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THE YOUNG BACKWOODS
PREACHER.

"Twas the time of the early ploughing, after
the freshet and flood,
When the sun is mounting the zenith, and
Spring sits brisk in the blood,
When Hopp with her fairy fancies fills all
the subtle air,
And life reads like a brilliant poem, and
spurs with proud foot at Carc—
That a young Presbyterian preacher, just free
of his college bounds,
An ardent and earnest spirit, sought a mission
—the third, on his rounds,
He had spent an active Sabbath, had prayed,
and baptized, and preached
At one little backwoods mission, and a second
had later reached;
He had comforted sick ones and dying, had
printed the careless to God,
And had read the solemn service when they
laid one under the sod.

He rose with a Monday head-ache, forgotten
the breakfast was done,
And set out in the early morning, for by sunset
long miles must be won,
And the preacher be cheerful and ready to
minister spiritual food—
The blessed hope of the Gospel—to another
hungry brood.
Ready to answer the critic, ready to strengthen
the weak,
Ready to talk to the children, ready the right
word to speak,
And cheerful, to stimulate courage; cheerful,
to hold up the sad;
Cheerful, to please every hearer; cheerful, to
show himself glad.

Save the doctor's, no horse in the village had
leisure for driving a mile,
And the preacher set out on his journey, scarce
giving a thought to the toll.
He was young, he was strong, he was happy,
and he stepped at an eager pace,
For his soul was full of singing, and his heart
was full of grace.
The blithe birds sang him a carol, the breezes
harmoniously blew,
The green-ludding trees shed a fragrance, and
sweetly the wild blossoms grew;
The rays of the sunlight around him were pat-
pittant all with love,
And the little white flecks on the ether seemed
angels that fell from above.
Joy gave soft wings to the morning, and fleetly
it passed him by,
For heaven was at one with the traveller, and
earth was at one with the sky,
Nor was it till midday waning led into the
afternoon.

That weariness touched the traveller, and rest
was anticipated soon,
For he loved the God of Nature, and walked
with the God of Grace,
And found not the journey weary, though he
had not looked on a face
Save the miller's, who passed him coldly,
with a sneer, from his wheeled height,
At "men who took labour's guerdon without
having labour's right."
But at last the rugged roadway, oft scarcely
more than a trail,
Preyed like a covert poison on the strength
that began to fall.
And the preacher's heart found an ache spot
where a brother had dealt him a blow—
Forgotten as soon as given, how should the
brother know?
And a doubt that before had vexed him awak-
ened to vex him again;
And a woful dread possessed him as he
thought of the ways of men.
And he lost his hold on his call—that it cer-
tainly was of God,
Or instead ambition, presumption, deserved
him the smart of the rod.

And as he went grieving and doubting, the
thunder pealed sudden and loud,
And he saw, like the smoke of a furnace, the
storm gather, cloud upon cloud,
And the lightning flashed hither and thither,
the rain fell in sheets from the skies,
And from out of a lurid darkness the wind be-
gan to arise.
It heaved the writhing tree-tops together in
struggle dire,
And buffeted wildly the traveller ploustering
along in the mire;
Ploustering, and struggling, and stumbling,
as gas, at the terrible brand
That shot in quick bolts through the forest,
and whelmed, as the floods swept the land,
Battered, and bruised, and discouraged, ex-
hausted, he thrust himself prone,
His shelter, half-blasted pine trees, his cry a
half-suffered moan.
"Strike, O ye lightnings, strike I let my strick-
en soul have way!
I have surely mistaken my call—I faint ere
the close of the day—
Sorrows press heavy my spirit, and doubts
that I cannot dismiss,
And what shall my manhood count for, if
wasted in struggles like this?
And as on the mirage the dying sees a well
with its shelter and palms,
On the fainting preacher's vision rose Home
with its rests and calms,
And a tear fell burning and bitter, and would
not be repressed,
For in all that wildwood region he could claim
no right of rest.

Then into his soul there entered a Voice from
the Home above:
"Was I not weary, my brother, when to men
I came in love?
I endured their heartless buffets, their cruel
and silly sneers;
I fainted with weakness and hunger; I have
wept bitter tears,
Mistake not mortality's forfeits for loss of thy
soul's best gifts,
Thy heart and thy flesh may fall then—then
Faith her bright banner uplifts.
The Father and I are both with thee, the Com-
forter both for thee aid,
Bright shall the stars in thy crown be, I have
a place for thee made.
My soldier, my servant, take courage, up,
in the strength I will send,
He the palm of the conqueror shall carry who
orders an on the end.
The herbs of God have eaten are bitter, the bread
I will give will be sweet!
And how, if thou hast not tasted, shouldst
thou order my children's meat?"

Then up rose that weary young preacher, with
a heart by his Lord made light:
"O Jesus, dear Master, forgive me! I travel
not out of Thy sight.
Past Thy love I cannot get me, nor where Thy
strong hand may fall,
O Saviour, with courage endure me, and my
wounded heart make hale."
And again the heavens held angels, again the
road grew plain,
And the happy birds sang carols of "sweet
shining after rain."
And the preacher gained a shelter where they
bathed him, hard basted,
And their kindness soothed his spirit, and he
broke with them thankful bread,
They changed his sodden garments, and
washed him of the mire,
And 'twas said that that night in meeting there
came down Heavenly fire.
Toronto. S. A. CURSON.

THE RUSSIAN MENNONITES.

AN account of the Mennonites in
Russia is given in the German period-
ical *Das Ausland*, by Mr. Gregory
Kupezauko, on the basis of facts fur-
nished him by the Russian school
commissioner for the Caucasus, Cyril
Petrovich Janovski. From this ac-
count it appears that the Mennonite
colony emigrated from Germany, chiefly
from Prussia, in the sixth decade of
the century, and settled in the Crimea.
Thence they have spread eastwardly
and northwardly, toward the Caucasus
and Siberia. During the past twelve
or fifteen years a great many of them
have again emigrated to Bokhara and
America; and there are now hardly
more than 10,000 of them in Russia.
They are leaving that country, partly
to avoid compulsory military service,
and partly, as they allege, on account
of the hard conditions of life there, and
of persecutions.

The real grounds for their leaving,
it is alleged, lie in the religious strifes
among them. These arose about
thirty years ago, when the New Men-
nonites, or True Mennonites, as they
call themselves, began denouncing the
others as enemies of the Russian Govern-
ment. They declare that they alone
follow the true teaching of Menno
Simon, and that they are called
to restore the Brotherhood to its original
purity. They abstain strictly from
the use of spirituous liquors and to-
bacco, and from all indulgences, and
keep themselves separate from Men-
nonites not of their sect.

There are also the Old Mennonites,
who are not beyond the New Men-
nonites in partisanship; and the two
sects mutually recriminate one another
as destroyers of the faith; and each is
ready to accuse the other before the
authorities. The Government does
not attempt to decide between the
two, but looks upon both as equally
troublesome. Of the official commis-
sions that have been sent to investigate
matters, some have heard one side, and
some the other; and in either case,
going no farther in their inquiry, have
returned with only half the story told
them, to make a prejudiced report.
The Government, consequently, looks
unkindly upon both. The local author-
ities take advantage of the opportu-
nities given by these disputes to vex
the sectaries, curtail their privileges
and impose upon them. The situation
at last became very hard for the Men-
nonites.

The emigrations were immediately
provoked by the enforcement of the
general military obligation in 1874.
The recruits who stayed at home were
permitted to serve in the forest corps
in the Chersonesus. They petitioned
against a contemplated assignment of
them to arsenal work on the ground
that it was contrary to their religion
to make arms for the destruction of men.
More recently full military service has
been required, and this cannot fail to
make the emigration still more gen-
eral.

The Old Mennonites are less strin-
gent and ascetic than the other sect,
and permit some degree of sensual in-
dulgence and worldly pleasure. They
practise adult baptism publicly admin-
istered to persons whose fitness to re-
ceive the ordinance has been approved;
and no one among them is allowed to
marry till he has been baptized. Those
who lead disorderly lives and neglect
the ordinances of the faith are excluded
from the congregation.

The New Mennonites insist on the
practice of righteousness. They at-
tach no value to ceremonies, but look
to the inner life and walk. They do
not make baptism compulsory, but
will administer it to fit candidates at
any time and place; and they do not
forbid the marriage of unbaptized per-
sons.

In the sect of Jerusalem Friends, or
of the Temple Court, instead of bap-
tism, the minister, in the presence of a
number of the brethren, lays his hand
upon the head of the child and invokes
God's blessing upon him. From this
time the child belongs to the congrega-
tion and is a member of it, while the
people are considered pledged to look
after its training. This sect was
founded in 1843 by Christopher Hoff-
man, a brother of the famous Court
preacher in Berlin, who is now living
in Jerusalem.

