

Publ. Rep. Young

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE DAWN OF CIVILIZATION (EGYPT AND CHALDÆA). *New and Revised Edition.* By Professor MASPERO. Edited by the Rev. Professor SAYCE. Translated by M. L. McCLURE. With Map and over 470 Illustrations, including three Coloured Plates. Demy 4to (approximately), cloth, bevelled boards, 24s.

Professor Maspero by using the result of the most recent researches in Egypt and Mesopotamia has brought this new Edition up to the latest date.

This, it may be safely said, is the most important work which has appeared in this country on the Early History of Egypt and Chaldæa. The results of recent Archaeological research in the Valleys of the Nile and Euphrates have been marshalled in historical perspective in this *magnum opus* by one of the greatest authorities of our time. It covers the history of Egypt down to the XIV Dynasty, and that of Chaldæa during the First Empire, and although the points of connection with Bible History are not chronological, they are essentially illustrative of the Sacred Narrative. Professor Sayce adds a Preface.

PATRIARCHAL PALESTINE. By the Rev. A. H. SAYCE, Professor of Assyriology, Oxford. Crown 8vo, with Map, buckram boards, 4s.

Gives the result of recent research as to the condition of Palestine in the time of the Patriarchs. "Oriental Archæology," says the writer, "is on the side of those who see in the Hebrew Patriarchs real men of flesh and blood, and who hold that in the narrative of the Pentateuch we have historical records, many of which go back to the age of the events they describe." This book is the first to apply the Tel-el-Amarna Tablets, both published and unpublished, towards elucidating the condition of Syria at this period. It also brings to bear on the subject a recent revision of the Egyptian Geographical List of Places in Palestine.

THE "HIGHER CRITICISM" AND THE VERDICT OF THE MONUMENTS. By the Rev. Professor SAYCE, Queen's College, Oxford. Fifth Edition. Demy 8vo, buckram, bevelled boards, 7s. 6d.

"A really valuable and important work; perhaps the best which Professor Sayce has yet written."—*The Academy*.

ANCIENT HISTORY FROM THE MONUMENTS.—The History of Babylonia. By the late GEORGE SMITH. Edited and brought up to date by the Rev. Professor A. H. SAYCE. Fcap. 8vo, cloth boards, 2s.

CHIEF ANCIENT PHILOSOPHIES:—PLATONISM. By Rev. T. B. STRONG, M.A., Christ Church, Oxford. Fcap. 8vo, cloth boards, 3s.

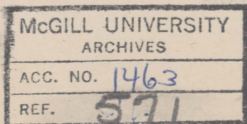
CHIEF ANCIENT PHILOSOPHIES:—NEOPLATONISM. By the Rev. C. BIGG, D.D., Christ Church, Oxford. Fcap. 8vo, cloth boards, 3s.

EVENINGS AT THE MICROSCOPE; or Researches among the Minuter Organs and Forms of Animal Life. By the late P. H. GOSSE, F.R.S. A new Edition, revised by F. JEFFREY BELL, M.A., Secretary R.M.S., Professor of Comparative Anatomy and Zoology in King's College, London. Profusely illustrated. Crown 8vo, cloth boards, 5s.

THE ROMANCE OF SCIENCE:—THE SPLASH OF A DROP. By Professor WORTHINGTON. With numerous Diagrams. Post 8vo, cloth boards, 1s. 6d.

THE ROMANCE OF SCIENCE:—TIME AND TIDE: A Romance of the Moon. By Sir ROBERT S. BALL, LL.D., F.R.S. Third Edition. Revised. Small post 8vo, cloth boards, 2s. 6d.

LONDON: Northumberland Avenue, W.C.; 43, Queen Victoria St., E.C.
BRIGHTON: 129, North St.



BOOKS. AT 25 % DISCOUNT. BOOKS.

H. R. ALLENSON,
30, PATERNOSTER ROW, LONDON, E.C.

Samples of H. R. Allenson's Retail Prices. Some Newest Books.

- W. E. H. Lecky's "Democracy and Liberty." 2 Vols. 36s., for 27s.
Slatin Pasha's "Fire and Sword in the Soudan." 21s. nett.
Longman's "New Gazetteer of the World." Cloth, 42s., for £1 11s. 6d. Half morocco, £2 12s. 6d., for £1 19s. 6d.
Conder's, Lieut., "The Bible and the East." Just out. 5s., for 3s. 9d.
Maspero's "Dawn of Civilisation." New Edition. 24s., for 18s.
Sayce's, Prof. A. H., "The Egypt of the Hebrews." 7s. 6d., for 5s. 8d.
" " "Patriarchal Palestine." 4s., for 3s.
Wright's, Dr., "Palmyra and Zenobia." 7s. 6d., for 5s. 8d.
Ian Maclaren's "Beside Bonnie Brier Bush." 6s., for 4s. 6d.
" " "Days of Auld Lang Syne." 6s., for 4s. 6d.
"Seed Corn for the Sower." Illustrations for Preachers' use. 5s., for 3s. 9d.
"Tool Basket for Preachers, Teachers, and Open Air Workers." 1s., for 9d. Contains over 300 Outline Addresses.
Ramsay's "St. Paul the Traveller." 10s. 6d., for 8s.
Moulton's, C. H., "Literary Study of the Bible." 10s. 6d., for 8s.
G. H. James' "Talks to Young Folks." 2s. 6d., for 1s. 11d. New Volume of Addresses to Children.
Robertson Smith's "Prophets of Israel." New Edition. 10s. 6d., for 8s.

H. R. ALLENSON being in the very heart of the Bookselling centre is able to offer visitors the sight of a large selection of modern literature CONVENIENTLY ARRANGED for their own inspection, which is courteously invited. If unable to call please write for catalogue of recent books, which will be sent free by return. Country orders promptly attended to, same terms, carriage only extra. 25 % discount off most books.

H. R. ALLENSON, 30, PATERNOSTER ROW, LONDON, E.C.

320 pp., cloth, 1s. Red leather, rounded edges, 2s.

EVERYBODY'S BIBLE DICTIONARY.

A capital Aid to Preachers, Teachers, and Students. Handy, Concise, and Valuable.

This Work will be found to be indispensable.

Printed on tinted paper, 160 pp., blue cloth, 6d. Leather, 1s.

EVERYBODY'S BOOK OF CONFESSIONS.

Special attention is called to the new features introduced. Record of Opinions arranged, embracing the *Whole Circle of Friends*—Gentlemen, Ladies, Boys, Girls, together with the mature and facetious man. A concise Family Register is also added.

N.B.—The Leather Edition forms a capital Birthday Present for all alike.

Blue cloth, 192 pp., 6d., and in leather, 1s. Postage, 1d. extra.

EVERYBODY'S GUIDE TO MUSIC.

Containing Chapters on Singing and Cultivation of the Voice—Full and explicit Helps to the Piano and Organ—Short Sketches of Eminent Composers. Also a complete Dictionary of Musical Terms, &c., &c.

The *Westminster Gazette* says:—"In this 'Guide' Mr. Booth compresses into little space an extraordinary amount of sound information, which many should find exceedingly useful."

256 pp., cloth, 6d. Leather, 1s.

EVERYBODY'S BOOK OF RECITATIONS.

Selected from the best Authors. With an Introductory Chapter on Hints, Style, Elocution, &c. This collection possesses many unique features, and will be found exceedingly popular.

All the above can be had by post direct, and by return, of

SAXON & CO., 23, BOUVERIE STREET, LONDON, E.C.

And of all Booksellers and Railway Bookstalls.

Photo of Standard Map

MAPS PUBLISHED BY THE SOCIETY—(continued).

5.—**THE GREAT MAP OF WESTERN PALESTINE**, on the scale of one inch to the mile, in twenty-six sheets, with a portfolio. Price to Subscribers to the Fund, £2 2s. ; Non-Subscribers, £3 3s.

The same map, mounted on Rollers for hanging; size, 7 feet by 13 feet. Price to Subscribers to the Fund, £3 17s. 6d. ; Non-Subscribers, £5 5s.

NOTE.—The sheets (9, 13, and 14) containing the new Railway, Jaffa to Jerusalem, and other single sheets of the Great Map, can be had separately. Price to Subscribers to the Fund, 2s. each; Non-Subscribers, 2s. 6d. See Key Map to the sheets in *Quarterly Statement*, page 159 (1889).

6.—**THE REDUCED MAP OF WESTERN PALESTINE** (only), showing WATER BASINS IN COLOUR, AND FIVE VERTICAL SECTIONS, showing the natural profiles of the ground according to the variations of the altitude above or below sea level. In six sheets and a wrapper. Scale $2\frac{1}{2}$ miles to 1 inch. Price to Subscribers to the Fund, 7s. 6d. ; Non-Subscribers, 13s. Postage to all foreign countries, 1s. extra.

The same map, mounted on Rollers for hanging. Price to Subscribers to the Fund, 12s. 6d. ; Non-Subscribers, 18s.

The same map, mounted on Cloth and in a neat case, 10½ in. by 8 in. Price to Subscribers to the Fund, 12s. 6d. ; Non-Subscribers, 19s. 6d.

7.—**PLAN OF JERUSALEM** (reduced from the Ordnance Plan) Showing in red the latest discoveries, with separate list of references. Scale 18 inches = one mile. Price to Subscribers to the Fund (mounted on cloth), 2s.

8.—**PLAN OF JERUSALEM**, according to Josephus. The Modern Walls of the City, &c., are shown in black. The course of the Walls, &c., according to Josephus, with names in red. To this has been added a series of Contour lines of every 25 feet. Price to Subscribers to the Fund, 1s. ; Non-subscribers, 1s. 6d.

9.—**THE SECTIONS** of the Country north and south, and east and west, on two sheets. Price 2s. (Western Palestine only.)

PHOTOGRAPHS. A very large collection, 6½ in. by 8 in., unmounted, 10d. each; mounted, 1s. each.

A **CATALOGUE** of the Photographs, arranged alphabetically according to the Bible names of places. Subscribers, 6d. ; Non-Subscribers, 1s.

Photos. of inscription from Herod's Temple and Moabite Stone, with translations, also of Jar found at the foundation of the S.E. corner of the wall of the Temple Area, 80 feet below the present surface, and fac-simile of the Siloam Inscription, with translation, sent direct from the Office, 24, Hanover Square, to Subscribers for 7d. each, post free.

SEAL OF "HAGGAI, THE SON OF SHEBANIAH." Fac-similes of this Signet, 2s. each.

CASTS OF THE TABLET WITH CUNEIFORM INSCRIPTION FOUND AT LACHISH. 2s. 6d. each. For Translation by Professor SAYCE, see *Quarterly Statement*, page 27 (1893). For Translation by Lieut.-Col. CONDER, see "Tell Amarna Tablets," page 130.

CASTS OF THE ANCIENT HÆMATITE WEIGHT, brought by Dr. CHAPLIN from Samaria, referred to in page 267, *Quarterly Statement*, 1890, and in page 32, *Quarterly Statement*, 1893. 2s. 6d. each.

CASTS OF INSCRIBED BEAD, referred to in page 32, *Quarterly Statement*, 1893. 1s. each.

LANTERN SLIDES of the Bible places mentioned in the Catalogue of Photos. can be had on application at the Office. A large assortment to choose from. Price 1s. each, uncoloured.

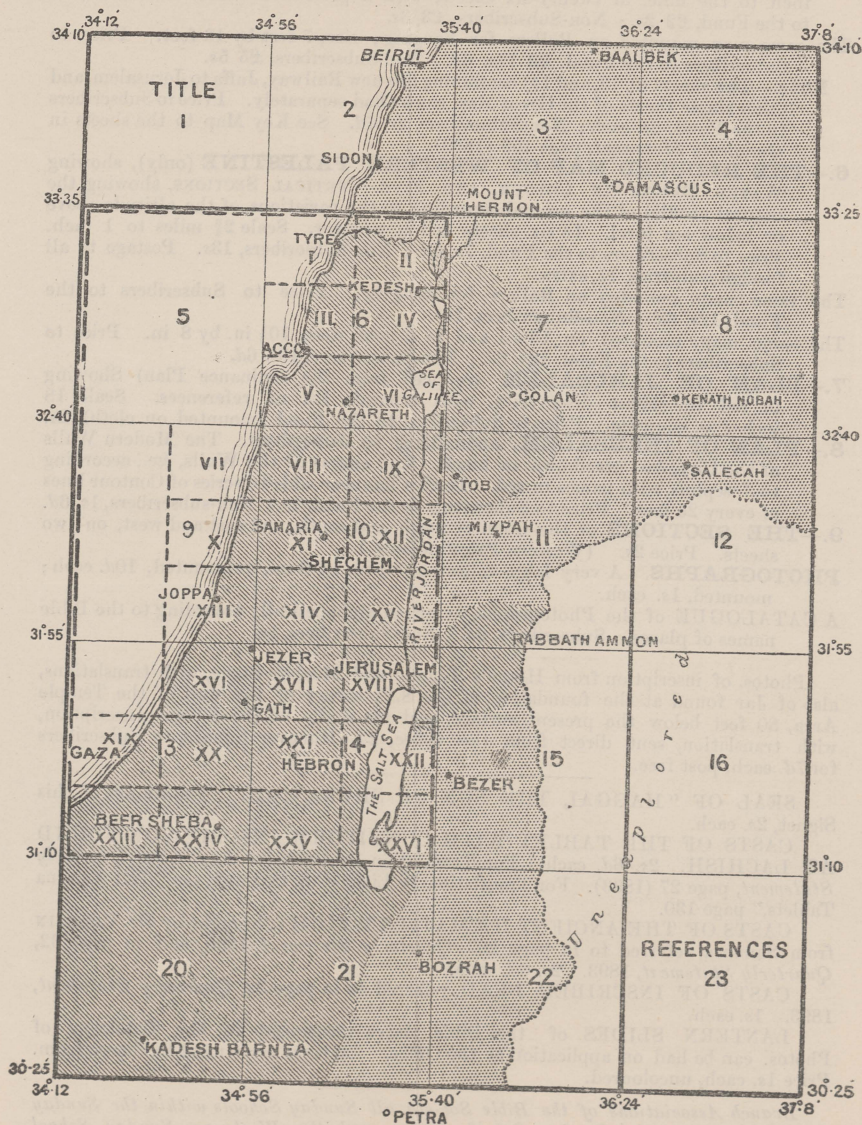
Branch Associations of the Bible Society, all Sunday Schools within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they are allowed to purchase the books, maps, &c. (by application to the Secretary only), at the reduced price.



NOTE.—Subscribers to the Fund are supplied with all Books, Maps, Photographs, and Lantern Slides at the reduced prices direct from the Office, 24, Hanover Square.

PALESTINE EXPLORATION FUND, 24, HANOVER SQUARE, W., or
EDWARD STANFORD, 26 and 27, COCKSPUR STREET, CHARING CROSS, S.W.

DIAGRAM

Shewing the extent of the Old and New Testament Maps and the Great Map of Western Palestine published by the Palestine Exploration Fund.



 Palestine Exploration Fund Surveys  other Surveys.

The Old and New Testament Maps in 20 Sheets, scale $\frac{1}{3}$ ths of an inch to the mile, consists of Sheets 1-16 and 20-23.

The Old and New Testament Map in 12 Sheets, scale $\frac{1}{3}$ ths of an inch to the mile, consists of Sheets 5-7, 9-11, 13-15, 20-22.

The Great Map of Western Palestine, scale one inch to the mile, consists of Sheets I, -XXVI.

CHRISTIAN WORKERS ATTENDING THE KESWICK CONVENTION.

THE BISHOP OF DURHAM (Dr. Westcott) replying to an enquiry as to the best edition of the Bible which would be a life long companion to a clergyman, suitable for use in the *pulpit* and the *study* and for taking on journeys, one containing sufficient matter in the way of notes to be useful in explaining the text, but not too much additional matter to make the bulk inconvenient, REPLIED—

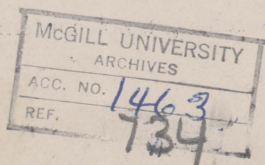
“ Perhaps the best answer I can give to the very difficult question which you ask is to say that *the Bible which I have used* for the last eleven years, and which *I have given to my sons*, is the VARIORUM TEACHERS' BIBLE published by Messrs. Eyre and Spottiswoode. The very careful synopsis of various renderings serves as a suggestive Commentary to careful Students, and the appendix of Bible Aids is good ”

This Bible has gone through several editions, and has been brought up to date by the ablest scholars of our day. Specimen copies may be seen at the

Missionary Societies Depot Bookstall

at Keswick Convention, and will be shown and explained to anyone by
Mr. J. ALBERT THOMPSON, even if a purchase is not contemplated.

Spokane
Rolle
Feb 1/96
Letters
Mounted



Barrows
Chicago
GENERAL PROGRAMME
Club 193
OF THE
WORLD'S PARLIAMENT OF RELIGIONS.

The sessions of the Parliament will be held in the Hall of Columbus (seating about 3,000) in the new Art Palace, now approaching completion on the Lake Front. It is expected that scholarly representatives of Buddhism, (Northern and Southern), of Confucianism, Shintoism, of various forms of Hinduism, of Parsiism, of Mohammedanism, of Judaism and of the Great Historic Churches of Christendom, will participate in the proceedings of this memorable Parliament. One of Councilors writes: "Comparison, not controversy, will best serve the most wholesome, and, therefore, the most divine, truth."

Contemporary with the meetings in the Hall of Columbus there will be presentations of the Distinctive Doctrines, etc., of the various organized Religious Bodies, in the equally spacious Hall of Washington in the Art Palace. These different meetings will together constitute the Parliament of Religions. Their dates, so far as determined, are given below. They are required, in order to better accommodate the throngs who will attend, and also to give a completer representation of the religious thought and work of mankind.

The programmes for the meetings in the Hall of Washington will be prepared and published by Special Committees of the different Religious Bodies, under the supervision of the General Committee. The Congress of the Lutheran General Conference will be held September 2d, 1893; of the Lutheran Synodical Conference, September 3d; of the Lutheran General Synod, September 4th. The Catholic Congress will begin Tuesday, September 5th. The Hall of Columbus is marked A; the Hall of Washington, B.

A.

FIRST DAY.

Monday, September 11th.

Welcome and Fraternal Fellowship.

Addresses of Welcome by representatives of the World's Congress Auxiliary, of the World's Columbian Exposition, the National Government of the United States, American Christianity and American Womanhood

Responses by representatives from Great Britain, Continental Europe, India, China, Japan, Australia, Canada, Africa and South America.

A.

SECOND DAY.

Tuesday, September 12th.

God. *Origin and Universality of Belief in God.* Primitive Form of Theism, as witnessed by the oldest Sacred Writings. Moral and Philosophical Evidences of the Divine Existence and Attributes. *God's Fatherhood*; Origin and Evidence of belief. God in History. God in the light of Modern Science. Harmonies and Distinctions in the Theistic Teachings of the various Historic Faiths. Tendencies of Modern Theistic Thought.

B.

Presentation of the Doctrines, History, etc., of the Catholic Church.

A.

THIRD DAY.

Wednesday, September 13th.

Man. *His Nature; His Dignity; His Imperfection; His Place in the Universe; The Nature of Life.* Man's Spirituality, Immortality and Perfectibility. *Views of the Various Faiths Regarding the Future Life. Human Brotherhood as Taught by the different Historic Religions.* Man's Essential Relation to God. Man's Essential Duties to God.

B. Presentation of Doctrines, History, etc., by the *Christian Church* (Church of the Disciples), in the morning. In the afternoon, presentation by the *New Jerusalem Church.* In the Evening by the *Jewish Congregations,*

A.

FOURTH DAY.

Thursday, September 14th.

Religion Essentially Characteristic of Humanity. Essential Expression of the Relations between God and Man. *The Supreme End and Office of Religion.* Acts of Religion and Religious Worship, as represented by various Faiths. What constitutes a Religious, as distinguished from a Moral Life. Spiritual Forces in Human Progress. *Certainties in Religion.*

B. Presentation by the *United Brethren Church,* in the morning. In the afternoon, by the *Reformed Episcopal Church.*

A.

FIFTH DAY.

Friday, September 15th.

Systems of Religion. Importance of a Serious Study of all Systems of Religion. Rules and Conditions of such a Study. History and Present State of the Study. The "Dead" Religions. What they have Bequeathed to the Living. *To what degree has each Religion justified the God of all the Earth in the Historic Evolutions of the Race?* The most vital Practical Deficiencies of each Religion. (To be presented in every case by some representative of the Religion considered.)

B. Presentation by the *Universalist Churches,* morning and afternoon, and by the *Jewish Congregations* in the evening.

A.

SIXTH DAY.

Saturday, September 16th.

Sacred Books of the World. The Study of the Sacred Books as Literature. Religion as Interpreted by the World's Poets. *What the Jewish, Christian and other Sacred Literatures have Wrought for Mankind.* The Penitential Psalms of all Races a Revelation of Common Needs.

B. Presentation by the *Unitarian Churches,* in the morning and afternoon, and by the *Jewish Congregations,* in the evening.

A.

SEVENTH DAY.

Sunday, September 17th, Afternoon and Evening.

Religion and the Family. The Marriage Bond. The Domestic Education of Children. The Religious Home. *The Need of a Religious Rest-Day.*

B.

Presentation by the *Presbyterian Church,* in the afternoon and evening.

A.

EIGHTH DAY

Monday, September 18th.

The Religious Leaders of Mankind. The Incarnation Idea, Incarnations Claimed by Different Religions; *Their Historicity and Worth.* The Sympathy of Religions.

A.

NINTH DAY.

Tuesday, September 19th.

Religion in its Relations to the Natural Sciences and to Arts and Letters. Can the Knowledge of Religion be Scientific? How Philosophy and the Natural Sciences, Biology, Sociology, etc., can give Aid to the Science of Religion. *How the Science of Religion gives Aid to the other Sciences.* Religion and Music.

B.

Presentation by the *Evangelical Association Church*, in the morning. Presentation by the *Friends' Church*, in the afternoon. Presentation by the *Protestant Episcopal Church*, in the evening.

A.

TENTH DAY.

