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THE WHITE STONE.

Some time I shall behold it
What will the wonder be
From hands that now enfold it,
To read the name for me?
Unknown to any other,
Designed for me alone,
When my dear Elder Brother
Shall make the gift my own.

O stone of beauty waiting,
With polishment most rare;
The King Himself translating
The words engraved there;
Yes, I shall understand it,
My Saviour's thought alone,
When He to me shall hand it,
My name upon the stone.

'Twill only be His story
In the jewelled phrase,
And mine to speak His praise;
Then shall I know the measure
Of all His love to me;
The sum of all my treasure
Safe in my hand shall be.

—N. Y. Christian Advocate.

PRESBYTERIAN POLITY.*

BY REV. D. SUTHERLAND, WARKWORTH, ONT.

1. THE only King and Head of the Church is the Lord Jesus Christ. He is the Head with respect to all authority and rule, as well as with respect to all vital influences, and He is the Head over all things to His Church. The Visible Church consists of all those throughout the world that profess the true religion, together with their children. It is the organized society of those that profess faith in Christ and obedience to Him. Christ has given to His Church "the ministry, the oracles and ordinances of God for the gathering and perfecting of the saints to the end of the world." He has given the Scriptures of the Old and New Testament as the only ultimate standard of law to His Church. In these Scriptures He has not only laid down clearly defined laws pertaining to doctrine, discipline and worship, but He has also constituted a government and has given officers as gifts unto His Church. Some of these were extraordinary, such as apostles and prophets, which are ceased; others are ordinary and perpetual, such as those so frequently referred to in the Acts of the Apostles and the Epistles, namely, elders, i.e., presbyters and the diaconate or deacons.

2. These officers are to be perpetuated in the Visible Church. The office of presbyter and bishop is the same. New Testament episcopacy is the episcopacy of presbyters. This is apparent when we consider that the terms "presbyter" and "bishop" are used interchangeably in the descriptions given of the qualifications and duties of the office. Paul, for example, addressing the presbyters of Ephesus in Acts xx, calls them overseers or bishops. Peter says in his exhortation to the presbyters of Asia: "Feed the flock of God which is among you, taking the oversight thereof," that is, doing the work of bishops. In the Epistle to the Philippians, the whole office-bearers of the Philippian Church are described as bishops and deacons; and in the pastoral epistles the term "elders" and "bishops" are both applied to the same office.

3. Every congregation should have the services of several ordained presbyters among whom the duties of preaching or teaching and ruling are to be distributed. From Acts xiv. 23 and Tit. i. 5, we learn that by apostolic direction no congregation should be wanting in the services of several ordained presbyters. And the division of labour among these is specially indicated from the fact that there were some presbyters who were set apart to the work of the holy ministry, and others were appointed to bear rule in the Church of God. In regard to the former—those who were pastors, who ministered in word and doctrine and who ruled—we have such references as those contained in 1 Thess. i. 12; Heb. xiii. 7; Heb. xiii. 17, in addition to the specific charges and qualifications laid down in the pastoral epistles. In regard to the latter—the elders who engaged chiefly in ruling as distinguished from the work of public teaching—we find such references as those indicating their sphere of labour: "He that ruleth" is to do it "with diligence," and in the same passage ruling is distinguished from the ministry of the Word (Rom. xii. 6, 7, 8). There is express mention made of "governments," or those invested with the power of ruling as distinguished from "teachers," when those officers are enumerated whom God hath set in His Church (1 Cor. xii. 28). Again, the division of labour is specially marked

in Paul's direction to Timothy, and the ruling elders are expressly distinguished from the elders, who not only rule but also labour in word and doctrine (1 Tim. v. 17).

In every single congregation, therefore, there should be a plurality of elders, composed of one, at least, who is pastor, and also, associated with him, are ruling elders who join in government. This plurality of elders in a single congregation is called the congregational presbytery—otherwise called the Session. It is the duty of the Session to promote, in every Scriptural way, the spiritual interests of the flock under its charge, both young and old; watching over the life and conduct of the members, and seeing that Christian ordinances are administered. In every single congregation there should also be the Diaconate—deacons, or boards of management—elected by the people, who are specially entrusted with the management of temporal affairs and the outward business of the House of God.

4. Office-bearers in the Christian Church, having received their inner call from the Lord, are appointed to their respective offices, through the prayerful choice of the members of the Church, and by official ordination. All ecclesiastical power has been vested by Christ in His Church as a whole. No member in good standing is excluded from having a share in this power and responsibility. The professing members of the Church are entitled and are under obligation to appoint to those Scriptural offices such persons as they prayerfully consider to have received the necessary qualifications from Christ. (Acts i. 15-23; Acts vi. 1-3; Acts xiv. 23)

The qualifications of those chosen by the people are to be finally judged by the rulers of the Church. (1 Tim. v. 22; 2 Tim. ii. 2; Tit. i. 5-9)

After being thus selected by the people, and approved by the authorized rulers, they are to be set apart to the duties of their office by official ordination. So Timothy was ordained by the Presbytery; the elders at Lystra, Iconium and Antioch in Pisidia, by Barnabas and Paul; they themselves by the prophets and teachers of Antioch and Syria; the seven deacons and Matthias by the apostles. In all these five instances of ordination there were several elders engaged; in four out of five there is a special service of prayer recorded; while in three out of the five it is declared that there was an imposition of hands. Thus ordination is the solemn admission to office by prayer and the laying on of the hands of the Presbytery.

5. Neighbouring congregations should as far as possible join together for the purposes of mutual edification and government. This is effected by the principle of appointing representative commissioners and the formation and subordination of church courts. Pastors of neighbouring congregations, together with one representative ruling elder from each, meet together and constitute at stated times and whenever necessary the Presbytery of the bounds or the Synod or the General Assembly. These Church courts have the supervision of all congregations represented in them. Thus the Churches at Jerusalem, at Ephesus or Corinth, although consisting of several congregations, were each governed by a single company of presbyters, and were each reckoned as one Church. In Acts xv. we have an account of some trouble that arose in the Church of Antioch. After no small dissension and disputation there, it was determined that Paul and Barnabas and certain others with them "should go to Jerusalem" and submit the case to the General Assembly that met there. The Assembly met, the commissioners from Antioch were heard and the case considered. After due deliberation a judgment was adopted and put on record, and an extract minute of this judgment was forwarded to the Church of Antioch, which had the effect of satisfactorily disposing of the difficulty. The decisions arrived at by this Assembly were accepted, not only by the church of Antioch, but also by the churches of the adjoining provinces, as regulative of their practice. And so "the churches were established in the faith and increased in number daily."

Thus we believe that the polity of the Church, as instituted by Christ, enforced by His apostles, and faithfully administered by His servants from age to age through the promised grace of His Spirit, is the best adapted, because divinely adapted, to conserve His truth; to ingather and feed His flock; to secure liberty and order and promote harmony and unity among His people—to glorify God in the salvation of men.

A HOLY act strengthens the inward holiness. It is a seed of life grown into more life.—Robertson.

CHRISTIAN growth is knowing that man is nothing apart from God, and is redeemed by Christ from his own selfishness, that he may be strong in the Lord and in the power of His might.—George Bowen.

PREACHING FROM THE HEART.

It is only when a minister preaches out of his own heart that he reaches the hearts of others. A purely intellectual sermon stops with the intellect; a doctrinal sermon is nothing more than a spiritual opiate. But let a man utter what he has felt and known, let him touch the harp-string that has vibrated in his soul, and there comes that hush and spell over an audience, that chained attention, that lifting of faces which seems like a white tablet for God's finger to write on. Who has not felt the irresistible power of a hidden experience interpreted by another soul? This is the secret of all oratory, of all sympathetic power of man over man. The greatest preachers are not those who may lay claim to the highest scholarship, who are profound, philosophical thinkers or doctrinal giants, whose large hearts have throbbled with the deepest spiritual experiences. "Out of the abundance of the heart the mouth speaketh." These are the men who can lay hold on vast audiences and sway them as the wind sways a forest. Their language may be plain, their style unpolished, their manner awkward, but they know the steps and keys of the human heart as the organist knows his instrument, and all the solemn and sweet music of life answers to their touch.—Zion's Herald.

PRECIOUS FAITH.

Two men are wandering over the mountains in Nevada. They find curious veins running through the rocks. One of them studies these veins with the interest of a geologist, and chisels out a few specimens for his cabinet. The other, who is an expert in ores, believes that he has found a silver mine of great richness. When his companion has passed on with his specimens in his pocket, he returns and stakes out a claim. He perfects his title to that claim. He works it, and becomes a millionaire. Now was it the mine that enriched this man or his faith in the mine? Evidently his faith. And so it is the world over. It is not enough to know of a good thing and to be able to grasp it. We must believe in it and take possession of it.

There is, of course, no value in the faith which we believe is worthless. A man, whom we knew years ago, imagined that he was a millionaire. He would take you into his little chamber, and after carefully locking the door, would open drawers full of bits of paper on which he had written figures for various amounts. He would say, "Here are bills and bonds worth millions of dollars." When asked why he did not use them to buy what he needed he would reply, "No, no, they are too precious." That man's faith was great, but it was baseless. It was like the faith of worldly men in material things. They are heaping up riches that are as worthless for the soul as his bits of paper were for the wants of this life.—Interior.

PREACHING TO CHILDREN.

MANY preachers fail to interest and profit children in their preaching because they are not interested in children. They have never realized the importance and possibility of teaching children from the pulpit. They are occupied with great and high subjects which require deep and intricate reasoning and language not easy to be understood. They imagine that preaching to children is a comparatively small business, requiring little thought and preparation. But the equipment of soul which is necessary in order to address children profitably is of the finest quality. One who has the art of being artless and the wisdom of childlike simplicity will find eager hearers in little children, however profound the subjects he discusses. Nor until we can preach well to children can we preach well to adults. The directness and earnestness and plainness of speech and aptness of illustration which are necessary in order to attract and hold and benefit children are the very elements whereby all preaching may become effective. Late in life Horace Bushnell said that he thought of nothing in his own ministry with so much regret and so little respect as of his failure to make the service of the sanctuary profitable to the young.—N. Y. Christian Advocate.

CONSTANTLY look up. Be on the watch for chances to rise, like a bird let loose, though but for a moment, into the upper air. Such is the nature of holiness. Being from God, it is ever seeking to revert to its source. The heavier the pressure of a mundane life upon it, the stronger is the force of its compressed aspirations. Such pressure is like that of the atmosphere on water, which seeks through crevices in its enclosure the level of its fountain: a spirit like this will demand the habit of fragmentary prayer for its own holy indulgence; and will demand it with an importunity proportioned to the superincumbent weight of earthly cares.

Mission Work.

JAPAN.

LETTER FROM MR. A. W. BEALL.

(To the Editor of the PRESBYTERIAN REVIEW.)

SIR,—Well nigh nine months have passed by since I wrote you. One would like to write more frequently, but the foreign missionary writes not when he wishes, but when he is able. THE REVIEW is a very welcome visitor. I repeat that I am glad to see the attention given to Home and Foreign Missionary matters in the weekly Church paper. How much better this course is than to have such news relegated to the columns of some monthly publication with a very limited circulation.

I have been one year in Japan. I have enjoyed the year very much. The autumn was not as fine as it usually is; the winter was glorious and yet strangely cold; the spring and summer eternally very wet and very fine. On one of the coldest nights last winter I looked at the thermometer, expecting to find it very low, but it stood a little below freezing. The explanation, of course, is to be found in the excessive humidity of the atmosphere. I wore even more clothing last winter in Tokio than I did the previous winter in Kingston. We cannot take too much care of ourselves in the winter. The climate is rather hard on those with weak lungs. Nearly all the foreigners burn soft coal, which is found in large quantities in Japan. American coal oil is chiefly used, although it is meeting with considerable competition now from the oil wells of Southern Russia.

Japan's progress is wonderful. There are now over 1,000 miles of railroad in operation, managed according to the English system. Her postal system is excellent. The telegraph can be found in every important town. The telephone and the electric light are steadily making their way. Immense sums are spent every year on education, and on the army and the navy. Would to God that Japan's rulers would realize that the greatness of a nation consists not in its armies and navies, but in its righteousness. The standard of morality is terribly low. Government-licensed houses of prostitution are a regular recognized institution, and are the handsomest houses in the town. It is not all dark, however. Occasionally some of the provincial councils, in which there is a Christian element making its voice heard, object to this evil. Tourists see nothing of it; but we, who live here, see and know that the morality of Japan, among high and low, has a very ragged edge.

Treaty revision, at present occupying the attention of the Japanese Government, is of very great moment to the cause of Christ. At present no foreigner can live in the interior, that is, outside the five treaty ports, except employed by Japanese. On all sides we are hedged in by strict passport regulations, if we go inland for health. With the revision of the treaties, missionaries will be able to go anywhere, to devote their whole time to preaching the Gospel, and to give not a remnant of their time and strength, as at present unavoidably compelled to do, to "lifting up Jesus Christ," but all their time and energy.