There is but little difference among
the three sects with regard to other re-
ligious usages. Their churches are
plain, and, instead of pictures, are
adorned with framed religious senten-
ces. Their ministers are chosen from
among themselves, and must be ac-
quainted with the Scriptures, possess
oratorical talent, be of strictly moral
character, and abstain from spirits and
tobacco. There are higher and lower
orders of ministers, but the Jerusalem
Friends do not admit any distinctions
in a hierarchical sense; and the selec-
tion of ministers is referred by them to
a ministerial council, instead of being
made, as in the other two sects, by
the congregation at large. Great im-
portance is attached to the education
of the young. The school-house is,
after the church, the most important
building in every Mennonite village;
sometimes the school is taught in the
church. Attendance on school is
obligatory from seven to fourteen
years of age, and unexcused absence
is punished by a fine. The teachers
are trained at the Halstadt Central
School, and have to pass a public
examination. From the Volkshule
the pupils pass, if in good circum-
stances, to the parish school or the Gym-
nasium; otherwise they return to their
homes. The domestic and social life
and housekeeping of these people are
held up as exemplary. Matters of
public interest are considered at mass
meetings called for the purpose.
Weekly social religious meetings and
Sunday classes for the children con-
tribute to the maintenance of the moral
standard. Secular festivals are not
encouraged, and only two—those of
May and of the harvest—are generally
observed.—*N. Y. Independent.*

THE PEW RENTAL SYSTEM.

ONE would infer from articles recently
published, written by distinguished
clergymen, that this system was the
one great sin of the Church, and the
chief hindrance to gathering in the
masses. Change this and have free
churches, and the millennium would be
upon us. It will be noticed that those
who advocate this so strongly, are
men who have always been pastors of
large and flourishing churches which
could easily work any plan whatever.
The writer is reminded by them of a
young graduate, whose instructor in
Pastoral Theology went from the seminary
to a large city church, and never
knew practically the ways and means
of a village and country parish, and
who in his lectures on the conduct of
the prayer-meeting, would have it go
on lively from beginning to the end,
stopping short long talks and long
prayers, etc. This young man was
going to conduct the prayer-meeting in
his village parish on this plan; but,
as for his plan, he found only one man
present, and was glad to have him talk
and pray as long as he would, and then
called upon the women.

This question of raising the salary,
is one almost entirely of expediency.
What is good for one church, may not
be for another. If there are more
families than pews, the pew rental
system will raise the revenue in the
easiest way; but if there are more pews
than families, it is a failure. It is
indeed possible so to conduct the
rental system, that respect be had to
the one with a gold ring and goodly
apparel, and it be said "Sit thou here
in a good place," and to the poor,
"Sit thou there."

But this is not the spirit of the
churches; the poor man is welcomed,
and seats are freely provided him, and
it may be questioned whether he is
not the rather injured by not being
asked to give something, even if only
a penny a week, for the support of
the Gospel. Even in pew rented
churches, the seats are practically free
to all who will occupy them. Pew
renters are not only willing, but anxious
to give seats to strangers. Gentlemen
ushers are at the door for the very purpose
of giving seats to all. In the evenings,
seats are plenty, and the most crowded
churches advertise that all are welcome.
The trouble is not so much in the mode
of raising the revenues in the churches;
but in the masses, poor or rich. They
do not love to go to church, they do not
want to hear the Gospel; they must be
compelled to come in.

A minister preaching on the text
"No man careth for my soul," said "It
is not true; the very sight of the church
and sound of the church-bell, speaks for
your soul. And if you do not care for
your own soul, why should any one else
care for it?" Not a word can be said
against the anxiety to get in the masses,
but it must not be forgotten that the
masses, poor and rich, are sinners, and
will not come to Christ that they may
have life. They are thoughtless and
proud and sinful, and do not love the
truth.

Under the old system, by which the
money for building of the churches was
raised by selling the pews, there was an
anomaly in dedicating the church to
God, and it has been found difficult, and

in some cases impossible, to change to
any other system.

It will be allowed that it is very im-
portant that families should sit together,
and any system which breaks up this
custom, would be undesirable.

The plan adopted by several of the
Detroit churches, obviates the objection
which may be raised against the rental
system, and also retains whatever is
valuable in the free pew system. A
card is sent out to every one desiring a
sitting in the church, on which he is re-
quested to signify how much he is
willing to pay for the support of the
church, weekly, monthly, quarterly,
yearly, as the case may be, and also to
signify the numbers of three pews which
he would prefer to occupy. In case
two or more prefer the same pew, the
one paying the most has the preference,
or it is decided by lot. This gives a
sitting to every one who supports the
church, without distinction, of rich or
poor, or of place in the church as high
or low.

If now the occupant of the pew dur-
ing the previous year be given the pre-
ference of the same pew another year,
every point of difficulty would be
guarded. Liberty must be given the
trustees to send back the pledges for an
increase, if the total does not meet the
expenses of the church. The office of
trustee has not been enough magnified
by the Church, as corresponding to that
of deacon in the New Testament, and
it may be that there should be more
prayer for them, for upon their faithful-
ness depends largely the spiritual well-
fare of the church.—*New York Evan-
gelist.*

Mission Work.

W. F. M. S.

ANNUAL MEETING OF THE EASTERN
DIVISION.

A LARGE party of delegates met on
board the steamer at Pictou on Wed-
nesday, Sept. 25th, for P. E. I., to at-
tend the meeting of the W. F. M. S.
Society, which was to be held on the
morning in Charlottetown.

The day was pleasant, the run across
the Strait delightful. On arrival in
Charlottetown a little before sunset, a
committee of welcome met the stran-
gers, who soon found a temporary home
in pleasant families where they were
given a most cordial welcome.

FIRST DAY.

At ten, next morning, Zion church
was well filled by visitors and residents
of the city.

The meeting was called to order by
Mrs. Burns, of Halifax, President of
W. F. M. S., taking the chair and giv-
ing out the hymn, Miss Edith Burns,
Home Secretary, presiding at the organ.
The meeting all joined in singing "All
Hail the Power of Jesus' Name." The
Scripture was read by the President,
from Luke, "Who is my neighbour?"
Miss Fairbanks, Halifax, led in prayer,
followed by the singing of the
78th hymn. Mrs. Robbins, Truro,
led in prayer. Hymn 228 was sung,
and Mrs. Tupper, Dartmouth, led in
prayer.

The President, in a few words, gave
an outline of the work for the day.
Mrs. Ewart, Toronto, President of the
W. F. M. S. Society, Western Section, and
Mrs. Morton, missionary from Trinidad,
were met at the door by Mrs. Laird,
and conducted to seats on the platform,
the meeting rising until they were
seated. The address of welcome was
read by Mrs. Fraser, of Charlottetown,
and replied to by Mrs. Munro, Antigonish.

Report of Pictou Presbyterial was read
by Mrs. Copeland. It showed a mem-
bership of 995, in twenty-four auxiliaries, four
mission bands, and life members. The
treasurer's report, read by Miss Carmi-
chael, gave the amounts from the
auxiliaries, mission bands, and life
members, a grand total of \$1330-
57, an increase over the preceding
year.

Halifax Presbyterial report, read by
Mrs. Baxter, Halifax, showed 1,200
members in twenty-six auxiliaries and
thirteen mission bands. The treasurer's
report showed a revenue of \$1,149, an
increase of \$190.

Truro Presbyterial, read by Mrs.
Gunn, Truro, reported in auxiliaries,
bands, and one new life member, 670
members, whilst the treasurer's report,
read by Mrs. Robbins, showed receipts
\$909, an increase over the preceding
year of \$239.

On motion of Mrs. McMillan, Elms-
dale, seconded by Mrs. McLean, the
reports were adopted.

A few remarks were made by Mrs.
McLean, Strathlone, C. B., on training
children, boys as well as girls, to work
for Foreign Missions. Mrs. Gunn,
Truro, also spoke on this subject.

Miss Fairbanks read the report of the
President and Recording Secretary's
visit to Cape Breton. They expect
that two Presbyterials will soon be re-
ported on that Island. Nominating
Committee was appointed. Hymn 160

was sung, and prayer by Miss Frame,
Shubenacadie, closed the morning ses-
sion.

At one p.m., the ladies were invited
to dinner in the basement of the
church.

AFTERNOON SESSION.

Mrs. McKie, Charlottetown, read
the report of the Island Auxiliaries, and
Mrs. Miller, the financial statement,
\$239 27 was received this year, a
marked increase over the previous year.

Miss Burns read reports from Cape
Breton and New Brunswick, giving
account of work in those places, as yet
without a Presbyterial. Also a report
from River John, N.S.

The President, Mrs. Burns, read her
annual address in which she alluded to
the pleasure that Mrs. Morton's and
Mrs. Ewart's presence gave to the meet-
ing. She alluded in touching terms to
the sudden death of the Foreign Sec-
retary of the Western Society, and in-
stanced it as a loud call to work while
it is day.

The report of the Treasurer of the
W. F. M. S. was read by Mrs. McMillan,
Elmsdale. It showed total receipts of
\$5 220 to date, and more expected.
This report, moved and seconded by
Mrs. Munro and Mrs. McLean, was
adopted.

Greetings from the Methodist Society
were read by Mrs. Johnson; from the
Baptist by Miss Davies; and from St.
James' church, Charlottetown, (Inde-
pendent), by Mrs. Brown.

Hymn 50 was sung. Then Mrs.
Ewart gave a brief address, describing
the work of the Western Division, and
was followed by Mrs. Morton, Trinidad,
who told of her twenty-two years' prac-
tical work among the heathen Coolie
population in Trinidad.

Mrs. Robbins, Truro, read an ad-
dress from the W. C. T. U., lately in
session at St. Stephens, N.B., conveying
sisterly greetings and asking the aid of
all workers for Christ in suppressing
the liquor traffic.