Wednesday, September 20th.

Religion in its Relations to Morals. Essential Oneness of Ethical Ideas among all Men. Agnostic Notions of Conscience, Duty and Right. *Relations of Religion to the Chastening and Perfecting of Human Nature.* Ethical Systems and Ethical Types produced by various Historic Faiths. *Different Schemes for the Restoration of Fallen or Faulty Man.* General Belief in the Need of Vicarious Sacrifices.

B.

Presentation in the morning, afternoon and evening by the *Protestant Episcopal Church*.

A.

ELEVENTH DAY

Thursday, September 21st.

Religion and Social Problems. Religion and Labor. Religion and Wealth. Religion and Poverty. Religion and Temperance. *Religion and the Erring and Criminal Classes.* Religion and Purity. Comparative Benefits Conferred upon Woman by the Different Religions.

B.

Presentation by the *Reformed Church* in the United States, in the morning and afternoon.

A.

TWELFTH DAY.

Friday, September 22d.

Religion and Civil Society. Religion and Love of Country. The Observance of Law. Loyalty to Institutions and Rulers. Perils of Great Cities. *Is Present-Day Religion Adequate to Meet the Requirements and Dangers of Modern Life?*

For the evening: Thirty-first Anniversary of President Lincoln's Proclamation of Emancipation.—The African Race; its Religious Mission and Needs.

B.

Presentation by the *African Methodist Episcopal Church*, in the morning. Presentation by the *Friends' Church (Orthodox)*, in the afternoon.

A.

THIRTEENTH DAY.

Saturday, September 23d.

Religion and the Love of Mankind. The Fraternity of Peoples. *Duties of European and American Nations toward China.* International Justice and Amity. Arbitration instead of War. *The Religious Mission of English-speaking Nations.*

B.

Presentation by the *Young People's Societies of Christian Endeavor*, morning, afternoon and evening.

A.

FOURTEENTH DAY.

Sunday, September 24th, Afternoon and Evening.

The Present Religious Condition of Christendom. What Religion has wrought for America.

B.

Presentation by the *Young People's Societies of Christian Endeavor*, in the afternoon. Presentation by the *Evangelical Church of North America*, in the evening.

A.

FIFTEENTH DAY.

Monday, September 25th.

Religious Reunion of Christendom. Its Desirability, Principles and Obstacles. *Encouragements to Reunion.*

B.

Presentation by the *Evangelical Church of North America*, in the morning.

A.

SIXTEENTH DAY.

Tuesday, September 26th.

The Religious Union of the Whole Human Family. The World's Religious Debt to Asia, Europe and America. What are the points of Contact and Contrast between the Different Religions, as disclosed by the preceding Conferences?

Presentation by the *Baptist Churches.*

A.

SEVENTEENTH DAY.

Wednesday, September 27th.

Elements of Perfect Religion, as recognized and set forth in the different Historic Faiths. Characteristics of the Ultimate Religion. What is the Center of the Coming Religious Unity of Mankind?

REV. JOHN HENRY BARROWS, D. D., *Chairman.*

RT. REV. BISHOP WM. E. McLAREN, D. D., D. C. L.

REV. PROF. DAVID SWING,

Vice-Chairmen.

HIS GRACE ARCHBISHOP P. A. FEEHAN,

REV. F. A. NOELE, D. D.,

REV. WM. M. LAWRENCE, D. D.,

REV. F. M. BRISTOL, D. D.,

RABBI E. G. HIRSCH,

REV. A. J. CANFIELD, D. D.,

RT. REV. BISHOP C. E. CHENEY, D. D.

REV. M. RANSEEN,

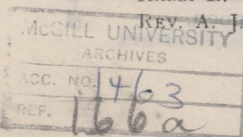
REV. J. BERGER,

MR. J. W. PLUMMER,

REV. J. Z. TORGENSEN,

REV. L. P. MERCER,

REV. JENKIN LLOYD JONES,



Evangelical Alliance

THE BAKER & TAYLOR CO.

ANNOUNCE THE SPEEDY PUBLICATION OF

National Perils and Opportunities.

THE DISCUSSIONS

—OF THE—

GENERAL CHRISTIAN CONFERENCE,

HELD AT

Washington, D. C., Dec. 7-9th, 1887,

UNDER THE AUSPICES AND DIRECTION OF

**THE EVANGELICAL ALLIANCE,
FOR THE UNITED STATES.**

Svo., Paper, \$1.00. Cloth, \$1.50.

Subscriptions sent at once to the publishers will be filled on the date of issue.

The book will contain the text of notable addresses by

William E. Dodge, Opening Address.
Bishop Edw'd G. Andrews, Address of Welcome.
Rev. Daniel Dorchester, D. D., LL. D., The City as a Peril.
Rev. Simon J. McPherson, D. D., The City as a Peril.
Prof. Hjalmer H. Boyesen, Immigration.
Pres. Merrill E. Gates, The Misuse of Wealth.
Bishop J. F. Hurst, D. D., LL. D., Estrangement from the Church.
Rev. Arthur T. Pierson, D. D., Estrangement from the Church.
Bishop A. Cleveland Coxe, D. D., LL. D., Ultramontanism.
Rev. R. S. MacArthur, D. D., The Saloon.
Rev. A. G. Haygood, D. D., LL. D., The Saloon.
Rev. S. W. Dike, Perils to the Family.
Col. J. L. Greene, The Social Vice.
Pres. John Eaton, LL. D., Illiteracy.
Pres. James McCosh, D. D., LL. D., Relation of the Church to the Capital and Labor Question.
Hon. Seth Low, Relation of the Church to the Capital and Labor Question.
E. H. Rogers, Relation of the Church to the Capital and Labor Question.
Rev. James M. King, D. D., Christian Resources of our Country.
Pres. D. C. Gilman, LL. D., Christian Resources of our Country.
Rev. W. E. Hatcher, D. D., Christian Resources of our Country.
Rev. R. S. Storrs, D. D., LL. D., Necessity of Co-operation in Christian Work.
Bishop Samuel Harris, D. D., LL. D., Necessity of Co-operation in Christian Work.
Rev. Washington Gladden, D. D., LL. D., Necessity of Co-operation in Christian Work.

(OVER)

Prof. Geo. E. Post, M. D., Necessity of Co-operation in Christian Work.
Rev. Josiah Strong, D. D., Methods of Co-operation in Christian Work.
Rev. Frank Russell, D. D., Co-operation in Small Cities.
Rev. A. F. Schauffler, D. D., Co-operation in Large Cities.
Rev. A. J. Gordon, D. D., Individual Responsibilities growing out of Perils and Opportunities.

This meeting was attended by an exceptionally large number of delegates, and its proceedings were marked by unprecedented enthusiasm. The addresses and papers on those themes which vitally interest every American patriot and Christian, form contributions of the most striking and permanent value to the literature of these subjects. The Washington Conference and its proceedings, will be memorable as marking the beginning of a great movement of general evangelical co-operation against the forces which threaten society, the church and the state.

“One of the most notable religious gatherings ever held in this country. * * The meeting at Washington ought to mark a new era in the religious history of this country. It will do so if the Christian Church will take hold of the problems set before it with the same spirit which was manifested in this council; if it will give heed to the wise plans and methods there devised and suggested. What is needed now is action! *action!*”

—*Christian at Work.*

“Said Rev. Arthur T. Pierson, D. D., of Philadelphia, in his address before this Alliance last week at Washington, ‘I believe that no more important conference of Christians than this has met since the Council of Nice, and I am not sure that an exception should be made of that.’ However excessive this claim may appear to some, many of those present at the meetings of the Alliance will defend it. Seldom, if ever, certainly, have leading representatives of so many different branches of the Christian Church united in holding a series of meetings so long and so ably sustained, characterized by such an unqualified and hearty spirit of fraternity, and making such definite and serviceable impressions.”—*The Congregationalist.*

“All the prominent social questions which now confront the churches were discussed, and the foremost men in the churches were present to discuss them.”

—*Christian Union, (Editorial.)*

“In the convention and in the hotels the unanimous sentiment expressed by the delegates was that the conference was the most notable of the year, both in its spirit and in the value of the papers and discussions.”—*Christian Union, (Correspondence.)*

“The Christian Conference at Washington, is an accomplished fact, and marks an epoch in the religious history of the Republic. * * * The Spirit seemed hovering over the chaos of sectarianism during these sessions.”—*The Churchman.*

“There was unquestionably a deeper appreciation of the force of the ties of Christian brotherhood than in any previous conference.”—*The Independent.*

“It was an impressive meeting realizing in interest and character more than was anticipated by the most ardent. The treatment of the various subjects presented was worthy of the attention of the whole country.”—*New York Observer.*

“Nearly all the papers were of the highest order in their various departments, and the meeting cannot fail to be of great influence in promoting the co-operation of Protestant Christians.”—*New York Christian Advocate.*

“The convention has been successful, far beyond what its projectors had imagined as possible, and old convention-goers agree that these meetings have been among the most wonderful and inspiring, both intellectually and morally, that they have ever attended.”

—*The Examiner.*

THE BAKER & TAYLOR CO., Publishers,
No. 9 Bond Street, New York.

THE PRESBYTERIAN REVIEW

Has the Largest Sworn Circulation of the Presbyterian Newspapers in Canada.

P.O. BOX 2567.

ONE DOLLAR-AND-A-HALF A YEAR.

PUBLICATIONS:

REVIEW, \$1.50 a Year.

ASSEMBLY'S & SCHOOL REGISTERS
AND RECORDS.

Marriage Certificates, Communion Rolls,
Etc., Etc.

Presbyterian Tracts, Etc.

Notes for box 2567
Principal Sir W. Dawson
~~McGill College~~
Little Meles' me ~~Montreal~~

PRESBYTERIAN NEWS CO.

26 and 28 FRONT ST. WEST, TORONTO.

GEO. H. ROBINSON.

Manager.



You are requested to write your names
and bring them with you

THE REV. H. R. AND

On July 4th, 8.30 to 12.30 at THE PO

WILL RECEIVE THE

AN EVENING CONVERS

IN AID OF

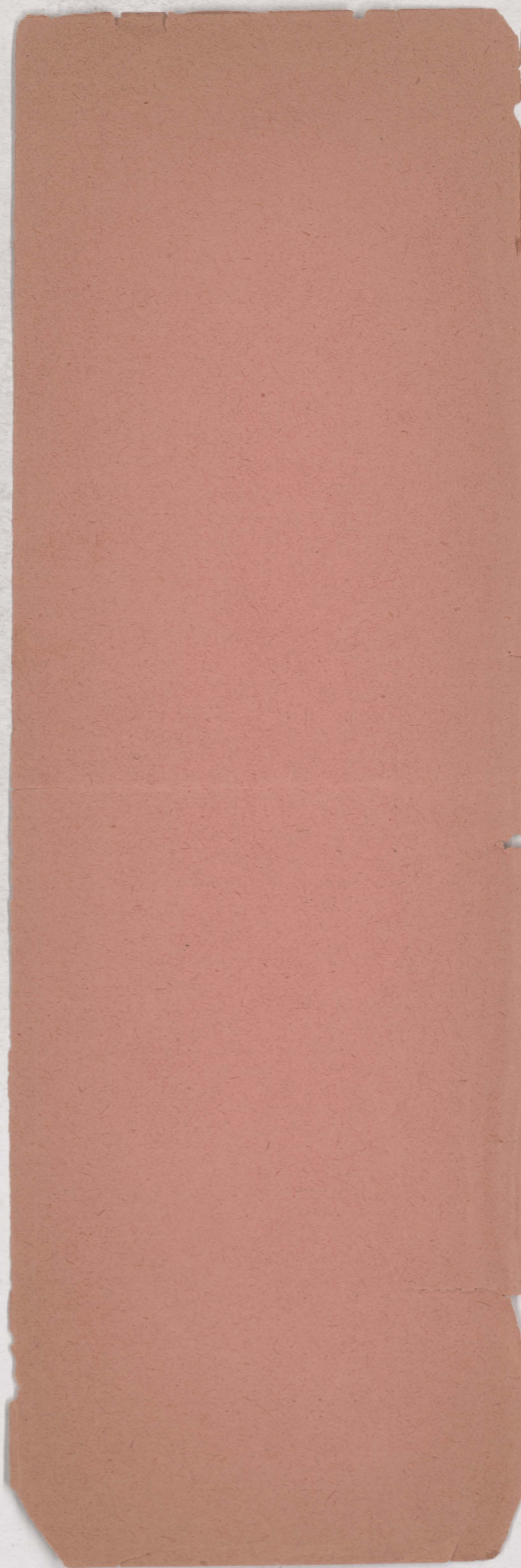
Permanent Improvement and

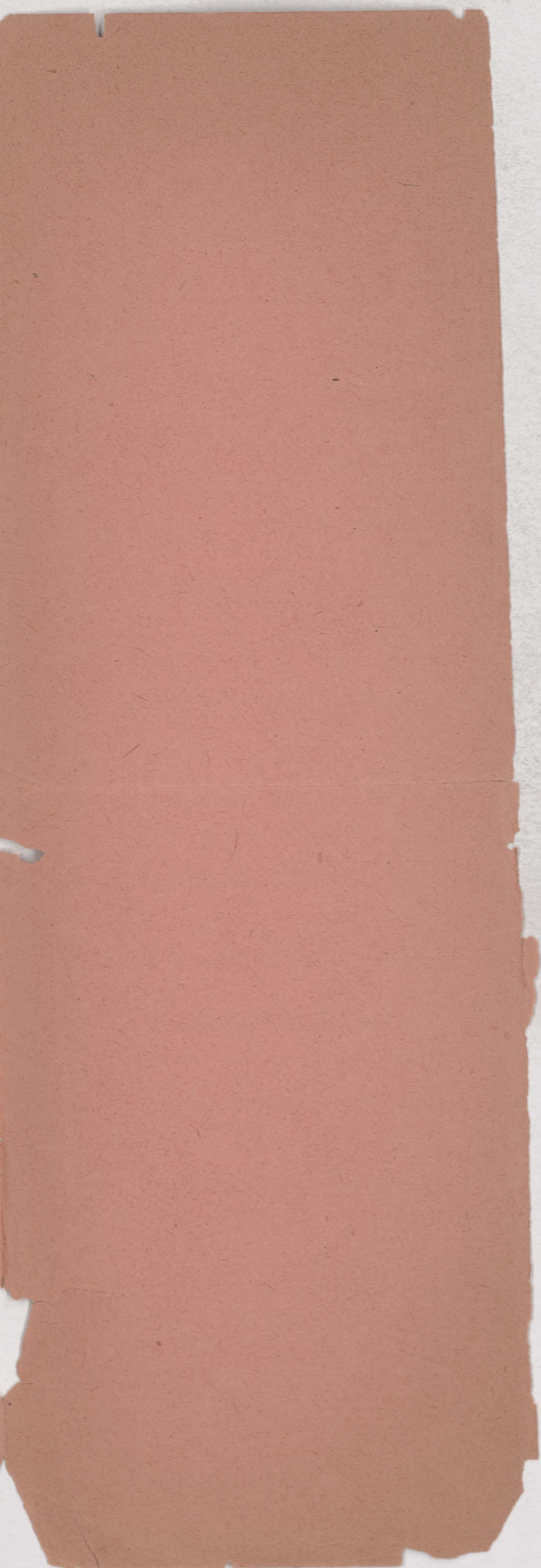
OF

St. James', Westminster

Mr. HAWES enters, this summer, on
in Marylebone, and the 28th
Diocese of London. Amongst
him with their friendly sympathy
on the present occasion are—

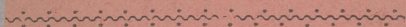
The Lord Bishop of London
The Earl of Mar
The Earl of Dysart
The Earl of Dunraven
General Viscount Wolseley, G.C.B.
The Right Hon. Lord Knutsford
The Right Hon. Lord Hobhouse
The Lord Bishop of Manchester
Right Hon. Sir George Otto Trevelyan,
M.P.
Right Hon. Cecil Raikes, M.P.
Right Hon. G. Shaw Lefevre, M.P.
Major-General Sir Redvers Buller,
K.C.B., V.C.
Vice-Admiral Sir Anthony Hoskins,
K.C.B.
Sir Lionel Darrell, Bart.
Sir Charles Nicholson, Bart.
Sir Frederick Leighton, P.R.A.
Col. Sir Spencer Clifford
Sir Richard Dickeson
Sir Arthur Haliburton, C.B.
Sir George Grove
Sir Edwin Saunders
Sir Edward Sieveking
Sir Morell Mackenzie
His Honour Judge Cooke
The Very Rev. The Dean of Manchester
The Very Rev. The Dean of Ripon
The Ven. Archdeacon Farrar
The Rev. Canon Milman
The Rev. Prebendary Rogers
The Rev. Prebendary Harry Jones
The Rev. Canon Barker
The Rev. Canon Harford
The Rev. Canon Catley
The Rev. Canon Gover
The Rev. Prebendary Deane
The Rev. Professor Henslow
The Rev. Brooke Lambert
The Rev. E. C. Hawkins
The Rev. Philipps Brookes





NUED.

Lady Spencer Clifford
Lady Darrell
Lady Moore
Lady Daubeney
Lady Belcher.
Lady Nicholson
Lady Hoskins
Lady Dickeson
Lady Saunders.
Lady Sieveking
Lady Mackenzie
Mrs. Ellicott
Mrs. Cooke
Mrs. Macdonald
Mrs. Hickman
Mrs. Macgregor
Mrs. Cock
Madame Ernest de Bunsen
Mrs. Edward Darell
Etc., Etc.



THE EVENING,

held by Ladies in Fancy Costume.

and Instrumental Selections.

Interlude.

Music and Phonographic Edisoniana.

WELCOME by the Rev. H. R. HAWEIS, M.A.

Inquisition. Bird Warbling.

Whistling. Rarities and Varieties.

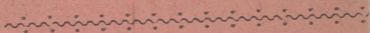
HAVE PROMISED TO APPEAR.

SHILLINGS EACH.

en's House, Cheyne Walk; E. DAVIS, Esq.,
Vergar; and of all the Stewards of the church,
Mr. Stanley Lucas, 84, New Bond Street;

CONTI

The Countess of Mar
The Countess of Rothes
The Countess Stanhope
The Lady Audrey Buller
The Lady Elizabeth Browne
The Lady Emily Browne
Viscountess Tenterden
Viscountess Wolseley.
The Lady Dorothy Nevill
The Lady Mary Leslie
The Right Hon. Lady Greville
The Right Hon. Lady Mountemple
The Right Hon. Lady Hobhouse
The Right Hon. Lady Knutsford
The Right Hon. Lady Sandhurst
The Hon. Mrs. Burges
The Hon. Mrs. Jeune
The Hon. Mrs. Parker
Lady Haliburton.
Lady Hart



INCIDENTS

Twelve Fancy Stalls,
Floral Decorations. Voc
Handbell Ringers. Dramat
Elec

At 10 o'clock AN ADDRESS OF W
.....

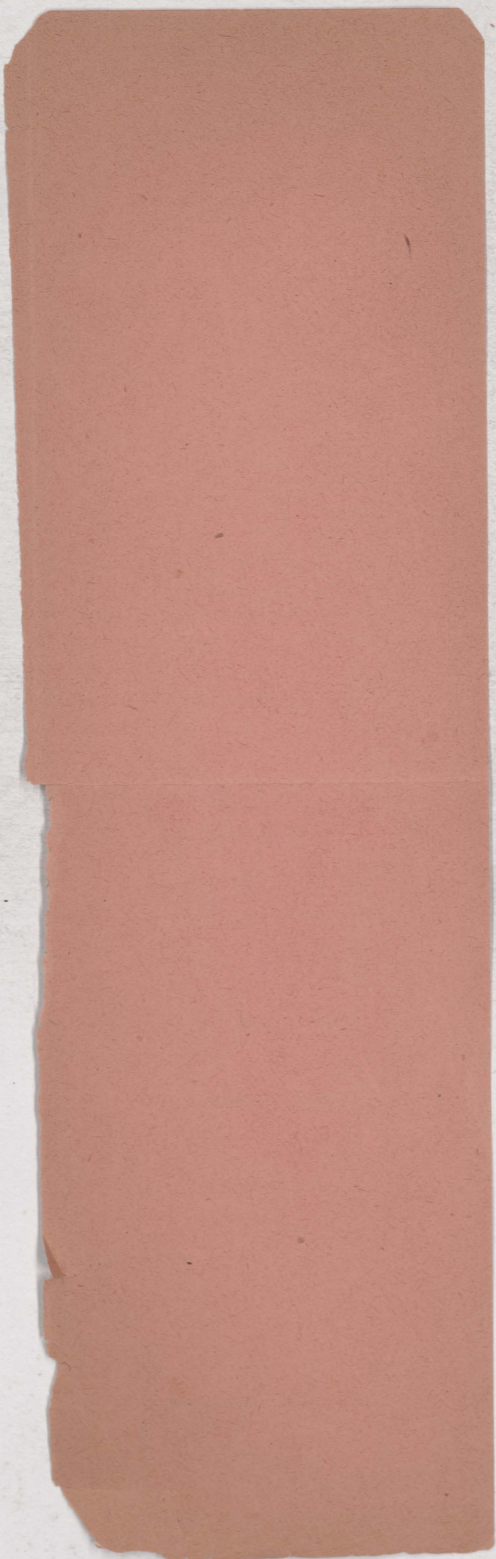
Automatic Surprises. The I
Star-W

THE FIRST ARTISTES

TICKETS FIV

To be had of Mrs. HAWES, Que
17, Nottingham Place Mr. BOWES, the
Chappell & Co., New Bond Street,
Mr. Reed's Office, St. James' Hall.

MCGILL UNIVERSITY	
ARCHIVES	
ACC. NO.	1463
REF.	96



names on your admission cards
on the 4th of July.