I need say nothing about the union of the Presbyterian and Congregationalist Churches in Japan—you have already sufficiently explained the situation in one of your July numbers. From all that I can learn, the union of the Methodist bodies in Japan has reached the stage of certainty, but awaits final action by the various Home Churches. We have had several distinguished and warmly welcomed visitors during the year, among whom have been Rev. Principal Grant; Rev. Dr. Sutherland, of the Methodist Missionary Society of Canada; Rev. Dr. Ulrich, from near Boston; and, quite recently, Revs. Phillips Brooks, of Boston, and Dr. McVicar, of Philadelphia. Bishop Andrews, of the M. E. Church, North, is here now. I am still employed in the Canadian Methodist Mission School, and expect to be until union is accomplished.

Regarding the views which I expressed in my last letter, I have only to say that every day I live here but confirms me in the belief of the necessity of the Gospel in its simplicity being preached, especially to the lower classes. Rev. Dr. Sutherland, when here, emphasized, in an address given at Nikko, the often-forgotten fact that great religious movements work upwards from the lower classes, which harmonises well with Christ's words to John the Baptist's messengers, "The poor have the Gospel preached to them." A great deal, has, of late years, been written about the necessity of saturating Japanese thought—leavening the Japanese mind. The following, by Rev. Hugh Price Hughes, in *The Methodist Times*, of London, concerning missionary work in India, permit me to apply to Japan: "Christianity is not a change of opinion, but a new life. Christianity is not a mystic abstraction which in some subtle

way pervades masses of people collectively. Christianity in the first instance is intensely individualistic. Christianity is spread only so far as Christians are spread. The Christianity of Christ is not a vague sentiment, but a Christ-like life built up upon personal repentance and personal faith. It is all moonshine to talk about evangelising Japan in some extraordinary way in the lump. The only plan described in the New Testament is the plan of saving individual Japanese. Ten soundly converted men are better than ten thousand impenitent heathens glibly blabbing the ethics of Christianity while their hearts reject Christ. What we want is not to leaven Japanese thought, but to bring Japanese sinners to their knees. Japanese thought will then right itself."

In my next I shall refer to the work being done by the Girls' Schools. Our two schools opened in the first part of this month. In the Boys' School the average is about seventy-five; in the Girls' School about two hundred and twenty-five.

I remain, faithfully yours,
ARTHUR W. BEALL.
13 Torii Zaka, Asabu, Japan.

FORMOSA.

LETTERS FROM MR. JAMIESON.

We have had heavy rains here of late and the temperature is now much lower than formerly, which is a welcome change from the great heat of past months. Though the days may be yet somewhat warm the nights will now be cooler.

My health, I am glad to say, has continued to improve, and I am now about as well as ever. I have been going down to the Hospital here every alternate day to speak a little to those of the patients who can assemble in the meeting room. There are a good many at the Hospital, and I trust the word spoken to them in this way will not be in vain. I will also now be able to go out to stations for Sabbath services; and so if nothing happens to prevent I hope in time to be able to go round all the chapels in this district.

From the country we hear of a good deal of sickness among the converts, but, fortunately, Dr. Mackay took the precaution, some time ago, to send medicines suitable for the season to each station; so that on that account in the Church deaths have been fewer than otherwise they might have been. Dr. and Mrs. Mackay and family are keeping well, and the work at the College and Girls' School is going on as usual.

TAMSU, Formosa, 20th August, 1889.

YESTERDAY, Sabbath, September 1st, the Sacrament of the Lord's Supper was dispensed at Oxford College, Tamsui, and a number were baptized. Two public services were held, one in the forenoon at which in all eighteen were baptized by Rev. Dr. Mackay and myself. A good few of these were children of preachers, who with their wives are at present at Tamsui for study, and children of converts living near. Some who were baptized have been hearers for a long time; among them was one old woman, the mother of two of the preachers, who has been a hearer ever since we came to Formosa. With students, preachers, their wives and children and converts from the neighbourhood who had come to attend, the large hall at the College was well filled.

The communion service was held in the evening. The neat movable desks used by the students for writing upon were ranged in a long row lengthwise along the hall, and covered with white cloth. Seats were placed on each side of these, and thus a very suitable table was formed accommodating most of the communicants. Fifty-seven in all sat down to the feast. Four sat together at a small table. These were four out of five converts, the first baptized in North Formosa, who sat down together at the first communion here. The other one of the five I did not know, as he died some time ago. I know that from the time of our arrival here these four have been most faithful and devoted men. After the communion service they sang together in Chinese the hymn beginning—"I Am Not Ashamed To Own My Lord"; the same one as they sang when they first partook of the Lord's Supper in Dr. Mackay's little Chinese hut, where with an angry crowd around them they stood up and boldly declared that till death they would worship the true God.

Dr. Mackay then told the the younger people present that they knew nothing of what these early converts had to bear; that they did not see as he did the angry faces of the crowd who thronged round them on the first communion day. Now it is comparatively an easy thing for any willing to enter the Church, but then mandarins and all officials were bitterly opposed to the work and were determined to drive the "barbarian" out of the Island.

At the close Dr. Mackay spoke very appropriately from Colossians iii. 16, impressing upon the communicants the importance of having their hearts filled with the truths of God's Word, and living

so as to exhibit their fruits. Simplicity and order characterized the whole arrangement of the service and the effect was very impressive. With open Bible everything was conducted as nearly as possible to the way in which the ordinance was instituted by our Lord, and continued by the Apostles in the early churches; in minor details not following the practice carried out in any particular congregation or congregations with which one may have been acquainted. Having the converts seated by themselves apart from others in a plain orderly manner around the table, all present could at once see that a distinction is made between those who profess to serve the true God and those who do not make that profession. Every one evidently felt the solemnity of the occasion, and we doubt not good results will follow from both services of that Sabbath.

TAMSU, Formosa, 2nd Sept., 1889.

WHAT A PASTOR CAN DO FOR MISSIONS.

It is becoming more evident every year that the present rate of progress in missionary effort can be maintained only by a corresponding increase in interest and liberality on the part of all God's people.

It is equally evident that if this result is ever to be realized, its attainment must depend chiefly on the pastors of the individual churches. Special appeals, visits of missionaries, secretaries, and others, may have a temporary effect; but the real work of enlarging the views, awakening the sympathies, kindling the desires, and increasing the liberality of the great body of believers in relation to the great work of giving the Gospel to the nations, must be done by the pastors if it is done at all. They only have the ear of their people constantly. They are the divinely appointed teachers and leaders of the flock.

What then can the pastor do?

1. He can himself embrace the missionary idea, divinely taught, of the missionary character and constitution of the Church. This, too, many pastors utterly fail to do. The local Church, its interest, its preservation, its progress, its growth, and its expansion, are its first concern. If the thought of missions comes in at all, it is only on great occasions, and then rather as the thought of two hungry boys, or companies of men who are continually begging, to whom something must be given for the sake of decency, or to stop their mouths as often (?) as once a year, but to whom care must be taken not to give too much, lest it be so much subtracted from the strength of the local Church. Never was mistake more radical or fatal. These are the churches that dry up down to their very roots, that find it hard to hold their own and make good their annual losses. Wiser than they was He who said, "There is that scattereth, and yet increaseth." Give, and it shall be given unto you."

2. The pastor, impressed with this truth himself, can press it upon his people, illustrate it, enforce it in a multitude of time and ways. He can make it prominent in his prayers and conversations, and draw his frequent illustrations from the work and history of missions. He can show how this thought runs through all the Scriptures, and is especially prominent in the last utterances of the Lord, from the first coming after His resurrection, when He said to His disciples, "As My Father hath sent Me, even so send I you," to His last appearance on Olivet, preceding His disappearance in the clouds of heaven, and His last declaration, "Ye shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth." And this the faithful pastor is bound to do, if he would "teach them to observe all things whatsoever He has commanded." The responsibility of obedience to these commands he can, and he is bound to, press upon the individual conscience, whether men will hear or forbear.

3. He can carefully inform himself, and then inform his people, in regard to the nature, history, methods, progress, and prospects of the missionary work. There was a time, perhaps, when it was not easy to do this. It is easy now. The volume of missionary literature is great and constantly increasing. No branch of literature is more thrilling and inspiring, or furnishes richer food for thought or material for discourse. Denominational periodicals are abundant, furnishing details of work and progress in distinct fields of operation; while general publications, such as the *Missionary Review*, or the *Gospel in All Lands*, cover the broad field of the world.—Free Church of Scotland Monthly.

The coloured sunsets and the starry heavens, the beautiful mountains and the painted flowers, they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common unpoetic life.—Faber.

* Substance of an address delivered at the induction of Rev. Mark Scott, Campbellford, Oct. 26, 1879. Published by request.

Our Story.

TWO WAYS TO BE HONEST.

(Concluded)

Squire Barlow came in the next day. His farm bordered on Mrs. Morris's pasture-land and orchard, and to-day he came to see about the orchard fence which his own cows had broken down.

"I expect 'tis, squire," said Mrs. Morris, with a smile as pleasant as if the aggressive cows had belonged to her instead of her neighbour.

"Well, squire, you see John Peters isn't really the most reliable man a-goin'."

"No, I s'pose not. It lies to my door because I didn't keep my fence up. I told John two weeks ago to set over them posts."

Now Squire Barlow was well under John Peters' thumb, having kept him in his service for fifteen years, and resented any outside comments on the man, as people will when they are once in bondage to their "help" through custom, or indolence, or fear of them.

Gradually Jane Green was discovering that it was not necessary to lie or deceive to be agreeable. Gradually her faith in the necessity and use of absolute honesty was returning to her.

Shortly after this experience there came another occasion to test Aunt Rachel's honesty. She was one of those women who are so overflowing with sympathy, kindness, and real benevolence, that every one near them who is in distress, who is in debt, or who is discontented, flock to them as the like sorrows gathered to David in the cave of Adullam.

"Annt Rachel!" she said, panting and out of breath with her haste. "I want to talk to you. Ob, dear! Oh, I've got into the awfulest scrape!"

"Set down; set right down here on the step, Lucy, till you get your breath."

"My dear, you've done what was wrong; now, haven't you?" "Well, I s'pose I have," sobbed Lucy.

like him any more, all would have been right.

"Well, that only lasts a little while, gettin' mad. 'Twould have been all over long ago, and nobody to blame."

"I'll try," said Lucy, humbly; and with a very warm kiss on Aunt Rachel's withered cheek, she stole away, downcast but resolute.

"Aunt," she said, "do you always tell the truth to everybody?" "I hope so," answered Mrs. Morris, with a smile.

"I guess not, Jane."

"Well, Jane, I love the truth too much to make it unpleasant by using of it."

Jane sat silent. Here, then, was the solution of her doubt. Truth was lovely and divine after all.

Sabbath School Work.

LESSON HELPS.

LESSON VII, November 17, 1889.

DAVID'S LAST WORDS.

2 SAM. XXIII. 1-7.

COMMIT VERSES 3, 4.

GOLDEN TEXT.—He hath made with me an everlasting covenant, ordered in all things, and sure.—2 SAM. XXIII. 5.

CENTRAL TRUTH.

DAILY READINGS.

M. 2 Sam. xxiii. 1-51.

Tu. 2 Sam. xxiii. 1-7.

W. 2 Sam. xxiv. 1-25.

Th. 1 Kings i. 1-53.

F. 1 Kings ii. 1-12.

Sa. 1 Chron. xxviii. 1-21.

Su. 1 Chron. xxix. 1-30.

TIME.—B. C. 1015.

PLACE.—Jerusalem.

DAVID.—Seventy years old, having reigned forty years.

CLOSING YEARS.—Generally peaceful, spent in perfecting his kingdom, and preparation for the temple.

LAST WORDS.—(1) To the princes, in preparation for the temple (1 Chron. xxviii. xxix.); (2) to Solomon (1 Kings ii. 9); (3) to the world, our lesson for to-day.

HELPS OVER HARD PLACES.—The lesson should be read in the poetic form given in the Revised Version.

RAISED UP ON HIGH: from a shepherd boy to one of the greatest kings that ever lived.

ANointed: set apart for his work by God.

THE ROCK OF ISRAEL: God is so called (1) because He is everlasting and immovable; (2) He is the defence, the stronghold of his people; (3) a shadow and shelter for the weary.

HE THAT RULETH: omit the italics. David sees, as in a vision, One who rules over men, just. This is the ideal for all his successors, but realized perfectly in Christ, the holy and perfect King.

AS THE LIGHT OF THE MORNING: such is the effect sought by every good ruler. But the figure illustrates perfectly the influence of Jesus upon the sinful heart, and upon an ignorant, sinful world. He brings light, life, joy, beauty, comfort, wherever He shines.

AS THE LEADER GRASS: His influence upon men is like that of the spring sunshine and rain upon the wintry earth, bring-

ing forth fruits and flowers. 5. Although my house: although David was conscious of imperfections, yet God had made a promise, and all these blessings were to come forth from his house, through Christ Jesus His Son, and the wider kingdom which He brought in, every believer being an heir of the promise to Abraham.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—The incidents of David's closing years.—His last words to the princes; to Solomon.—His death and burial.—General view of his life and character, as a statesman, a general, a religious reformer, a hymn-writer.—His vision of the future.—Christ like the sun.—Christ's influence like the spring time.—The wicked like thorns.

QUESTIONS.

REVIEW.—What dreadful experience did David pass through in our last two lessons? What became of Absalom? What were David's feelings toward him?