A letter was read from the Y.M.C.A.,
offering the ladies the use of the
reading room.

The session closed by singing the
20th Hymn, and with prayer by Mrs.
McLean, Strathlone.

Adjourned to meet at half past seven
in a public meeting presided over by
Rev. Mr. Mahon.

Meeting opened by singing "Jesus
shall Reign." Rev. Mr. Sutherland,
Richmond, Halifax, read Isaiah, chapter
ix. Rev. Mr. McLeod led in
prayer, Rev. W. P. Archibald, of Caven-
dish, P.E.I., addressed the meeting.
He said, We have a history in F. M.
Work. Thank God for the men and
women who went to the heathen from
our Church. Their lives are our in-
spiration; they recall the history of the
Geddies, Gordons, Mathewsons, Mor-
rison, and others, who laid down their
lives on the shores of heathendom. We
are led to a fuller consecration by the
memories of their lives. The Holy Spirit
is the Guide; without His aid all is
naught. The Apostles waited for His
outpouring. The Holy Spirit can raise
the most degraded of earth's races to
the dignity of Sons of God. Consec-
rated lives, and consecrated means
are wanted.

"Oh, for a Thousand Tongues to
Sing" was then sung.

Mrs. Burns, President of the W. F.
M. S., Eastern Division, read a brief
summary of the thirteenth annual re-
port of the Society, which shows some
progress made. There have been two
Presbyterial Societies formed during
the year, viz., those of Sydney and
Victoria, and Richmond, both in Cape
Breton. Six Auxiliaries have been
organized, viz.: P. E. I., Halifax Ladies'
College, Pugwash, West Cape, C.B.,
and McKenzie's Corner, N.B. A
branch Society has also been formed at
Clifton, P.E.I. Two Mission Boards
have been formed in Halifax—one in
St. Matthew's church and one in Park
street church. Five new life members
have been added—four in Pictou and
one in Truro. There are now, in all,
ninety Auxiliaries, and thirty-five Mis-
sion Bands, with about 4,000 members.
Between \$5,000 and \$6,000 have been
raised during the past year.

Mrs. Morton gave a most interesting
account of the character of her work
among the Coolie women, especially in
their homes. They are a thinking
people and it is not unpleasant to teach
them. Some of the experiences Mrs.
Morton had in her work were amusing,
still such did not hinder reaching their
hearts with the Word of Life. If you
go into a Coolie house, about ten by
twelve feet, in one corner is a bed, but
no chair, table, knives, forks, plates or
stove, but in a corner, a fire, over which
a rice pot is boiling. There is no fuel
to carry off the smoke. With the ther-
mometer from 70° to the nineties in
the shade, the house is warm. Mrs.
Morton hoped some money would be
given her for work among these
women.

Rev. E. Smith, of Middle Stewiacke,
a member of the Foreign Mission
Board, had been delegated by the Board
to convey to the Woman's Foreign
Missionary Society their congratu-

lations on the extension of the Society
and their valuable contribution to the
funds of the Board. He spoke of the
powerful influence of women for good,
and instanced the fact that while men
formed clubs to propagate skeptical
principles, women turn their atten-
tion to hospital work, caring for the
poor and other benevolent objects.
Awakening an interest in missions was
one in every way worthy of women;
the Board rejoiced in the success which
had attended the Society's efforts, and
heartily wished them God-speed.

Rev. Mr. Morton had been twenty-
two years in Trinidad, engaged in
mission work among the East Indian
population of that island. Other
churches take part in supplying the
spiritual wants of the white people
of Trinidad, but our Mission was the
only one among the Coolies. When
the Mission was begun, only some
25,000 of those people were there, but
they now number 60,000, or one-third
of the whole population of the island
which is 180,000. About 2,500 arrive
from the East Indies every year, of whom
only 500 return at the end of their five
years' service, leaving a permanent ad-
dition to the population of 2,000 a
year. When they arrive, with very few
exceptions, they are all heathen. They
speak the language used by 100,
000,000 of the people of Hindustan,
and our Mission may yet be an im-
portant means of spreading the Gospel
in India. They had no converts in
their Mission for three years, but at
length an opening was made, and they
since, amid some discouragements, had
met with fair success. Connected with
the Mission, nine day schools and six
Sunday schools were now in operation.
Every school building was used for re-
ligious teaching on the Sabbath. The
Government was more disposed to help
these schools, and the question for our
Church to consider was, whether they
would enlarge their operations and
sweep the whole field, or drag along in a
circumscribed way. If the Mission could
be made to embrace the whole of this
people in Trinidad, the field would
probably be left to them. As he be-
lieved Government help would be avail-
able for our schools, he favoured en-
larging the Mission band. Another
missionary was required immediately
so that he (Rev. Mr. Morton) or Rev.
Mr. Grant might be enabled to give
more time to training native teachers
and missionaries.

SECOND DAY.

Morning session opened by Presi-
dent, reading from James: "Faith
without works is dead." "Come,
Blessed Lord," was sung, and prayer
was offered by Mrs. Munro, River John.
Some time was spent in a revision of
the constitutions of Presbyterials. After
a free discussion, the amendments
passed. After devotional exercise, in
the afternoon, the roll was called, and
eighty-five delegates answered to their
names.

The election of officers for the ensu-
ing year was then held. Mrs. Burns
was made President, and the other
officers were, with one or two excep-
tions, re-elected, and some new names
added.

It was decided that 3,000 copies of
the report be circulated, one member
in each family to receive one.

The subject of combining Home and
Foreign Mission work was then intro-
duced, and a general dissent to the
proposition was expressed, though an
increased interest in the Home fields
was warmly advocated.

A resolution, presented by Mrs.
Laird, was received, its purport being
a request for more intimate connection
between the Foreign Mission Board
and the Society as an important aid to
the work.

After paying teachers' salaries, some
\$1,500 remained. \$100 was given
Mrs. Morton, \$250 to St. Lucia, \$250
to Demerara, \$300 to support a teacher
in Rev. Mr. Laird's charge in the
Northwest, and the balance for Tri-
nidad.

Addresses were delivered by Mrs.
Morton, on the needs of each section
in Trinidad.

Mrs. Ewart gave a most valuable
address on the pleasure of a zealous
and faithful earnestness in working for
the Master.

Votes of thanks were passed to the
people of Charlottetown; to the steam-
ers and railways; to the newspapers,
for notices; and to the Y. M. C. A.,
for the offer of the reading room.

The meeting closed with singing and
prayer, to meet next in Fort Massey
church, Halifax.

Nothing ever happens but once in
this world. What I do now I do once
and forever. It is over, it is gone, with
all its eternity of solemn meaning.—
Carlyle.

Moses broke the tables without
breaking of the law; but where charity
is broken, the law itself is shattered,
which can not be whole without love,
which is the fulfilling of it.—*Sir Tho.
Brown.*

The Family

THE OLD MAN DREAMS.

Out! for an hour of youthful joy! Give back my twentieth spring! I'd rather laugh, a bright-haired boy, Than reign a grey-haired king!

GIRLS AND BUSINESS.

In a paper written some time ago for the benefit of the boys in business, the qualities which were insisted upon as essential to success were chiefly: thorough honesty, promptness in fulfilling engagements, acquaintance with the work to be done, an obliging disposition and a pervading sense of responsibility.

support herself or render a full return for what she was paid, would join the ranks of the governess, or would open a little school, or sit far into the night, eking out her earnings by sewing, which brought in a scanty wage.

and other toothsome compounds have met with ready sale and most gratifying fame. Women about to start on a journey go to Anne and Jessie for chocolate creams and caramels to supply the luncheon basket; boxes of these have been sent for to sweeten birthday and home festivals, and the girls might go into the candy business to-day in a small way, and be sure of success, if they chose.

business uses. Black, gray, and brown, homely serviceable hues which challenge no attention, a fabric which will shed dust and not shrink and crumple with a chance wetting, and a gown plainly and neatly made, are suitable for work and wear. She is dressed most tastefully whose costume is appropriate to the occasion on which she wears it.

She went to her room, much enjoying the commotion she was making. From the back of it she could look out of the window and see what was going on. The children got into the big wagon, and sat looking up at her windows.

now had it, she felt very kindly disposed. She slipped a cushion under the poor little ruffled head; and when dinner came, Hetty found a dainty pudding, just big enough for her, baked on purpose. And during the long afternoon Dorothy Ann told funny old stories, and let her make molasses candy to pass away the time.

The Children's Corner.

THE SAILOR.

Beyond the lawn, below the hill, Runs, rippling by, a merry mill That sings to me the sweetest tunes Through all the summer afternoons, For there I go to sail my boat Till evening shadows round me float

THAT ROSY PEACH.

It did look so nice! so round, rosy and ripe! It was a peach. Grandma had brought it home from the city for grandpa. Fred Perkins, about closing a visit to his grandparents, stood looking at it. Now it is entirely safe to look at some things, but how is it with things that we long for, but belonging to another? We may stand and say, "I wonder if it would do any harm just to take that and— and—handle it, and—"

DOROTHY ANN'S SERMON.

THERE was a great rejoicing among the little ones at the farm, when it was understood that Cousin Hetty, who lived in the city, was coming to make a long visit. She was not very strong, so mamma said, and they must be very kind and polite, and to see that she always had the best of everything.

Our Story.