MRS. HAWEIS,
RTMAN ROOMS, BAKER ST.,

IR FRIENDS AT

BAZIONE AND FETE,

THE
d General Funds

oreland St., Marylebone.

in the 25th year of his Ministry
year of his Ministry in the
those who have supported
thy, help or congratulations,

- The Rev. Page Roberts
- The Rev. W. H. Fisher
- The Rev. Bradley Alford
- Lieut.-Col. Howard Vincent, M.P.
- Justin M'Carthy, Esq., M.P.
- Dr. Farquharson, M.P.
- John Corbett, Esq., M.P.
- Professor Crookes, F.R.S.
- Meadows White, Esq., Q.C.
- Fred Cock, Esq., Q.C.
- the Mayor of New York, U.S.A.
- Senator Charles Sumner, U.S.A.
- Capt. Brownlow, R.N.
- Col. Burges
- Lieut-Col. Alt
- G. F. Watts Esq. R.A.
- Holman Hunt, Esq., R.A.
- Dr. F. J. Furnivall
- Dr. Oliver Wendell Holmes, U.S.A.
- Dr. George Bird
- Dr. Hare
- W. D. Howells, Esq., U.S.A.
- Lewis Morris, Esq.
- Arthur Arnold, Esq.
- J. A. Froude, Esq.
- Henry Irving, Esq.
- Moncure D. Conway, Esq., U.S.A.
- Wollaston Blake, Esq.
- Walter Crane, Esq.
- G. Du Maurier, Esq.
- Principal Mackenzie, R.A.M.
- Walter Macfarren, R.A.M.
- Alfred Hickman, Esq.
- Ion Perdicaris, Esq., Tangiers
- A. J. Macdonald, Esq.
- L. Lewis, Esq.
- Bret Harte, Esq., U.S.A.
- Col. Gouraud
- Arthur Chappell, Esq.
- A. J. Hipkins, Esq.
- Edward Darell, Esq.

Will send you complimentary cards if you can come - F. Farquharson



The McAll Mission in France.

This Mission has now been fifteen years in existence, having been begun in 1871, shortly after the close of the Franco-German War, and the bloody scenes of the Communists in Paris. Mr. and Mrs. McAll, who were passing through Paris, resolved to visit Belleville, the district in which many of the Communists resided. Providing themselves with suitable leaflets, they set out one evening when labourers were returning home from their work. Belleville, at that time, was the scene of deep sorrow and great distress, for many suspected Communists had been shot down, and thrown into trenches dug in the streets, leaving wives and children in a starving condition. Still even in these sad circumstances, the leaflets offered to the "ouvriers" by the English visitors were accepted, just because the donors were English, and were read, and the result showed that they had had a softening influence.

Shortly after Mr. and Mrs. McAll had returned to their duties in England, a request came from Pastor Fisch, with whom they had been in correspondence, asking them to revisit Paris and begin an evangelistic mission amongst the workingmen in the districts where communistic doctrines had been taught. Being a man of faith and prayer, and full of love, he did return in the autumn, and after consultation with pastors and the civil authorities, Mr. and Mrs. McAll commenced in a small room, a work, which from that day to the present, has continued to grow and spread in a marvellous manner, not only in Paris, but throughout France. In Paris alone, as the result of these fifteen years' work, there are now fifty stations open, and in the environs twenty stations, with sittings for 6,500. In Marseilles there are nine stations, in Bordeaux five, in Lyons four, and so on.

The results, however, are not to be measured by statistics, but by the good influences the Mission has everywhere had upon the people. Those intimate with the work from its inception, believe "there was no missionary service in the days of the Apostles, that was nearer to the heart of Christ."

The McAll Mission is undenominational. It forms no Churches. The stamp upon it is that of Christianity. Existing Protestant churches reap the fruits of the Mission. Many of the pastors aid in conducting the meetings, and friends of all denominations in Great Britain and the United States, send contributions.

Indirectly the Mission has proved of great value to the churches of France, by being a constant "object lesson," showing how the gospel can be preached in a popular way. The Protestant churches had much to learn both as to the spirit of aggressive Christian work, and the method of it. Their life in the past had been an oppressed one. They had been forbidden to evangelize. They had contracted a stiff and formal style of worship, which was far from being attractive. Mr. McAll's work in which the pastors take a part has had a modifying influence upon this formality. And now, many who had stood aloof, regarding the pastors as unsympathetic, have come to look upon them as men with hearts of love for man as man.

In this way, by coming close to the people, the McAll Mission has incidentally proved a training school for the future evangelizing of France, by its direct, simple, loving presentation of the gospel.

Only money and men are now needed to evangelize in hundreds of towns and districts which are open to the gospel; and of all Papal lands, France is the most hopeful and the most strategic for the work of missions. Unhappily at present, from the depressed state of trade in Britain, and the death of some of the best friends of the Mission, its income has been diminished, and curtailment, rather than expansion, is threatened for 1887. Should this be allowed?

It is requested that ministers who receive this circular will be good enough to bring before their congregations, this mission in any way they deem best, and give any disposed to contribute, however small the sum, an opportunity to do so. The Treasurer of the Ladies' Committee in Toronto will forward the amount to Mr. McAll.

We may state that we are taking measures to support a particular station in France, to be known as the Canadian Station. The like has been done by some committees and individuals in the United States and Britain, and Mr. McAll regards it as very important, for in this way the work is placed on a securer basis, and contributors become interested in the work of the mission generally, as well as in that of their own stations, and read with pleasure all missionary reports sent to them.

The "Canadian Auxiliary" of the McAll Mission was formed in Toronto in February of last year, and since then, meetings have been held monthly in the churches of different denominations. Money has been received not only from Toronto, but also from friends in Peterboro', Galt, Chatsworth, Motherwell, Kincardine, and several other places.

Mr. McAll in writing to the Auxiliary last month, says "we shall be delighted if our friends in Canada can assume the support of a mission station whence they will be able to have special letters from time to time."

"There are two interesting stations in the west of France, for the support of which we have no special provision, the friends hitherto taking charge of their expense being unable to continue to do so. I refer to La Rochelle and Rochefort; each of these is full of interest, and much good has been done in them. We have a most excellent evangelist at Rochefort, Mr. Dürleman; no man in the entire list of our colleagues is more respected and loved than he.

"The cost of these two stations is \$1,000 annually. This probably is more than at present you can undertake. If you think well, you might undertake one of these two, say Rochefort, where Mr. D— resides."

After hearing this letter from Mr. McAll, the Auxiliary decided that what money was raised in Canada during 1887, should be sent to the support of the station at Rochefort.

On behalf of the Ladies' Auxiliary,

President:—MARGARET BLAKE.—Address, Mrs. Edward Blake, TORONTO.

Secretary:—M. CARTY.—Address, Miss M. Carty, 221 Jarvis Street, TORONTO.

Treasurer:—M. M. CAVEN.—Address, Miss Caven, 238 Victoria Street, TORONTO.

W. H. H.
New York

AN ACT TO INCORPORATE THE SUNDAY SCHOOL UNION OF THE PROVINCE OF QUEBEC.

WHEREAS

have by their petition set forth that there has existed in the Province since the year 1836 an association known as the Canada Sunday School Union, having for its objects the promotion of the establishment of Sunday Schools and to encourage and strengthen those already in existence, and that said Union has fulfilled the objects of its organization, and have prayed that the members of said Union be incorporated under the name of the Sunday School Union of the Province of Quebec.

And, whereas it is expedient to grant said petition.

Therefore, Her Majesty by and with the advice and consent of the Legislature of the Province of Quebec enacts as follows:—

SECTION I. That

Name and Head Office. and any others who may now be members of the Canada Sunday School Union, and all others who may hereafter become members, are hereby constituted a body politic and corporate, under the name of the Sunday School Union of the Province of Quebec, with its head office in the city of Montreal.

Objects. SECTION II. That the objects of the said Union are the promotion and encouragement of Sunday Schools and their work in this Province.

Shall be Successors to all the property and rights of Canada Sunday School Union. SECTION III. That all the property and assets, moveable and immoveable, rights, claims and privileges of any nature and kind whatsoever, and wherever found or existing which now belong to or which are held by, for or on behalf of the said Canada Sunday School Union, shall hereafter belong to the said Sunday School Union of the Province of Quebec, and the said Sunday School Union of the Province of Quebec shall be responsible and liable for all the debts, liabilities and obligations of the said Canada Sunday School Union.

How property shall be held. SECTION IV. The property, rights and privileges of the said Sunday School Union of the Province of Quebec shall be held in its corporate name, and the said corporation shall have the right to receive and hold any property either moveable or immoveable by any title whatsoever, but said Union shall not hold real estate, beyond what is required for its actual use, over and above the annual value of ten-thousand dollars for more than five years at any one time.

Bequests and gifts to C. S. S. U. to belong to S. S. P. of Q. SECTION V. That any sum of money or other property which may already or hereafter be bequeathed given or in any way devised, donated or set apart for the use or behoof of the Canada Sunday School Union shall be entitled to be received by and used for the said Sunday School Union of the Province of Quebec.

How business and property shall be managed. SECTION VI. The business and property of the said Union shall be managed by a general committee composed of fifteen persons who shall be members of said Union, and also members in good standing of some Evangelical Protestant Church, and of which not more than five shall belong to any one denomination, said committee to be elected for such term and in such manner as may be provided in the constitution and by-laws of said Union.

Constitution and by-laws. SECTION VII. The constitution and by-laws now in force of the said Canada Sunday School Union shall be the constitution and by-laws of said corporation until changed according to the provisions thereof, except such as may be inconsistent with this Act.

SECTION VIII. This Act shall come into force on the date of its sanction.

Act June
P. S. Union

1888

Met 5th June
29th

AN ACT TO INCORPORATE THE CANADA SUNDAY SCHOOL UNION IN THE PROVINCE OF QUEBEC.

WHEREAS

have by their petition filed in the Province since the year 1881 an association known as the Canada Sunday School Union, having for its objects the promotion, the establishment of Sunday Schools and to encourage and strengthen those already in existence, and that said Union has fulfilled the objects of its organization, and have prayed that the members of said Union be incorporated under the name of the Sunday School Union of the Province of Quebec.

And whereas it is expedient to grant said petition. Therefore, Her Majesty by and with the advice and consent of the Legislature of the Province of Quebec enacts as follows:—

Section I. That

and any others who may now be members of the Canada Sunday School Union, and all others who may hereafter become members are hereby constituted a body politic and corporate under the name of the Sunday School Union of the Province of Quebec, with its head office in the city of Montreal.

Section II. That the objects of the said Union are the promotion and encouragement of Sunday Schools and their work in the Province.

Section III. That all the property and assets movable and immovable, debts, claims and obligations of any nature and kind whatsoever and whatever form or existing which now belong to or which are held by or on behalf of the said Sunday School Union, shall hereafter belong to the said Sunday School Union of the Province of Quebec, and the said Sunday School Union of the Province of Quebec shall be responsible and liable for all the debts, liabilities and obligations of the said Sunday School Union.

Section IV. The property, rights and privileges of the said Sunday School Union of the Province of Quebec shall be held in its corporate name, and the said corporation shall have the right to receive and hold any property either movable or immovable by any title whatsoever, but said Union shall not hold real estate beyond what is required for its actual use, and above the annual value of ten hundred dollars for more than five years at any one time.

Section V. That any sum of money or other property which may be given or bequeathed to or for the use or behalf of the said Sunday School Union shall be entitled to be received by and held for the said Sunday School Union of the Province of Quebec.

Section VI. The business and property of the said Union shall be managed by a general committee composed of fifteen persons who shall be members of said Union and also members in good standing of some Evangelical Protestant Church, and of which not more than five shall belong to any one denomination, and committee to be elected for each term and in such manner as may be provided in the constitution and by-laws of said Union.

Section VII. The constitution and by-laws now in force of the said Sunday School Union shall be the constitution and by-laws of said corporation, until changed according to the provisions thereof, except such as may be inconsistent with this Act.

Section VIII. This Act shall come into force on the date of its sanction.

The Medical Language of St. Luke.

BY THE REV. W. K. HOBART, LL.D.,

Ex-Schol. Trin. Coll., Dublin.

A proof, from internal evidence, that the "Gospel according to St. Luke" and the "Acts of the Apostles" were written by the same person, and that the writer was a medical man.

The work consists of an examination of over four hundred words and phrases, for the most part peculiar to the "Gospel according to St. Luke" and the "Acts of the Apostles," compared with the use of the same words and phrases in the works of the Greek medical writers, viz:—Hippocrates, Aretaeus, Dioscorides, and Galen.

PART I.—Medical languages employed in the account of the miracles of healing, &c.

PART II.—Medical languages employed throughout the general narrative, from the first verse of the Gospel to the last verse of the Acts of the Apostles.

The Author has been asked by many to publish this work, but hesitated on account of the expense and risk of publishing a work of this nature. It has, however, been suggested to him that any difficulty of the kind would be met by publishing by Subscription. This he now purposes doing, and it is intended to print that number only of copies which may be subscribed for.

The manuscript has been submitted to the judgment of the Bishop of Derry, the Bishop of Chester, the Rev. F. C. Cook, M.A., Canon of Exeter, and Editor of the "Speaker's Commentary," the Rev. J. Gwynn, D.D., Dean of Raphoe, late Fellow Trin. Coll., Dublin, who have favoured the Author with the following notices.

Palace, Londonderry,

June 28th, 1881.

While engaged upon the Epistle to the Colossians for the "Speaker's Commentary," I was favoured by Dr. Hobart with some remarks upon the perfect technical correctness of the physiological language in Coloss. ii. 19, and the probable connection of this with the presence of Luke, the beloved physician. (Coloss. iv. 14.)

It was, unfortunately, too late for me to avail myself of Dr. Hobart's researches, which, starting from an independent point of view, appeared to add considerably even to the materials in Bishop Lightfoot's remarkable note. ("Coloss. and Philemon," pp. 198—201.)

Since that time I have had further opportunities of examining Dr. Hobart's notes on the deep tinge of Greek medical style in the Third Synoptical Gospel and in the Acts of the Apostles. This monograph appears to me to establish for the first time, as a conclusion derived from an enormous induction of passages in the writers of the Greek medical schools, that St. Luke's language is permeated by such terms and ideas to an extent which really demonstrates that the physician and friend of St. Paul is one and the same with the author of the Third Gospel and of the Acts of the Apostles. The publication of a work which places the tradition of the Church upon so solid a basis is much to be desired.

WILLIAM DERRY AND RAPHOE.

Dee Side, Chester,
July 14th, 1881.

MY DEAR SIR,

The Papers sent by the Bishop of Derry were, to my great regret, not received by me till after my efforts in connection with the Acts of the Apostles had passed into the hands of the publisher. They are returned to you by this post.

The Papers appeared to me very interesting and valuable, and the care which you have subsequently bestowed on them must have very considerably enhanced their usefulness and importance.

In my opinion it is most desirable that the results of your learned labours, together with the deductions concerning St. Luke, which you feel warranted in drawing from the cumulative evidence which you have collected, should be given to the world.

There would, I hope, be no difficulty in your obtaining such help towards the expenses of publication as you deem necessary; and you will oblige me by inserting my name for two copies in any List of Subscribers.

I beg to remain, faithfully yours,

Rev. W. K. Hobart.

WILLIAM CHESTER.

June 7th, 1881.

The Work of Mr. Hobart is of very great value; excellent in inception and in execution. The learning and ability shown in the collection of authorities, and in their application to the exegesis of St. Luke's writings, cannot be esteemed too highly. The novelty and the force of the arguments, so urged and so supported, are exceedingly striking: they will interest and instruct all careful readers of the New Testament.

F. C. COOK.

MY DEAR SIR,

Exeter, June 17th, 1881.

I am very glad to learn that you propose to publish your notes on the medical terms and phrases in the Gospel of St. Luke and in the Acts.

These notes are singularly valuable: they corroborate all that has been asserted or assumed touching the professional character of St. Luke's statements, specially his notices of maladies, and they convert what was at the most a highly probable conjecture into a perfect certainty. No one who gives due attention to your notes can doubt that the "beloved physician" wrote both works, upon which he has left the impress of the *φιλοτεχνία* which is invariably associated with the *φιλαθρωπία* the distinguishing characteristic of a true-hearted physician.

I shall be happy to have two copies of the work, and trust you may secure a sufficient number of Subscribers to justify you in undertaking the expense of publication.

Believe me, yours very faithfully,

Rev. W. K. Hobart.

F. C. COOK.

MY DEAR MR. HOBART,


25th June, 1881.

I have read with very deep interest your notes on the use of medical terms in the Third Gospel and the Acts. Some instances of such use had, as is well known, been cited by former scholars, as supporting the probability that the author of those books was a physician; but in your hands the subject has been treated with such fulness and force as to convert probability into proof. The completeness of your survey of both books, and the copiousness of your citations from the great Greek medical writers, leave nothing to be desired; and prove the use in question to be not only occasionally, but habitually, characteristic of the author. And the fact that it extends beyond the places where disease and the like are treated of, and marks and colours the general diction of the narratives,—which has, I believe, been noticed by no previous critic,—is one of high interest and importance.

I earnestly hope that you will see your way to publish a work which is so valuable a contribution to New Testament criticism, and so powerful a corroboration of the Church's belief that in these books we have the words of "Luke the beloved Physician," and companion of the great Apostle of the Gentiles. Please put me down as a Subscriber.

I am, dear Mr. Hobart, yours very truly,
Rev. W. K. Hobart. JOHN GWYNN.

Demy 8vo. Post free, 13s.

 Post-Office Orders to be made payable to Rev. W. K. HOBART, Londonderry, who will acknowledge the Receipt.

Subscribers.

Right Hon. and Most Rev. A. C. TAIT, D.D., Archbishop of Canterbury.
Right Hon. and Most Rev. R. C. TRENCH, D.D., Archbishop of Dublin.
Right Rev. WILLIAM JACOBSON, D.D., Bishop of Chester.
Right Rev. WILLIAM ALEXANDER, D.D., Bishop of Derry and Raphoe.
Right Rev. ROBERT KNOX, D.D., Bishop of Down, Connor, and Dromore.
Right Rev. J. R. DARLEY, D.D., Bishop of Kilmore.
Right Rev. J. C. CAMPBELL, D.D., Bishop of Bangor.
Right Rev. WILLIAM FITZGERALD, D.D., Bishop of Killaloe.
Right Rev. A. OLIVANT, D.D., Bishop of Llandaff.
Right Rev. CHARLES GRAVES, D.D., Bishop of Limerick.
Right Hon. and Right Rev. JOHN JACKSON, D.D., Bishop of London.
Right Rev. Lord ARTHUR C. HERVEY, D.D., Bishop of Bath and Wells.
Right Rev. THOMAS L. CLAUGHTON, D.D., Bishop of St. Albans.
Right Rev. JOSEPH B. LIGHTFOOT, D.D., Bishop of Durham.
Right Rev. HENRY COTTERILL, D.D., Bishop of Edinburgh.
Right Rev. ROBERT EDEN, D.D., Bishop of Moray, Ross, and Caithness.
Right Rev. T. G. SUTHER, D.C.L., Bishop of Aberdeen.
Right Rev. ROWLEY HILL, D.D., Bishop of Sodor and Man.
Right Rev. RICHARD DURNFORD, D.D., Bishop of Chichester.
Right Rev. E. HAROLD BROWNE, D.D., Bishop of Winchester.
Right Rev. CHARLES PERRY, D.D., late Bishop of Melbourne.
The Duke of ARGYLL.
Earl CAIRNS.
Lord Viscount CRANBROOK.
The Earl of NORTHBROOK.
The Earl of COURTOWN.
Earl NELSON.
Right Hon. EDWARD GIBSON, M.P.
Right Hon. W. E. FORSTER, M.P.
Right Hon. WILLIAM BROOKE, LL.D.
Right Hon. Lord Chief-Justice MAY.
Hon. Baron FITZGERALD.
Right Hon. Judge LAWSON.
Rev. J. H. JELLET, D.D., Provost of Trinity College, Dublin.
Rev. H. BOYD, D.D., Principal of Hertford College, Oxford.
Rev. WILLIAM H. THOMPSON, D.D., Master of Trin. Coll., Cambridge.
Rev. J. R. MAGRATH, D.D., Provost of Queen's Coll., Oxford.
Rev. D. P. CHASE, D.D., Principal of St. Mary Hall, Oxford.
Rev. EDWARD MOORE, D.D., Principal of St. Edmund Hall, Oxford.
Rev. HENRY H. CARNISH, D.D., Master of Downing Coll., Cambridge.
Rev. EDWARD STUART TALBOT, M.A., Warden of Keble Coll., Oxford.
Rev. RICHARD OKES, D.D., Provost of King's Coll., Cambridge.
Rev. E. H. CRADOCK, D.D., Principal of B. N. Coll., Oxford.
Rev. EDWARD ATKINSON, D.D., Master of Clare Coll., Cambridge.
Rev. JOHN P. LIGHTFOOT, D.D., Rector of Exeter College, Oxford.
Rev. WILLIAM SANDAY, D.D., Principal of Hatfield Hall, Univ. of Durham.
Rev. ALFRED PLUMMER, M.A., Master of University College, Durham.
Rev. THOMAS S. EVANS, M.A., Professor of Greek, Univ. of Durham.
Rev. G. SALMON, D.D., Regius Professor of Divinity, Trin. Coll., Dublin.
Rev. WM. INCE, D.D., Regius Prof. of Divinity, Oxford.
Rev. C. A. SWAINSON, D.D., Margaret Professor of Divinity, Cambridge.
Rev. C. A. HEURTLEY, D.D., Margaret Professor of Divinity, Oxford.
Rev. Canon LIDDON, D.D., Ireland Prof. of Exegesis of Scripture, Univ. of Ox.
Rev. E. H. PLUMPTRE, D.D., Prof. of Exegesis of N. Test., King's Coll., Lon.
Ven. C. P. REICHEL, D.D., Professor of Ecclesiastical History, T.C.D.