SUBJECT: THE BLESSED KINGDOM OF CHRIST.

I. THE CLOSING YEARS OF DAVID'S LIFE.—How many years did David live after the rebellion of Absalom? How many years of famine? (2 Sam. xxi. 1.) What error did David commit? (2 Sam. xxiv.) How was it punished? What do you learn as to the population of his kingdom from this census? What was David doing most of these years? (1 Chron. xxii, xxviii, xxix.) Give a brief account of these preparations for the temple. What were David's last words to Solomon? (1 Kings ii. 9.) Where was David buried? (1 Kings ii. 10.) How old was he? How long had he reigned? What would you say of his character? Was his life a success? The source of it. Describe him as a statesman; as a general; as a poet.

II. A VISION OF THE TRUE KING.—(vs. 1-3).—How is David described in these verses? Who inspired him to speak the words of this lesson? Why is God called a Rock? How is the true King described? Was this a picture of himself, or of his ideal? (v. 5.) In which of his descendants was it fulfilled? (Matt. i. 2, Luke i. 32, 33, Phil. ii. 9, 11; John xviii. 36, 37.) Over whom is Jesus King? What do you find in him that makes him the perfect ideal King?

III. THE BLESSED INFLUENCE OF HIS KINGDOM (vs. 4, 5).—To what is the influence of Jesus compared? Why is it said to be without clouds? In what respects are the sinful heart and the world without Christ like the earth in the night time? What does the sun do for the earth? What things like unto these does Jesus do for us? In what respects are the sinful heart and the world without Christ like the earth in winter time? What do the sun and rain do for the earth in the spring? What does Jesus do for us like unto these things? Did David feel worthy of such blessings? (v. 5.) How did he know God would do them? (v. 5.) See also 2 Sam. vii. 12-16.) Are these promises being fulfilled?

IV. THOSE WHO REMAIN OUTSIDE THE KINGDOM (vs. 6, 7).—By what name are wicked people called? To what are they compared? What must be done with thorns and weeds? Why? How is their injury to others described? Need any persons remain wicked? If they refuse to repent and change, what must become of them? (Rev. xxi. 27.) Is there any way of escape except by turning from their evil ways? (Ezek. xviii. 30-32; Matt. v. 20, vii. 18, 19)

PRACTICAL SUGGESTIONS.

I. Even old age can be made useful in preparing materials for the rising generation to use.

II. God gives us joyful and comfort in preparing visions of the future.

III. It is blessed to have ever before us the highest ideals.

IV. Jesus Christ is the true King—righteous, wise, powerful, seeking the good of His people, triumphing over all enemies.

V. The heart and the world, without Christ, are in the night of ignorance, of trouble, of sin, with only dim stars of guidance and hope.

VI. Jesus Christ is like the rising sun, bringing light, warmth, cheer, life, and beauty.

VII. The heart and the world, without Christ, are like the earth in winter.

VIII. Jesus Christ is like the sun and rain of spring, bringing life and beauty, fruits, flowers, singing birds, every good.

IX. Those who remain wicked are like thorns, useless and injurious, and they must be cast out of God's paradise.—Peloubet.

EXTRAORDINARY afflictions are not always the punishment of extraordinary sins, but sometimes trials of extraordinary graces.—Matthew Adams.

ADORNING THE DOCTRINE.

I RECENTLY read in a paper a little story like this: A mother once said to her little girl, "Katy, why don't you go more with Lucy Wheeler? She's such a good little girl! I should like to have you play with her." "Yes, mamma, said Katy, with something of a sigh, "she is a good little girl, but, do you know, mamma, sometimes I almost hate her. She's so awfully good!"

I smiled at the story, and then fell to thinking over it. I remembered that I had known, among children of larger growth, people of unquestionable goodness, whose self-denial and self-control and unflinching adherence to right principles were worthy of my sincere admiration,—yes, and received it,—but who were still most unattractive to me, and whose society, I confess, I incline to avoid rather than seek.

I wonder if we, as Christians, think enough of "adorning the doctrine of the Lord Jesus Christ?" We think and talk much these days about the doctrine. We even contend for it, right manfully, perhaps, but do we "adorn" it? Jesus wants us to be pillars in his earthly temple. What does one need to be a "pillar?" Strength, first; that is true. We must uphold the load that rests down upon us, must rest there firmly, securely, safely. But is there not something more?

In the wonderful old Church of St. Mark's, at Venice, is placed an alabaster pillar, said to have been saved from the ruins of Solomon's temple, and now used as part of the support of the high altar. It is cut in a beautiful spiral shaft of graceful proportions, and blossoms out at the top into an exquisitely carved capital. It stands bravely in its place, and bears its share of the weight. But your first thought is, "How beautiful!" Does not Jesus mean that we shall be beautiful as well as strong in his service? And do we take enough pains to make goodness attractive, and so adorn His doctrine "in all things"? Christ says: "And I, if I be lifted up, will draw all men unto me." Ought not we Christians to have more of this drawing power, not that we may draw others to ourselves personally, but through us to Him whose image we daily pray to bear?—S. S. Times.

PRAYER.

ANYWHERE, everywhere, any time and all times, we may commune with God. It is easy when the object of prayer is understood. We are to focus thought, not so much on our distributive wants, as on the grander reaches of contemplation indicated in the requests, "Hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven." We are to cultivate a spirit of devotion and then we can realize the idea of the apostle's command, "Pray without ceasing." Our closet, then, is everywhere. Steps up to the throne we can find by the roadside or in the place of trade, as well as at home. We shall never feel lonely and desolate, for through the open windows of the soul will shine in a transfiguring light from heaven, in which we will gladly walk till we are received within the gates and behold the open vision of God.—S. E. Herrick, D. D.

INTO THE WILDERNESS.

THERE are some spirits which must go through a discipline analogous to that sustained by Elijah. The storm-struggle must precede the still, small voice. There are minds which must be convulsed with doubt before they can repose in faith. There are hearts which must be broken with disappointment before they can rise into hope. Blessed is the man who, when the tempest has spent its fury, recognises his Father's voice in its undertone, and bares his head and bows his knee, as Elijah did. To such spirits it seems as if God had said, "In the still sunshine and ordinary ways of life you cannot meet me, but like Job, in the desolation of the tempest you shall see My Form, and hear My Voice, and know that your Redeemer liveth."—F. W. Robertson.

A PREMIUM ON MARRIAGE.

THAT was a sound principle which a minister applied in the case of an inebriate who complained that he never could pass a saloon when alone. "Then take your baby with you," said the clergyman. The poor man's face brightened at the suggestion, and he was frequently seen afterwards trundling his little son in his perambulator, safely past the most alluring drinking den.

Family ties, when pure and strong, are great safeguards. This truth was recognised not long ago by a shrewd manufacturer at the West, who increased the wages of his married employes. He contended that a workman who has a home and wife and children to labour for is more competent and trustworthy than one who knocks about in boarding-houses, and has no one to care whether he does well or ill.

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THE Presbyterian Review.

THURSDAY, NOVEMBER 7, 1889.

REVISION OF THE STANDARDS.—"WHITHER."

"WHITHER" is a valuable and timely contribution to the discussion of the very important question of the Revision of Church Standards, in all denominations, and particularly in the Presbyterian Churches of Europe and America.

Like all that the learned professor writes, "Whither" is in its style clear, trenchant, racy, confident to a fault, radical and daring—we do not say rash or reckless, for what is written has been uttered deliberately, thoughtfully, with a purpose and under a full sense of the effect it is likely to have.

Dr. Briggs deals with not only the Westminster Confession of Faith and the Catechisms, as the exposition of the Puritan doctrine of the seventeenth century, but also with the Directory for Public Worship and the Form of Church Government.

We are glad Dr. Briggs has given his thoughts to the public. His book will help the discussion; but we fail to find in it any satisfactory answer to the question what should be done now towards improving our Church Standards.

Sacraments, the Church and State, marriage and divorce, would lead to a more charitable relation to Roman Catholicism, and afford a safer basis for the future.

In order to understand Dr. Briggs' position we must bear in mind that he longs for the organic union of Christendom, and while not blind to the impracticableness of all methods hitherto suggested, he hopes and seems to believe that common ground will be found on which not only all evangelical Protestants, but even extreme Ritualists and Roman Catholics, can be united.

We are far, indeed, from accepting Dr. Briggs as a guide in the reconstruction of Christendom. He may do good work as an iconoclast, but his mission is not to build up. We are not convinced that the best way to meet the demands for progress is to revise the Confession; rather does it seem feasible to allow greater freedom in subscription, as the American Church has done; or to prepare a new Confession in harmony with the thought and circumstances of the nineteenth century; or a supplementary statement of Articles of Belief, as the Church in England has done.

He pleads also for co-operation with the Church of Rome, as if that were possible while the Roman demand is unconditional submission or destruction. He thinks the Church should define on eschatological questions, on the salvation of infants, on the descent into Hades, the salvation of the heathen, and such questions, although God's Word affords almost no light regarding them.

We are glad Dr. Briggs has given his thoughts to the public. His book will help the discussion; but we fail to find in it any satisfactory answer to the question what should be done now towards improving our Church Standards.

OUR SABBATH SCHOOL WORK.

WE are glad to observe, from the report of the proceedings of the General Assembly's Sabbath School Committee, that the work entrusted to it is being vigorously pushed by the indefatigable Convener, Rev. T. F. Fotheringham, and that its efforts to interest the Church in the Scheme of Higher Religious Instruction are meeting with much encouragement.

It is to be hoped that the Scheme will have a fair trial in all the Presbyteries. We are very hopeful that the high expectations of the Convener and the Committee will be realized, and that, with the judicious handling of details by those entrusted with carrying them out, the Scheme will be productive of great good to the Church, and become, in the best sense of the word, popular amongst our young people and those who are most immediately concerned with their training.

The Committee, it will also be observed, has taken steps towards obtaining fuller statistics than as yet have been presented to the Assembly. Might we here venture to suggest that success in this direction will depend very largely on the energy with which the Convener in each Presbytery devotes himself to the task of collecting and collating returns from individual schools? He is the pivot on which the statistical part of the work turns.

In its praiseworthy desire to obtain full and accurate returns, does not the Committee, however, fall into error in stating, at least by implication, that the General Assembly's system of class registers, now in use in so many schools, contains no provision for quarterly and annual summaries.

By the terms of agreement between the Association of Presbyterian Seminaries conducting the Review, it was to be under the charge of one editor from Union Theological Seminary and one editor from Princeton Seminary. As the representative of Union, Professor Briggs has served the Association for ten years as managing editor and treasurer.

EDITORIAL NOTES.

THE annual Convention of the Ontario Women's Christian Temperance Union, which met in Galt on Thursday and Friday of last week, brought together a large number of delegates from all parts of the Province. The proceedings were characterized by great enthusiasm and harmony.

dealing with the subject of social purity, it was resolved:

That ministers of the Gospel be asked to preach an annual sermon on the subject. That the thanks of the Convention be tendered to Mr. Chaiton for his efforts in behalf of this movement, as shown by the Charter Act.

The following resolutions were also adopted:

That in the opinion of this Convention, the great evils arising from intemperance can only be effectually eradicated by a law prohibiting the manufacture, importation and sale of alcoholic liquors as a beverage; and whereas, such a law can only be obtained and enforced by a Government or Governments in sympathy with the same, therefore, be it resolved that we, members of the Provincial Union, do hereby urge the necessity of using our influence to assist any Prohibition candidate to any office.

Resolved, that as Christian women, we have a duty to perform to the students in our cities, and the young men and women who are strangers in our towns. With a prayer to God for wisdom and direction, we pledge ourselves to do all in our power to remove temptation from their way.

It is officially announced that the publication of The Presbyterian Review (Quarterly), published for "The Presbyterian Review Association" by Messrs. Charles Scribner's Sons, of New York, ceases with the present (October) issue.

Beyond this bare announcement neither the Association nor the publishers give any intimation as to the causes which have led to what is regarded on all hands as a great loss to the world of Presbyterian literature.

By the terms of agreement between the Association of Presbyterian Seminaries conducting the Review, it was to be under the charge of one editor from Union Theological Seminary and one editor from Princeton Seminary. As the representative of Union, Professor Briggs has served the Association for ten years as managing editor and treasurer.

THIS is the day appointed to be publicly observed as a Day of Thanksgiving throughout the Dominion. For manifold reasons it is meet that the day be observed with gladness.

WE are glad to learn that the canvass for the Aged and Infirm Ministers' Endowment Fund is well under way in this city, and that the Agent, Rev. William Burns, is meeting with much success in the work.

SIR DONALD SMITH, of Montreal, has been installed as Chancellor of McGill University. The new Chancellor, in reviewing the history of McGill,

lauded her benefactors and said that he would, with the generous support of his colleagues, strive to place the time-honoured institution upon even a higher plane than it now occupies.

Literary Notices.

AN interesting discovery has been made in India—nothing less than the lost books of Euclid, of which a Sanskrit translation is said to have been found at Jeypore.

WILLIAM DEAN HOWELLS takes up, in Harper's for November, "The decline of English fiction from the genuine realism of Jane Austen, through Scott, Bulwer, Dickens, Thackeray, Charlotte Brontë, and even George Eliot."