TWO WAYS

THE Rev. Walter Cobbett was called to a large and fashionable church in Philadelphia, about twelve years ago. He was a young sickly man, in deadly earnest in his work. In fact, his youth, pallor and fiery zeal gave a force to his words which neither his thoughts nor character possessed; for he was but a shallow thinker and easily led by strong-willed companions.

The committee sent by the Rittenhouse Square Presbyterian church to find a pastor discovered him by some odd chance in a mining village near Potstow, and were greatly impressed by his eloquence. They were all rich, shrewd men, fond of the good things of life, from music to a perfectly cooked dinner.

"But," said Judge Lowe, "we don't want a speculator or *bon vivant*, like poor old Dr. Gray, in the pulpit again. This young fellow is godly and full of zeal; a great orator. He not only knows in what he believes, but he will make us all believe it."

When Mr. Cobbett, with Milly and the baby, came up from Coalton, Mrs. Lowe and the other fashionable women were delighted with the simple, unworldly flavour of their speech and manner. "So like the early Christians," Miss Agnes Lowe said, who was an artist, and, therefore, an authority on all early matters. They were invited to a round of dinners and receptions, and then Mr. Cobbett settled down in earnest to his work.

Young Leidy, one of his college chums, who had just been ordained, spent a week with him, and the two men together tramped through the worst quarters of the city, from Naudain street to St. Mary's. They were both sympathetic, excitable, and unused to the miseries of a great city. They went from the filth and laziness of the quarter given up to "Dagos," to the negro slums, and from them to the vast mills, in which most of the operatives were saucy girls of from twelve to twenty years old. At night they discussed these scenes together.

"Nothing was so terrible to me," said Walter, "as those wretched Italians, content like animals to lie filthy and starving in the sun all day."

"The mill women seem to me the more desperate case," said James Leidy, "because they have sloughed off the brute. They are sharp and intelligent. They flout out in the evenings, each with her beaded dress and pinchbeck jewellery, going with 'her gent' to the quarter-dollar sociables or variety theatres. They come so near to respectability and usefulness, and yet are going straight to ruin!"

"My church must go to work at once," said Mr. Cobbett. He spoke with a certain assurance of success. The membership of his church was so large and could number so many millions! Such a great broom would surely soon clean these Augean stables!

Mr. Leidy was silent for a long time. He said then: "Walter, I have almost determined to refuse the call to Pittsburgh, and to give myself up to work among these people. The Board will send me as a missionary."

Mrs. Cobbett, who was present, shook her head. "It is very good in you, Mr. Leidy, but it is impossible. The Board pays its city missionaries only the wages of a labouring man, and you have no idea what it costs to live here! Very different from Coalton."

who looked upon religion as "wimmen's business," beggars whose only trade was trickery, saloon keepers and professional thieves. The hold was often but slight, and led to nothing. But the worst thief or sot usually has some feeling for his son, and a respect for the man who was trying to pull the boy up, especially when the man proved to be a wide-awake, keen fellow, not to be imposed on by them.

The mothers were more easily reached and less easily held. They cried grateful tears when they met the good minister who had made Sam a respectable boy, or kept Joe out of Moyamensing, they came to the Wednesday evening service, and sang the hymns with loud fervour. Sometimes James suspected that they were just as drunk, as slatternly and as vicious in their homes as before. But he had hardened himself against disappointment. In some fashion those people gradually took him and his teaching into their homes and lives. They sent for him to marry them, to get them out of jail, to bury their dead, when the diphtheria raged in Pin Court. "Parson Leidy" was called in before the doctor, he being just at hand and "such a famous nurse." Tom Farrel, when he was sentenced to death, and urged to call in a minister, "reckoned that Leidy was the best of the lot," and the grim Scotch weaver, Sampson, came to him in the dead of the night to tell him, with stern eyes and quivering jaw, of his suspicion that his little Aggy was going to the bad.

"Dear, dear James; this is disheartening," said Mr. Cobbett, when he came down to visit his old chum. "You have been living here like a pauper for a year, and what have you accomplished? But three communicants! No hope yet of building a chapel!"

"I am coming nearer to them every day," said Leidy. "I make myself one with them. I try to drag them up, step by step."

"These little individual efforts, of course, suffer by comparison with great organized work," said Mr. Cobbett, with a slight tone of patronage. "Now, when our church begins her assault upon outside vice, you will find the moral atmosphere in this part of the city clear up very rapidly."

"What are your plans?" "In the first place, organization. I have drilled my people ready to work. We are going to have a sewing school, a mission Sunday school, an industrial school for the boys, a workman's club, a mothers' association, a young girls' guild for mutual improvement, societies for the promotion of temperance and personal purity. These are all to be superintended by the members of the church. It would gratify you, James, to see how zealously the most fashionable matrons and gayest girls take hold of the idea. They are eager to begin."

"And who are the people on whom they are to work?" "Who?" Mr. Cobbett waved his hands widely. "All the thieves, Magdalens, discharged convicts, paupers! None will be turned away. Our machinery is complete. I cannot but believe, James, that the reform which we shall accomplish, under God, will be very great."

"When do you begin, Walter?" "As soon as our church building is completed. It is to cost eighty thousand dollars."

"That is a large sum." "The lot cost us thirty thousand. But it was a great bargain. It is in the rear of the church, in the most desirable part of the town. We could sell it now for double that sum. It will be the most complete building for parish work in the country. There will be apart-ments for all the schools, a library, gymnasium, reading rooms, all perfectly equipped. We have fifty thousand subscribers. The remainder comes in slowly. You do not look satisfied, James. I thought you would rejoice in this great movement."

"How are you going to bring the thieves and paupers into your great building?" said Leidy, abruptly. "It stands in the most fashionable quarter. They live miles away from it. The mountains will not go to Mahomet."

"We shall see, my dear sir," said Mr. Cobbett, with a complacent laugh. "I am surprised at Leidy," he told his wife afterwards. "He suggested a trifling, practical difficulty as a block to our whole work."

When Mrs. Cobbett heard what it was she said, with an uneasy look, "I had thought of that." A year later Mr. Leidy dined with the Cobbetts, and went to a church meeting afterwards. It appeared to him that the relations between pastor and people were strained. Mr. Cobbett urged vehemently the payment of forty thousand dollars still due on the school building. The women of the church had been working energetically to that end. They had held fairs, strawberry festivals, and bazaars of all nations. They had given concerts and organ recitals. They had gone from house to house soliciting subscriptions.

chanics who have liens on it, and give the remainder of the money to foreign missions." Mr. Cobbett quickly brought up some other subject for discussion. Judge Lowe met him when the conference was over, and laughed as he saw his pinched, anxious face.

"I am sorry I worried you," he said. "But I tell you, Mr. Cobbett, this fad of yours is a dead weight. The church cannot carry it. We have made a mistake somehow," he said, turning to Mr. Leidy. "The wretchedly poor will not come to us. They like the privacy and darkness of their holes, like rats. The classes are filled with the children of well-to-do mechanics, who can afford to have them taught at ordinary schools. The ladies collected a number of mill girls, who came two or three times in fine clothes, and spent their time staring at the hats and gowns of their teachers. As soon as they had displayed their own finery and learned the latest spring fashions, they dropped off. I found six young ladies assembled to teach the sexton's daughter yesterday. The whole thing is a failure."

When the two clergymen were back in the study, Walter turned to his friend. "Why should it be a failure?" he said passionately. "These people need help, and we have it to give. Look, for instance, at the thousands of deceived girls in this city. We are told that there is no way open for them but utter ruin or death. We open ways for them. We are ready to teach them book-keeping, china-painting, cooking—to give them a dozen honest means of support. Our ladies drive through the slums, find these women, give them good advice, and invite them to come. But they will not come."

James Leidy said nothing. But as he walked home he remembered the months in which he had followed poor Aggy Sampson, trying to help her—her father's agony, her mother's tears, the prayers, the struggles, the patience which had been so long unavailing to save that one lost soul. She was safe now, he thanked God, living happily with the old people in Montana. Mr. Cobbett, meanwhile, sat despondent and thoughtful over his study fire. He could not understand what more than money, a costly building and perfect appliances, and committees of ladies ready to give an hour each week to the good work, was needed to snatch these brands from the burning. He has not yet found an answer to the problem.—*Congregationalist*.

Sabbath School Work.

LESSON HELPS.

LESSON IV, OCTOBER 27, 1889.

SIN, FORGIVENESS, AND PEACE.

Ps. xxxii. 1-11.

COMMIT VERSES 1-2.

GOLDEN TEXT.—Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. v. 1.

CENTRAL TRUTH.

God loves to forgive those who truly repent of their sins and forsake them.

DAILY READINGS.

M. 2 Sam. xi. 1-27.

Th. 2 Sam. xii. 1-23.

W. Ps. li. 1-19.

Th. Ps. xxxii. 1-11.

F. xv. 1-10.

Sa. Luke xv. 11-32.

Su. John iii. 1-17.

TIME.—David's crime was committed about B.C. 1035. Nathan's reproof was probably a year later, and this Psalm soon followed.

PLACE.—Jerusalem. David's palace on Mount Zion.

DAVID.—About 50 years old, having been king for 20 years.

PLACE IN BIBLE HISTORY.—2 Sam. xi. 1-27, xii. 1-23.