J. Masley

Rev. WILLIAM BRIGHT, D.D., Regius Prof. of Eccles. Hist., Oxford.
 Rev. H. WACE, M.A., Prof. of Eccles. Hist., King's Coll., London.
 THOMAS W. MOFFATT, LL.D., President Queen's College, Galway.
 Rev. Canon COOK, A.M., Editor of "The Speaker's Commentary."
 A. W. FOOT, M.D., F.K.Q.C.P.
 Rev. S. HAUGHTON, M.D., F.T.C.D.
 T. BANKS, M.D., Regius Professor of Physic, Trin. Coll., Dublin.
 GEORGE E. PAGET, M.D., Regius Prof. of Pract. of Physic, Univ. of Camb.
 Rev. G. E. CORRIE, D.D., Master of Jesus College, Cambridge.
 HENRY WM. ACLAND, M.D., Regius Prof. of Med., Univ. of Oxford.
 EMERSON REYNOLDS, M.D., Professor of Chemistry, Trin. Coll., Dublin.
 JAMES LITTLE, M.D., Professor of Physic, R.C.S.I.
 Sir THOS. WATSON, Bart., M.D., D.C.L.
 ALFRED BAKER, F.R.C.S., Vice-Pres. Brit. Med. Assoc.
 WM. T. GAIRDNER, M.D., Prof. of Pract. of Physic, Univ. of Glasgow.
 THOS. G. STEWART, M.D., Prof. of Pract. of Physic, Univ. of Edinburgh.
 DOUGLAS MACLAGAN, M.D., Prof. of Clin. Med., Univ. of Edinburgh.
 W. F. S. SHAND, M.D., Prof. of Pract. of Med., Univ. of Aberdeen.
 ALFRED MEADOWS, M.D., F.R.C.P.
 HENRY HUDSON, M.D., F.K.Q.C.P.
 SAMUEL GORDON, M.D., F.K.Q.C.P.I.
 HUMPHREY MINCHIN, M.D.
 Very Rev. JOHN GWYNN, D.D., Dean of Raphoe.
 Very Rev. A. H. LEECH, A.M., Dean of Cashel.
 Very Rev. J. MORGAN, D.D., Dean of Waterford.
 Very Rev. E. M. GOULBOURN, D.D., Dean of Norwich.
 Very Rev. R. PAYNE SMITH, D.D., Dean of Canterbury.
 Very Rev. WILLIAM REEVES, M.D., D.D., Dean of Armagh.
 Very Rev. Lord A. COMPTON, M.A., Dean of Worcester.
 Very Rev. JAMES BYRNE, A.M., Dean of Clonfert.
 Very Rev. C. J. VAUGHAN, D.D., Dean of Llandaff.
 Very Rev. ED. BICKERSTETH, D.D., Dean of Lichfield.
 Very Rev. B. M. COWIE, D.D., Dean of Manchester.
 Very Rev. G. D. BOYLE, M.A., Dean of Salisbury.
 Very Rev. JEFFREY LEFROY, M.A., Dean of Dromore.
 Very Rev. E. R. MANTELL, M.A., Dean of Stamford.
 Ven. M. B. COX, A.B., Archdeacon of Raphoe.
 Ven. J. L. DARBY, A.M., Archdeacon of Chester.
 Rev. T. K. ABBOTT, B.D., F.T.C.D.
 Ven. EDWIN PALMER, D.D., Archdeacon of Oxford.
 Rev. R. TOWNSEND, A.M., F.T.C.D.
 GEORGE F. FITZGERALD, A.M., F.T.C.D.
 FREDERICK PURSER, A.M., F.T.C.D.
 Ven. J. COOPER, M.A., Archdeacon of Westmoreland.
 Ven. J. HANNAH, D.C.L., Archdeacon of Lewes.
 Rev. T. ROMNEY ROBINSON, D.D., ex-F.T.C.D.
 Rev. JOHN WILLIAM STUBBS, D.D., F.T.C.D.
 Rev. R. V. DIXON, D.D., ex-F.T.C.D.
 Rev. JAMES M'IVOR, D.D., ex-F.T.C.D.
 Rev. H. M. LUCKOCK, D.D., Principal of Ely Theological College.
 Rev. E. H. KNOWLES, M.A., Principal of St. Bees College.
 Rev. W. H. DAVEY, M.A., Vice-Principal of St. David's College, Lampeter.
 Rev. Sir F. A. G. OUSELEY, Bart., Prof. Mus. Ox., Warden of St. Michael's
 College, Tenbury.
 Rev. WM. SAUMAREZ SMITH, M.A., Principal of St. Aidan's College.
 Rev. WM. AWDRY, M.A., Principal of Chich. Theol. College.
 Rev. J. TULLOCH, D.D., Vice-Chancellor of the University of St. Andrews.
 Rev. T. P. BOULTBEE, LL.D., Principal of the London Coll. of Divinity.
 Rev. WM. STEWART, Prof. of Divinity, University of Glasgow.
 Rev. W. J. IRONS, D.D., Prebendary of St. Paul's Cathedral.
 Rev. J. C. ROBERTSON, M.A., Canon of Canterbury Cathedral.
 Rev. J. E. B. MAYOR, M.A., Prof. of Latin, St. John's Coll., Cambridge.
 Rev. H. A. HOLDEN, LL.D., Head Master, Qu. Elizabeth's Sch., Ipswich.
 Rev. WM. STEELE, D.D., Head Master, Royal School, Enniskillen.
 Rev. F. H. RINGWOOD, LL.D., Head Master, Royal School, Dungannon.
 Rev. F. S. ALDHOUSE, M.A., Head Master, Grammar School, Drogheda.
 Rev. E. H. BRADBY, M.A., Head Master, Haileybury College.
 Rev. H. A. JAMES, B.D., Head Master of Rossall School.
 HASTINGS CROSSLEY, Prof. of Greek, Queen's Coll., Belfast.
 ROBERT O. CUNNINGHAM, M.D., Prof. of Nat. Hist., Queen's Coll., Belfast
 LIBRARY—University of St. Andrews.
 LIBRARY—University of Aberdeen.
 LIBRARY—University of Durham.
 LIBRARY—University of Glasgow.
 LIBRARY—Cheltenham College.
 LIBRARY—Cuddesdon Theological College, Oxon.

See Victoria Institute, London.

GLASGOW SABBATH SCHOOL

McGILL UNIVERSITY
ARCHIVES
ACC. NO. 881/62
REF. 1

TEACHERS' EXAMINATIONS.

THE GLASGOW SABBATH SCHOOL UNION, from a desire to stimulate and aid Sabbath School Teachers in acquiring knowledge and skill for their important duties in connection with the Scriptural instruction of the Young, have resolved to organize a system of Teachers' Examinations on the following subjects:—viz., Scripture History and Doctrine, Evidences of Christianity, and Principles and Art of Teaching. The Directors are aware that the highest qualification of the Sabbath School Teacher does not consist in these acquirements; but these are of vast and increasing importance in view of the present condition of our National Education, when so much of the religious instruction of the young depends upon the Sabbath School.

A similar scheme of Examination to that now proposed has been carried on by the London Sabbath School Union for eight years, and has been attended with much success. On an average, about 1000 Teachers annually have presented themselves for examination; and it is found that the plan has been productive of considerable benefit, in stimulating Biblical study among the Sabbath School Teachers of England.

While it is expected that the Examination will be *mainly* useful to the younger teachers, it is confidently believed that their benefit will not be confined to them, but that the stimulation will be felt throughout our whole Sabbath School system.

The following are the arrangements for the Examinations:—viz.,

1. The Examination shall embrace the following branches:—

A. Scripture History and Doctrine.

B. Evidences of Christianity.

C. Principles and Art of Teaching.

A.—The History of the Israelites during the Wanderings in the Wilderness; or, the Gospel according to Luke, chapters ix.-xix. inclusive.

TEXT BOOKS:—"The Exodus and the Wanderings in the Wilderness," by the Rev. Dr. Edersheim, (2s. 6d.), chapters viii.-xxi.; "The Student's Commentary, Matthew to Romans," by Dr. Brown, (3s. 6d.); and "Barnes' Notes on Luke," Luke, chapters ix.-xix.

* * * Candidates to choose either of the two subjects in this branch.

C.—The Principles and Methods of Teaching, with special reference to Sabbath School Instruction.

TEXT BOOK:—"The Sunday School Teacher's Manual," by W. H. Groser, (2s. 6d.)—Chapters viii.-xiv.

3. The Examination to be open to all Sabbath School Teachers connected with the Union, and to all preparing to become Sabbath School Teachers who are *not under eighteen years of age*.
4. Candidates to have the option of being examined in one or more of the prescribed subjects.
5. A certificate to be given for each branch, and a full diploma when the Candidate has passed in *all* the three branches.
6. Unsuccessful Candidates to be eligible for re-examination at any subsequent time.
7. A list of the successful Candidates, and the subjects in which they have passed, to appear in the *Sabbath School Magazine* as soon as possible after the decision of the Examiners has been obtained.
8. The Examinations to take place in *fourth* week of September; each of the subjects to be allotted a separate evening.
9. The Examinations to be conducted by means of printed questions; and the answers to be written on paper provided by the Union for the purpose. Two hours and a-half shall be allowed for writing each paper.
10. The following clergymen and other gentlemen have kindly agreed to act as Examiners:—viz., REV. DR. CANDLISH, REV. JAMES DODDS, REV. DAVID HAY, JAMES A. CAMPBELL, Esq., LL.D., and THOMAS MORRISON, Esq., M.A.
11. Intending Candidates must send their Names and Addresses to the Convener of the Teachers' Examination Committee, not later than *30th June*, intimating, at the same time, the subject or subjects upon which Examination is desired.

All communications in reference to these Examinations to be addressed to R. B. SMITH, Convener of the Teachers' Examination Committee, Religious Institution Rooms, 172 Buchanan Street.

Arrangements have been made with Messrs. JOHN M'CALLUM & CO., whereby Sabbath School Teachers may procure the different Text Books at a discount of 25 per cent. below the published prices above named.

McGILL UNIVERSITY
ARCHIVES
ACC. NO. 2211/65
REF. 1

GLASGOW SABBATH SCHOOL UNION, 1879

TEACHERS' EXAMINATIONS

The Glasgow Sabbath School Union, from a desire to stimulate and aid Sabbath School Teachers in acquiring knowledge and skill for their important duties in connection with the Scriptural instruction of the Young, have resolved to organize a system of Teachers' Examinations on the following subjects:—viz., Scripture History and Doctrine, Evidence of Christianity, and Principles and Art of Teaching. The Directors are aware that the highest qualification of the Sabbath School Teacher does not consist in these acquirements; but these are of vast and increasing importance in view of the present condition of our National Education, when so much of the religious instruction of the young depends upon the Sabbath School.

A similar scheme of Examination to that now proposed has been carried on by the London Sabbath School Union for eight years, and has been attended with much success. On an average, about 1000 Teachers annually have presented themselves for examination; and it is found that the plan has been productive of considerable benefit, in stimulating Biblical study among the Sabbath School Teachers of England.

While it is expected that the Examination will be mainly useful to the younger teachers, it is confidently believed that their benefit will not be confined to them, but that the stimulation will be felt throughout our whole Sabbath School system.

The following are the arrangements for the Examinations:—viz.,

1. The Examination shall embrace the following branches:—
 - A. Scripture History and Doctrine.
 - B. Evidence of Christianity.
 - C. Principles and Art of Teaching.
2. The Examinations shall be held during the Winters in the Wilderness; or, The Gospel according to Luke, chapters ix-xix, inclusive.
3. Text Books:—"The Exodus and the Wanderings in the Wilderness," by the Rev. Dr. Ebersheim, (2s. 6d.); "The Students' Commentary, Matthew to Romans," by Dr. Brown, (3s. 6d.); and "Barnes' Notes on Luke," Luke, chapters ix-xix.
4. Candidates to choose either of the two subjects in this branch.
5. The Principles and Methods of Teaching, with special reference to Sabbath School Instruction. Text Book:—"The Sunday School Teacher's Manual," by W. H. Grose, (2s. 6d.)—Chapters viii-xiv.
6. The Examination to be open to all Sabbath School Teachers connected with the Union, and to all preparing to become Sabbath School Teachers who are not under eighteen years of age.
7. Candidates to have the option of being examined in one or more of the prescribed subjects.
8. A certificate to be given for each branch, and a full diploma when the Candidate has passed in all the three branches.
9. Unsuccessful Candidates to be eligible for re-examination at any subsequent time.
10. A list of the successful Candidates, and the subjects in which they have passed, to appear in the Sabbath School Magazine as soon as possible after the decision of the Examiners has been obtained.
11. The Examinations to take place in fourth week of September; each of the subjects to be allotted a separate evening.
12. The Examinations to be conducted by means of printed questions; and the answers to be written on paper provided by the Union for the purpose. Two hours and a half shall be allowed for writing each paper.
13. The following gentlemen and other gentlemen have kindly agreed to act as Examiners:—viz., Rev. Dr. CAMPBELL, Rev. JAMES DODD, Rev. DAVID HAY, JAMES A. CAMPBELL, Esq., LL.D., and THOMAS MORRISON, Esq., M.A.
14. Intending Candidates must send their Names and Addresses to the Governor of the Teachers' Examination Committee not later than 30th June, intimating at the same time, the subject or subjects upon which Examination is desired.

All communications in reference to these Examinations to be addressed to R. B. SMITH, Governor of the Teachers' Examination Committee, Religious Institution House, 172 Buchanan Street.

Arrangements have been made with Messrs. JOHN McCALLUM & CO., whereby Sabbath School Teachers may procure the different Text Books at a discount of 25 per cent. below the published prices above named.

Executive Committee.

JNO. E. SEARLES, Jr., *New Haven, Conn.*, - - - CHAIRMAN.
REV. ALFRED TAYLOR, *New York*, - - - SECRETARY.
FRANK A. FERRIS, *New York*, - - - TREASURER.

REV. GEO. A. PELTZ, *Jamestown, N. Y.*
REV. H. M. PARSONS, *Buffalo, N. Y.*
C. B. STOUT, *New Brunswick, N. J.*
JOHN R. WHITNEY, *Philadelphia, Pa.*
J. N. ROBSON, *Charleston, S. C.*
REV. T. C. BOYKIN, *Atlanta, Ga.*
L. C. GARLAND, *Nashville, Tenn.*
REV. S. B. BARNITZ, *Wheeling, W. Va.*
REV. L. H. CARHART, *Dallas, Texas.*

REV. W. P. PAXSON, *St. Louis, Mo.*
WILLIAM REYNOLDS, *Peoria, Ills.*
WILLIAM TACKABERRY, *Keokuk, Iowa.*
D. W. INGERSOLL, *St. Paul, Minn.*
ROBERT COWDEN, *Galion, Ohio.*
JOHN W. RAY, *Indianapolis, Ind.*
REV. WILLIAM MILLARD, *Toronto, Can.*
W. B. McNUTT, *Halifax, Nova Scotia.*
H. R. SMITH, *St. John, New Brunswick.*

J. W. DAWSON, LL. D., *Montreal, Can.*

STATISTICAL SECRETARY:

E. PAYSON PORTER, 18 South Ada Street, *Chicago, Ills.*



MCGILL UNIVERSITY	
ARCHIVES	
ACC. NO.	2211/54
REF.	5

INTERNATIONAL

Sunday School Convention.

The Executive Committee to whom was intrusted the calling of the SECOND INTERNATIONAL (SEVENTH NATIONAL) S. S. CONVENTION—comprising the S. S. workers of the United States and Canadas—have unanimously decided upon ATLANTA, GEORGIA, as the place of meeting, and said Convention is hereby called to meet in that city on WEDNESDAY, APRIL 17TH, 1878, at 10 a. m., continuing its sessions till FRIDAY EVENING, APRIL 19TH, inclusive.

Questions of vital interest to the Sunday School cause throughout the world, will come before this Convention, and the Committee earnestly urge the securance by each State and Province of *full delegations*, who will *surely attend* and fitly represent their constituency in this great department of Christian work.

The basis of representation will be as at Baltimore; each State and Territory may send as delegates twice the number of its entire congressional delegation, including Senators; and Canadian representatives in the same proportion.

Where there exist State or Provincial Associations, (Union), they are entitled to appoint said delegates, but in the absence of these, application should be made to Rev. GEO. A. PELTZ, Jamestown, N. Y., Chairman of Committee on Delegations.

Mr. J. C. MIDDLETON of 805 Broadway, New York, will have charge of the Bazaar, to whom application for space should be addressed.

An outline programme will be published soon and information concerning Railroad facilities will be given by the Chairman as early as practicable.

All duly accredited delegates are assured a hearty welcome to the homes of the citizens of Atlanta by forwarding—not later than April 1st—notice of their appointment to W. G. WHIDBY, ESQ., Atlanta.

Let then the servants of the Lord gather with full ranks to give glory to the name of our God for what He *hath* wrought; and to seek together in His name and spirit, by wise counsels, to *push on* the mighty work.

“Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy, and gathered them out of the land, from the East and from the West, from the North and from the South.”

Jno. E. Seattles, Jr.,

Chairman.

VOICE

OF THE

AGES

AGAINST

INSTRUMENTAL MUSIC IN

WORSHIP.



VOICE OF THE AGES

AGAINST

INSTRUMENTAL MUSIC IN WORSHIP.

Our Lord Jesus Christ did not use, or sanction the use of instrumental music, at least in any ordinance of worship that distinctively pertained to the New Testament dispensation.

There is no evidence that His apostles used instrumental music in any act of New Testament worship, or that they enjoined its use upon others.

The evidence is conclusive that the Christian Church after the days of the apostles did not use instrumental music in worship for several hundred years.

In all the ages since the days of the apostles the most pious men have opposed the use of instruments in worship. Few, if any, among those who have been regarded as the most godly among men have voluntarily made use of instruments, and it is believed that no church court has ever enjoined, or even recommended their use in the worship of God.

A consensus of opinions taken from the past ages, and from the present is subjoined to these remarks. Others, almost without number might be added.

These were collected by the Rev. James Kerr, of Glasgow, Scotland. The prayerful attention of the reader is asked to this subject in view of the above remarks, and the consensus of opinions of the pious dead and living here presented.

FROM PROFESSOR KILLEN'S "ANCIENT CHURCH."

The worship of the Synagogue was more simple. Its officers did not introduce Instrumental Music into the congregational services. The early Christians followed the example of the Synagogue; and when they celebrated the praise of God in Psalms and Hymns and Spiritual Songs, their melody was the fruit of their lips. For many centuries after this period, the use of Instrumental Music was unknown in the Church. . . . In the Church, as well as in the Synagogue, the whole congregation joined in the singing; but Instrumental Music was never brought into requisition.

JUSTIN MARTYR.—A. D. 150.

Plain singing is not childish, but only the singing with lifeless organs, with dancing and cymbals, &c. Whence the use of such instruments and other things fit for children are laid aside, and plain singing only retained.

CLEMENS OF ALEXANDRIA.—A. D. 190.

We (Christians) make use only of one organ or instrument, even the peaceful Word, with which we honor God; no longer with the old psaltery, trumpet, drum, cymbal, or pipe.

CYPRIAN.—A. D. 240.

Such organs, or instruments, were then permitted them (Old Testament Church) for this cause, even for the sake of their weakness, to stir up their minds to perform their external worship with some delight.

CHRYSOSTOM.—A. D. 396.

It (Instrumental Music) was permitted to the Jews, as sacrifice was, for the heaviness and grossness of their souls. God condescended to their weakness, because they were lately drawn off from idols; but now instead of instruments, we may use our bodies to praise him withal. Again, let no man deceive you, these (instruments) appertain not to Christians; these are alien to the Catholic Church; all these things do the nations of the world seek after.

ISIDORE.—A. D. 420.

If the Divine Being, by reason of the childishness in which they then were, did allow them to offer sacrifices, why do you wonder that He also allowed them that music which is performed by the harp and psaltery.

INTRODUCTION OF INSTRUMENTS.—666.

At last, in the year 666, when the number of the beast (Rev. xiii.) was now full, the Churches received Latin singing with organs from Pope Vitalian, and from thence began to say Latin mass and to set up altars with idolatrous images.—*The Madgeburg Centuriators.*

THOMAS AQUINAS.—A. D. 1260.

In the old law, God was praised both with musical instruments and human voices. But the Church does not use musical instruments lest she should seem to Judaize. Nor ought a pipe, nor any other artificial instruments, such as organ, or harp, or the like, be brought into use in the Christian Church, but only those things which shall make the hearers better men. Under the Old Testament such instruments were used, partly because the people were harder and more carnal, and partly because these bodily instruments were typical of something.

ERASMUS.—1516.

We have brought a cumbersome and theatrical music into our churches. Men run to church as to a theatre to have their ears tickled. And for this end, organ-makers are hired with great salaries, and a company of boys who waste all their time in learning these tones. Pray, now compute how many poor people, in great extremity, might be maintained by the salaries of these singers.

CARDINAL CAJETAN.—1518.

The Church did not use organs in Thomas Aquinas' time, and even to this day the Church of Rome does not use them in the presence of the Pope.

BEZA.—A. D. 1519.

If the Apostle justly prohibited the use of unknown tongues in the Church, much less would he have

tolerated those artificial, musical performances, which are addressed to the ear only, and seldom strike the understanding even of the performers themselves.

CALVIN.—1545.

Instrumental Music is not fitter to be adopted into the public worship of the Christian Church than the incense, the candlestick, and the shadows of the Mosaic law. * * In Popery, a ridiculous and unsuitable imitation of the Jews, they employed organs and such other ludicrous things, by which the word and worship of God are exceedingly profaned, the people being much more attached to these rites than to the understanding of the Divine Word. * * We know that our Lord Jesus Christ has appeared, and by His advent, has abolished these legal shadows. * * For instruments of music in Gospel times, we must not have recourse to these, unless we wish to destroy the evangelical perfection, and to obscure the meridian light which we enjoy in Christ our Lord.

I consider that musical instruments agree nothing better with the singing of God's praises than incense, lighted candles, and such-like shadows of the law, supposing some one were to bring these back into use [in the Church]. Stupidly, therefore, have the Papists borrowed this, as they have many other things, from the Jews. Men enslaved to outside appearances, such noisy din will captivate, but God is better pleased with that simplicity which He commends to us by His own Apostle.

REFORMED CHURCH OF ENGLAND.—1558.

