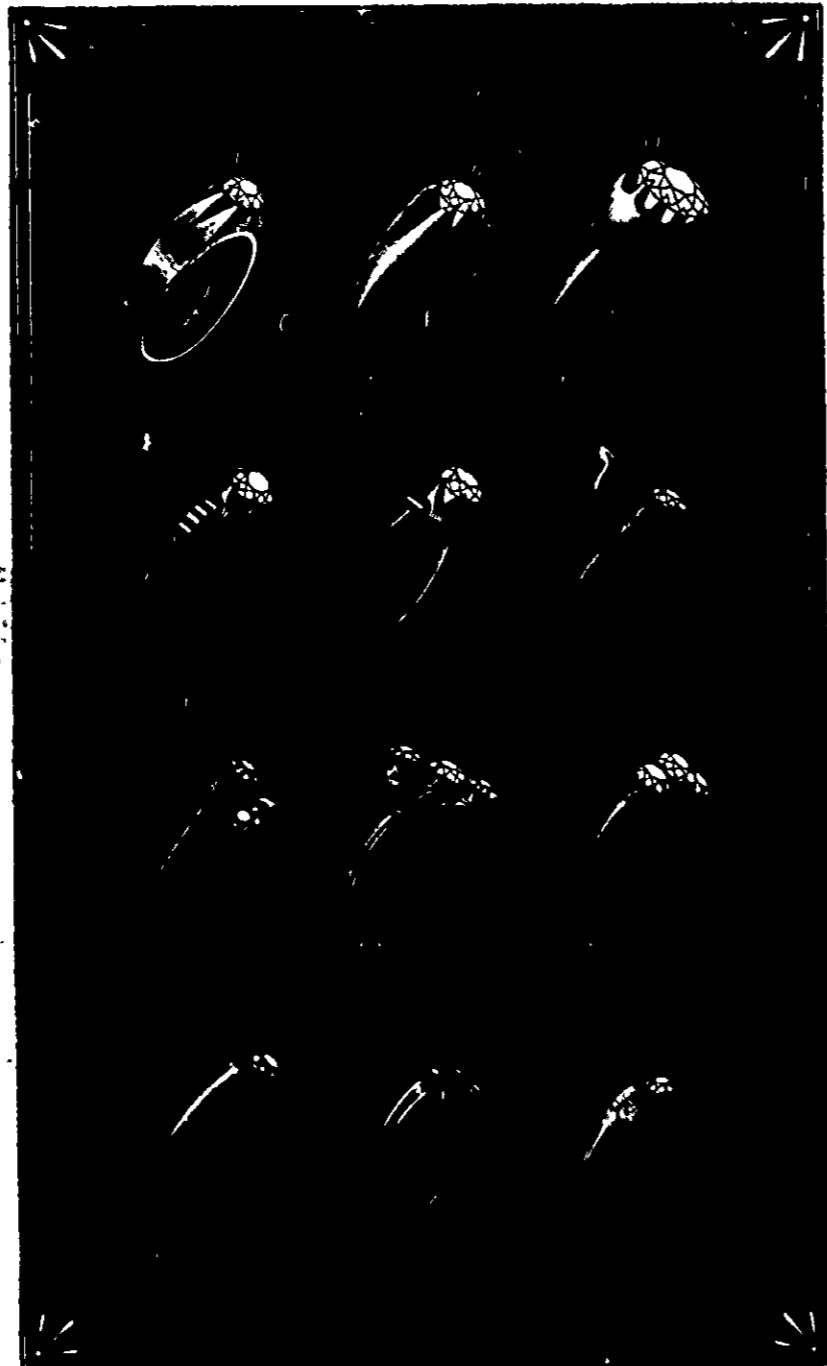
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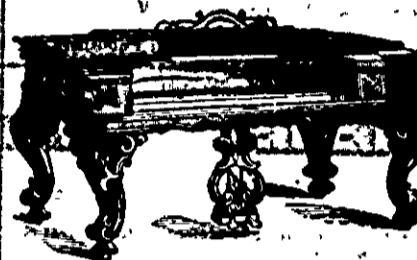
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