LAST July a story published in The Youth's Companion evoked hundreds of letters from all parts of the United States, some taking one view and others another, of the argument, but all showing an intense interest in the tale.

Wide-Awake maintains its reputation as a first-class children's magazine. The excellence of the stories and the beauty of the illustrations render it in every respect one of the best magazines of its class.

Christian Thought, for October, contains valuable papers on "The Necessity of Faith"; "The Cash Value of Conscience"; "Man's Inheritance in the Sabbath." Of the other papers that on "Woman's Work in the Modern Church" deals very finely with a question fast coming into prominence and which must be fairly considered.

ANSON D. F. RANDOLPH & Co., of New York, will publish immediately "The Imitation of Christ," (Mistica Ecclesiastica), by Thomas Kempis, now for the first time set forth in rhythmic sentences, according to the original intention of the author.

Contributed.

REVIVALS.

CANADA.—SOURCES OF INFORMATION.—PLAYTER.—DR. GREGG.—EARLY REVIVALS AMONG METHODISTS AND PRESBYTERIANS.—A CAUTION.—THE OLD COMMUNION SEASONS.—RESULTS.—THE KIND OF REVIVAL WE WANT.

ACCOUNTS of revivals in other lands have been written by inspired and uninspired men, but the narrative of "Times of Refreshing" in Canada has not yet, so far as the writer is aware, engaged the pen of any historian.

presence of the Lord, and many congregations can recall seasons when the Divine power was wonderfully manifested in the quickening of sinners and in the conversion of sinners.

The great awakening of 1800 in the United States, already described, extended into Canada, along up the shore of Lake Ontario, even to the head of the lake, to Niagara, and thence to Long Point on the northwestern shore of Lake Erie.

In 1805 was convened at Elizabethtown what has since been usually known among Methodists as "The Revival Conference." "No other Conference in Canada," says Playter, the historian, is like it, nor any other session of an annual Conference in Great Britain or the United States.

Again I quote the historian already named: "In this great revival the labours of the preachers, local and travelling, were very great; and some wrought for God beyond their strength. . . . A great impression was made on the public mind by the strange, sometimes wonderful change of character and life in so many persons, and in so short a time.

Thus the Methodist Church in Canada, as in England, was born in a revival; and from the commencement to the present day she has been pre-eminently a revival Church.

Other branches of the evangelical Churches in our land have had their times of refreshing. At present we shall refer only to those in the Presbyterian Church.

As early as 1809, Rev. D. W. Eastman of the American Presbyterian Church, preached in the Niagara Peninsula. For about twenty five years he laboured alone in a wild and comparatively uncultivated field.

In 1833 the Niagara Presbytery was formed, and from a narrative prepared by a committee of that Presbytery, and embodied in Dr. Gregg's History, I extract the following: "From that time (1830) to the present God has greatly enlarged our Zion. This He has done, so far as means are concerned, chiefly by protracted meetings. These commenced in the churches under Mr. Eastman's care; and they have been held in many places within our bounds with most blessed results."

Let us guard against a dangerous error. Many hear of a revival, and instantly there are associated in their minds a series of crowded meetings, fervid preaching, much emotional singing, many manifest conversions, many anxious inquirers, and much religious excitement. But let us beware. There may be much that is outward and demonstrative, and yet no true revival. It is no evidence that a man has wings and can fly because a tornado puts its

"Whither," a Theological Question For The Times, by C. A. Briggs, D. D., of Union Seminary, New York. Scribner's Sons, New York, 1889. Sold by D. T. McAnish, corner of Adelaide and Toronto Streets, Toronto.

suction upon him, lifts him up, and hurls him across the street; and it is no evidence that a man is converted because a tremendous physical excitement lifts him for a moment out of the slough of his bad habits, blows the mud off him, and crazes him, so that he talks and screams in the language of virtuous insanity. Then, on the other hand, there may be a true revival of religion where the Spirit of God comes down like the dew, gently, silently, imparting life, beauty, vigour; where God is heard, not in the thunder and the storm, but in the still small voice—where the convicted take each step deliberately, perceiving it to be a duty, and the converts come into the Church quietly and beautifully as buds and blossoms to a tree. Wherever saints are being quickened, and sinners converted, and an impulse given to the cause of true religion, we should gratefully recognize the special work of the Spirit. The best state of a church is undoubtedly when each member thereof is so pervaded with the Spirit of Christ, so "filled with all the fullness of God," that revival in the popular sense would be impossible. There may be no "floods upon the dry ground," but if the genial showers regularly descend, and the enlivening sun shed his beams, there will be life and growth and beauty.

Were not the old communion seasons in the Presbyterian Church days of sweet influences? Who that has enjoyed them can ever forget these sweetly solemn sacramental occasions? Then the Lord made a feast of fat things, and the King sat at His table, and the spike-nard sent forth the smell thereof; then believers sat under His shadow and found His fruit sweet to their taste. He brought them to His banqueting house, and His banner over them was love. It was no unusual thing for persons to come thirty or forty miles to attend "the communion." And so great was the concourse of hearers on these occasions that it was frequently found necessary to have two separate assemblies, one in the church and the other in some grove near by. The season lasted five days, beginning with Thursday. There were two or three services each day, and in a large and scattered country congregation there would be, each evening, from five to ten prayer meetings in private houses in different parts of the congregation. Pesbyterianism has always been distinguished for "decency and order." This distinctive characteristic was observable in all the communion services. Each of the five days had its own distinctive name, indicating the general character of the services on that day. This was especially the case among the Gaelic section of the church. I will give these distinctive names in both tongues. Thursday was called the Day of Humiliation (La *Trasaidh*); Friday was the day of Self-examination (La *Rainnichaidh*); Saturday was the Day of Preparation (La *Uibhachaidh*); Sabbath was the Day of Communion (La *Comunnaidh*); and Monday was the Day of Thanksgiving (La *Tuingeachd*).

The various religious services of prayers, singing, sermons, exhortations, and the personal conversation of each day, always had respect to the uniform subject of that day. Monday was the last, and not infrequently the great day of the Feast. Joy co-mingled with sorrow filled the hearts of the Lord's people—joy because of the spiritual and social blessings of the season, but profound sorrow that now the communion was at its close and they were about to separate and return to their distant homes, many of them not expecting to meet again for another year, i. e., till the next communion season. "When shall we have a communion without a Monday?" was an expression on the lips of many, and meaning, when shall we meet to part no more? Most of these grand old saints are now enjoying their communion without a Monday. May the sons be worthy of the fathers. The communion season occurred yearly and was a "time of refreshing" to Christians, giving spiritual tone to the religious life during the whole year. Under the ministry of Richard Baxter there were, we are told, long streets in the town of Kidderminster on which there was not one house that had not its hours of prayer. But the writer knows whole districts of Ontario where there were concessions many miles in length on which there were few houses where prayers were not offered morning and evening, and the sweet melody of psalms heard slowly and solemnly ascending to the God of Heaven. The blessed results are to be seen at this day in the sobriety, industry and faith of their descendants. One such congregation known to the writer has given upwards of forty men to the Christian ministry, and has sent forth not a few to have taken the very first place in the legal, teaching, and medical professions.

But we must not live in the past. "Act, act in the living present." Will thou not revive us again, that thy people may rejoice in Thee? A genuine revival of religion throughout our land would do more in a single year to remove our commercial and financial troubles, and secure us against those national dangers which thoughtful people now see looming up in the distance, than our worldly-wise politicians can accomplish in a decade of years. Dishonesty, private or public, intemperance, immorality, infidelity, socialism, communism, or Jesuitism, cannot prevail among a people who honour God, and whose hearts are full of faith and of the Holy Ghost.

Correspondence.

POINTE-AUX-TREMBLES SCHOOLS.

[To the Editor of the PRESBYTERIAN REVIEW.]
SIR,—I would like to call the very special attention of your readers to an effort which is now being put forth, to enlist the mass of our Presbyterian women in a short but earnest campaign in behalf of the enlargement of the girls' school at Pointe-aux-Trembles.

A letter is being sent to every Presbyterian minister in Ontario and the Maritime Provinces, enclosing an envelope in which are two other letters. The one to himself asks him simply to read over the enclosed letters, and, if approving of them, to hand them over to some suitable woman in his congregation, first putting her name on the outside of the envelope, and also at the head of the letter which is evidently meant for her. The letter to this lady asks her prayerfully to choose out a number of suitable persons sufficient to have one for each district of the congregation, and to engage those who are willing to do this work for Christ's sake, to undertake to visit once a month, for the next five months, each family of her district, loving in every house, willing to be interested (none other), a copy of the second leaflet enclosed along with the letter addressed to herself. Having secured her visitors, she would need to send me them at once, her name and address, and the number of copies required to go round the families wishing to be supplied. The visits are to be repeated with a fresh leaflet about the first of every month, till the first of March. Then the visitors become collectors, receiving from each family whatever they have, during these months, gathered for the object proposed. The money so collected is to be sent at once to Dr. Warden, Montreal, along with a slip upon which is written the name of each collector and the amount gathered by her, these to be issued as soon as possible in a printed report, along with the full results of the campaign, and sent back to each congregation which shall have taken part in it.

God's work moves slowly, not because there is not real self-denial on the part of the few already interested in it, but because effective means are not taken to extend the heartfelt interest to the many. In this effort it is sought to extend the interest into every home willing to be interested (none other), and to give a ready channel by means of which the fruits of it may be sent at once to accomplish the object that the awakened interest desires.

1. It is earnestly asked that every minister receiving an envelope will give its contents that measure of thought that is required. Much is not asked of the minister—simply to choose out one to whom he can commit the management of the work. There need be no fear that the money thus gathered for the French Work will take away from the funds available for other Schemes. Is it not true that the more we are interested in any one good work, the more easily we can be interested in another? It is the money that is gathered without the previous awakening of interest that leaves the purses empty. Interest seems to create funds. We would also suggest the propriety of handing the envelope, not to one already over-burdened with Church work, but to one who, though really earnestly on the Lord's side, has hitherto been rather a silent member. The work asked of her demands little time or strength, only real love for the work, good sense and punctuality.

2. Of the good lady who receives the letter we would ask, Do not refuse to act until you have enquired of the Master Himself, "Lord, what wilt Thou have me to do?" But if you find you cannot take the position, do not let the matter drop. With your minister's advice or sanction, be sure and get someone else to take it in hand. If it is found impossible to work every district of the congregation, just work as many as you can. Paul said to the Philippians, "To you it is given in the behalf of Christ, not only to believe on, but also to suffer for His sake." That is an honour we would shrink from, and yet we know that those who accepted it joyfully were not losers, but received great and eternal gain. Now, "to us it is given in behalf of Christ, not only to believe on Him, but also to deny ourselves for His sake." It is a great and precious honour that is given us, and the angels know it. Shall we shrink from it? Or shall we joyfully accept it, and with our whole heart ask Him again—"Lord, what wilt Thou have me to do?" Do not let us have gaps in our ranks, but let every congregation have the opportunity to do whatever the Lord will put it into their hearts to do.

A word might also be given to those who are asked to do the visiting, and to the many homes where the letters are to be left, but most of the preceding paragraphs apply to them all, and this letter is already long. Only one set of letters has been sent to each minister. Where there are two stations, there will need to be two sets of workers. This may be secured by means of the one set of letters, or extra letters will gladly be sent to any wishing for them. This effort is made under the auspices of the Montreal Women's Missionary Society, and with the hearty sanction and assistance of the Board of French Evangelization.

Hoping for a full and hearty and speedy response to this appeal, I remain, yours, etc., ANNA ROSS.
BRUCEFIELD, ONT., Oct. 25, 1889.

Church News.

REV. J. W. MITCHELL, late of First Church, Port Hope, has accepted a call to Seaforth.

QUEEN'S UNIVERSITY has recently lost two trustees by death—Hon. A. Morris and Rev. Dr. Bain.

NORWOOD church has recently been re-seated. Among other improvements introduced is a vocalion, at a cost of \$550. The re-opening services took place on the 27th ult., the services being conducted by the pastor, Rev. J. Carmichael, M.A. On the following Monday a well-attended organ recital was given by Mr. D. P. Cordingley, of Toronto. Proceeds from special collections and recital, \$67.

The funeral of the late Hon. Alexander

Morris, O.C., took place on Thursday last, and was largely attended. A memorial service was held in Old St. Andrew's church, in which Revs. G. M. Milligan, D. J. Macdonnell, Principal Cayne, and Prof. Ross, of Queen's University, took part. Prof. Ross, after recounting the services of Mr. Morris to the country, paid a high tribute to his devotion to the interests of Queen's University.

We clip the following from the Halifax *Witness* of the 2nd inst.:—"There will be an interesting meeting on Tuesday evening in St. Matthew's church, under the auspices of the Woman's Foreign Missionary Society, to take (as well of our friends Mr. and Mrs. Morton and the new missionary to Couva, Rev. J. P. Coffin. Each of them will give an address, as will also Rev. E. Scott, of New Glasgow, Rev. P. M. Morrison and Rev. Dr. Burns. Besides our pioneer missionaries, Rev. John Morton and Mrs. Morton, there will be present Rev. F. J. Coffin and the Misses Archibald and Graham, all on their way to labour in our East Indian Mission in Trinidad. Those who have heard Mrs. Morton speak will not wish to miss this last opportunity of listening to her. The choir of St. Matthew's is expected to give some of their excellent music. There will be a collection for Missions. At the close of the meeting an opportunity for a social chat with the missionaries will be given in the basement. Mr. and Mrs. Morton will leave Halifax next Thursday at 5 p.m. train, and remain at Truro till Friday morning, when they will proceed to S. John. On Sunday, Nov. 10th, Mr. Morton and Mr. Coffin will probably preach in the St. John churches. On the 11th, Mr. Coffin's ordination will take place at St. John. Our missionaries will leave New York for Trinidad between the 16th and 23rd.