In one of the Homilies, ratified by Act of Parliament and ordered to be read in the churches by Queen Elizabeth, a woman is introduced complaining of the reforms effected in the Church:—"Alas, gossip, what shall we now do at church since all the saints are taken away, since all the goodly sights we were wont to have are gone, since we cannot hear the like piping, singing, chanting, and playing upon the organs, that we could before?" To whom the Church replies: "Dearly beloved, we ought greatly to rejoice and give God thanks that our churches are delivered out of all those things which displeased God so sore, and filthily defiled His holy house and place of prayer"

SYNOD OF HOLLAND AND ZEALAND.—1554.

In 1554 the Synod of Holland and Zealand resolved "that the ministers should endeavour to prevail with the magistrates (it was a State Church) to banish organs and Instrumental Musick out of their churches."

JOHN KNOX.—1560.

Alluding to the principle that nothing is to be introduced into the worship of God that is not prescribed in the Word of God, John Knox writes: "This principle not only purified the Church of human inventions and Popish corruptions, but restored plain singing of Psalms, unaccompanied by Instrumental Music. * * All others, that is, realms, however sincere that ever the doctrine be that by

some is taught, retain, in their churches and ministry thereof, some footsteps of Antichrist and some dregs of Popery; but we (all praise to God alone) have nothing within our churches that ever flowed from that man of sin."

COMMISSIONERS TO THE WESTMINSTER ASSEMBLY.—
1644.

On the 20th of May, 1644, the Commissioners of the General Assembly of the Church of Scotland who took part in the deliberations of the Westminster Assembly, wrote to their General Assembly, meeting the same year, an account of their labors, in which they say: "We cannot but admire the good hand of God in the great things done here already, particularly that the Covenant, the foundation of the whole work, is taken, Prelacy and the whole train thereof extirpated, the Service Book in many places forsaken, plain and powerful preaching set up, many colleges in Cambridge provided with such ministers as are most zealous of the best reformation; altars removed, the communion in some places given at the table while sitting, *the great organs at Paul's and Peter's at Westminster taken down*, images and many other monuments of idolatry defaced and abolished, the chapel-royal at Whitehall purged and reformed; and all by authority, in a quiet manner, at noon-day, without tumult.

REFORMED CHURCH OF SCOTLAND.—1644.

In a letter to the Assembly at Westminster, 4th June, 1644, the General Assembly of the Church of Scotland noticed the portion of the letter of their Commissioners quoted above with much approval:—“We were greatly refreshed to hear, by letter of our Commissioners there with you, of your praiseworthy proceedings, and of the great good things the Lord hath wrought among you and for you. Shall it seem a small thing in our eyes that the Covenant, the foundation of the whole work, is taken? That anti-Christian Prelacy, with all the train thereof, is extirpated? That the door of a right entry unto faithful shepherds is opened; many corruptions, as altars, images, and other monuments of idolatry and superstition, removed, defaced, and abolished; the Service Book in many places forsaken, and plain and powerful preaching set up; *the great organs at Paul's and Peter's taken down*; that the royal chapel is purged and reformed, sacraments sincerely administered, and according to the pattern in the mount?”

JAMES RENWICK.—1687.

I testify and bear witness against the vast and sinful toleration of all error and sectaries in the Belgian Church; also against their sinful formalities, such as they use in the administration of the sacraments; and such as their formal prayers, which their Professors and Doctors use in their public and private colleges; and also against all their superstitious customs, such as their observing of holy feast days, as they call them, the organs

in their churches, and the like; all of which they have as the reliques of idolatry, and against every other thing amongst them contrary to sound doctrine and the power of godliness.—*Renwick's Testimony.*

MEMORIAL TO PRINCE OF ORANGE.—1688.

In the Church as now established by law under Episcopacy among us, we have no ceremonies at all—no, not so much as any form of prayer, no music but singing in the churches.

PROFESSOR DUNLOP.—1717.

We celebrate the goodness of God who carried our Reformation to such a high pitch of perfection with respect to our government and worship and delivered them from all that vain pomp which darkened the glory of the Gospel service, and the whole of these superstitious and insignificant inventions of an imaginary decency and order which sullied the divine beauty and lustre of that noble simplicity that distinguished the devotions of apostolical times. We are sensible that it is a necessary consequence of the nature of our Reformation, that there is nothing left in our worship which is proper to captivate the senses of mankind or amuse their imaginations. We have no magnificence or splendor of devotion to dazzle the eye, nor harmony of instrumental music to enliven our worship and soothe the ears of the assembly. The devotions of Christians stand in no need of the outward helps afforded to the Jews. The powers and glories of an immortal life, as represented under the

Gospel, are nobler springs of devotion than the meaner helps afforded under the law, the costliness of Pontifical garments, the ceremony of worship, and the power of music.

NEALE—(COMMENTARY ON THE PSALMS).

Here we have the first mention of musical instruments in the Psalms (Ps. xxxiii: 3). It is to be observed that the early Fathers, almost with one accord, protest against their use in churches, as they are forbidden in the Eastern Church to this day, where yet by the consent of all, the singing is infinitely superior to anything that can be heard in the West.

HENRY COOKE, D.D.

It was an organic, a fundamental law of this church (the Presbyterian Church of Ireland), that the praises of the Lord should be sung without the accompaniment of instrumental music, and it could not be altered.

DR. ADAM CLARKE.

Is it ever found that those Churches and Christian Societies which have and use instruments of music in divine worship, are more holy, or as holy, as those Societies which do not use them? And is it always found that the ministers who recommend them to be used in the worship of God, are the most spiritual men, and the most useful preachers? Can mere sounds, no matter how melodious, where no word or sentiment is or can be uttered, be considered as giving praise to God? Can God be pleased by sounds which are emitted by no sentient being, and have in them-

selves no meaning? If these questions cannot be answered in the affirmative, then is not the introduction of such instruments into the worship of God anti-Christian? And should not all who wish well to the spread and establishment of pure and undefiled religion, lift up their hand their influence, and their voice against them?—*Christian Theology*, p. 246.

PRECENTOR, REGENT SQUARE CHURCH, LONDON.

The organ is not necessary to the harmony in modern psalmody, it is musically wrong as a leader of praise; it does not prevent flattening, and is not a proper cure for that fault; it tends to discourage general singing; it does not correct errors—it simply drowns them; it is a poor affair in the hands of most organists; it is no help to expression; it is more a fashion than anything else; it is not to be preferred to other instruments, none of which are desirable in public worship.

THE LATE PRINCIPAL R. L. CHANDLISH, D. D.

I believe that it is a question which touches some of the highest and deepest points of Christian theology. Is the temple destroyed? Is the temple worship wholly superseded? Have we, or have we not, priests and sacrifices among us now? Is the temple or synagogue the model on which the Church of the New Testament is formed? Does the Old Testament itself point to anything but the fruit of the lips, as the peace offering or thank-offering of Gospel times? Is there a trace in the New Testament of any other mode of praise? For my part, I am persuaded that,

if the organ be admitted, there is no barrier in principle against the sacerdotal system in all its fulness—against the substitution in our whole religion of the formal for the spiritual, the symbolical for the real.

PRINCIPAL PIRIE, D. D.

As long as the Church retains a high spiritual tone, the desire for them (musical instruments) will not be felt. I have never yet known a church fixedly spiritual in character begin gradually to have a tendency to sentimentalism and sensualism in forms; that was not diminishing at the same time in spiritual-mindedness.

C. H. SPURGEON.

We should like to see all the pipes of the organs in our Nonconformist places of worship either ripped open or compactly filled with concrete. The human voice is so transcendently superior to all that wind or strings can accomplish, that it is a shame to degrade its harmonies by association with blowing and scraping. It is not better music which we get from organs and viols, but inferior sounds, which unsophisticated ears judge to be harsh and meaningless when compared with a melodious human voice. That the great Lord cares to be praised by bellows we very gravely question; we cannot see any connection between the glory of God and sounds produced by machinery. One broken note from a grateful heart must have more real acceptable praise in it than all the wind which sweeps through whistling pipes. Instrumental music, with its flute, harp, sackbut, psaltery, dulcimer, and all

kinds of noise-makers, was no doubt well suited to the worship of the golden image which Nebuchadnezzar, the king, had set up, and harps and trumpets served well the infant estate of the Church under the law, but in the Gospel's spiritual domain these may well be let go with all the other beggarly elements.

What a degradation to supplant the intelligent song of the whole congregation by the theatrical prettiness of a quartette, the refined niceties of a choir or the blowing of wind from inanimate bellows and pipes. We might as well pray by machinery as praise by it.

DR. ARTHUR T. PIERSON.

And I may be thought an alarmist, but I must confess that I look with great disturbance of mind and with great disfavor on the growing spirit of ritualism and formalism which has found its way into our own city. During my preaching in the Great Tabernacle in London, there were on one occasion some Primitive Methodists who held there an anniversary, and the Methodists, as you know, used to be known as among the stric'est people of Great Britain in the matter of the simplicity of their worship. The presiding officer ventured to say, in the course of his remarks on that occasion, that the time seemed to have come when the bareness and baldness of public worship should be relieved by a little more of the artistic and the æsthetic, and he pleaded for what he called an advanced movement or a forward movement in the matter of public services.

“As I was on the platform and in a sense they were my guests, I was requested to make some remarks. I very reluctantly rose to reply; but God had already made me a text, and I said I was suspicious about any forward movement, and I was persuaded that any movement of the kind would be backward. And I affirmed that the continued gathering of those great assemblies in the Tabernacle, where for nearly forty years 6,000 people have assembled morning and evening to worship, and where there is no choir and no organ, and where the gospel is simply presented without an attempt at any high art, presents a standing contradiction of the slander that the old gospel has lost one jot or tittle of its ancient power, or that there is a necessity for any modern resort to those æsthetic standards in order to bring the common people to hear the same old gospel that they heard from the lips of Jesus Christ. And I say to-day, that whenever the Spirit of God disappears from the midst of a Church you may seek in vain to bring him back by such display, or substitute something else for that Spirit in the way of attractions, of refined and cultivated music, eloquence, oratory, or anything of the kind. It is the devil's device to bring the spirit of hypocrisy into your place of worship; for nothing will atone for the absence of the Holy Ghost.”

COMMITTEE ON TESTIMONY BEARING.

Oliver Wylie, Sec'y,
Wilkinsburg, Pa.

W. J. Coleman, Chm.,
50 Boyle St., Allegheny, Pa.

RELIGIOUS + TRACT + SOCIETY,

56, Paternoster Row, London, E.C.

DEAR SIR,

THE Committee are anxious to obtain a more abundant and constant supply of good original tracts, and believe that if the desire were more generally known it would meet with a response from some able writers who have not hitherto given much attention to this particular class of publications, and who would rejoice in the opportunity thus afforded for wide-spread usefulness.

Authentic narratives, striking incidents in the lives of individuals, doctrinal teaching, affectionate counsels, illustrations of Scripture, solemn warnings, the relation of true godliness to social and domestic life and its bearing upon practical duty, with short and pointed appeals to the conscience are open to tract writers for the various ordinary series; while the "Present Day Tracts" and "Questions of the People" series give opportunity for writers to deal with the subjects of Christian evidence, Biblical criticism, Christian doctrine and morals.

Each ordinary tract should contain a clear statement of the method of a sinner's recovery from guilt and misery by the atonement and grace of the Redeemer, through the regenerating power of the Holy Ghost.

It may be well to state that the Committee are very cautious in publishing the account of death-bed repentances or of the conversion of persons still living.

While imaginative illustrations and dialogues intended to enforce great truths are admissible, it is essential that incidents, such as conversions, instances of Providential care, answers to prayer, and the like, related as actual facts, should be correctly stated and capable of verification.

$$\begin{array}{r}
 4 \overline{) 64} \\
 \underline{16} \\
 8 \\
 \underline{24} \\
 5 \\
 \underline{120} \\
 3 \\
 \hline
 \$360
 \end{array}$$

3.

$$\begin{array}{r}
 5 \\
 250 \\
 \hline
 750 = \underline{8}
 \end{array}$$

16

$$\begin{array}{r}
 24 \\
 5 \\
 \hline
 \$120 \\
 2
 \end{array}$$

Tracts written in a clear, incisive and simple style, and with some one point definitely worked out and illustrated, are usually found to be the most acceptable.

In requesting your co-operation with the Society in this its great and most important work, it is right to state that every tract submitted to the Committee is carefully and conscientiously examined with reference to the correctness and clearness of its Scriptural teaching. After examination the manuscript is either adopted without revision, or subject to revision by the editor or by the author, in accordance with the suggestions of the Committee; or it may be declined when judged to be not in accordance with the purposes and requirements of the Society.

It only remains to mention the ordinary payment for the more important series of accepted tracts:—*Four-page Tracts* (1000 to 1200 words) a guinea and a half; *Eight-page Tracts* (2500 to 2800 words) two guineas and a half, for every subsequent 4 pp. a guinea; *Book Tracts*, 8 pp. crown 16mo (1500 words), a guinea and a half, if more than 8 pp. a guinea for every 8 pp.; Large type 4 pp. Tracts, Small 4 pp. Book Tracts, Leaflets, Handbills, etc., are paid at a lower rate; "*Questions of the People*," 8 pp. (2500 words), four guineas; "*Present Day Tracts*," 64 pp. or under (12,500 words), a guinea and a half for every 4 pp.

In the hope that we may be so happy as to enlist your pen in this important branch of God's work, and that His blessing may rest on the effort,

We remain, yours faithfully,

LEWIS BORRETT WHITE, D.D., }
SAMUEL G. GREEN, D.D., } *Secretaries.*

JOHN P. HOBSON, *Tract Editor,*

To whom all MSS. should be sent.

P.S.—Writers requiring their MSS. to be returned are requested to enclose a sufficiently stamped addressed wrapper or envelope.

Grant Lewis
Lewis
Papers

McGILL UNIVERSITY ARCHIVES
ACC. NO. 909A/12
REF. 18

“Whatsoever ye would that men should do unto you, do ye even so to them.”
MATT. vii, 12.

A brief record of fifteen years efforts to arouse public attention to the prevalence of a secret moral pestilence which is causing wide-spread ruin to the youth of Canada.

BY A. M. ROSS, M. D., OF MONTREAL.

1882.

Fifteen years ago my attention was forcibly drawn to the prevalence of a particular type of insanity produced by sinful and unphysiological habits secretly practised by the youth of both sexes. A careful and earnest study of the causes of imbecility and insanity in the official reports of Medical Superintendents of Asylums for the insane in Great Britain, Germany, France and America, as well as my own observation and experience, forced me to the sorrowful conclusion that fully ONE-THIRD of all the insane have brought this blighting curse upon themselves by pernicious secret habits practised in ignorance of the terrible consequences resulting therefrom.

Another deplorable and far-reaching consequence of this sinful habit was made painfully manifest to me in the weak, puny, deformed, imbecile and short-lived offspring of its votaries. The enfeebled body and weak intellect is transmitted even to the third and fourth generation.

And notwithstanding the alarming prevalence of this sin, and the shocking consequences that follow it, not a voice of alarm was raised in all the land to warn the poor victim of his fate. Not a word of warning from the pulpit of the preacher, the desk of the teacher, or the mouth of the physician. Fond parents witnessed the physical decay and mental dethronement of their sons and daughters in utter ignorance of the existence of this moral pestilence which hurried their dear ones into a lunatic asylum or an untimely grave.

Such was the exact condition of public knowledge in reference to this secret sin fifteen years ago.

The solemn question then occurred to me—is it not a crime for you to withhold the knowledge you possess on this subject—is it not YOUR DUTY to proclaim it broadcast throughout the land? The people should know that there is a secret canker destroying the souls and bodies of their children. Here is a worm eating at the core of society and doing more injury than all other diseases combined, yet there is no warning cry to or from the objects of pity.

I took counsel with an old and eminent physician—the late Dr. John Rolph, of Toronto. I laid before him the substance of my thoughts and convictions upon the subject, and asked his advice; his reply was:—“Dont touch it!—unless you are prepared and content to be ostracised and hated by the medical profession, and slandered and persecuted by society at large. But, if you are willing to face these obstacles, you can do more real good than all the preachers, teachers and physicians have done on this subject during the past century.”

I determined to do what I conscientiously believed to be MY DUTY, and from that hour to the present I have labored quietly, persistently and determinedly to do all that lay in my power to arouse public attention to this enshrouded moral

pestilence which is producing such wide-spread mental and physical ruin in every part of Canada.

I found the subject a very delicate and difficult one to handle effectively. The press and the pulpit were muzzled by false delicacy, and the medical profession, wrapped in false dignity, disdainfully refused to touch the subject.

The only avenue open to me for the circulation of information, was the post office. I first distributed five thousand tracts in packages of fifty, addressed to clergymen in the rural districts, with a request to have them distributed in a careful and judicious manner in their parishes. From a few of these clergymen I received unkind and discourteous letters, and in some cases the tracts were returned to me. But in the majority of cases my motives were cordially appreciated, and their approval manifested by engaging actively in the work of disseminating my warning and appeal to the young. My next effort was the distribution of 25,000 tracts and pamphlets in packages of twenty-five each, to all the postmasters in small country offices throughout the Dominion, with a request that they be given to school teachers and others who would engage in the work of distribution. As my field of labor widened, greater quantities of tracts were called for. During the period of my labor, extending over fifteen years, I have circulated over six hundred thousand documents filled with words of warning to the rising generation of young men and women of Canada. From Newfoundland to British Columbia, there is not a township in the Dominion where these warnings and appeals have not been circulated. From fathers, mothers, ministers and victims of this crying sin, I have received hundreds of letters, expressing sympathy, approval and gratitude which has cheered and encouraged me in my difficult and delicate task. The expenses attending the printing and distributing of this great mass of information have been almost entirely met by consultation fees received from this class of patients. Every dollar received by me from such patients has been *religiously devoted* to the further dissemination of warning to the people. I mention this not in any spirit of self-praise, but solely because my motives have been most cruelly impugned. The best years of my life have been given to this work, together with what ability, earnestness and energy I possess.

Hundreds of letters have been sent me from young men and women votaries of this sin, testifying that their salvation from desolation and death was wrought through my labors. The knowledge of this has been a great consolation to me in hours of despondency when cruelly assailed by calumny and malevolence.

Few indeed can form any adequate idea of the obstacles thrown in my path during the past fifteen years—every form of slander and misrepresentation has been hurled against me by certain members of the medical profession. In fact, nothing has been left unwhispered, unsaid or undone by my traducers that would serve their purpose. I have never replied to slander and never shall. TIME and the HONEST VERDICT of posterity will approve of every act of mine in the discharge of this delicate, unpleasant, but IMPERATIVE DUTY.

My experience has taught me that "whoever loves truth and means conscientiously to pursue it, will find peace in his own bosom, but abundant storms, malevolence, calumny and brutal treatment outside." Society as now constituted, is opposed to the discussion of this subject, but the time will come, though I may not live to see it, when the Church and State, and society at large will be forced to consider it, delicate as it is, for it is certain to become one of the BURNING QUESTIONS OF THE FUTURE. And when that time comes, as come it will, the vitally important question "What is to be done to check the progress of this evil," will be freely discussed in the press, the pulpit and the parlor, and honor and praise will be awarded to those who labor in the cause, instead of malevolence and calumny. I may be misrepresented and slandered now by those who are ignorant of the consequences that result from this crying sin of our day, but all over this land there are hundreds, who have acknowledged themselves saved from this sin through my humble efforts, and these, at least, will remember my labors with feelings of gratitude. And when my last hour shall come, if even one man or woman shall testify that they were saved from this sin through my instrumentality, it will be ample consolation and compensation for all that I have suffered in the conscientious discharge of what I believed to be MY DUTY to my God and to my fellowman.

AN APPEAL.

I appeal to you, Ministers of the Gospel, for help to crush out this "enshrouded moral pestilence." Here is a field from which a rich harvest of blessings await your labors.

I appeal to you, fathers and mothers; you are diligent in teaching your children to shun the paths of immorality. That is well, but here is a secret sin more far-reaching for evil than all others combined; a sin that ruins both body and soul and dishonors God. Give your dear ones timely warning and thus save them from the terrible consequences of this blighting sin.

I appeal to you young men. "Know ye not that your body is the temple of God? If any man defile the Temple of God, him shall God destroy."

KIND WORDS FROM CANADIAN CLERGYMEN.

FROM REV. A. H. MACFARLANE.—"Allow me, as a Minister of the Gospel, to offer you my most cordial sympathy in your noble and philanthropic efforts to bring before the public the terrible consequences of this vice."

FROM REV. JAMES COUTTS.—"The information you give regarding this sin and its far-reaching consequences, will be the means of saving many a young man from ruin. I wish a copy of your essay could be placed in the hands of every young man on this continent. Your manly utterances are worthy of all praise and should command for you the respect and sympathy of all right-thinking men and women in the land. I pray that God may spare your valuable life and give you great success in your God-given work in behalf of suffering humanity."

FROM REV. GEO. W. KIRBY.—"As a Minister of the Gospel I feel that I ought to express my warmest sympathy for you in your earnest and Christian-like labors to stamp out of existence that prevalent secret sin which is ruining so many. And I sincerely hope and pray that God may long preserve your life, that your labors in the future, as they certainly have been in the past, may be the means of saving many of the youth of our land from the terrible consequences of this great evil."

FROM REV. T. R. CLARKE.—"You have my sympathies and best regards in your efforts and labors to warn the rising generation against the secret moral pestilence that is dragging so many down to untimely graves."

FROM REV. B. PIERCE.—I desire to express my sympathy in your efforts to warn the rising generation against that terrible vice that is doing so much mental, moral and physical injury to our race. I would like to see your essay placed in the hands of every youth of our land."

FROM A PROMINENT AND MUCH ESTEEMED CLERGYMAN OF MONTREAL.—"I sympathize very strongly in the object you aim at. I have reason to know that the *vice* is very much more common than most people suppose. It is also an exceedingly difficult matter to deal with in any effective way. If you could send me say 100 copies of your appeal, I would like to place them in the hands of the young men and lads under my pastoral care. I hope your efforts will do much good."

FROM REV. G. PINEL.—“As a clergyman and well-wisher of humanity I am in full sympathy with you in your work of endeavor to stop this plague which is the secret cause of so much suffering and wretchedness. I sincerely pray the blessing of God will rest upon your work.”