DAVID'S SIN.—David committed the double crime of adultery and murder, the latter in order to hide the former. Sins seldom go alone. David was very prosperous. He was perhaps growing luxurious. He stayed home from the war east of the Jordan at Rabbah, and may have been indulging in idleness. He yielded to temptation, and that led to a series of wrongs which he never dreamed of doing when he began. His sin was also against God's cause and the moral state of his kingdom.

DAVID'S CHARACTER.—He was a good man, with many noble qualities, and accomplished a vast amount of good. This double crime was a great blot on his character. But we must remember (1) that the blot seems all the blacker for being in so good a man; (2) that we must judge him in the light of his circumstances, and not by our light. Scarcely any other Oriental monarch would have looked upon the acts as crimes of any great account. (3) We must note David's deep and bitter repentance. This shows the true character of the man.

HELPS OVER HARD PLACES.—1. Blessed: the original is plural, "O the blessednesses of him" etc. The person described is blessed in many ways, in body and in spirit, in himself, and in his relations to others, for time and eternity. Transgression: going into forbidden fields. Sin: missing the mark, falling in duty. Iniquity: iniquity, what is unjust. No guile: the repentance is sincere and true. 3. When I kept silence: did not confess his sin. This verse and the next de-

scribe David's feelings during the year he tried to keep his sin to himself. Bones waxed (grew) old: he was weak, pained, sick in body and soul. Roaring: crying out in his anguish. 4. Thy hand: the emblem of power and activity, of bestowing something. My moisture: the figure is taken from a tree whose sap is dried up, so that all its freshness and power is gone. Slack: i.e. interlude. 6. Floods of great waters: emblem of troubles and punishment. 7. Compass with sons: he found deliverance from troubles and dangers on every side, for which he sang songs of praise. 8. I. i. e. David. Will instruct teach from his experience. Guide thee with mine eye: keep watch over thee, so as to keep thee in the right path. 9. Be not as the horse: be guided by reason and God's Word, and not be forced to do right.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—David's sin.—Nathan's reproof.—David's repentance.—How he proved it to be sincere.—The forgiveness of sin (Ps. xxxii).—The three words used to express sin in vs. 1, 2.—The blessedness of being forgiven.—Meaning of vs. 3, 4.—"I will guide thee with mine eye."—Meaning of v. 9.

QUESTIONS.

REVIEW.—What great religious event was described in Lesson II? What did David then propose to do for the religious welfare of his kingdom? What great blessings were promised him instead?

INTRODUCTION.—How long after these great events was the sad event we study to-day? How old was David? Where did he live? Where is the story recorded?

SUBJECT: SIN, FORGIVENESS, AND PEACE.

I SIN.—What great sin did David commit? Which of the ten commandments did he break? Did he know them? What great things had God done for him? Was his sin against God as much as against man? (2 Sam. xii. 9, 14; Ps. li. 4.) Did he do a great deal of good? Was David a truly good man? (1 Kings xv. 5.)

How could so good a man fall into sin? Is it right to judge David by his sin alone, without considering his character and his repentance? Why does the Bible record the sins and faults of its good men? Are the sins of good men as really against God as against man? How could so good a man fall into sin? Is it right to judge David by his sin alone, without considering his character and his repentance? Why does the Bible record the sins and faults of its good men? Are the sins of good men as really against God as against man?

II. REPENTANCE.—How long did David try to hide his sin? (See Time.) How is his state of mind during this time described? (vs. 3, 4.) What at last led him to repentance and confession? (2 Sam. xii. 1-4.) How was David punished? (2 Sam. xii. 14-23.) What Psalm expresses David's repentance? (Ps. li.) Did all the people know of his sins? How did he make them all know about his repentance?

See title to Psalm li, which means that it was to be sung in public worship.

Did it require great courage and sincerity for a king to thus humble himself before the people? To whom should we confess our sins? Is their true repentance without confession? What are the proofs of true repentance.

III. A SONG OF FORGIVENESS AND PEACE (vs. 1-11).—Who are blessed? What three words express the nature of sin? (vs. 1, 2, 5.) The meaning of each? What three words express forgiveness? What does God's forgiveness do for us? For whose sake will God forgive us? (1 John i. 9; ii. 12.) Why can we not be forgiven without Christ? Describe David's feelings while he refused to confess his sin? (vs. 3, 4.) What blessings came when he confessed his sin? (vs. 5-7, Prov. xviii. 13.) Why will not God forgive without repentance and confession? What is meant by "compass me about with songs of deliverance"? (v. 7.) What advice did David give from his own experience? (vs. 8, 9.) Must we all be governed by brute force, if we will not by reason? What contrast between righteous and wicked? (vs. 10, 11.)

PRACTICAL SUGGESTIONS.

I. Let him that thinketh he standeth take heed lest he fall.

II. One sin leads to another. A sin seldom stands alone.

III. Sins of good men injure them selves and the cause of God.

IV. We must not judge men by their faults alone, but by their whole character.

V. Good people repent of their sins and forsake them. Bad men cling to them.

VI. Confession is necessary for the soul that sins, and for its influence on others.

VII. It required heroic courage and great humility for a king to confess before his people.

VIII. God loves to forgive.

IX. Forgiveness does not remove all the consequences of sin, but it removes many of them, and brings man to the heart and home of God.—*Peloubet*.

It is an excellent exchange to part with outward comforts for inward graces. Fiery trials are nothing, if you gain patience; sickness with patience is better than health, loss with patience is better than gain.—*Manton*.

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THURSDAY, OCTOBER 17, 1889.

THE INDWELLING OF THE HOLY SPIRIT.

NO more hopeful feature is showing itself in all the Evangelical Churches than the prominence given to the doctrine of the indwelling of the Spirit of God in His people. The Church, as a whole, is God's dwelling-place, His temple among men, because in every individual child of God, He dwells by His Spirit.

ing of a distinction in the Godhead that has no analogue among minor beings. Our personalities do bear the image of the triune-perfection of God. We believe, but we cannot comprehend, the mystery of trinity in unity. Certain it is that the Divine Persons are not three in the sense that Noah, Daniel and Job are three. Three men cannot be one in the sense in which Father, Son, and Spirit are one. There is no trinity in unity among human persons.

THE EQUAL RIGHTS MOVEMENT.

THE sapient observers of the signs of the times who prophesied that the Equal Rights movement and the anti-Jesuit agitation would soon subside and come to nothing, must, in view of the great meetings held in Montreal and Toronto last week, be extremely disappointed. The agitation is not dead. It has survived the holiday season, and now that the world of employment and business has settled to its accustomed round, the Jesuit question is still the uppermost thought in men's minds and the most frequent topic upon their lips.

Church and State, and no privilege to any body, was cheered to the echo. In Montreal, Dr. Davidson dealt with the question of the \$60,000 "hush money" and declared that, "any institution that would accept a dollar of it would write its own condemnation." Upon asking the great meeting if they were satisfied that their representatives should sacrifice principle and take this \$60,000 as their share of the Estates, he was greeted by loud cries of "No, No" from all parts of the hall. At the Toronto meeting he dispelled the illusion that no opposition to the Jesuits Estates Bill had been offered on the floor of the Local Legislature, and showed that the Bill had been passed in the face of protest from some leading Protestant members.

for which we have been contending. Towards all classes and sections of our fellow-countrymen we must observe absolute impartiality. We must do to others as we would have them do to us—one rule for Catholic and Protestant, for Frenchman and Englishman, for Quebec and Ontario. This is the spirit of the Christian religion, and the spirit of all sound policy.

worship and ritual. They are still Presbyterians, but it is chiefly as the legalized form and order of the Establishment. The taste that is being sedulously cultivated is the taste for a Sunday and a service resembling that of England. The wealth and power of England seems slowly but surely to be gliding like a glacier over the Scottish congregations, smoothing their ruggedness and obliterating the historic features of their faith and worship.

Mr. Elliot Stock is engaged in making a "facsimile" of the first edition of John Bunyan's "Country Rhymes," which has recently been discovered, and acquired by the British Museum. The Rev. John Brown, of Bedford, will furnish an introduction, giving the history of the little volume.

Correspondence.

COLLEGE STATISTICS.

SIR.—My attention has been called to a publication entitled the Montreal College Journal Hand-Book, issued presumably in the interests of that College. It contains information in a condensed form intended to be useful not only to those more immediately connected with that institution, but apparently to the friends and supporters of our colleges.

THE COLLEGES.

1. Knox College, Toronto.—Sixty-three students attended classes in Theology, twenty-two graduated last spring. Expenditure, \$18,390.80. 2. The Presbyterian College, Montreal.—Eighty students were enrolled as studying for the ministry, thirty attended classes in Theology, fifteen graduated last spring. Expenditure \$12,735.32.

Literary Notices.

BLACK BEAUTY. The Autobiography of a Horse. By A. Sewell. London Jarrold & Sons. Williamson & Co. Toronto. "Black Beauty" is a unique bit of history. The tale is written in a style so interesting and vivacious that readers, juvenile or adult, are held spellbound from the beginning to the end.

THE Belfast Witness, in an article on "Church Drift," has been trying to discern the signs of the times, at home and abroad. Of Scotland it says: The Established Church is gradually breaking up its Covenanted and Puritan traditions and drifting slowly towards a liturgical

WM. MORTIMER CLARK. TORONTO, Oct. 1889.