TORONTO SUNDAY SCHOOL TEACHERS' ASSOCIATION.

ABOUT seventy-five Sunday school workers in connection with our Church, gathered, Tuesday evening of last week, in Knox church lecture room, at the invitation of the teachers of Knox S.S., to consider the formation of a Presbyterian Sunday School Teachers' Association. Mr. Archibald MacMurchy, M.A., superintendent of O. S. Andrew's S.S., was called to the chair, and Mr. W. E. Middleton was appointed secretary. The advantages to be gained by such an association, and the difficulties to be overcome, were discussed by those present—among the speakers being Messrs. McAlinch, Fotheringham, Patterson, Casab, Shepard, Thom, Sutherland, McNabb, Carlisle, Jos. Marriot, Merryheatun, and MacMurchy, the general opinion being strongly in favour of such an organization.

A motion, "That we do organize as a Society of Presbyterian Sabbath School Workers in the City of Toronto" was unanimously carried, and Messrs. Fotheringham, Patterson and McNabb were appointed a committee to draft a constitution, and report at a meeting to be held on 28th November, in the same place.

The same committee was also authorized to arrange a programme for that evening, and a very general desire was expressed that the Rev. R. P. McKay, M.A., should be requested to repeat on that occasion, his paper on the subject, "Attention and how to secure it" read at the recent Sunday School Convention.

UNIVERSITY DAY AT QUEEN'S.

OCT. 16, was University Day at Queen's, and it was attended with the usual fervor. The athletic sports were held on the college campus in presence of a large number of people. In the evening there was a brilliant assembly in Convocation Hall, the occasion being the presentation of prizes and opening addresses. Prof. Crippon, Professor of English Literature, delivered a long and able address on the teaching of English in the Universities. The speaker on behalf of the medical faculty was Dr. Gibson, of Belleville. Mrs. Dr. Short represented the Woman's Medical College. Then followed the installation of Prof. Dyde, a former student of Queen's, but latterly of the faculty of Dalhousie College, N.S. The ceremony was very interesting and led to the delivery of a vigorous speech by the Principal, A pleasing feature of the after proceedings was an address by the Bishop of Ontario, now a resident of Kingston, and concerned in the success of its educational institutions. The meeting closed with a few remarks by Chancellor Fleming.

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We will promptly send specimen copies of the paper to all persons whose addresses may be furnished us.

PRESBYTERIAN NEWS CO.

The new Presbyterian church at Dorchester is to have a 200-pound bell with fire alarm attachment.

The contract for the enlargement of the Niagara Falls South church has been let, and work has already begun.

The Chalmers church auxiliary, W.F.M.S., Woodstock, at their annual thanksgiving meeting, on the evening of the 9th ult., presented Mrs. W. A. McKay, wife of the pastor...

Rev. F. H. Larkin, D.D., of Lowell, Mass., was inducted on the 27th ult., in the pastoral charge of First church, Chatham, Ont. Rev. Mr. Watson preached, and W. King addressed the minister...

A correspondent writes to the REVIEW: "Last Thursday evening, 10th inst., a few of the members and adherents of the Presbyterian church, Roseau, assembled in the house of Mr. F. W. Ashdown, when Mr. J. Garricchi, missionary in charge, in their name, requested Mrs. Ashdown's acceptance of a handsome dressing-case and toilet set. Mr. Charles Robertson, one of the elders, and his good lady, who were present, also added a beautiful butter-dish. These were presented in recognition of Mrs. Ashdown's services, both in presiding at the organ, and also in leading the singing of the congregation. This she has done regularly on the Sabbath, morning and evening, during the summer months, thus adding to the interest in the service of praise. Miss Ashdown was also the recipient of a Bible."

Rev. J. Wilkie has lately been addressing meetings in Ottawa, Guelph and other places. In Guelph a united meeting of the three Presbyterian churches of that city was held to bid him farewell. A dozen o'clock a number of Mr. Wilkie's old associates and friends gathered in the basement of the church and partook of a tea which had been prepared by the ladies of the different congregations. Short speeches were then made by a few gentlemen, after which an adjournment was made to the body of the church, and after an opening prayer by the Rev. J. C. Smith, the chairman, Rev. Mr. Beattie called upon Mr. Wilkie, who delivered an able address on the Indian Missions. The speaker made an earnest appeal for funds to carry on the education of the heathen, who, he said were overcrowding the colleges that are already established.

The Orono church, Presbytery of Whitby, pastor, Rev. J. A. McKee, has been closed for about four months, undergoing repairs. It has been thoroughly renovated, and modernized at a cost of \$1,300. Reopening services were held on Sabbath, Oct. 20th. The large congregations assembled, both in the morning and in the evening, had the privilege of listening to Principal Caven, who preached to appreciative hearers. There was a successful social gathering on Monday afternoon. A platform meeting was held in the evening, when interesting and appropriate addresses were given by Mr. Drummond, of Newcastle; Mr. R. D. Fraser, of Bowmanville; Mr. Linton, of Teeswater, and the ministers of the village. This congregation has now a very beautiful and comfortable place of worship, and will, no doubt, be thus stimulated in their work for the Master.

A correspondent writes: "A very pleasant affair recently occurred in connection with the Oneida congregation. One of the young men, Andrew Edington, being about to leave for Knox College as a student for the ministry, the congregation met in the church to wish him goodbye and God-speed. The pastor, Rev. A. K. Caswell, spoke of the work of the ministry and preparation for it, its importance and encouragements. Mr. Edington's friends took advantage of the occasion to present him with a valuable memento in the shape of Henry's Commentary, in nine volumes, 'Gems of Thought,' 'Taylor on the Parables,' 'Spurgeon's Lectures to Students,' and a gold fountain-pen—all of which were presented, in the name of the congregation, by the pastor, in an informal address. Mr. Edington expressed his appreciation in sentences full of deep feeling, and urged others to give themselves to the work of the Lord. Later, the Society of Christian Endeavour bade him a very affectionate farewell in the waste, he having been its President. All wish him God's best blessings."

Rev. Alex Hamilton, Clerk of the Presbytery of Regina, writes to the REVIEW as follows:—"An interesting event took place at Moosejaw, N.W.T., on the 17th of this month, when the Presbytery of Regina, inducted the Rev. S. J. Taylor into the pastoral charge of the congrega-

tion in that place. There was a good attendance and evident interest in the proceedings. The Rev. Kenneth McLeninn, now on a visit to the West, preached; Mr. Nichol, Moderator pro tem, addressed the inducted pastor, and Mr. Robson, of Fort Qu'Appelle, met the duties of the people with the example set by the Israelites fighting Amalek and by Aaron and Hur in sustaining their leader's hands. In deference to the wish of the minister no social after-meeting was held, thus leaving it to the new paper correspondent to give expression to the good feeling of the occasion. It is a matter which a grateful Church should not forget that it has one man at least who has laboured perseveringly, not only the brightest prospect, in establishing our Christian work in the West. The congregation has steadily grown. Mr. Taylor was its first missionary and is now its first pastor, having continued for six years to labour in the former capacity. It is to be hoped that this case, with some others, may commend itself as showing the method of solving the vexed problem of 'candidating,' and may prove a profitable example of 'adhesiveness' to the cultured graduates of our colleges whose services are demanded by the growing proportions of the work in the West and by the requirements of a heathenism lying more or less remote from our own doors."

The Young People's Association of Knox church, Cornwall, which has been doing good work for the last three years, resumed its meetings for the ensuing year by a conversation on the evening of the 22nd ult. The officers are—Hon. President, Rev. James Hastie; Vice-President, Geo. C. Mrie; Vice-Presidents, Mr. T. W. Marbank and Miss Ada Davis; Treasurer, Miss Maggie Binnie; Secretary, Mr. Geo. H. Porteous; Invitation and Reception Committee, Messrs. J. F. Watson, D. O. Alguire, M.D., P. E. Campbell, A. Bruce, and Misses Hastie, McEwen, Craig, and Arthur; for Meeting and Entertainment, Messrs. J. C. Alguire, W. J. Sennat, J. H. S. Parke, and Misses Brown and McLaughlin, Mrs. J. C. Alguire. A handsome programme has been issued for the fortnightly Tuesday meetings, and also gives the topics of the Sabbath morning prayer meeting, with the names of the six teen leaders who conducted it in turn. A new departure has just been made by the Association in the form of a monthly journal, which begins with November. It will be divided into four or five sections, each department being in charge of an editor. It starts with an issue of 400, to be distributed in the congregation. A Society of Christian Endeavour was begun last winter, and has a membership of over fifty. It is confined to young ladies alone. They meet every Friday evening. Officers for the ensuing year—President, Miss Hastie; Vice-President, Miss Houbneck; Secretary, Miss McLean; Treasurer, Miss Eliott.

The Woman's Foreign Missionary Society of the Presbytery of Whitby, met in Oshawa, on Tuesday Oct. 15th. A morning meeting was held to dispose of some of the business, thus leaving more time in the afternoon for what was of more general interest. At this meeting, the officers of the preceding year were re-elected. An animated discussion took place as to the most suitable time for holding the annual meeting. In the afternoon the meeting was well attended and the interest sustained to the close. It was presided over by Miss Gordon, who has been President for several years. An address of hearty welcome was given to the delegates by Mrs. Easman and was replied to by Mrs. Darlington. Delegates from three of the other denominations, in town, addressed the meeting, presenting greetings from their societies and expressing their interest in the work being done by the Society. Mr. Wilkie gave a short address as Moderator, in which he exhorted the members of the delegates were unable to remain for the evening meeting. The discussion of the morning was resumed, and it was decided to hold the annual meeting in January, as formerly. A most interesting and edifying paper was read by Miss Darlington on the Progress of Missions. Miss P. mon read a paper on Mission Bands in all congregations. Mrs. McClelland and Mrs. Kippan spoke on the encouragement and discouragements of the work.

In the evening a general meeting was held, the church was filled with an interested and attentive audience. Rev. Mr. Perrin, of Pickering, gave an earnest address on the privilege of engaging in mission work. Rev. Mr. Wilkie, of London, made a stirring appeal on behalf of the youth of India and pleaded eloquently for the extension of the work there. All were pleased that the privilege had been granted them of listening to that which stirred them to take a deeper interest in the work carried on by the Foreign Missionary Society.

OBITUARY.

REV. WILLIAM BAIN, D.D. died on Oct. 29th at his residence, Kingston. He was a sufferer from chronic cystitis, and for the past three months was in a precarious condition. Six weeks ago he was very near death. His children were called to his side, but he rallied, and was able to be out on the street; but the relief was only temporary, and he again grew ill, and on Sunday sank into a state of unconsciousness, from which he never recovered. At 1.30 a.m. he ceased to live. The deceased was born in Nairn, Scotland, in 1814, and in 1838 he emigrated to Canada. He was engaged in the teaching profession. At Cornwall he was assistant to the late Rev. Dr. Urquhart in the grammar school, and a niece of whom he afterwards married. At Quebec he also filled a responsible position in the grammar school. In Kingston he was an instructor in the preparatory school of Queen's University. Then he entered the college himself, and graduated in 1845. In 1847 he received the degree of M.A., and in 1872 the honorary degree of D.D. was conferred. Dr. Bain passed through the Theological Hall, and settled in Perth as pastor of St. Andrew's church, where he remained for over thirty years. This was his only charge. Seven years ago he retired and settled in Kingston. He married Miss Urquhart, of Cornwall, who survives him. The following children are well-known: Judge Bain, Winnipeg; Dr. Bain; Prince Albert, N.W.T.; W. G. Bain, Winnipeg; and Urquhart Bain, Kingston. Two unmarried daughters also resided with their father. During his residence there he endeared himself to all who knew him by his remarkably kind and friendly disposition, and secured to himself by his high Christian character. His genuine sympathy, sound judgment and Christian experience especially fitted him to give comfort and wise counsel to the suffering, and his visits to the old, the infirm and the sick, both in Kingston and in Perth, were greatly appreciated. Before the happy union of the Churches in 1875 he belonged to the Church of Scotland Synod, and of that Synod only four ministers survive who have reached his advanced age. During the greater part of his life he enjoyed good health. His last painful illness he bore with perfect resignation and without a murmur or complaint. Dr. Bain was a trustee of Queen's University, and is the second to pass away in the last few days. His predecessor to the grave was Hon. A. Morris. Dr. Bain was one of the first students of Queen's when its sessions were held in a most unpretentious building on Princess street. Rev. Dr. Mowat was one of the contemporaries. Four of Dr. Bain's sons are graduates of the University. His funeral took place on Friday, at Perth. By his own desire, as expressed both before and during his illness, he was laid to rest beside four of his children, in Elmwood Cemetery.