FROM REV. F. A. CASSIDY.—“I tender you my most hearty and prayerful sympathy in your good work. Though laboring in a different capacity, I feel as though I can greet you as a fellow worker in the cause of God. Believing that your life and labors have already been made a blessing to our country, I hope and pray that you may long be spared to prosecute your truly philanthropic labors, and that you may save many a youth from an untimely grave, and many a mother from a broken heart. I wish you the blessing of God.”

The medical superintendent of the London Lunatic Asylum, in his report for 1882, says: “Twenty years ago, on the 31st of December, 1861, there were, in residence in the asylums of the Province of Ontario, 726 persons of unsound mind—lunatics, imbeciles and idiots

“Ten years ago, on the 30th of September, 1871, there were in residence in the asylums of this province, 1,366 lunatics, idiots and imbeciles.

“To-day there are in residence in the asylums of this province, 2,652 persons of unsound mind—idiots, imbeciles and lunatics.

“It would seem from these figures that the number of persons of unsound mind who require the protection and support of the State in this province very nearly doubles every ten years. And not only in Ontario, but also in the other provinces of Canada, in every State of the Union, and, as far as I know, in every country of the civilized world, is the same thing true in a greater or less degree. Year by year the number of lunatics, imbeciles and idiots requiring to be supported and cared for by the State, is rapidly increasing. What is to be the end of this state of thing? and where is a remedy for it to be found?”

The medical superintendent of the Toronto Lunatic Asylum, in his last report says:—

“I venture to compile a section devoted to a deplorable class who make up **NEARLY ONE-HALF OF THE POPULATION OF OUR ASYLUMS**, and specimens of whom are seen in numberless homes in every part of our land. **Our Asylums swarm with the victims of this ‘enshrrouded moral pestilence,’** it is high time to repeat the warnings so often reiterated in vain, and endeavor to stimulate to sensitiveness the public conscience on this great and crying evil.

“What shall be said of the tens of thousands in Canada composed of both sexes, equally guilty, who do not reach asylums, but who drag out a miserable existence because of bodily and mental degeneration thereon? This is a terrible statement, and ought to be widely known, and seriously considered. **Nearly one-third of the space of our Lunatic Asylums is taken up** with such *perfectly hopeless cases.*

“What is to be done to check the progress of the evil? For that it is progressing and accumulating is beyond a doubt. Surely the right course cannot be to avoid notice of, or to do all one can to ignore its existence, **much less manifest disapproval of those who proclaim the evil.** *Yet this is exactly what many do.* “Of all the hidden dangers besetting the youth of our country, assuredly none is of a more hideous or more destructive character than self-abuse. **Whoever would most certainly and most largely benefit his fellow-beings in this province, may find his work in this sphere of moral reform.**”

“There is no doubt that the statements made concerning this secret vice will be vehemently denied by those who know nothing about its prevalence, except in a very limited degree. Let such visit asylums and also read the reports presented by their officers from all parts of Britain and America year after year, especially the tables of ‘Causes of Insanity,’ and if they have any ‘bowels of compassion’ left, **THEY WILL SHUDDER AT THE RECORD.**”

THIRD DAY

GENERAL PROGRAMME OF THE WORLD'S PARLIAMENT OF RELIGIONS.

The sessions of the Parliament will be held in the Hall of Columbus (seating about 3,000) in the new Art Palace, now approaching completion on the Lake Front. It is expected that scholarly representatives of Buddhism, (Northern and Southern), of Confucianism, Shintoism, of various forms of Hinduism, of Parsiism, of Mohammedanism, of Judaism and of the Great Historic Churches of Christendom, will participate in the proceedings of this memorable Parliament. One of Councilors writes: "Comparison, not controversy, will best serve the most wholesome, and, therefore, the most divine, truth."

Contemporary with the meetings in the Hall of Columbus there will be presentations of the Distinctive Doctrines, etc., of the various organized Religious Bodies, in the equally spacious Hall of Washington in the Art Palace. These different meetings will together constitute the Parliament of Religions. Their dates, so far as determined, are given below. They are required, in order to better accommodate the throngs who will attend, and also to give a completer representation of the religious thought and work of mankind.

The programmes for the meetings in the Hall of Washington will be prepared and published by Special Committees of the different Religious Bodies, under the supervision of the General Committee. The Congress of the Lutheran General Conference will be held September 2d, 1893; of the Lutheran Synodical Conference, September 3d; of the Lutheran General Synod, September 4th. The Catholic Congress will begin Tuesday, September 5th. The Hall of Columbus is marked A; the Hall of Washington, B.

A. FIRST DAY.

Monday, September 11th.

Welcome and Fraternal Fellowship.

Addresses of Welcome by representatives of the World's Congress Auxiliary, of the World's Columbian Exposition, the National Government of the United States, American Christianity and American Womanhood

Responses by representatives from Great Britain, Continental Europe, India, China, Japan, Australia, Canada, Africa and South America.

A. SECOND DAY.

Tuesday, September 12th.

God. *Origin and Universality of Belief in God.* Primitive Form of Theism, as witnessed by the oldest Sacred Writings. Moral and Philosophical Evidences of the Divine Existence and Attributes. *God's Fatherhood:* Origin and Evidence of belief. *God in History.* God in the light of Modern Science. *Harmonies and Distinctions in the Theistic Teachings of the various Historic Faiths.* Tendencies of Modern Theistic Thought.

B. Presentation of the Doctrines, History, etc., of the *Catholic Church.*

A.

THIRD DAY.

Wednesday, September 13th.

Man. *His Nature; His Dignity; His Imperfection; His Place in the Universe; The Nature of Life.* Man's Spirituality, Immortality and Perfectibility. *Views of the Various Faiths Regarding the Future Life. Human Brotherhood as Taught by the different Historic Religions.* Man's Essential Relation to God. Man's Essential Duties to God.

B. Presentation of Doctrines, History, etc., by the *Christian Church* (Church of the Disciples), in the morning. In the afternoon, presentation by the *New Jerusalem Church.* In the evening by the *Jewish Congregations.*

A.

FOURTH DAY.

Thursday, September 14th.

Religion Essentially Characteristic of Humanity. Essential Expression of the Relations between God and Man. *The Supreme End and Office of Religion.* Acts of Religion and Religious Worship, as represented by various Faiths. What constitutes a Religion, as distinguished from a Moral Life. *Spiritual Forces in Human Progress.* *Certainties in Religion.*

B. Presentation by the *United Brethren Church*, in the morning. In the afternoon, by the *Reformed Episcopal Church.*

A.

FIFTH DAY.

Friday, September 15th.

Systems of Religion. Importance of a Serious Study of all Systems of Religion. Rules and Conditions of such a Study. History and Present State of the Study. The "Dead" Religions. What they have Bequeathed to the Living. *To what degree has each Religion, justified the God of all the Earth in the Historic Evolutions of the Race?* The most vital Practical Deficiencies of each Religion. (To be presented in every case by some representative of the Religion considered.)

B.

Presentation by the *Universalist Churches*, morning and afternoon, and by the *Jewish Congregations* in the evening.

A.

SIXTH DAY.

Saturday, September 16th.

Sacred Books of the World. The Study of the Sacred Books as Literature. Religion as Interpreted by the World's Poets. *What the Jewish, Christian and other Sacred Literatures have Wrought for Mankind.* The Penitential Psalms of all Races a Revelation of Common Needs.

B.

Presentation by the *Unitarian Churches*, in the morning and afternoon, and by the *Jewish Congregations*, in the evening.

A.

SEVENTH DAY.

Sunday, September 17th, Afternoon and Evening.

Religion and the Family. The Marriage Bond. The Domestic Education of Children. The Religious Home. *The Need of a Religious Rest-Day.*

B.

Presentation by the *Presbyterian Church*, in the afternoon and evening.

A.

EIGHTH DAY.

Monday, September 18th.

The Religious Leaders of Mankind. The Incarnation Idea. Incarnations Claimed by Different Religions; *Their Historicity and Worth.* The Sympathy of Religions.

A.

NINTH DAY.

Tuesday, September 19th.

Religion in its Relations to the Natural Sciences and to Arts and Letters. Can the Knowledge of Religion be Scientific? How Philosophy and the Natural Sciences, Biology, Sociology, etc., can give Aid to the Science of Religion. *How the Science of Religion gives Aid to the other Sciences.* Religion and Music.

B.

Presentation by the *Evangelical Association Church*, in the morning. Presentation by the *Friends' Church*, in the afternoon. Presentation by the *Protestant Episcopal Church*, in the evening.

A.

TENTH DAY.

Wednesday, September 20th.

Religion in its Relations to Morals. Essential Oneness of Ethical Ideas among all Men. Agnostic Notions of Conscience, Duty and Right. *Relations of Religion to the Chastening and Perfecting of Human Nature.* Ethical Systems and Ethical Types produced by various Historic Faiths. *Different Schemes for the Restoration of Fallen or Faulty Man.* General Belief in the Need of Vicarious Sacrifices.

B.

Presentation in the morning, afternoon and evening by the *Protestant Episcopal Church*.

A.

ELEVENTH DAY.

Thursday, September 21st.

Religion and Social Problems. Religion and Labor. Religion and Wealth. Religion and Poverty. Religion and Temperance. *Religion and the Erring and Criminal Classes.* Religion and Purity. Comparative Benefits Conferred upon Woman by the Different Religions.

B.

Presentation by the *Reformed Church* in the United States, in the morning and afternoon.

A.

TWELFTH DAY.

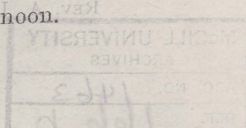
Friday, September 22d.

Religion and Civil Society. Religion and Love of Country. The Observance of Law. Loyalty to Institutions and Rulers. Perils of Great Cities. *Is Present-Day Religion Adequate to Meet the Requirements and Dangers of Modern Life?*

For the evening: Thirty-first Anniversary of President Lincoln's Proclamation of Emancipation.---The African Race; its Religious Mission and Needs.

B.

Presentation by the *African Methodist Episcopal Church*, in the morning. Presentation by the *Friends' Church* (Orthodox), in the afternoon.



A.

THIRTEENTH DAY.

A.

Saturday, September 23d.

Religion and the Love of Mankind. The Fraternity of Peoples. *Duties of European and American Nations toward China.* International Justice and Amity. Arbitration instead of War. *The Religious Mission of English-speaking Nations.*

B.

Presentation by the *Young People's Societies of Christian Endeavor*, morning, afternoon and evening.

A.

FOURTEENTH DAY.

Sunday, September 24th, Afternoon and Evening.

The Present Religious Condition of Christendom. What Religion has wrought for America.

B.

Presentation by the *Young People's Societies of Christian Endeavor*, in the afternoon. Presentation by the *Evangelical Church of North America*, in the evening.

A.

FIFTEENTH DAY.

Monday, September 25th.

Religious Reunion of Christendom. Its Desirability, Principles and Obstacles. *Encouragements to Reunion.*

B.

Presentation by the *Evangelical Church of North America*, in the morning.

A.

SIXTEENTH DAY.

Tuesday, September 26th.

The Religious Union of the Whole Human Family. The World's Religious Debt to Asia, Europe and America. What are the points of Contact and Contrast between the Different Religions, as disclosed by the preceding Conferences?

Presentation by the *Baptist Churches.*

A.

SEVENTEENTH DAY.

Wednesday, September 27th.

Elements of Perfect Religion, as recognized and set forth in the different Historic Faiths. Characteristics of the Ultimate Religion. What is the Center of the Coming Religious Unity of Mankind?

REV. JOHN HENRY BARROWS, D. D., *Chairman.*

RT. REV. BISHOP WM. E. McLAREN, D. D., D. C. L.

REV. PROF. DAVID SWING,

Vice-Chairmen.

HIS GRACE ARCHBISHOP P. A. FEEHAN,

REV. F. A. NOBLE, D. D.,

REV. WM. M. LAWRENCE, D. D.,

REV. F. M. BRISTOL, D. D.,

RABBI E. G. HIRSCH,

REV. A. I. CANFIELD, D. D.

REV. M. RANSEEN,

REV. J. BERGER,

MR. J. W. PLUMMER,

REV. J. Z. TORGENSEN,

REV. L. P. MERCER,

REV. JENKIN LLOYD JONES,

RT. REV. BISHOP C. E. CHENEY, D. D.

MCGILL UNIVERSITY	
ARCHIVES	
ACC. NO.	1463
REF.	166 b

Religious Instruction in the Schools.

The following is a synopsis, of a scheme proposed in a communication appearing in the *Globe* of December 5th 1895 by which it is claimed religious instruction may be given in the Public Schools, and at the same time meet the demands of any religious body desiring to teach the children of parents of their own communion without any radical change in the present mode of taxation for Educational purposes. Another point made in this scheme is that it will lessen the amount of taxation necessary for providing Public School Buildings, as use could then be made of the many valuable buildings attached to the Churches that now practically stand idle during the week.

A. B. C. PUBLIC SCHOOL SCHEME. TAXATION.

1. All ratepayers to contribute to a common "building" fund necessary to meet the cost of providing accommodation for all Public School children not attending Voluntary Schools.

2. All ratepayers to contribute to a common "Educational" fund necessary, (with the Government grant) to meet the cost of imparting secular instruction to all children attending Public Schools (including Voluntary Schools).

This sum with the Government grant to be distributed among the various Public Schools (including Voluntary Schools) according to the average number of children attending each school.

VOLUNTARY SCHOOLS.

3. Any religious body conducting a school in a suitable building provided at their own cost, and (a) having an average attendance of at least thirty pupils maintaining a standard of efficiency in secular subjects, and (b) using the Public School Text Books, and (c) employing as teachers only those holding Public School certificates, to be entitled, on the written application of at least twenty heads of families resident in the school district, to have such Voluntary School placed on the list of Public Schools, subject to the same inspection, and to share in such "Educational" fund, according to the average attendance, as in the case of the other Public Schools.

RELIGIOUS INSTRUCTION

4. Religious Instruction to be given in all Public Schools from 9 to 9 30 a.m.

(a) Such Religious Instruction to be based upon a common text book in the ordinary (State) Public Schools and (b) in the (Voluntary) Public Schools, to be such as the various religious bodies may respectively desire to impart to the children of parents of their own communion.

5. Pupils, in either case, not to be required to join in religious exercises or receive religious instruction objected to by their parents or guardians.

Religious Instruction in the Schools

The following is a synopsis of a circular proposed in a communication of the Board of Education, December 27, 1902, in which it is stated that the Board of Education may be divided into three committees: one to study the question of religious instruction in the schools, one to study the question of religious instruction in the homes, and one to study the question of religious instruction in the churches. The present mode of taxation for religious instruction in the schools is not fair. Another point is that the amount of taxation levied for religious instruction in the schools is not fair. The Board of Education is now studying the question of religious instruction in the schools, and it is hoped that the Board will be able to make some recommendations in the near future.

A. R. C. PUBLIC SCHOOL SCHEME

It is proposed to establish a Public School Scheme in the City of Montreal. The scheme is based on the principle of voluntary contribution. The Board of Education is now studying the question of religious instruction in the schools, and it is hoped that the Board will be able to make some recommendations in the near future.

The Board of Education is now studying the question of religious instruction in the schools, and it is hoped that the Board will be able to make some recommendations in the near future.

The Board of Education is now studying the question of religious instruction in the schools, and it is hoped that the Board will be able to make some recommendations in the near future.

Deleprins
Belloc
W. Roberts

McGILL UNIVERSITY
ARCHIVES
ACC. NO. 1463
REF. 632

THE
MOTHER'S MAGAZINE.

EDITED BY

MRS. A. G. WHITTELSEY.

PUBLISHED MONTHLY.

Know this ark is charm'd
With incantations Pharaoh ne'er employed,
With spells that impious Egypt never knew :
With invocations to the living God,
I twisted every slender reed together,
And with a prayer did every osier weave.

MRS. H. MOORE.

Let us consider one another to provoke unto love and good works.

ST. PAUL.

AN APPEAL TO GIFTED WOMEN.

(May,

" This tells to mothers what a holy charge
" Is theirs—with what kingly power their love
" Might rule the fountain of the new-born mind ;
" Warns them to wake at early dawn, and sow
" Good seed before the world doth sow its tares."—*Mrs. Sigourney*

NEW-YORK :

S. WHITTELSEY, BRICK CHURCH CHAPEL,
OPPOSITE THE CITY HALL.

.....

1841.

D. Fanshaw, Printer.

For the Mother's Magazine.

MENTAL AND MORAL QUALITIES TRANSMISSIBLE FROM
PARENTS TO CHILDREN.

No. IV.

The views expressed in preceding numbers on this topic can be carried out and demonstrated by facts of a more agreeable nature than those mentioned in the last number, and more creditable to humanity—facts which clearly point out the certainty and manner of perpetuating desirable mental and moral qualities. The history of our own country affords innumerable examples in proof of this. Perhaps the most extensive one is to be found in the family of President Edwards.

“The number of great men,” says his biographer, one of his descendants, “who have produced great and permanent changes in the character and condition of mankind, and stamped their own image on the mind of succeeding generations, is comparatively small; and even of that small number, the great body have been indebted for their superior efficiency, at least in part, to extraneous circumstances, while very few can ascribe it to the simple strength of their own intellect. Yet here and there an individual can be found who by his mere mental energy has changed the course of human thought and feeling, and led mankind onward in that new and better path which he had opened to their view.

“Such an individual was Jonathan Edwards. Born in an obscure colony in the midst of a wilderness, and educated at a seminary just commencing its existence; passing the better part of his life as the pastor of a frontier village, and the residue as an Indian missionary in a humble hamlet, he discovered and unfolded a system of the Divine moral government so new, so clear, so full, that while at its first disclosure it needed no aid from its friends, and feared no opposition from its enemies, it has at length constrained a reluctant world to bow in homage to its truth.

The Reverend Timothy Edwards, the father of President Edwards, was born at Hartford, May 14, 1669, and pursued his studie

INDEX TO VOLUME IX.

	Page.
A Daughter consecrated to Missionary labor,	124
Address to Mothers,	1
An Appeal to gifted Women,	106
A simple Incident in Paris,	263
A Steam-Boat scene,	228
Attainments superior to Accomplishments,	100
A Word to Mothers,	143
Christian Families, what are they?	275
Cleanliness and Care of the Skin,	210
Consolations and Cautions for anxious Mothers, No. 1,	178
Do. do. do. No. 2,	208
Conversion of Children, No. 1,	21
Do. do. No. 2,	25
Do. do. No. 3,	49
Do. do. No. 4,	73
Do. do. No. 5,	97
Do. do. No. 6,	121
Do. do. No. 7,	145
Do. do. No. 8,	169
Do. do. No. 9,	193
Do. do. No. 10,	217
Do. do. No. 11,	241
Do. do. No. 12,	265
Directions for the Management of Children,	203
Duty of Mothers in respect to Sabbath-schools,	64
Early Discipline,	164
Economy,	150
Extract from Mr. Webster's Address,	70
Extracts from Reports of Maternal Associations,	42
Faithfulness of the Widow's God,	220
Influence,	30
Interest of Pious Children in Unconverted Parents,	157
I want a Bible,	238
Letter from a Mother,	34
Do. Pastor's Wife in England,	249
Do. Ceylon,	28
Do. Macao,	139
Do. Mrs. Coan,	52
Do. Mrs. Hoisington,	16
Do. Mrs. Riggs,	92
Do. of Mrs. Baxter,	191
Do. to Little Willie, No. 4,	19
Maternal Influence,	83
Meddlesome and Disobedient Children,	254
Memoir of Little L.	129
Mental and Moral Qualities transmissible from Parents to Children, No. 1,	37
Do. do. do. do. No. 2,	79
Do. do. do. do. No. 3,	151
Do. do. do. do. No. 4,	172
Do. do. do. do. No. 5,	196
Method of Teaching Children,	223

	Page.
Notices of Books, Elizabeth Thornton,	284
Do. do. Newcomb's Manual for Maternal Associations,	167
Do. do. Sabbath-Day Miscellany,	166
Do. do. School and Family Dictionary,	283
Do. do. Woman's Mission,	96
Of no consequence,	140
On Lying,	117
On Public Amusements,	109
On Sleep,	186
On the Preparation of Young Men for the Perils of our Cities,	8
Parental Faults,	127
Parental Travail for Souls,	78
Poetry,—Children of Missionaries,	23
Do. My Mother's Prayer,	216
Do. The Maternal Meeting,	120
Do. do. do.	240
Do. The Bible,	264
Do. To a Mother on the Death of a Child,	72
Popular Songs,	136
Private Prayer,	283
Prompt Obedience,	236
Regard of our Savior for Maternal Affection,	76
Reply to a Letter from a Clerical Brother,	225
Report of Maternal Associations,—Boston, Salem-street,	260
Do. do. do. Charleston, S. C. Circular Churches,	134
Do. do. do. Cheshire Co. N. H.	57
Do. do. do. Exeter, N. Y.	160
Do. do. do. Newark, N. J.	233
Do. do. do. Newton, Lower Falls, Mass.	67
Do. do. do. Philadelphia, Cent. Pres. Ch. N. Lib.	231
Do. do. do. Providence, R. I. High-street,	182
Scripture Exercises, Lesson 25th,	239
Secret Prayer,	30
Temperance Effort,	148
The Baptism,	112
The Boy and the Man,	163
The Inch Auger,	149
The Mother's Example,	60
The Ten Commandments,	166
The Visit of the Physician's Wife,	94
They all take after their Mother,	55
Thoughts of a Bereaved Mother,	12
Thoughts on Maternal Influence in the early Instruction of Children,	280
Truth,—By the Author of Peter Parley's Tales, Chap. 1,	244
Do. do. do. Chap. 2,	269
Value of Religion in a Family,	257
Yes and No, in the mouths of Children.—A suggestion,	215

THE
MOTHER'S MAGAZINE.

VOL. IX.

JANUARY, 1841.

No. I.

ADDRESS TO MOTHERS.