Church News.

We are thankful for items of Church News...

FOREIGN MISSION COMMITTEE. (W. D.)

The regular half-yearly meeting of the Western Division of the Foreign Mission Committee...

Much time was occupied in reading minutes of the Mission Council in India...

With regard to regulations defining the relations of the missionaries in India...

MR. WILKIE'S WORK. The many friends of Mr. Wilkie, who are specially interested in his College work...

The following appointments were made to the mission field and commended to the various Presbyteries and Synods...

WEDNESDAY. The following appointments were made to the mission field and commended to the various Presbyteries and Synods...

CONFERENCE. The whole of the evening session of the first day was occupied in a conference with the Executives of the Woman's Foreign Missionary Society...

OOJAIN. The Committee could not see its way in the meantime to undertake the erection of mission premises at Oojain.

WORK AMONGST THE BHEELS. A most urgent request for the appointment of at least one additional missionary in order that Dr. Buchanan might undertake a specially inviting work among the Bheels...

INDORA COLLEGE. Mr. Wilkie reported that he had already secured almost \$2,500 for his college buildings...

MISS ROSS. The question of the return of Miss Ross, whose health is not yet re-established, was remitted to the Executive Committee...

as also the question of the appointment of financial agents in Bombay and New York...

CHINA. Recent letters from Dr. MacKay were read, giving encouraging accounts of the work in the Girls' School and Oxford College...

RESOLUTIONS OF CONDOLENCE. It was agreed that the condolence of the Committee be conveyed to Mr. and Mrs. Goforth in their recent sad bereavement...

MISSION WORK AMONG THE JEWS. Mr. W. Mortimer Clark gave a detailed account of his observations on mission work among the Jews in Palestine...

SUNDAY MATTERS. Much time was spent in consideration of important business in connection with mission property in the North-West...

Communications were read with reference to the securing of a native Chinese preacher for work among the Chinese in British Columbia.

The Rev. E. Scott, of New Glasgow, has been asked to prepare the Sabbath school exercise on the Foreign Mission report for this year...

The Convener and Mr. Milligan were appointed a Committee to prepare and forward a suitable resolution expressing the profound sympathy of the Committee with Mr. MacMurchy and his family in their recent bereavement.

The following appointments were made to the mission field and commended to the various Presbyteries and Synods in which they will labour...

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more abundant liberality in its support they are convinced that it is highly inexpedient to change, in the manner suggested...

It is to be hoped that some way may be found to increase the interest and develop the liberality of the Church for Home Missions without running any risk of abating the present interest of the ladies or others in Foreign Missions.

RECEIPTS. The interim financial statement of Dr. Reid shows slightly larger receipts than at the same date last year.

HOME MISSION COMMITTEE. (W. D.)

MEETING OF THE EXECUTIVE. THE Executive Committee of the Home Mission Board of the Church met in St. Andrew's church, Toronto, on Tuesday and Wednesday, 8th and 9th inst.

TUESDAY. The forenoon session was occupied in the passing of claims for Home Missions and augmentation to congregations for the past six months...

At the evening session a conference was held in Knox College, Dr. Wardrop in the chair, between the Home Mission Committee and the Executive Committee of the Board Woman's Foreign Mission Society...

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SABBATH SCHOOL ASSOCIATION OF ONTARIO.

The twenty-fourth Annual Convention of Sabbath School Workers of Ontario, will meet in the Carlton St. Methodist church, Toronto, on Tuesday next, the 22nd inst., lasting three days.

On Wednesday, the Missionary Aspects of the work fill the three sessions: "Aim and Results of County and other Local Organizations;" "S. S. Geography of our Province;" "S. S. Statistics;" "S. S. Building;" "Boys' Brigade;" "Bible Reading in Home and School;" and "What Can the S. S. do for the Un-cared-for Children of our Cities?"

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These Provincial Conventions seldom fall to draw a large delegation. The central location of Toronto, however, and the exceptionally attractive programme are, we hear, promising to tax to the utmost the resources of the billeting committee...

By arrangement of the Toronto Ministerial Association reference will be made in the city pulpits next Sabbath to the work of Prison Reform now largely engaging public attention in the United States and Canada.

PRISON REFORM.

THE removal of the Rev. Dr. Scott from Port Elgin to Hamilton this week is an event that causes universal regret in the town and district.

THE school room of St. Andrew's church, Sarnia, was well filled on Friday evening, 4th inst., the occasion being the formal presentation of a handsome ecrotire to Rev. Geo. Cuthbertson, of Wyoming, and a beautiful silver tea service to Mrs. Cuthbertson, the Sarnia Presbytery taking this means of showing their appreciation of the rev. gentleman's services as Clerk of the Presbytery for the past twenty-five years.

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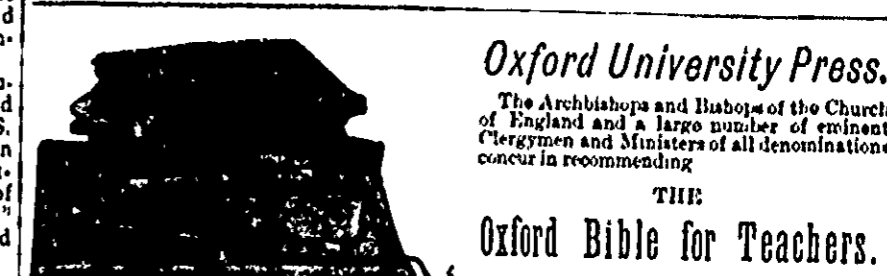
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Church News.

OUR THEOLOGICAL HALLS.

KNOW COLLEGE

"THE UNITY OF THE CHURCH AND CHURCH UNION."

THE following is the remainder of Rev. Prof. MacLaren's lecture on "The Unity of the Church and Church Union," delivered at the opening of Knox College, 4th inst. —

Dr. Hollinger, in his interesting volume on the reunion of Christendom, supplies an excellent example of the reasoning to which we refer, but which unfortunately is by no means confined to the Munich Professor. The distinguished divine proceeds earnestly for the incorporation of all the Churches of Christendom, East and West, into one grand ecclesiastical organization, which he seems to desire shall be equally removed from the Protestantism of the Reformation, and the Catholicism of the Vatican Council.

He sets on foot the precarious assertion that such a union is possible, for it is his duty, which looks very like a new version of the old Pelagian maxim that "ability limits responsibility." But passing this over for what is more important, he writes, "that Christ, the Founder of the Church, desired and enjoined its unity." In His ecclesiastical prayer we read, "That they all may be one, that as Thou, Father, art in Me, and I in Thee, they also may be one in Us, that the world may believe that Thou hast sent Me." He emphasizes the fact that "the unity of Christian believers is itself to serve as the means to a further end, and it is to be a testimony for the world in general, and for all nations, of the truth and divinity of the teaching of Christ."

It is important to observe also the meaning of this language, here quoted, and its bearing on the unity of the Church, and the reunion of Christendom. From the manner in which Dr. Hollinger handles it, it is evident that if he and his friends of the Old Catholic party, have, since the Vatican Council, broken with Rome, they have not broken with the Roman idea of the Church. He assumes, as emphatically as if it were an undisputed fact, that the one for which Christ prayed, and which He intimated as a fact in reference to His Church, (1) in John 17, and Matthew 18:18) is the unity, or, at least, involves the unity of a visible organization. He quotes, probably following the Vulgate, the words "There shall be one fold and one shepherd." Had he examined the Greek, he would have seen that the words (ἐν ἑνὴν τῆν θύρῃν) will not bear the translation given, but must be translated as "one flock, one shepherd." But what constitutes a flock, one, is not the enclosure in which they are folded, but the relation they sustain to each other and especially to the shepherd, whose sheep they are, and whose voice they obey. There is nothing in this text which is unfulfilled, or which necessarily contemplates that all Christians shall yet be embraced in one external organization. When we turn to Christ's prayer in John xvii. 21, we discover no petition that all Christians may be united in a visible society, as if that were an end in itself. "That they all may be one," as Thou, Father, art in Me and I in Thee; that the world may believe that Thou hast sent Me."

"When it is assumed as self evident that the reference here is to an outward and visible unity, almost the first thing which suggests itself is: Has this prayer remained unanswered for eighteen centuries? Or, taking the most favourable view of the facts of history, shall we say, it was answered for five or six centuries, until the unfortunate division between the East and the West, and overlooked ever since? And may it not be asked, "If this prayer was unanswered as respects many generations which are gone, who can assure us that it will prove more potent for the generations to come? Is his interpretation of Christ's prayer cannot be correct."

But as we examine the prayer itself, this conviction grows upon us. It is a prayer, as we gather from verse 20, for all Christ's believing people, in all the world, and "for them also which shall believe on thee through their word." It is a prayer which is presented expressly for all believers, from Christ's day to the end of time. There is no reference to an external society made up of all sorts of men. It includes none but believers.

2. What is asked on their behalf do not include the organic unity of the visible Church. It is a prayer that believers may be one. But in what respect? Certainly not one in everything. No one imagines that the meaning is, that they shall be united in stature, colour, nationality. No one believes that they shall be one in learning, men at powers, or general culture. Why then should we suppose they must be one in the profession of faith which they make, the sacraments they enjoy, and the ecclesiastical government under which they live? Such a meaning must be put into Christ's words, from some other source, before it can be extracted from them. The language clearly points to a unity of a very different kind. "As Thou, Father, art in Me, and I in Thee, that they all may be one in Us." It cannot be supposed that this unity is realized in all the members of a visible society which includes both believers and reprobates. Reprobates who are acknowledged by Hellinism to have a place in the Church cannot be one in the Father and the Son. Judas Iscariot and Simon Magus were not in the company for whom Christ here prays, and did not share in the blessing sought for, as they were both members of the visible Church.