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TORONTO AUXILIARY W.F.M.S.

The semi-annual meeting of the Toronto Presbytery Society W.F.M.S. took place at Newmarket, on Friday, Oct. 18th. There were present 104 delegates from Auxiliaries and Mission Bands throughout the Presbytery, a large proportion of whom were from Toronto. Mrs. W. B. McMurrich, President of the Society, occupied the chair. After appropriate devotional exercises, Mrs. Bell, of Newmarket, extended a cordial welcome to the delegates, which was gratefully acknowledged by Mrs. Patterson, Toronto.

A very liberal supply of clothing has been sent this summer to the North-West Indian mission fields, including generous donations of money which has been used to purchase new material for the needs of the school on Muscowpetung Reserve. Contributions in cash were received for this purpose and for the payment of freight charges from St. John's Auxiliary, Milliken, and from the following societies in Toronto: MacLaren Auxiliary, Murray Mitchell, Charles Street Auxiliary and Band, St. Andrew's Ladies' Association and Band, College Street Auxiliary, and Old St. Andrew's Auxiliary. A few individual subscriptions were also received for the same fund. Generous gifts of excellent clothing and bedding, a large portion of which was new, were sent from Agincourt, Markham, Parkdale, Milliken, Aurora, Oakville and from societies in the city: Erskine church, Chalmers church, Charles street, Old St. Andrew's, East church, Central church, Knox, St. Andrew's, Murray Michie, Dovercourt, and West Toronto Junction.

The total weight of clothing for North-West Indians, sent this year by the W.F.M.S. in Toronto Presbytery, was 1,340 pounds. Of this quantity 770 pounds were new. Two bales of the old were sent to File Hills, the rest to Muscowpetung Reserve. Money contributions for the same purpose amounted to \$122.85.

Mrs. Gordon, of Harrington, answered the questions, which were of the usual practical character. Mrs. Gordon's helpful suggestions and wise counsel added not a little to the pleasure and profit of the meeting. Mrs. Playfair, of Toronto, read an interesting paper outlining the progress of the Society since its formation. Mrs. Bell, Mrs. Kellogg, Mrs. Shortreed, Mrs. Hamilton, and others took part in the discussion, which were felt to be interesting and profitable.

A resolution of sympathy was passed in reference to the loss the Society had sustained by the removal of the lamented foreign secretary, Mrs. MacMurrich. The President was assisted in the devotional exercises by Mrs. Brimer and Mrs. Bell, of Newmarket. The delegates were entertained at tea by the Newmarket friends, who showed them much kindness and hospitality.

GENERAL ASSEMBLY'S SABBATH SCHOOL COMMITTEE.

The Sabbath School Committee of the General Assembly has held two meetings lately, at both of which the same items of business were considered. One for the convenience of members residing in the Maritime Provinces, was held during the meeting of Synod at Pictou, Oct. 4th-9th; the other in Toronto, during the sessions of the Ontario S. S. Convention, Oct. 23rd and 24th. By this means a maximum of attendance with minimum of expense was attained. Seeing that the Assembly has made no provision for payment of traveling expenses, and the members, at least until Assembly meets and sanctions their action, must bear their own charges, the latter consideration was a very important one. Both meetings were well attended and the business received very careful consideration. The following is a brief summary of the decisions arrived at:

- 1. Forms for the usual statistics required by the General Assembly, and also for the necessary returns in connection with the Scheme of Higher Religious Instruction, were examined and adopted.
- 2. The appointment of local centres and presiding examiners was committed to the corresponding members in their several Presbyteries. That is, the Convener of the Presbytery's Sabbath School Committee will name the places at which examinations are to be held and the persons who are to preside at them. In making these appointments the convenience of candidates is chiefly to be considered. No action can, of course, be taken until the names of intending candidates are sent in, after Jan. 1, 1890.

Chief examiners were nominated for the Biblical, Doctrinal and Historical departments. The duty of these is to set the question papers and forward them, in manuscript, confidentially, to the convener before the 1st January next. They are to prepare eight questions for each class of candidates, on separate paper, and to assign a maximum value to each question. This total maximum marks for each paper to be 200. In preparing their questions the chief examiners are respectfully requested to have regard to the tentative nature of the Scheme and the unfamiliarity of our Sabbath schools with written examinations.

Four sub-examiners were nominated for each question paper—twenty-eight in all. The duty of these is to value the answers, as mailed to them by the presiding examiners, and forward the results to the convener. Each sub-examiner will receive all the answers to two questions. It was left to the convener to arrange details.

Three examiners of essays were nominated, and the convener was authorized to add to their number, if necessary, so that no one should be asked to read more than twenty essays.

All names are withheld until the consent of appointees has been obtained. It was decided that the examinations upon the Syllabus for 1889 should be held on Friday and Saturday, the 7th and 8th of March next, at the hours of 10 a.m. to 12 a.m., and from 2 to 4 p.m. If necessary an extra session from 4 to 6 p.m. on Friday, may be added. The arrangement of details was left to the convener.

The following sub-committee was appointed to select and purchase diplomas, prizes and medals: Rev. T. P. Fotheringham, convener; Messrs. D. Fotheringham and J. Croil. They were instructed to confer with any others whose advice they deemed valuable. The Syllabus for 1890 was so far completed as follows:

DEPARTMENT I.—BIBLICAL. Junior and Intermediate.—The International S.S. Lessons for 1890. (In future the lessons of the whole year will be assigned.) Senior.—The same as for Junior, but with somewhat more difficult questions. Also an additional paper on 'The Life of Jesus Christ,' by Rev. Jas. Stalker, M.A.

DEPARTMENT II.—DOCTRINAL. Junior and Intermediate.—'The Shorter Catechism,' by Prof. Simond, D.D. Part II. Sec. 1. (Quest. 39-81) Also be prepared to write out correctly the full answer to any questions in the second part of the Catechism. (Q. 54-107.) Senior.—'The Shorter Catechism,' by Alex. Whyte, D.D., pp. 100-213 (Q. 39-107.) Also be prepared to write out correctly the full answer to any question in the Catechism.

DEPARTMENT III.—HISTORICAL. Considering the importance of the period and the novelty of the subject in our Sabbath schools, it was decided to continue the same text-books in this department for another year. Junior and Intermediate.—'The History of the Reformation,' by the Rev. Prof. Withrow. Senior.—'The Reformation,' by Prof. Lindsay, D.D. Candidates who presented themselves in March, 1889, are not excluded from the examinations in 1890, but no second medal, prize or diploma will be given to any one, nor will a prize be given to a medallist of 1889. This means that any candidate may take the reward of a higher standing at the second examination, but not that of the same or a lower.

DEPARTMENT IV.—ESSAYS. The selection of a subject was postponed until next year. No change was made in the regulations or instructions governing the working of the Scheme. 6. An outline of the duties which might be expected from a General Superintendent of Sabbath school work, prepared by Mr. D. Fotheringham at the convener's request, was read and approved. The convener was instructed to prepare a circular letter, based upon it, for the information and guidance of Presbyteries in considering the remit of the General Assembly regarding the appointment of this officer. Copies to be sent to corresponding members for distribution at an early meeting of their respective Presbyteries.

7. The following sub-committee was appointed to prepare the Handbook called for by the General Assembly in terms of recommendation three of last year's report: Mr. D. Fotheringham, convener; Revs. John Neil, Dr. McTavish, and John McEwen. The committee were instructed to have their report ready by Feb. 1st, so that it might be circulated amongst the members of the S.S. Committee and fully considered at the next meeting.

8. The convener was instructed to inform the committees referred to in recommendation two of last year's report, that the S.S. Committee could not undertake the responsibility of publishing the Sabbath school services prepared by them. This resolution was designed to correct an impression that might have been conveyed in correspondence with the convener.

9. The following sub-committee was appointed to prepare a concert exercise for next 'Children's Day': Rev. John McEwen, convener; Rev. T. C. Jack and Mr. T. W. Nesbit. To report at next meeting.

10. It was decided to hold the next meeting of the committee on the second Wednesday of June, at 9.30 a.m., in Banks-street church, Ottawa. 11. The following sub-committee was appointed to draft a recommendation to the General Assembly about Sabbath school literature, and report to the next meeting: Revs. R. P. McKay, convener; T. C. Jack, Dr. M. Fraser, Jas. Ballantyne, and S. Houston. This subject was introduced by Mr. W. D. Russell, of Winnipeg, and was very fully discussed.

12. Mr. Murray, of Hamilton, drew attention to the defective character of the class registers at present in use, in that no provision was made for quarterly and annual summaries, and Mr. D. Fotheringham was appointed to represent the matter to the publishers. 13. The convener submitted a statement of receipts and expenditures, showing that \$172.64 had been contributed by sixty-six schools. The balance on hand, after payment of all present liabilities, was \$41.00.

Schools which have not yet responded are urgently requested to forward their contributions at an early date. Only a small number of our large city and town congregations have yet been heard from, although the committee are assured of their hearty sympathy and co-operation. The committee go forward to the much larger outlay required by the Scheme of Higher Religious Instruction confident that the means to carry it successfully through will be amply supplied by Him who has laid the work upon them, through the willing gifts of His people. T. F. FOTHERINGHAM, Convener.

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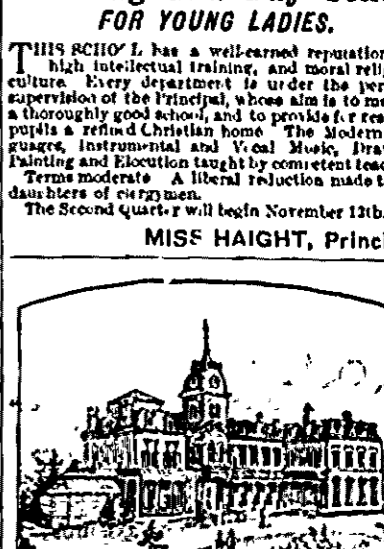
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British and Foreign.

By the death of Dr. Macaw, J.P., the Presbyterian church at Bushmills, county Antrim, has sustained a great loss.

The American Home Missionary Society received recently the sum of \$8,950 from the estate of the late Mrs. Harriet L. Rollins, of Des Moines, Iowa.

The American Baptist Education Society reports that one-half of the \$400,000 needed to secure John D. Rockefeller's gift of \$600,000 for a Baptist university in Chicago has been secured.

The Rev. G. A. Smith, of Aberdeen, author of the new work on Isaiah, has been unanimously called to succeed Dr. Marcus Dods in Renfield Free church, Glasgow.

Mr. John Morley, according to the Saturday Review, "never forgets his manners except in reference to the Deity, the Christian religion, and the House of Lords."

The Jews, so long confined in the Ghetto, in Rome, propose to erect a magnificent synagogue in that city. Much encouragement has been given to the project by wealthy British Jews.

Rev. C. De Heer, for over thirty years engaged in mission work on the West Coast of Africa, and noted for his indomitable energy and success in that field, died at Clifton Springs, N.Y., on Sunday, 20th ult.

The Dicky Bird Society, which was founded by "Uncle Toby," at Newcastle, thirteen years ago, for educating the finer and more Christian feelings of children, and for inculcating kindness to animals, has now 180,000 members.

Five Free Synods have unanimously agreed to petition the Government to abolish all endowments for the teaching of Protestant theology. The Synod also deprecated the endowment of any university for the teaching of Roman Catholic theology.

While Presbyterians and Methodists have been increasing in Ireland, the Episcopal Church, since its disestablishment, has declined greatly. In 1869 the Episcopalians had 2,174 preachers in Ireland, but this year the number has decreased to 1,590.

In Italy no clergyman can be inspector or director in a State school, a law having been recently passed to the effect that the local control of schools shall be in the hands of heads of families. The subject is to cut the schools loose from clerical influence.

The Pall Mall Gazette says that the Archbishop of York was one of the four Bishops who voted at the Lambeth Conference in favour of allowing Non-conformists to preach in Church pulpits. The Bishops of New York, Minnesota and Ripon were the others.

More than one-half the Church property in Chicago, about \$5,000,000, belongs to the Roman Catholics. Their parochial schools are attended by 43,000 children, more than one-half the school population of the city. Their church income is about \$1,000,000.

The Japanese Government has removed the tax from Christian churches, thus placing them on the same basis as Shinto and Buddhist temples. Though faith in the old religion is declining in Japan, yet there are still more than 250,000 Buddhist priests in the empire.

The narrative of Fayetteville Presbytery, which was prepared for the Synod, revealed the fact that over seven hundred accessions had been made to the churches during the last few months, and that there were strong evidences of an increase of piety among the people.

When Bishop Talbot, Missionary Bishop of Wyoming and Idaho, was speaking for Home Missions in New York city, he showed a handbill, giving notice of a meeting at which he spoke. The closing line of the handbill was, "Please leave your guns with the usher."

Mr. Rice, of Madras, in a discussion in Langholm Presbytery as to whether the Indian colleges of the Church should be discontinued, expressed himself against giving up the colleges, but suggested that economy might be exercised by a union of the colleges of the different denominations.

The churches in ten Synods of the Presbyterian Church, North, contributed for all purposes, during 1888-9, the enormous total of \$10,975,221. The Synod of New York gave more for home missions alone than the entire Protestant Episcopal Church gave for both home and foreign missions.