DEAR FRIENDS,

The relation we sustain to our families, and especially to our children, can never lose its interest in our hearts. It is connected with our dearest remembrances; it is inwrought with our sweetest associations; it is the spring of our dearest hopes. No relation of life is more real, none more influential on our own characters and happiness, and on those of our children. It possesses an influence going out into results every hour of our lives, every hour that our children continue to live. Who can estimate the wide extent or the full importance of these results? In view of these results, how interesting and important the position which an American mother holds! How momentous the responsibilities which rest upon her!

Of the vast population which now occupies these United States, there are probably not far from 2,000,000 women who are mothers. Picture, then, to your imaginations these 2,000,000 mothers all employed,—each performing, faithfully or negligently, her own allotted portion,—but all employed in a work which directly tells upon the nation's interest for good or evil. Some of these mothers, it is true, having completed their personal labors, are ready to pass from the stage of life; but increasing numbers appear to occupy their places. This vast army of mothers is exerting its influence upon a whole generation of human beings, at the most susceptible, the most interesting, the most important period of their existence.

In the short space of thirty years one generation passes away and another generation comes; and it comes from under the immediate influence of mothers. In the hands of the young now training up by mothers, will soon be placed the destinies of our wide spread country, in all its multiplied interests as a free government, as a moral and intelligent people, and as a prosperous nation. In reference, then, to our country, who of us can duly estimate the extent and momentous importance of the influence now going forth from this vast collection of mothers? Who would not wish that each succeeding wave of population, as it rolls over our land, may be more marked than its predecessor by the hallowed influence of intelligent, wise, and religious mothers!

But it is not to our whole country alone that this influence is applied. Each State has a right to look to the mothers within it for their powerful and beneficial influence on its welfare. Were there an equal number of mothers in each of the twenty-six States, there probably would be in your State from 50,000 to 70,000 mothers. Look then over the length and breadth of your State, and see how these 50,000 mothers are laboring for its welfare or its woe. The influence of mothers upon the State is more direct and manifest than that upon the nation; for it is in the State that their children are to act as individuals, and by their opinions, their personal influence, and their votes, to forward or retard the true prosperity of the village, the town, the State, not only as it depends upon good government, but also as it depends upon intelligence and morality. How can the influence of this great assemblage of mothers in a single State be over-estimated? They decide in a great measure whether the State shall be pure in its morals, elevated in its pursuits, prosperous in its commerce, well regulated in its internal organization. If Lord Nelson in the hour of conflict spread upon his flag the words, "England expects every man to do his duty;" how much more may the republic and the state emblazon on their flag, amidst its stars and stripes, the sentiment, America, the State, expects every mother to do her duty.

The church, too, looks to maternal influence. She is engaged in the great work of propagating the Gospel at home and abroad. The church in the United States must exert herself more immediately, constantly, and powerfully upon the people among whom she exists;

preparatory to his admission to College under the Rev. Mr. Glover, of Springfield, a gentleman distinguished for his classical attainments. In 1687, he entered Harvard College, at that time the only seminary in the colonies, and received the two degrees of Bachelor and Master of Arts on the same day, July 4th, 1691, one in the morning, the other in the afternoon: an uncommon mark of respect paid to his extraordinary proficiency in learning. After the usual course of theological study, at that time more thorough than it was during the latter half of the following century, he was ordained to the Gospel ministry in the east parish of Windsor, in Connecticut, in May, 1694. Six months after his ordination, and in the twenty-sixth year of his age, Mr. Edwards was married to Esther Stoddard, daughter of the Rev. Solomon Stoddard, aged twenty-two.

“The management not only of his domestic concerns, but of his property generally was intrusted to the care of Mrs. Edwards, who discharged the duties of a wife and mother with singular fidelity and success. *In strength of character she resembled her father*, and like him she left behind her in the place where she resided for seventy-six years, that “good name which is better than precious ointment.” On a visit to East Windsor, in 1823, I found a considerable number of persons advanced in years, who had been well acquainted with Mrs. Edwards; and two upwards of ninety, who had been pupils of her husband. From them I learned that she received a superior education in Boston, was tall, dignified and commanding in her appearance, affable and gentle in her manners, and was regarded as surpassing her husband in native vigor of understanding. They all united in speaking of her as possessed of remarkable judgment and prudence, of an exact sense of propriety, of extensive information, of a thorough knowledge of the Scriptures and of theology, and of singular consciousness, piety, and excellence of character. By her careful attention to all his domestic concerns, her husband was left at full liberty to devote himself to the proper duties of his profession. Like many of the clergy of that early period in New England, he was well acquainted with Hebrew literature, and was regarded as a man of more than usual learning, but was particularly distinguished in the Greek and Latin classics. In addition to his other duties, he annually prepared a number of pupils for college, there being at that time no academies or public-schools

endowed for this purpose. One of my informants, who pursued his preparatory studies under him, told me, that on his admission to College, when the officers had learned with whom he had studied, they remarked to him that there was no need of examining Mr. Edwards' scholars.

"He was, for that period, unusually liberal and enlightened with regard to the education of his children; preparing not only his son, but each of his daughters also for college. In a letter bearing date August 3, 1711, while absent on the expedition to Canada, he wishes that Jonathan and the girls may continue to prosecute the study of Latin; and in another of August 7, that he continue to recite his Latin to his elder sisters. When his daughters were of the proper age, he sent them to Boston to finish their education. Both he and Mrs. Edwards were exemplary in their care of their religious instruction, and as the reward of their parental fidelity, were permitted to see the fruits of piety in them all during their youth.

"During the whole of his ministry he was regarded by his people with the greatest respect and affection, no symptoms of dissatisfaction having been manifested by them for sixty-three years. In the summer of 1752, on account of his increasing infirmities he proposed to them the settlement of a colleague, and actually settled one, the Rev. Joseph Perry, June 11, 1755, but continued his salary until his death, which took place January 27, 1758, when he was eighty-nine years of age."

"Such were the parents of President Edwards; and their virtues were not wanting in his posterity, for he married a woman of superior mind and attainments, and his descendants, and those of his sisters, are distinguished for talent and virtue among the literati of the Eastern States. And many of them, down to the seventh generation, experience the ennobling emotions of hereditary excellence, and feel a purer pride in the contemplation of the wisdom and virtue of their ancestors than the European who can trace back his genealogy from century to century, and boast of having the blood of kings and conquerors in his veins.

If in biography generally the same care had been taken to ascertain and describe the characters of the *parents* of great men, the *sources* of talent and genius would not so long have remained doubtful. But the blindness or perversity of man on this subject is

astonishing, when we consider the importance which he gives to the pedigree of his horse and dog. Does the Newmarket jockey, when he has a fine horse to run or dispose of, merely show by whom he was trained and his manner of training? I apprehend not. But rather produces a long and well authenticated pedigree. Mr. Walker has studied the nature of cows and dogs to some extent, and from analogy has written a book on woman. Let him now study the nature and habits of horses and donkeys, and he may discover some new and important truth respecting man. If however he does, he will have been more fortunate than he has been in his work on woman; a work of which it appears difficult to discover the object or aim, except it be to gratify a morbid curiosity respecting the physiology of the sex, for it gives very little attention to the nobler part, the mind. It asks not woman to devote herself to intellectual culture, or to improve herself in any way. Neither does it point out to her her capabilities or responsibilities; but the whole tendency of the work is to degrade and debase the sex; possibly to substantiate some preconceived theory of the author. At least this may be inferred from his violent and ungentlemanly abuse of Miss Macaulay, and from the illustrations being generally drawn from women of immoral characters, and also from his quoting so frequently authors who were known woman-haters. Doubtless he thought such high authority as Milton would pass unquestioned; but what matters it how fine a man's principles are, if his practice agree not with them. Neither is he to take praise for his natural gifts, but is eminently accountable for the use he makes of them. "If," says Jeremy Taylor, "a man be exalted by reason of any excellence in his soul, he may please to remember, *that all souls are equal*, and their differing operations are because their *instrument* is in better tune, and their body is more healthful and better tempered, which is no more praise to him than it is that he was born in Italy."

That Milton inherited the qualities of his mind, or the organs of his mind from his parents, cannot be doubted; for Mitford says: "His mother was a woman of incomparable virtue and goodness, and exemplary in her liberality to the poor.* And his father was a

*" If there be in the character not only sense and soundness, but virtue of a high order, then however little appearance there may be of talent, a certain portion of wisdom may be relied upon most implicitly; for the correspondencies

person of a superior and accomplished mind, and was greatly distinguished for musical talents. He saw the early promises of genius in his son, and encouraged them by a careful and liberal education." Yet did Milton repay this obligation to his parents by carefully and liberally educating his own offspring? We shall see. Johnson says "What we know of Milton's character in domestic relations is, that he was severe and arbitrary. His family consisted of women; and there appears in his books something like a Turkish contempt for females, as subordinate and inferior beings. That his own daughters might not break the ranks, he suffered them to be depressed by a mean and penurious education.

"Milton had children only by his first wife, Mary, Ann, and Deborah. Ann, though deformed, married a master-builder, and died of her first child. Mary died single. Deborah married Abraham Clark, a weaver of Spitalfields. She had seven sons and three daughters, but none of them had any children, except her son Caleb, and her daughter Elizabeth. Caleb went to Fort St. George in the East Indies, and had two sons, of whom nothing is now known. Elizabeth married Thomas Foster, a weaver, in Spitalfields, and had seven children, who all died. She kept a petty grocer's or chandler's shop, first in Holloway, and afterwards in Cook-lane, near Shoreditch Church. She knew little of her grandfather, and that little was not good. She had been told of his harshness to his daughters, and his refusal to have them taught to write. In 1750, April 4, "Comus" was played for her benefit. She had so little acquaintance with diversion or gayety that she did not know what was intended when a benefit was offered her." Thus we see what ignorance, poverty and degradation Milton entailed on his posterity by his contemptuous opinion of females, and by not educating his daughters; thereby enabling them to sustain their proper place in society, as the daughters of a man who was by birth a gentleman, by education a learned scholar, and by nature one of the greatest poets the world ever produced.

of wisdom and goodness are manifold; and that they will accompany each other is to be inferred, not only because men's wisdom makes them good, but also because their goodness makes them wise. Questions of right and wrong are a perpetual exercise of the faculties of those who are solicitous as to the right or wrong of what they do or see; and a deep interest of the heart in those questions carries with it a deeper cultivation of the understanding than can be easily effected by any other excitement to intellectual activity."—*Taylor's Statesman*, p. 30.

It is however, very probable, and much more grateful to our feelings, to conclude that the daughters of Milton were incapable of receiving a superior education, rather than it should have arisen from a want of parental care in the poet. That they were undutiful and unkind, careless of their father when blind, and deserted him in his old age, we have the authority of Milton himself. Therefore, it is very possible that his contemptuous opinion of females grew out of the *stupidity, dullness, and undutiful conduct* of his own wife and daughters. This inference at least appears legitimate from the following extracts from his life and writings :

“In his thirty-fifth year Milton married Mary, the daughter of Mr. Powell, a justice of the Peace in Oxfordshire. After an absence of little more than a month he brought his bride to town with him, and hoped, as Johnson observes, to enjoy the advantages of a conjugal life ; but spare diet and hard study, and a house full of pupils, did not suit the young and gay daughter of a cavalier. She had been brought up in a very different society ; so, after having lived for a month a philosophic life, after having been used at home to a great house, and much company and joviality, her friends, possibly at her own desire, made earnest suit to have her company for the remaining part of the summer, which was granted upon a promise of her return at Michaelmas. When Michaelmas came, the lady had no inclination to quit the hospitality and delights of her father’s mansion for the austerer habits and seclusion of the poet’s study.

“Milton sent repeated letters to her, which were all unanswered, and a messenger, who was despatched to urge her return, was dismissed with contempt. He resolved immediately to repudiate her, on the ground of disobedience ; and to support the propriety and lawfulness of his conduct he published ‘The Doctrine and Discipline of Divorce.’

“There is one passage in this treatise in which Milton clearly points to himself, and to the presumed causes of his unhappiness. ‘The soberest and best governed men,’ he says, ‘are least practised in these affairs ; and who knows not that the *bashful muteness of a virgin may oftentimes hide all the unloveliness and natural sloth which is really unfit for conversation?* Nor is there that freedom of access granted or presumed, as may suffice to a perfect discern-

ing until too late; when any indisposition is suspected what more usual than the persuasion of friends, that acquaintance, as it increases, will mend all? And lastly, is it not strange that many who have spent their youth *chastely, are in some things not so quick-sighted, while they haste too eagerly to light the nuptial torch?* Nor is it therefore for a modest error that a man should forfeit so great unhappiness, and no charitable means to relieve him. Since they who have lived most loosely, by reason of their bold accustomedings, prove most successful in their matches, because their wild affections, unsettling at will, have been so many divorces to teach them experience. Whereas the sober man, honoring the appearance of modesty, and hoping well of every social virtue under that veil, may easily chance to meet with a mind to all other due conversation inaccessible, and to the more estimable and superior purposes of matrimony useless and almost lifeless; and what a solace, what a fit help such a consort would be through the whole life of a man, is less pain to conjecture, than to have experience.' He speaks again 'of a mute and spiritless mate;' and again, 'if he shall find *himself bound fast to an image of earth and phlegm*, with whom he looked to be the co-partner of a sweet and gladsome society:' 'these observations will, I think,' continues Mitford, 'put us in possession of his wife's "fair defects," and the causes of the separation.' They also establish the fact, that she was of a decided lymphatic temperament;* of which the physiologist says, 'If the temperament of the mother be lymphatic, the tendency of nature is to transmit this quality, with all its comcomitant *heaviness, dullness, and inertness to the offspring*; and those individuals are incapable, in the struggle of life, of making head against difficulties and opposition, and are generally unfortunate. One of the great reasons why men of talents frequently leave no gifted posterity is, that they form alliances with women of low temperament, in whose inert systems their vivacity is extinguished; and on the other hand, the nature one of the greatest poets the world ever produced.

of wisdom and goodness are manifold; and that they will accompany each other is to be inferred, not only because men's wisdom makes them good, but also because their goodness makes them wise. Questions of right and wrong are a perpetual exercise of the faculties of those who are solicitous as to the right or wrong of what they do or see; and a deep interest of the heart in those questions carries with it a deeper cultivation of the understanding than can be easily effected by any other excitement to intellectual activity."—*Taylor's Statesman*, p. 30.

cause why men of genius often descend from fathers in whom no trace of ethereal qualities can be discovered, is that these men were the fortunate husbands of women of high temperament and fine cerebral combinations, who transmitted these qualities to their offspring."

The prosperity and happiness which a wise education ensures to woman, and through her to posterity, is illustrated by the different destinies of the daughters of Milton, and those of Sir. A. Cook, of whom there is a further account in the *Life of Lord Burleigh*. "For the *improvement of his children*, as well as his domestic happiness, Burleigh was chiefly indebted to his wife, the daughter of Sir Anthony Cook, a lady highly distinguished for her mental accomplishments."—"The plan of female education which the example of Sir Thomas More had rendered popular, continued to be pursued among the superior classes of the community.* Sir. A. Cook bestowed the most careful education on his five daughters, and all of them rewarded his exertions, by becoming not only *proficients in literature*, but distinguished for their excellent demeanor as mothers of families. Lady Burleigh was adorned with every quality which could excite love and esteem; and many instances are recorded of her piety and beneficence. She had accompanied her husband through all the vicissitudes of his fortune, and an affectionate union of forty-three years rendered the loss of her the severest calamity of his life."

H. P.

For the Mother's Magazine.

DEAR MRS. W——,

As you once requested me to write for your Magazine, I submit the following to your perusal, either to, publish it or repress it, as you may judge expedient.

Your aged friend,

JOHN NOYES.

DIRECTIONS FOR THE MANAGEMENT OF CHILDREN.
 points to himself, and to the presumed causes of his unhappiness.
 'The soberest and best governed men,' he says, 'are least practised in these affairs; and who knows not that the bashful muteness of a virgin may oftentimes hide all the unloveliness and natural sloth which is really unfit for conversation? Nor is there that freedom of access granted or presumed, as may suffice to a perfect discern-

... one of the greatest poets the world ever produced.

* "The lymphatic temperament," says Mr. Combe, "gives the greatest activity to the animal organs. And it may be observed that women in whom this temperament predominates generally have most daughters; and that those women in whom the nervous temperament obtains, and who exercise their mental faculties to a high degree, (as was the case in the mother of Bacon,) generally have most sons; the latter temperament is also less prolific than the former—but of this more hereafter."

cause why men of genius often descend from fathers in whom no trace of ethereal qualities can be discovered, is that these men were the fortunate husbands of women of high temperament and fine cerebral combinations, who transmitted these qualities to their offspring."

The prosperity and happiness which a wise education ensures to woman, and through her to posterity, is illustrated by the different destinies of the daughters of Milton, and those of Sir. A. Cook, of whom there is a further account in the Life of Lord Burleigh. "For the *improvement of his children*, as well as his domestic happiness, Burleigh was chiefly indebted to his wife, the daughter of Sir Anthony Cook, a lady highly distinguished for her mental accomplishments."—"The plan of female education which the example of Sir Thomas More had rendered popular, continued to be pursued among the superior classes of the community.* Sir. A. Cook bestowed the most careful education on his five daughters, and all of them rewarded his exertions, by becoming not only *proficients in literature, but distinguished for their excellent demeanor as mothers of families*. Lady Burleigh was adorned with every quality which could excite love and esteem; and many instances are recorded of her piety and beneficence. She had accompanied her husband through all the vicissitudes of his fortune, and an affectionate union of forty-three years rendered the loss of her the severest calamity of his life."

H. P.

For the Mother's Magazine.

DEAR MRS. W——,

As you once requested me to write for your Magazine, I submit the following to your perusal, either to, publish it or repress it, as you may judge expedient.

Your aged friend,
JOHN NOYES.

DIRECTIONS FOR THE MANAGEMENT OF CHILDREN.

The first thing which can be done for them in a moral point of view is, to teach them submission to parental authority.

* It is doubtless from this cause, that the seventeenth and eighteenth centuries were so prolific in talents and genius; for in the posterity of those well-educated women will be found the names of the great and good men of whom England is justly proud.

When they are old enough to distinguish between a smile and a frown, they are old enough to be checked when they manifest a turbulent and rebellious spirit. This may be done by signs or marks of disapprobation, and by withholding the thing desired till they become quiet. The sooner children are made to submit to the will of the parent, the better. When a parent undertakes to subdue a child, he should persevere till the conquest be accomplished; and this should be as soon as the child is capable of knowing that he is under the control of the parent. The longer children are allowed to govern, the harder it will be to reduce them to submission and obedience. If a child finds that by crying and quarrelling he can prevail with his parent to humour him, he will have recourse to the same expedient again and again to obtain his end; and the parent, by yielding, brings trouble on himself, and the child is in the way to ruin.

Never should a parent be diverted with that in a young child for which he ought to be corrected if done in riper age, but should frown upon it. A parent ought not to encourage revengeful feelings in his children, as is too often the case. "He shan't touch you; give me a blow, and I will strike him," says the inconsiderate parent. Revengeful feelings excited in children, even before they can talk, will be gathering strength as they advance in years.

Children should be early taught to be generous,—to give away a part of what they have, with due discretion. This will help to subdue selfishness, and to cultivate benevolence.

When a child is capable of being taught there is a God, he should be told who made him, and what his Maker requires of him. He should be taught that he is a sinner, and the way of salvation should be opened to his mind. He should be early instructed in the plainest principles of the Christian religion,—taught to fear God, and to shun the ways of sin: and as his capacity for receiving instruction enlarges, he should be made further and further acquainted with Scripture truth. He should be taught to treat his parents with profound respect;—never to address them in a reproachful or saucy manner,—never to grumble, or complain when they bid him do any thing lawful and reasonable, but to do it promptly and cheerfully:—to address them always in respectful language, with Sir, or Mam, or with father or mother, annexed to

For the Mother's Magazine.

MENTAL AND MORAL QUALITIES TRANSMISSIBLE FROM
PARENTS TO CHILDREN.

NO. II.

The following historical facts would seem to furnish sufficient evidence to establish the great probability of a transmission of mental and moral qualities, when either of these qualities are united in the parents, and have descended through several generations.

Lord Bacon is universally admitted to have possessed the most powerful intellect of any man that has appeared upon the earth. Both of his parents belonged to that class of society from which have emanated such men as Sir Thomas Moore, Lord Burleigh, Oliver Cromwell, John Hampden, Milton, and a host of other great minds. His maternal grandfather, Sir Anthony Cook, became eminent in the whole circle of the arts, being a thorough master of the Latin and Greek Languages; an exact critic and philologist; and equally skilled in poetry, history, and the mathematics. He was, at the same time, adorned with singular piety and goodness, preferring contemplation to active life. He managed his family with such prudence and discretion, that Lord Seymour, standing by one day when this gentleman chided his son, said, "Some men govern their families with more skill than others do kingdoms," and thereupon commended him to the government of his nephew, Edward VII. Such the majesty of his looks and gait, that awe governed; such the reason and sweetness, that love obliged all his family—a family equally afraid to displease so *good* a head, and to offend so *great*. He had five daughters, whose education he superintended himself; and thinking that *women are as capable of learning as men*, he instilled that into his daughters at night which he had taught the

When they are old enough to distinguish between a smile and a frown, they are old enough to be checked when they manifest a turbulent and rebellious spirit. This may be done by signs or marks of disapprobation, and by withholding the thing desired till they become quiet. The sooner children are made to submit to the will of the parent, the better. When a parent undertakes to subdue a child, he should persevere till the conquest be accomplished; and this

80 MENTAL AND MORAL QUALITIES TRANSMISSIBLE. (April,

and in their marriage they were guided more by the reason of their father than by his will; and were directed rather by his counsel than led by his authority." "Their classical acquirements made them conspicuous even among the women of fashion of that age. Anne, the mother of Francis Bacon, was distinguished both as a linguist and as a theologian. She corresponded in Greek with bishop Jewel, and translated his *Apologia* from the Latin so correctly that neither he nor archbishop Parker could suggest a single alteration. She also translated a series of sermons on Fate and Free-will, from the Tuscan of Bernardo Ochino." "Her parental care of her two sons, Anthony and Francis, two of the most extraordinary men of her time, or indeed of any time, is possibly the best test of her powers, and which was deeply felt by Francis, who in his will says, 'For my burial, I desire that it may be in St. Michael's church, near St. Alban's—there was my mother buried.' In Birch's Memoirs of the Reign of Queen Elizabeth, the extraordinary vigilance used by Lady Anne in superintending their conduct, long after they were adults, may be seen." "Sir Nicholas Bacon," says Macauley, "was no ordinary man; but the fame of the father was thrown into shade by that of the son." "Sir Nicholas Bacon," says Lloyd, "was a man full of wit and wisdom. He had the deepest reach of any man at the council-table; the knottiest head to pierce into difficulties; the most comprehensive judgment to surround the merits of a case; the strongest memory to recollect all the circumstances at one view; the greatest patience to debate and consider, and the clearest reason to urge any thing that came in his way in the courts of chancery. His favour was eminent with his mistress, and his alliance strong with her statesmen. He was Lord Keeper of the Great Seal during the time of Elizabeth. He was, in a word, father of his country, and of Sir Francis Bacon."