3. It is claimed, however, that the end for which this oneness of believers is sought, viz. "That the world might believe that Thou hast sent me," implies a unity which is visible and palpable. Do I linger attaches great weight to this consideration, and we would add its force: provided it could be shown that the unity of a great visible organization is the only thing the world can see and be impressed by. But such a unity does not necessarily lead the world to believe. When the character and spirit of the organization happen to be bad, it may have the very opposite effect. It is only when the members of the visible Church illustrate in their lives the spirit of Christ, that the world is impressed, and we venture to think that the impression will not depend so much on the organization grouped in one, or in many visible organizations, as upon the beauty of their lives. History points contempt upon the members of the world who were drawn to grace by every kind of externality. We need a go beyond Dr. Hollinger's testimony. "No doubt," he writes, "a great purification and renewal of the Church in the sixteenth century was a pressing need; the condition of things had become untenable and intolerable." (p. 14.) Something very different from the unity of a vast ecclesiastical con-

fusion is needed to convince the world of the divinity of Christ's mission.

We hold that Christ's prayer is answered, and his promise that there shall be "one flock and one shepherd," has been made good. His prayer for the unity of believers does not stand alone in this prayer. There are other petitions whose meaning should guide us in understanding this. In verse 17 he prays, "Sanctify them through the truth; thy word is truth." To this petition there is given a threefold answer: (1) Fundamental, (2) progressive, and (3) perfect final. Every living Christian has been sanctified. He has experienced a fundamental spiritual change, in which the religious power of sin is broken, his heart is devoted to God, and grace is enthroned as the ruler of his life. The transformation of the character and life thus begun, advances progressively, and the Christian "is enabled more and more to die unto sin and live unto righteousness," until the work is perfected as the believer enters on the glory to come.

Christ's prayer for the holiness of his people is not unanswered, because the Christian's life is not unimpaired by sin, and a divine order is observed in the contentment of his blessing. And if we should not look for a similar fulfilment of Christ's promise, and a corresponding answer to his petition for the oneness of believers? This is exactly what we find as we study the Holy Scriptures. We have seen that the oneness of believers with Christ and with each other in him, is in its most fundamental aspect, an accomplished fact. We have seen that so far as the conscious personal unification of the believer with Christ and with those who bear His image is concerned, the work is progressive, and shall finally attain a glorious completeness and perfection. The Scripture evidence for either the present or ultimate organic unity of the visible Church on earth, disappears as soon as it is understood that the Church for which Christ prayed, and whose unity he announced as a fact, is not a visible Society of all sorts of men, but the body of Christ, made up of the Lord's redeemed, "out of every kindred, and tongue, and people, and nation."

But there is another consideration which Protestants, at least, should not overlook. If we seek unity in the line indicated by the Tractarian conception of the Church, as a visible Society of mixed moral elements, we must be ready to advance further than even they are prepared to go. It will not suffice to have a number of independent national Churches, whether Catholic or Presbyterian, all more or less after the same pattern, and holding communion with each other, and thus embracing all Christendom. This gives similarity, but not oneness in the visible Church. According to the Tractarian idea of the Church, in which some Evangelical Christians seem to be partially engaged, there are three things in which the Church is one, viz. (1) the faith professed (2) the sacraments enjoyed, and (3) the government under which its members live. But oneness in government, in this connection can only mean one government, France, Switzerland, and the States of America are all Republics, living in peaceful relations with each other, but we cannot predicate unity of their government, nor will we ever be able to do so, until these three Republics are merged in one. The Church of England and the Protestant Episcopal Church in the United States, live under the same form of government, and are on the most friendly relations with each other, but they are not one Church. The numerous bodies which form the Presbyterian Alliance are substantially identical in creed, sacraments, and form of government, but they are not one Church; because they do not live under one government, or submit to a common authority.

The logic of Rome is inexorable. If government enters into the definition of the Church, where there is one Church there must be one government. If the unity promised by Christ to His Church has relation to the fold, and not to the flock, there must be one fold in which all the sheep are found. What is promised is not fulfilled in numerous sheep-fold scattered peacefully over the world, although all modelled after one pattern.

The oneness must respect all the elements which enter into the definition of the Church. And if government and organization enter into the conception of the Church, to which certain promises, there can be only one government and one organization in the Church. This is what the Papacy dreams, and then teaches, what Tractarianism logically demands, and for which some bewildered Protestants seem to be feeling after in the dark, but it is precisely what the Word of God does not teach. What is set up before us in the sacred page is not one shepherd and one sheep-fold, but "one shepherd, one flock."

We have seen that Christ has not commanded, or promised the organic union of the visible Church, except in so far as it may be involved in that higher spiritual union which makes all believers one with Christ, and one with each other in Him. It is an interesting question, and one which should be carefully considered, how far a cordial recognition of this spiritual unity of believers, should carry us in the direction of the organic union of the visible Church. It seems reasonable to believe that where existing divisions are due, as no doubt, some of them are, to pride, passion, self-will, prejudice and removable ignorance, that a richer baptism of the spirit of Christ, and a closer approximation to the living centre of unity, would lead divided Christians to cast a bridge over the gulf of separation, and come together in visible unity.

We cannot, however, assume that any measure of grace, attainable in this world, will insure an undivided state of the visible Church for two reasons, viz. (1) On nearly all questions of importance thinking minds are liable to arrive at somewhat different views. In philosophy, science and history, earnest and honest thinkers examine the same data, and draw from them diverse conclusions. Certain it is that no measure of grace which has ever yet descended upon the children of God has led even its most devoted members, to such alike on matters of Christian doctrine, and we can scarcely assume that the government of the Church is likely, in the future, to prove an exception. If God had promised the unity of the visible Church, we would expect him to find some way to overcome the imperfections of the human mind, but in the absence of such a promise, our expectation must be regulated by the lights of experience. (2) We have no reason to believe that an undivided state of the Church would promote the highest welfare of the body of Christ. There are natural limits to the extent of any organization, commercial, civil, or ecclesiastical which can be controlled successfully by man. Human ambition has often sought to establish a universal empire, but human resources have never been found equal to a successful administration. And we may safely affirm, that "a universal Church" would be as surely a misgoverned Church, as any other empire would be a misgoverned empire. Those who believe that a universal Church is the only channel of saving grace, and that it is, in some way, been clothed with infallibility, may give a forced submission to the rule, but other will seek a government more capable of dealing intelligently with their interests and advancing their welfare.

In determining the area over which a particular Church shall extend, many considerations linguistic, national, geographical and political, need to be carefully weighed, and a sanctified common sense will find ample play. Here, in the words of our Confession, we deal with "circumstances concerning the government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed."

But even when we confine our attention to a single country where one visible Church could efficiently attend to the ecclesiastical interests of the people, very serious difficulties stand in the way of an incorporating union. We admit that in such a case an undivided state of the visible Church is the ideal condition of things. This, however, does not throw much light practically on the attainableness of such a union, as we live in a world where ideals are not generally realized. An ideal in itself is hardly one who is always perfect, but he who habitually makes mistakes or acts foolishly, and never disregards his neighbour's rights, and always acts from pure and exalted principle, who loves God with all his heart, and his neighbour as himself. It is no doubt a more desirable that we should aim at this ideal as closely as possible. But were we to devote ourselves to search for such like men, or give ourselves to study the social arrangements suitable for such a "Concordia Racia," we might probably spend a great deal of valuable time, which might be more usefully devoted to something else. And we may add, that as ideal men and ideal Churches are very closely connected, they will probably both be discovered about the same time.

It is a pleasant, and may be a very useful, thing for the representatives of different sections of the visible Church to come together to ascertain the measure of their agreement with each other, and to speak of their hearts, which Christian feeling impels them to utter, but it is not wise to build too high expectations of an organic union on such things until we have endeavoured to gauge intelligently some of the difficulties which must be overcome before the visible Church can be brought to present an undivided organization, even in one country, such as Canada.

"When men differ, it is better to avow their diversity of opinion or faith, than to pretend to agree, or to force discordant elements in a formal uncoincidental union." Where Christians cherish antagonistic convictions on important points of religion, we can only expect them to work together when their views have been brought into harmony.

If we aim at healing the divisions even of Protestant Christendom, we cannot leave out of view a denomination which has produced Bunyan, Carey, Maisham, Ward, Judson, Spurgeon, and a host of men whose names are high on the honour roll of the Church of Christ. But how can they be brought into the same organization with those who are constantly going up and down the coast of the Pacific? There is but one way possible; we must persuade all Baptists to become Peloponnesians or all the Peloponnesians to become Baptists. We cannot suppose the initial tie of the Christian Church left, both as to its subjects and mode, an open question. Until here apart from a radical change of convictions on the one side or the other, would work confusion in the Church of God, and do anything rather than edify the body of Christ.