The sons of the manse in the House of Commons receive an accession in Mr. Seymour Keay, the new member of Moray and Nairn, whose father, as in the case of Mr. Robertson, the present lord-advocate, and that of Mr. Balfour, the ex-lord-advocate, was a minister of the Church of Scotland.

In response to an appeal of Rev. William Park for a minister of the spirit of Rev. Thomas McAulis (who recently died of fever in the Indian mission field) to take his place, Rev. Robert Henderson, M.A., of Castledawson, Ireland, has offered himself, and been accepted by the Board of Directors.

To mark the attainment of his semi-jubilee, Rev. Robert Cameron, of Cambridge-street United Presbyterian Church, Glasgow, has been presented with a pulpit-gown, a silver salver, and a purse containing upwards of £100. On behalf of the mission congregation in Garscube-road, Mrs. Cameron was

presented with a Bible and walnut writing-desk.

There is at Rio Marina, in the Island of Elba, a flourishing Protestant church, which owes its establishment, in a large measure, to Signor Giovanni Gignotti, a merchant who carried on business between the island and Nice. Accepting the gospel at Nice, Signor Gignotti zealously disseminated it. His death has recently been announced, but his work survives.

Through the generosity of an alumnus of Princeton College, a path has been made through the beautiful avenue of elms in the President's grounds, which will henceforth be known as "McCosh's Walk," so named in honour of the venerable ex-1 resident, who was often seen during the years he served as head of the College, slowly walking, with meditative aspect, beneath the grateful shade of the trees.

In 1881, in Roman Catholic France, there were 7,684,906 French citizens who enrolled themselves as of no religion. There were not quite 700,000 Protestants. The Month for July, 1885, and October, 1886, a Roman Catholic organ, admitted that the Roman Catholic losses in England exceeded the gains by over "one million," and this was allowing for immigration of foreigners, and for the prolific marriages of the Irish residing in this country.

The Irish General Assembly's Board of Missionary Directors met in Dublin, Rev. Wm. Clark, Moderator of the General Assembly, presiding. Rev. Geo. McFarlane reported a debt of £4,000 against the Foreign Mission, and there are still three or four months to come before the annual collection on behalf of these missions will be made. The debt would have been much larger only that a number of friends, in response to an appeal from the conveners, sent in sums amounting to £1,400. A special collection has been made towards paying off the debt in many of the churches.

Principal Miller, in the current Contemporary, points out that the attacks on the Christian colleges and schools in India seldom, if ever, come from men who have a wide experience of the moral and spiritual wants of the country. The most devoted itinerant missionary the Church of England ever had in Bengal, at the outset of his work looked upon the schools and colleges as a great mistake; but after more than seventeen years' close and careful observation, he arrived at the deliberate conviction that his first impressions were wrong, and that the school and college work was largely contributing to the future glorious triumph of the Redeemer's cause in India.

The dispute between the Catholics and Protestants of Boston, which was last year carried into local politics, and which brought out nearly 25,000 female voters, may be revived this fall. The Boston Committee of 100 some time since sent letters to President Warren, of the Boston University, Professor Sheldon, the well known historian, Rev. Dr. A. A. Miner, Rev. Dr. E. E. Hale, and Rev. James M. Gray, asking them to make a careful examination of "Anderson's General History," now in use in the Boston Public Schools, and to report upon it. They report, first, that "This history is a partisan and Romanized production." Its author, in a letter published in the Boston Daily Advertiser, distinctly denies that the last edition was revised to meet the requirements of the Roman Catholic critics.

George Muller, founder of the Bristol Orphanage, who is now eighty years old, is still travelling and preaching, and at last reports was at Darjeeling on the Himalayan Mountains. He reports the sums received since March, 1883, to amount to nearly \$6,000,000. Nearly 8,000 orphans have been cared for, and five large houses have been built in Ashley Downs, Bristol, at an expense of \$775,000, which can accommodate 2,800 orphans at a time. During the year 1888-9 one legacy has been received of \$25,000, another of \$10,000, and later, another of \$25,000. The old principles on which the institution was founded still prevail. The managers make no debts; they buy nothing on credit; they ask God for the supply for every need. The institution is a marvel of faith—a standing demonstration of the mighty power of prayer in the midst of a skeptical and scoffing generation.

With the annual evangelistic conference of the two London Presbyteries, held in the College recently, the winter's work was inaugurated. Rev. C. Moinet presided. Rev. William Ross, of Cowcaddens Free Church, Glasgow, introduced the subject, "Aggressive work in large cities." He touched upon the helps and hindrances. A calculation had just been made, he said, that there were 300,000 persons in Glasgow who were outside church organization of any kind. To reach such men needed to be filled with the Holy Ghost, their purposes should be fixed, but their plans free. Impressions should always be followed up, and in the work for the elevation of the masses Gospel Temperance must take a prominent place. Mr. Ross spoke of the success of his work in Cowcaddens, where services have been held for 2,190 consecutive nights. The work should be done by the church into which the people should be gathered. The subsequent speakers included Principal Dykes, who dwelt on home mission methods, and by Dr. Donald Fraser.

Special Notices.

The congregation of Glasry, county Down, has presented the pastor, Rev. R. Workman, with a portrait of himself.

Rev. Alexander Magre, of Ballacolla, Queen's county, Ireland, has resigned his charge in order to emigrate to Canada.

A Tablet is to be placed in the lobby of Chalmers' Memorial Church, Edinburgh, to the memory of the late Dr. Horatius Bonar.

Amateur Artists.—You will find at The Golden Easel, 316 Yonge Street, a choice selection of studies, artists' materials, plaques, opal, tiles, and numerous articles for decorative purposes. Pictures framed promptly. Original paintings a specialty, on exhibition and for sale.

Pundita Kamadai has now eighteen pupils, most of them Brahmmins. Six live in the house with her; the others are day scholars.

Smoking during service is said to be still customary in some of the rural churches in Holland. It was very common fifty years ago.

St. Peter's Church, at Schlesing, which dates from the fifteenth century, is to receive a tower more than 300 feet high, costing about \$100,000.

THROAT AND LUNG DISEASES CURED BY MEDICATED AIR.

Dr. Robert Hunter, of New York and Chicago, the founder of this practice, in association with his brother, Dr. James Hunter, has established a branch for Canada, at 73 Bay Street, Toronto, where all forms of throat and lung disease are treated as successfully as in New York or London.

Their treatment by medicated air inhalations is so successful, that it has been adopted in all Hospitals for the special treatment of the lungs, in England and throughout Europe, where Dr. Robert Hunter introduced it in person, as he is now doing in Canada.

Patients can be treated at home. On application, a pamphlet explaining the treatment, and list of questions to be answered, is sent, and on its return, Dr. Hunter gives his opinion of the case.

Those who come to town for examination, can return home and carry out the treatment.

Address, Drs. R. & J. Hunter, 73 Bay Street, Toronto, Ont.

The Evangelical Alliance of the United States will hold a national meeting in Tremont Temple, Boston, the 4th, 5th, and 6th of December next.

A committee has been appointed by the Presbytery of Philadelphia to consider the propriety of erecting a handsome monument on the site of the old log college.

A massive monument has just been erected in the churchyard of Monisteth Established Church, to the memory of that remarkable family, the Erskines of Linlathen.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

Since the settlement of Rev. John M'Neil, at Regent-square Presbyterian Church, the weekly offertory has increased from £17 to something like £40 or £50.

The receipts for the first month of the new financial year of the A.B.C.F.M. amount to \$25,126.91, an advance over those of the first month of last year of over \$12,000.

In July, Rev. Dr. Cassel, of Christ Church, Berlin, baptized a Jewish lawyer, and also a Jewish lady and her child. In August, Dr. Cassel baptized two Jews and a Jewess.

C. C. RICHARDS & Co. Gents.—My daughter had a severe cold and injured her spine so she could not walk, and suffered very much. I called in our family physician; he pronounced it inflammation of the spine, and recommended MINARD'S LINIMENT to be used freely. Three bottles cured her. I have used your MINARD'S LINIMENT for a broken breast; it reduced the inflammation and cured me in ten days. Hantsport. MRS. N. SILVER.

Burdock BLOOD BITTERS. REGULATES THE BOWELS, BILE AND BLOOD. Cures Constipation, Biliousness, all Blood Humors, Pimples, Eruptions, Scrofula, and all various skin Conditions of the System.

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Miscellaneous.



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Saves from 25 to 50 per cent of tea. Turns drop brew into pleasure. The self-pouring pot does not require to be lifted. It pours by simply pressing the lid. There is not any dripping, nor can it cover the rim of the pot stop up. The self-pouring pot was invented by many thousands of visitors at the Greater Exhibition. They have been by the Queen of England, Her Royal Highness Princess Alice of Hesse, Her Royal Highness the Princess Beatrice, etc. You are respectfully invited to call at our office and inspect the pot. Orders by mail promptly attended to. The Canadian Introduction Co., 67 Yonge Street, Toronto, Ont.



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Institute for Asthma, Blindness, Catarrh, Deafness, Hay Fever, Piles, Neuralgia, Sore Eyes, and all kinds of Throat and Bronchial Trouble, now open in Toronto. Catarrh a Specialty. No drugs or Actina used. Consultation and one treatment free. B. COOKE, Principal, 88 Peter Street, Toronto, Ont.

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— ALSO — Asthma, Blindness, Catarrhal Deafness, Hay Fever, Neuralgia, Sore Eyes and all kinds of Throat Troubles.

Cure Guaranteed. CATARRH - A SPECIALTY.

Reputation Established. Given on 15 days' trial. Those who advertise no drugs or Actina used, depend upon some of the drugs used in Actina for what little success they may have.

W. T. BAER & CO. 171 Queen St. West, Toronto.

Good News from Toronto. "JOY INDESCRIBABLE."

Day and night irritation, pain, burning, kidney trouble, etc., made life so miserable. For the past four months have used Dr. Low's Special Actina. It cured me quickly. Have travelled much and tried many things, but found nothing in the world to equal St. Leon. The flow of high spirits and joy it brings is indescribable. W. J. GILL, Jewellery case maker, 4 Adelaide St. West, Toronto.

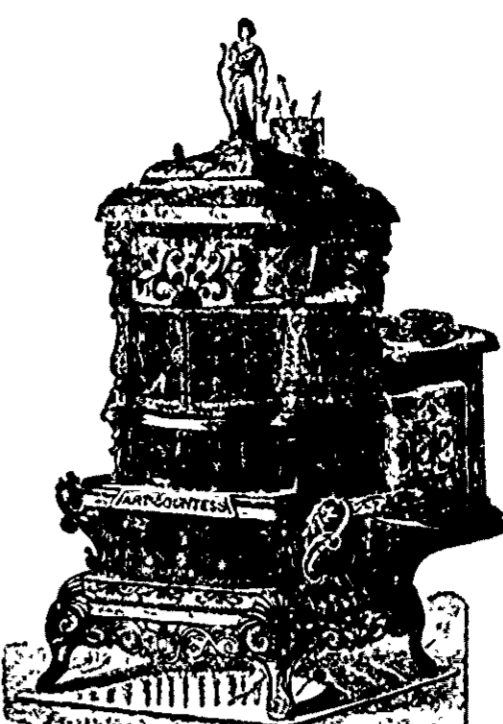
The above Water can be had at the leading Grocers and Chemists, and wholesale and retail at 61 Victoria Square, Montreal.

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Miscellaneous.



GURNEY'S ART COUNTESS BASE BURNER.

The Handsomest, Most Effective and Economical Base Burner ever produced.

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Why You Feel

So weak and exhausted is because your blood is impure. As well expect the sanitary condition of a city to be perfect with polluted water and defective sewerage, as to expect such a complicated piece of mechanism as the human frame to be in good order with impure blood circulating even to its minutest veins. Do you know that every drop of your two or three gallons of blood passes through the heart and lungs in about two and a half minutes, and that, on its way, it makes bone and muscle, brain and nerve, and all other solids and fluids of the body? The blood is the great nourisher, or, as the Bible terms it, "The Life of the Body."

Is it any wonder, then, that if the blood is not pure and perfect in its constituents, you suffer so many indescribable symptoms?

Ayer's Sarsaparilla stands "head and shoulders" above every other Alterative and Blood Medicine. As proof, read these reliable testimonials:

G. C. Brock, of Lowell, Mass., says, "For the last 23 years I have sold Ayer's Sarsaparilla in my opinion, the best remedial agent for the cure of all the diseases arising from impurities of the blood are contained in this medicine."

Eugene I. Hill, M. D., 381 Sixth Ave., New York, says, "As a blood-purifier and general builder-up of the system, I have never found anything to equal Ayer's Sarsaparilla. It gives perfect satisfaction."

Ayer's Sarsaparilla proves equally efficacious in all forms of Scrofula, Boils, Carbuncles, Eczema, Humors, Lumbago, Catarrh, &c., and is, therefore, the very best.

Spring and Family Medicine in use. "It beats all," says Mr. Cutler, of Cutler Brothers & Co., Boston, "how

Ayer's Sarsaparilla does sell." Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle.

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GIBBONS' TOOTHACHE GUM, Prepared by J. A. Gibbons & Co., Toronto, and sold by druggists. Price 15 cents.