CANADIAN EVANGELIZATION SOCIETY.

TORONTO, November 8, 1879.

ELEVEN years ago there was formed in England an Evangelization Society. It had for its object the procuring and sending, when requested, qualified Evangelists to aid the Ministers of the locality in Mission Work. Its success has been very marked. The last Report shows that while in the year 1868-69 the number of meetings held under the auspices of the Society was 1,309, and the amount subscribed to defray expenses was £2,097 17s. 11d; in the year 1878-79 the figures had increased to 12,793 meetings, and £10,047 16s. 11d. of subscriptions. It is managed by a committee of thirteen.

Five years ago a similar Society was organized in Ireland and has been very successful. It is managed by a large general committee, with an executive committee of thirteen.

Some work of the kind has already been undertaken in this Dominion, and great blessing has been the result. It has been put into the hearts of many Christians in Canada to consider whether it would not be well to form, in this country, an organization with similar objects in view, in the hope that, with God's blessing, it may be made the means of reaching, to some extent, the multitudes who are still unsaved, and tend to the honour and glory of His great name.

At a meeting held to-day, for the purpose of organization, the following Resolutions were adopted:—

1. That the Society shall be under the management of a General Committee of not less than fifty laymen of the various branches of the Church of Christ, who shall from time to time fill vacancies, as they occur; with power to add to their number. Seven to form a quorum.
2. That from such Committee shall be appointed an Executive Committee of seven, to carry on the work of the Society, of whom three shall form a quorum.
3. That the object of this Society is not the formation of any new Sect or Church, but simply the salvation of souls and the addition of members to the existing Christian Churches, and fostering increased life in them all. Its Evangelists are intended to supplement, and not to supersede or interfere with the work of the Minister, who combines the office of pastor and teacher with that of Evangelist, and whose place it is, therefore, to undertake the care and direction of converts.
4. That in the selection of Evangelists, none shall be chosen but those who are in good standing in some branch of the Church of Christ, and who are able faithfully to proclaim the Gospel message. That diligent inquiry be made regarding their personal piety and suitability. Action to be taken by the Committee to ascertain before employing them—(a) their doctrinal views; (b) their cordial assent, as agents of our Society, to abstain from taking any part, either in public or private, in questions relating to denominational differences; (c) their willingness and hearty desire to co-operate with the ministers of each locality where they may be called to work.
5. Contributions to the funds of the Society shall be used as follows:—
 - (1). In payment of the current expenses of the Society.
 - (2). In payment of the travelling expenses and maintenance of the Evangelists, and other charges incident to mission services.
6. That the officers of the Society shall be, a Chairman of the Executive Committee, an Honorary Secretary, and a Treasurer.
7. That, to prevent confusion and ensure attention, all applications for evangelistic help shall be made to the Society, through the Honorary Secretary, and not to the Evangelists themselves.

[OVER.]

8. That whilst the Society makes no definite charge to any persons desiring the presence of an Evangelist in any particular locality, it is expected that those to whom they are sent will not only arrange for the hiring of halls and attendant expenses, but also contribute something towards the general purposes of the Society, so that others, less able to do so, may not be deprived of like benefits from want of funds. It is strongly advised that ordinary collections should not be taken up at evangelistic meetings. The Evangelists should have nothing to do with money matters. All subscriptions, thank-offerings, and other moneys are to be sent direct to the Treasurer.

9. That the Committees shall meet, from time to time, as occasion may require, at the call of the Chairman or Honorary Secretary.

10. That the Committee shall prepare such other rules and regulations as may from time to time seem desirable.

11. A General Meeting of the Society shall be held in each year, at a time to be hereafter named.

As a considerable sum is needed for the purposes of the Society, those who esteem it the highest honour and privilege to be co-workers with the Lord Jesus Christ are invited to contribute.

It is suggested that those who can safely promise it, should undertake to pay an annual sum.

As the work is already being commenced, those desirous of assisting, will kindly remit at once to the Treasurer, W. B. McMurrich, Esq., 15 Toronto Street, Toronto. All other communications to be addressed to Henry O'Brien, Esq., Barrister, Toronto.

GENERAL COMMITTEE:

J. A. M. AIKINS, Esq., Winnipeg.
JUDGE ARDAGH, Barrie.

ROBERT BALDWIN, Esq., Toronto.
Hon. J. R. BENSON, Senator, St. Catharines.
Hon. VICE-CHANCELLOR BLAKE, Toronto.
J. A. BOYD, Esq., Q.C., Toronto.
S. R. BRIGGS, Esq., Toronto.
H. M. BRODERICK, Esq., St. Thomas.
DR. BUCHAN, Toronto.

WILLIAM CARLYLE, Esq., Woodstock.
GEORGE A. CHAPMAN, Esq., Toronto.
THOMAS COATES, Esq., Prescott.
IGNATIUS COCKSHUTT, Esq., Brantford.
H. COWIE, Esq., Walkerton.
WILLIAM CRAIG, Esq., Port Hope.
V. CRONYN, Esq., London.
THOMAS DALLAS, Esq., Orillia.
H. DICKENSON, Esq., Stratford.
H. C. DICKSON, Esq., Toronto.
W. H. EAKINS, Esq., Ingersoll.
GEORGE FOSTER, Esq., Brantford.
R. F. FREEMAN, Esq., Hamilton.
CAPT. GIBSON, Goderich.

WILLIAM GOODERHAM, Jr., Esq., Toronto.
F. E. GRAFTON, Esq., Montreal.

GEORGE HAGUE, Esq., Montreal.
SHERIFF HALL, Peterboro'.
C. E. HAMILTON, Esq., St. Catharines.
JOHN HARVIE, Esq., Toronto.
JOHN HARRIS, Esq., Brantford.
COL. HAULTAIN, Peterboro'.
ANDREW HEWSON, Esq., Cobourg.
W. H. HOWLAND, Esq., Toronto.
JUDGE HUGHES, St. Thomas.

JUDGE JONES, Brantford.
W. F. JONES, Esq., Belleville.

ROBERT KILGOUR, Esq., Toronto.
CHARLES LAWS, Esq., Cobourg.

JOHN MACDONALD, Esq., Toronto.
WILLIAM MACK, Esq., Cornwall.
GEORGE MAY, Esq., Ottawa.
WILLIAM McCALLA, Esq., St. Catharines.
THOMAS MAIR, Esq., Woodstock.
DANIEL McLEAN, Esq., Toronto.
J. B. MORROW, Esq., Halifax.

W. B. McMURRICH, Esq., Toronto.

T. W. NISBET, Esq., Sarnia.
DR. NICHOL, Brantford.
A. G. NORTHRUP, Esq., Belleville.
HENRY O'BRIEN, Esq., Toronto.

W. A. PARLANE, Esq., Collingwood.
NOAH PHELPS, Esq., St. Catharines.
RICHARD POWER, Esq., Barrie.
RICHARD RANSFORD, Esq., Clinton.
CHAS. RAYMOND, Esq., Guelph.
R. D. RICHARDSON, Esq., Winnipeg.
B. W. ROBERTSON, Esq., Kingston.
R. V. ROGERS, Esq., Kingston.
H. C. ROSS, Esq., Owen Sound.
JAMES G. STRONG, Esq., Barrie.

A. L. THOMAS, Esq., Brockville.
JOHN C. THOMPSON, Esq., Quebec.

JAMES WATSON, Esq., Hamilton.
J. M. WANZER, Esq., Hamilton.
JAMES WOODS, Esq., Galt.
Hon. ALEX. VIDAL, Senator, Sarnia.

EXECUTIVE COMMITTEE:

Hon. VICE-CHANCELLOR BLAKE, *Chairman:*

JUDGE ARDAGH.
ROBERT BALDWIN, Esq.
J. A. BOYD, Esq., Q. C.

DR. BUCHAN.
GEORGE HAGUE, Esq.
COL. HAULTAIN.
W. H. HOWLAND, Esq.

ROBERT KILGOUR, Esq.
JOHN MACDONALD, Esq.
W. A. PARLANE, Esq.

W. B. McMURRICH, Esq., *Treasurer.*

HENRY O'BRIEN, Esq., *Hon. Secretary*

PROGRAMME

Thursday Evening, November 6th,

PRESBYTERIAN COLLEGE.

- 8.00. SOCIAL RECEPTION.
9.00. SHORT MEETING OF WELCOME.
REV. D. H. MACVICAR, D.D., LL.D., presiding.
ADDRESS. SIR J. W. DAWSON, C.M.G., LL.D.

Friday, November 7th.

WESLEYAN THEOLOGICAL COLLEGE.

MORNING.

- 9.00. DEVOTIONAL MEETING.
9.30. Business Session.
11.15. "Leading Events of the past year in Missions."—L. MCKINNON,
McMaster Hall, Toronto.

AFTERNOON.

- 2.00. "History of Prayer in Missions."—R. HOWARD, Huron College,
London.
3.00. "The Volunteer at Home."—W. R. MCINTOSH, University College
Y.M.C.A., Toronto.
3.45. "French Canadian Missions."—CHAS. VESSOT, Presbyterian College,
Montreal.
4.30. ADDRESS. REV. W. I. SHAW, LL.D.

EVENING.

ST. JAMES' METHODIST CHURCH,
Corner St. Catherine and Alexander Sts.

- 8.00. REV. JAS. HENDERSON, M.A., presiding.
ADDRESS. Mr. J. R. MOTT, New York.
ADDRESS. REV. L. N. TUCKER, M.A.

Saturday, November 8th.

WESLEYAN THEOLOGICAL COLLEGE.

MORNING.

- 9.00. DEVOTIONAL MEETING.
9.30. "Value of Medical Missions."—W. L. HILLIARD, University of
Toronto Medical Y.M.C.A., Toronto.
10.15. "Woman's Work in Missions."—Miss LILLIAN M. HENDRIE, Theo
Dora Society of McGill College, Montreal.
11.00. "Money and Missions."—George S. Clendinnen, Wesleyan Theological
College, Montreal.
11.45. Business Session.

AFTERNOON.

- There will be no Session of the Alliance.
2.00. The McGill University buildings and the Theological Colleges will be
open to Delegates.
3.00. There will be a drive which will enable the Delegates to visit points of
interest in the city.

EVENING.

PETER REDPATH MUSEUM, MCGILL COLLEGE.

- 8.00. STUDENTS' MEETING. W. G. STEWART, M.D., presiding.
At this meeting will be read letters from the following Foreign
Missionaries, prepared specially for the Alliance:—WM.
MCCLURE, M.D., Honan, China; J. R. STILWELL, B.A.,
Samulcotta, India; REV. THEODORE F. WALTERS, Nazareth,
Palestine; REV. EBER CRUMMY, B.A., B.Sc., Japan.
ADDRESS. REV. J. A. NEWNHAM, M.A.

Sunday, November 9th.

WESLEYAN THEOLOGICAL COLLEGE.

AFTERNOON.

- 3.00. DELEGATES' MEETING. Mr. J. R. MOTT, presiding.

EVENING.

AMERICAN PRESBYTERIAN CHURCH,
Cor. Dorchester and Drummond Sts.

- 7.00. ALLIANCE SERMON. REV. J. CLARK MURRAY, LL.D.
8.30. FAREWELL MEETING. REV. G. H. WELLS, D.D., presiding.
ADDRESS. REV. W. H. WARRINER, B.D.
ADDRESS. Mr. J. R. MOTT.

1885 ❁ 1890 ❁

SIXTH

Annual Convention

OF THE

CANADIAN

Inter-Collegiate Missionary Alliance

MONTREAL

NOVEMBER 6TH TO 9TH.

The following among others will take part in the Meetings:

SIR J. W. DAWSON, C.M.G., LL.D., McGill University, Montreal.
REV. J. CLARK MURRAY, LL.D., McGill University, Montreal.
REV. W. I. SHAW, LL.D., Wesleyan Theological College, Montreal.
REV. D. H. MACVICAR, D.D., LL.D., Presbyterian College, Montreal.
REV. L. N. TUCKER, M.A., St. George's Church, Montreal.
REV. W. H. WARRINER, B.D., Congregational College, Montreal.
REV. J. A. NEWNHAM, M.A., Côte St. Antoine, Montreal.
MR. J. R. MOTT, Executive Committee of S.V.M.F.M., New York.

The Public are cordially invited to all Meetings of the Convention.

*Intercollegiate
Office*

DELEGATES.

Colleges are urged to send strong delegations that the Convention may be large and profitable.

Delegates arriving on Thursday will please report themselves to the Corresponding Secretary at the Presbyterian College, 67 MacTavish street. Those who may arrive later will report at the Wesleyan Theological College, 226 University street. At these places arrangements will be made to conduct delegates to their homes.

RAILROAD RATES.

Reduced fares will be granted to delegates at first-class fare and one-third for round trip if fifty or more attend, and at one first-class fare and two-thirds if less than fifty attend. Delegates must purchase first-class full fare one-way tickets while traveling to the Convention, and obtain a receipt on standard certificate for purchase of ticket from ticket-agent at starting point. The standard certificate receipt will be supplied free by agent from whom the ticket for the going journey is purchased, and no reduction can be expected by a delegate who fails to obtain this certificate.

Where delegates have to travel over more than one railway to reach place of meeting, a certificate is required for each railway and such delegates are instructed that they have to purchase at each junction point going and returning.

At the Convention the corresponding secretary, Mr. James Taylor, will sign the certificates.

ENTERTAINMENT.

Entertainment will be provided for delegates during the continuance of the Convention, and it is urgently requested that colleges, which have not already done so, will send at once the number and names of their delegates.

CONVENTION COMMITTEE.

- A. MCGREGOR, B.A., Presbyterian College, Montreal, *Chairman.*
- G. E. READ, Congregational College, Montreal.
- GUS. A. KUHRING, Wycliffe College, Toronto. (*Resigned.*)
- J. H. MCBAIN, Albert College, Belleville, *Treasurer.*
- A. W. FRITH, McMaster Hall, Toronto.
- GEO. S. CLENDINNEN, Wesleyan Theological College, Montreal.
- J. A. ELLIOTT, B.A., Diocesan College, Montreal.
- JAS. WHYTE, McGill College Y. M. C. A., Montreal.
- JAS. TAYLOR, McGill College Y. M. C. A., Montreal, *Secretary.*

Collections to defray the expenses of the Convention will be taken up at the Friday evening meeting and at the "Farewell Meeting," on Sunday evening.

TO THE MEMBERS AND ADHERENTS
OF
The Presbyterian Church in Canada,
Resident in Montreal.

I am instructed by the "Presbyterian Church Association" to call your attention to the annexed Constitution of the Association, formed at a meeting held in Erskine Church, Montreal, on the 11th January, 1876, and to solicit you to enroll yourselves members thereof.

DAVID YUILE, *Secretary.*

JOHN L. MORRIS, *President.*

CONSTITUTION.

I.—Name.

The name shall be "THE PRESBYTERIAN CHURCH ASSOCIATION OF MONTREAL."

II.—Objects.

The objects of the Association shall be the fostering of a sentiment of attachment to the Church, the promotion of a missionary spirit, and co-operation with the Presbytery of Montreal in the erection of buildings for Mission Churches and Sabbath Schools within its bounds.

The Association shall act, in matters of Church extension, under the advice of the Presbytery of Montreal, and report its proceedings thereanent for the approval of the Presbytery.

III.—Membership.

All adherents of the Church within the bounds of the Presbytery of Montreal, subscribing one dollar a year and upwards to the funds of the Association shall be members thereof.

IV.—Office-Bearers.

The Office-bearers of the Association shall be a President, two Vice-Presidents, a Secretary, a Treasurer, and twenty Directors, elected by the members annually at the annual meeting, to be held on the second Tuesday of January in each year, or on such other day as the Association may from year to year determine.

All Ministers who are members of the Presbytery of Montreal, the Presidents, Vice-Presidents, Secretary, and Treasurer shall be *ex officio* Directors.

V.—Property and Accounts.

All property acquired by the Association for sites of Churches or School-houses shall be conveyed to be held by three Trustees appointed by the Directors upon such trusts and for such purposes as may be determined in each particular case.

All moneys of the Association shall be deposited in one of the chartered Banks of the Province to the credit of the Society, and cheques shall be signed by the President or one of the Vice-Presidents, and by the Treasurer.

Regular accounts shall be kept of all the receipts and expenditure of the Society. The same shall be audited annually, and a report thereon presented at the annual meeting.

TO THE MEMBERS AND ADHERENTS
OR
The Presbyterian Church in Canada,
Resident in Montreal.

I am instructed by the "Presbyterian Church Association", to call your attention to the annual Con-
stitution of the Association, formed at a meeting held in Riverview Church, Montreal, on the 11th
January, 1876, and to solicit you to enroll yourselves members thereof.
DAVID YULE, Secretary.
JOHN I. MORRIS, President.

CONSTITUTION.

I.—Name.

The name shall be "The Presbyterian Church Association of Montreal."

II.—Objects.

The objects of the Association shall be the fostering of a sentiment of attachment to the Church,
the promotion of a missionary spirit, and co-operation with the Presbytery of Montreal in the erec-
tion of buildings for Mission Churches and Sabbath Schools within its bounds.
The Association shall act in matters of Church extension, under the advice of the Presbytery
of Montreal, and report its proceedings thereunto for the approval of the Presbytery.

III.—Membership.

All adherents of the Church within the bounds of the Presbytery of Montreal, subscribing one
dollar a year and upwards to the funds of the Association shall be members thereof.

IV.—Office-Bearers.

The Office-bearers of the Association shall be a President, two Vice-Presidents, a Secretary,
Treasurer, and twenty Directors, elected by the members annually at the annual meeting, to be held
on the second Tuesday of January in each year, or on such other day as the Association may
year to year determine.
All Ministers who are members of the Presbytery of Montreal, the Presidents, Vice-Presidents,
Secretary, and Treasurer shall be ex officio Directors.

V.—Property and Accounts.

All property acquired by the Association for sites of Churches or School-houses shall be con-
veyed to be held by three Trustees appointed by the Directors upon such trusts and for such pur-
poses as may be determined in each particular case.
All moneys of the Association shall be deposited in one of the chartered Banks of the Province
to the credit of the Society, and cheques shall be signed by the President or one of the Vice-Presi-
dents, and by the Treasurer.
Regular accounts shall be kept of all the receipts and expenditure of the Society. The same
shall be audited annually, and a report thereon presented at the annual meeting.

*Robert M.
May 7/78*

CIRCULAR.

MONTRÉAL, APRIL, 22nd, 1874.

DEAR SIR,

At the great and successful Conference of the Evangelical Alliance held in New York, in October last, a meeting of the Canadian delegates present decided that it is expedient to constitute a "*CANADIAN BRANCH OF THE EVANGELICAL ALLIANCE*," and measures have since been taken to effect such an organization with branches in the principal Cities.

It was also agreed that it would be expedient to hold a general Conference in Montreal in October 1874, at which the Canadian Branch may be formally constituted and may elect its officers.

The duty thus laid on the Montreal Branch it is most desirous to fulfil in a creditable manner, and it is hoped that such a Conference would result in much spiritual good, and would greatly strengthen the hands and unite the hearts of the workers in the cause of Christ throughout the Dominion.

In order that the Conference may be successful, it is desirable to invite as many men of acknowledged influence and ability as possible to take part in it, and though it is believed that the sale of tickets to meetings, with the collections and subscriptions at the time of the Conference, will with due economy defray the necessary expenses, the Committee are desirous to strengthen their hands by a Guarantee fund, and would invite gentlemen friendly to the cause and representing the various congregations to subscribe to such a fund.

It is desired that forty subscribers of \$100 each to the Guarantee Fund should be secured.

It is proposed that subscribers to this fund shall have their names enrolled as members of the Alliance, and shall also be placed on the Committee of the Conference.

The Committee would commend this matter to your favourable consideration, and would ask that you will have the kindness also to invite the aid of those willing to contribute, and to forward their names to either of the undersigned, if possible before Monday, May 4, when the arrangements for the meeting must be definitely made.

Yours faithfully,

J. W. DAWSON,

President.

GAVIN LANG,

Secretary.

In order that the Conference may be successful, it is desirable to invite as many men of acknowledged influence and ability as possible to take part in it, and though it is believed that the sale of tickets to meetings, with the collections and subscriptions at the time of the Conference, will with due economy defray the necessary expenses, the Committee are desirous to strengthen their hands by a Guarantee fund, and would invite gentlemen friendly to the cause and representing the various congregations to subscribe to such a fund.

It is desired that forty subscribers of £100 each to the Guarantee Fund should be secured. It is proposed that subscribers to this fund shall have their names enrolled as members of the Alliance, and shall also be placed on the Committee of the Conference.

The Committee would commend this matter to your favourable consideration, and would ask that you will have the kindness also to invite the aid of those willing to contribute, and to forward their names to either of the undersigned, if possible before Monday, May 4, when the arrangements for the meeting must be definitely made.

Yours faithfully,

J. W. DAWSON,

Secretary

GAVIN LANG,

Secretary