The Climax of Absorption.

A CURE WITHOUT MEDICINE. Our Appliances act as perfect Absorbents by destroying the germs of disease and removing all impurities from the body. All diseases are successfully treated by correspondence, as our goods can be applied at home.

STILL ANOTHER NEW LIST. SENATOR A. E. BORSFORD, Sackville, advises everybody to use Actina for Falling Eyelid. Miss LACRA GROSS, 106 King Street West, Granulated Eyelids cured in four weeks. Rev. CHAS. HOLK, Halifax, is happy to testify to the benefits received from BATTERY BELT and Actina. A. ROOKERS, Tobaccowalk, Adelaide Street West, declares Actina worth \$100—Headache. Mrs. FLORA McDONALD, 21 Wilton Avenue, misses a large lump from her hand, thirteen years standing. E. FLOYD, 1191 Portland Street, Liver and Kidneys and Dyspepsia cured. G. R. GLASSFORD, Markdale, Sciatica and Dyspepsia cured in six weeks, 10 years standing. Mrs. MCKAY, Allisa Craig; after suffering 15 years, our Sciatica Belt cured her. Mrs. J. SWIFT, 87 Agnes Street; Sciatica for years, perfectly cured in six weeks. CHAS. COSMAN, P.M., Trowbridge, General Nervous Debility, now enjoys a good health. THOMAS BRYAN, 371 Dundas Street, General Debility, improved from the first day, now perfectly cured. Wm. COLE, G.T.R. Fireman, cured of Liver and Kidney Trouble. A. E. COMWELL, Engineer, Toronto, Rheumatism in Knees cured. J. A. T. Ivey, cured of nightly Emissions in six weeks. "Your Belt and Suspensory have cured me of Impotency," writes A. "Would not be without your Belt and Suspensory for \$50, says J. McE." "For General Nervous Debility your Battery Belt and Suspensory are cheap at any price." H.S. says: "Emissions entirely ceased; have not felt so well in 20 years. These letters on file.

Catarrh Impossible under the Influence of Actina. ACTINA WILL CURE ALL DISEASES OF THE EYE.

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Presbyterian Review.

THURSDAY, NOVEMBER 7, 1889.

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

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

Copies of the "REVIEW" may be had at the Office of Publication or at the Presbyterian Book Room, corner of Adelaide and Toronto Sts., on Wednesday afternoon.

REV. J. MCD. DUNCAN, of Knox College, has been called by the congregations of Becton and Tottenham.

THE new church at Tamworth is now completed, and is a very handsome structure, built of stone and brick, with seating capacity for 700 persons.

"THE Use and Abuse of the Tongue" was the subject of a lecture recently delivered in Moosejw., N.W.T., by Rev. P. J. Perry, of Indian Head.

REV. H. NORRIS, of Glenallen, is recovering from a protracted illness, and hopes to be able to resume his pulpit duties about the 1st prox.

THE re-opening services in connection with Rockwood church were conducted on Sabbath, October 27th, by Rev. Prof. MacLaren, of Knox College.

THE anniversary of the induction of Rev. Robt. Haddow, B.A., into the pastorate of Knox church, Milton, will be held on the 24th and 25th inst.

REV. DR. ROBERTSON, Superintendent of Missions, Manitoba and N.W., has been addressing meetings in Prince Edward Island, in connection with the Home Mission work.

MISS MOORE, who has for some years led the choir in Keen's church, was, on the eve of her marriage presented with a gold watch and chain accompanied by an address.

ST. ANDREW'S Church Institute, Ottawa, which has done much valuable work for the young people of the congregation in the past, has been re-organized for the coming season.

PRIOR to his leaving this city for Campbellford, Rev. Mark Scott was presented by the congregation of St. Mark's Mission with an address, accompanied by a handsome piece of plate and a purse of \$500.

THE late Senator Turner, of Hamilton, was a member and trustee of McNab-street church from the date of its establishment. For some time before his death he was the only survivor of the original trustee board.

BURNS church, Erie, which has for some time been undergoing renovation, was reopened October 27th, Rev. Alex. Gilray, of Toronto, preaching morning and evening to large audiences, the pastor, Rev. R. Fowle, assisting in conducting the services.

MR. MAGNUS FLEIT, who died at his residence, South Dumfries, on Oct. 6th, was one of those who took an active part in the formation of Knox church, Ayr, and was one of the original body of elders in that congregation. Mr. Fleit was born in the parish of Evie, Orkney, Scotland.

ON the arrival of Rev. David and Mrs. Fleming from their wedding trip to Halifax, they were tendered a very warm welcome by the members and adherents of St. Andrew's, Brockville. Presbytery, at the residence of Mr. W. M. St. John, whose house was thrown open for the occasion.

MR. ALEXANDER MCKINNEY, for eighteen years a worthy elder of the Mount Pleasant congregation, in connection with Cheltenham, died on the 14th September, at the age of fifty-five. During thirteen of these years he filled the office of Sabbath school superintendent with much acceptance.

ON the eve of the departure of Mr. Malcolm C. MacLennan, student of Knox College, from Puce, where he had been labouring as a missionary during the summer, the Young People's Association of the congregation entertained him at a farewell social, and presented him with an address and a purse of money.

THE anniversary sermons in connection with St. Andrew's church, Brockville Presbytery, were preached by Rev. Dr. Ross, of Queen's University, and Rev. W. A. McKenzie, Brockville. The social gathering was held on the following Monday, when the pastor, Rev. David Fleming, presided, and a most enjoyable time was spent.

THE following from the Lindsay Post deserves to be widely read: "Two weeks ago Rev. Robert Johnston, B.A., pastor of St. Andrew's church, Lindsay, at the close of a powerful sermon on the grace, honesty, privilege and blessing of giving for the support of missions, expressed the wish that the congregation would contribute one thousand dollars for the Schemes of the Church during the year, commencing October 1st. An opportunity has been given to the people for a fortnight to say what they would do. The response has been so full and hearty that the reverend gentleman was able to announce last Sunday that more than the amount mentioned would be forthcoming. We understand the congregation have thus undertaken to more than double the contributions of preceding years for the same purposes. St. Andrew's has shown great liberality in various ways in recent years, but the most sanguine were scarcely prepared for such a stride so early in the ministry of their devoted and able pastor."

MR. WM. MORTIMER CLARK delivered a lecture on "Egypt" last Friday evening, under the auspices of the Young People's Association of Knox Church, city. Mr. W. B. McMurrich, the Honorary President, occupied the chair. The story of the trip to the land of the Pharaohs, which was told in a simple, eloquent style, was listened to with interest by young and old, and greatly appreciated by all. From the different points touched by the English steamer were drawn instructive and interesting facts. The principal points of interest to the traveller in Egypt were all presented in a delightfully graphic manner by the lecturer, and illustrated with a fine collec-

tion of dissolving views, showing the magnificently solid architecture of ancient Egypt. The lecturer was to assist in the purchase of a new carpet for one of the parlours of the church, and it would be quite within the mark to say that such a lecture, properly appreciated, should easily be the means of carpeting all the churches in this city of churches. Mr. Clark has consented to give another lecture on the subject this season.—Globe.

REV. MR. LAIRD, missionary to the Cree Indians at Fort Pelly, has recently visited Ontario. While in this city he had an interview with the Executive of the W.F.M.S., respecting his work. He also visited London and received a hearty welcome from St. Andrew's congregation. The Free Press says of his visit: "Rev. Mr. Laird has organized a healthy little congregation, and every year shows a gratifying addition of names to the roll of communicants. Mr. Laird's salary of \$900 is paid by the St. Andrew's church congregation of this city, and his successful work is highly appreciated by them. Mr. and Mrs. Laird have been spending a couple of weeks of a holiday in this city, and being about to depart for their parlor home were tendered a parting social by the congregation in the school room last night. There was a splendid attendance, and the programme was in all respects an excellent and entertaining one. Rev. J. A. Murray presided. At the close, Rev. Mr. Laird spoke, expressing his warm appreciation of the entertainment, and hoped there would be an excursion to Fort Pelly next summer, when he might have the pleasure of greeting a crowd of St. Andrew's people, and showing them what life on the prairie was like."

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ROYAL BAKING POWDER Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low cost, short weight, alum or phosphate powders. Sold only in cans. Royal Baking Powder Co., 108 Wall Street, New York.

WANTED.

An Instructress in Laundry Work and an Assistant Cook for Victoria Industrial School. Salary of each, \$12.50 per month, increasing to \$15 after six months' satisfactory service. Only a woman of superior intelligence, kind and patient, yet firm and possessed of the true missionary spirit, will suit. Ministers or other friends knowing of such will confer a favour by addressing immediately.

DONALD J. MCKINNON, Supt. V. I. S. Mimico, 30th Oct., 1889.

Meetings of Presbyteries.

- BARNIE—Barric, Nov. 28th, 11 a.m. BRANDON—Brandon, Dec. 10th. BRUCE—Falsley, Dec. 10th, 1 p.m. CALGARY—Calgary, March 6th. CHATHAM—Chatham, Dec. 10th, 10 a.m. GLENNARY—Moxville, Dec. 10th, 11 a.m. GUELPH—Guelph, Nov. 19th, 10:30. HAMILTON—Hamilton, Nov. 19th, 9:30 a.m. HURON—Chilton, Nov. 12th, 10 a.m. KINGSTON—Belleville, Dec. 17th, 7:30 p.m. LINCOLN—Woodville, Nov. 26th, 11 a.m. MONTREAL—Montreal, Jan. 14th, 10 a.m. ORANGEVILLE—Orangeville, Nov. 12th. PARIS—Brantford, Dec. 17th, 11 a.m. PETERBORO—Port Hope, Jan. 9th. QUEBEC—Sherbrooke, Dec. 17th, 8 p.m. STRATFORD—Stratford, Nov. 12th, 10:30. SARNA—Sarnia, Dec. 10th, 1 p.m. SAUQUEN—Mt. Forest, Dec. 10th, 10 a.m. WHITEBY—Hornbyville, Jan. 21st, 10 a.m. WINNIPEG—Winnipeg, Dec. 10th, 7:30 p.m.

Births, Marriages, Deaths.

Announcements under this head 25 cents each insertion.

Marriages.

- BERT—ANDERSON.—On Oct. 31st, at Toronto, by the Rev. Robert Wallace, William Bart, of Stratford, Ont., to Janet, only daughter of Andrew Anderson, Dumfries, row, Kirkcaldy, Fifeshire, Scotland. ROBERTSON—HENDERSON.—At Stratford, on Oct. 29, 1889, by Rev. E. W. Panton, John W. Robertson, of Toronto, to Ella, eldest daughter of Thomas Henderson, Esq. HENNING—ROBERTSON.—At Toronto, October 30th, by Rev. J. M. Hutch, M.A., Henry Henning, to Mary Robertson, eldest daughter of James Robertson, all of Toronto. HAMILTON—WEIR.—At the residence of the bride, "Carrick Hill," West Flamborough, on Oct. 30th, by the Rev. S. Fisher, the Rev. John B. Hamilton, M.A., Wardenville, to Jessie, youngest daughter of the late John Weir, Esq. CONNELL—BOYARD.—At Roebuck, on Oct. 29th, by the Rev. Dr. Kellock, Spencer, William S. Connell, Algonquin, to Minnie, daughter of the late Richard Boyd, Esq., both of Augusta township, Grenville Co., Ont. BRADLEY—LINNEN.—At Spencerville, on Oct. 30th, by the Rev. Dr. Kellock, John Alfred Bradley, Donville, to Maggie Jane, daughter of the late David Linnen, Esq., Spencerville. GALLAGHER—DEVALUE.—At Bond Head, on October 10th, by the Rev. J. Carewell, Hugh Gallagher, to Mrs. Jemimah Devalue, both of Shelburne. ROSS—BORRANCE.—At Seaforth, on Oct. 30th, by the Rev. A. D. McDonald, Robert G. Ross, of McKillop, to Jennie, fourth daughter of Mrs. S. Dorrance, of Seaforth. HAY—JACOBS.—At Minesing, on October 25th, by the Rev. D. D. McLeod, Harris, Adam L. Hay, of Barrie, to Jessie K., fourth daughter of John S. D. Jacobs, of Minesing. PRATT—CHRISTOPHER.—On Oct. 3, 1889, by the Rev. Robt. Campbell, M.A., Francis, youngest son of the late Mr. Wm. Pratt, to Emily, daughter of Mr. Alex. Christoph, of Montreal.

Dividends. Freehold Loan and Savings Co. DIVIDEND NO. 60. Notice is hereby given that a dividend of FIVE PER CENT. on the Capital Stock of the Company has been declared for the current half year, payable on and after Monday, the 2nd day of December. At the office of the Company, Church Street. The transfer books will be closed from the 17th to the 26th November, inclusive. By order of the Board. S. C. WOOD, Manager. Toronto, 23rd October, 1889.

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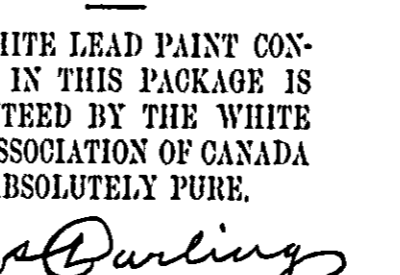
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