But leaving the peculiar views of our Baptist brethren out of account in the meantime, what are the prospects of attaining unity of the visible Church, such as we have defined? The form of Church government which obtain among Protestants may be regarded as practically threefold: Episcopalian, Presbyterian, and Congregationalist. Each of these views of Church government, regarding each congregation as a self-governing, spiritual republic. Not only those Churches which are usually styled Presbyterian among us, but the Lutheran and Reformed Churches of Europe, and the Methodist Churches throughout the world are Presbyterian in Church government. We are aware that the Methodists in the United States have bishops, but they are not regarded as an order distinct from and superior to ordinary ministers of the Gospel, with functions which they alone can lawfully discharge. They are set apart to their work as a matter of convenience, very much as superintendents were appointed in Scotland, for a short time after the Reformation, as a temporary expedient. The party of the ministers of the Word is recognized in all these Churches, and no order of clergy superior to them is admitted. But while the forms of government in the Churches of the Reformation can be reduced to three, it is evident that the three cannot work together in a visible Church, unless we call that one Church, which is made up of several distinct bodies, united by some federal compact. A congregation cannot be ruled as the same time by a bishop, by a presbytery, and by itself.

How are we to arrive at unity in government? There are those who hold that the Church government is of God, the form is of man. This view is widely accepted in reference to civil government. It is supposed that a nation is free to select the form of government which seems best suited to its circumstances, and whether it is a monarchy, a republic, or a democracy which is chosen, divine authority requires us to honour and obey it. By some it is held that this view applies substantially to the Church, as well as to the State. When this view is present, men may feel themselves free to make almost any change in the government of the Church which they consider expedient, or to allow all existing forms to go unchallenged. A variety of this phase of opinion has been adopted by some divines whom we highly esteem. They suppose that the form of Church government emanated from within, under the quickening influence of the Spirit upon the Church, leading it to adopt the organization necessary for its life and strength. It is believed, that the organization of the Church was gradually formed, the living body putting forth, from time to time, the organs necessary for the discharge of its functions." This application of evolution to the organization of the Church might have seemed very reasonable had the New Testament not been written, and might have been found very convenient by some, as supplying a satisfactory answer to the objections which protestants make to the late application of the term of infallibility to the Church of Rome. But as this development is not supposed to take place under supernatural guidance, all existing forms of Church government have practically equal authority. Our mind, however, are calmed in view of the apparently ceaseless struggle of opposing systems, with the thought that, if we wait patiently, we will doubtless see "the survival of the fittest."

The New Testament, however, has been written, and men who read it carefully believe that it has not left us without definite guidance in the matter of Church government. Dr. Withers, indeed, avers us that "the opinion of all theologians who have not studied the subject is, that no system of Church polity is contained in the New Testament." This is not his opinion. On the contrary, he gives it as his "conviction, founded on a careful examination of the Word of God, that Church polity is an important portion of Christianity." The barrier to organic union, which at present is insuperable, is that earnest Christian men differ widely with regard to the import of the New Testament teaching respecting the government of the Church. Congregationalists have been wont to plead Scriptural authority for their system of Church government. Episcopalianism, although somewhat divided among themselves as to the kind of Scriptural evidence which they adduce, do very many of them, which they adduce, do feel even the body of Christ, and with out- going the habitation of God's Spirit, our love goes forth towards them, and alienation and bitterness, give place to the "unity of the Spirit," and the good offices of Christian brotherhood.

TWENTY-FIVE years ago, on the 20th inst., the first Presbyterian Church was established in Sherbrooke, Que., by the induction of Rev. Joseph Evans into the pastorate of St. Andrew's congregation. On the 6th inst., progress was marked by the dedication of a substantial new brick church, with a seating capacity of 600. During this period, the congregation has been under the successive pastorates of Revs. Joseph Evans, C. A. Tanner, Peter Lindsay, F. Tully, J. C. Cairn, and the present pastor A. L. Twenty thousand dollars will be the total cost of the building, site and furnishings, and the collections for the day, at the three services, which amounted to \$844, of which \$714 was taken up at the morning service, will form a substantial nucleus for the fund to defray the balance remaining to be paid. The church is a brick building, built in a commanding and central position. The style of architecture is in the best taste. The auditorium of the church will seat over 500 people. It is well lighted and has a very cheerful and comfortable appearance. In the evening the church looked brilliant with the electric light. The church is also provided with a fine lecture hall, capable of accommodating 400 people; a little class room, vestry, library, etc., and the heating arrangements are very complete. The dedication services were three in number, and were attended by large congregations. In the morning, Rev. Principal Grant, D.D., of Kingston, Moderator of the General Assembly,

preached. In the afternoon, Rev. Prof. Scrimgeour, and in the evening, Principal Grant again occupied the pulpit. Appropriate hymns and anthems were rendered by the choir. At both the morning and evening services, the church was crowded to excess. Last Sabbath the formal opening services were conducted by Rev. George H. Wells, of the American Presbyterian Church, Montreal. On the following evening, a social gathering was held in the large lecture room, when addresses were delivered by Rev. James Barclay, of St. Paul's, Montreal; Rev. A. F. Tully, of Mitchell, Ont., and others.

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We may see no feasible prospect of the early reunion of Christendom, but we can at least, by God's grace, say, "Whereunto we have already attained, by that same rule let us walk." We know that the oneness of believers for which Christ prayed is an existing fact, and that underneath all external divisions, there is among Christians a profound and living unity. If we keep this fact distinctly before our minds, it brings us to the visible Church, and gradually into harmony with itself, and many of the worst evils of Church divisions pass away. When a false view of the Church leads us to dwell on outward unity as of vital moment, the members of other communions seem separated from us by a great gulf, and we become so estranged from them that had we not been taught to love our enemies, we would feel that we owe them nothing save suspicion and aversion. But when we think of the unity of the body of Christ, and with out- going the habitation of God's Spirit, our love goes forth towards them, and alienation and bitterness, give place to the "unity of the Spirit," and the good offices of Christian brotherhood.

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British and Foreign.

The multiplications of those curate bishops, the suffragans, in the Church of England, is disgusting old-fashioned churchmen. The Church Review declares that it will bring the Episcopate into disrepute, if not into contempt.

The poisoning of converts to Christianity, according to native journals, is by no means uncommon in India. The Indian Witness tells of three recent cases in which Hindoo lads, who had been baptized, were poisoned by relatives.

Murray's Magazine states, in connection with a rumoured perversion to Rome, that there is a great revival of proselytizing energy in Oxford, where the Romish church of St. Aloysius is powerfully manned and worked on attractive lines.

On the completion of the fiftieth year of his ministry and in celebration of his golden wedding, Rev. Robert Fairweather, of Nigg Established church, has been presented with an illuminated address, a purse of sovereigns, and a marble timepiece.

The government of China has at last forbidden the drowning of girl babies. The penalty is to be sixty blows of the bamboo. This is a step in the right direction, but till parents there are Christianised, they will still make away with girl babies secretly.

Mr. R. M. Stewart, probationer, has been elected to succeed the late Rev. R. Scott in the pastorate of Bankhill church, Berwick. Mr Stewart is a son of Dr. Stewart, of Dennistown Free church, Glasgow, well known to the readers of THE REVIEW.

The General Assembly of the Presbyterian Church of Australia have unanimously passed a resolution, moved by the Rev. J. E. Ewing, in favour of reintroducing Scripture extracts from the Irish national school books into State schools with the conscience clause.

A two days' bazaar, in aid of Keith Free Church, has realized £387. Speaking at the opening of the bazaar on the second day, Professor Salmon declared the time would come when they would see one great, strong evangelical Church in that grand Scotland of theirs.

DR. THODORE CUYLER has returned to Brooklyn, well pleased with his trip to Europe. "Everywhere we went, in England, Scotland, and Wales," he said to an interviewer, "there were the same unbounded hospitality and cordial feeling towards Brother Jonathan and Yankee land."

The editor of a Japanese newspaper recently collected statistics of growth from all the Protestant churches of Japan, showing their increase during the last three years. From thirty-eight churches they have grown to one hundred and fifty-one, and from 3,700 members to 11,000.

ON Saturday, Sept. 28th, there was to be unveiled, at Alva, a granite fountain, as a memorial of the late Dr. Eadie, Professor of Biblical Exegesis. It is expected that two other memorials of a similar character will shortly be erected in villages in the vicinity of Dr. Eadie's native place.

MR. ROBERTSON, late of Stonehaven, has been inducted to McCre-Roxburgh Free church, Edinburgh. Rev. John McNeill, the late pastor, in a letter of apology for absence, said, "I have left a good bit of myself behind me in McCre-Roxburgh, and Edinburgh generally. I feel it every day, believe me."

THE Rev. S. R. Queen, of the Presbytery of Philadelphia North, retires from the office of Dean of Pierce College of Business, Philadelphia, to accept the professorship of Greek and Political Science in the Pennsylvania Military Academy. He is a graduate of Lafayette College, class '74. He will continue to preach in and about Philadelphia as occasion requires.

LECTURING in Abbey Established church, Arbroath, on "The Religious Teaching of Venice," Rev. Andrew Douglas remarked that a great Roman error, which could be read from St. Mark's, was the exaltation of moral obedience over evangelical faith. True evangelical faith did not attempt to analyse or dissect the virtues and vices, but trusted the protection of human nature against sin to the direct and conscious touch with the Supreme Will.

THE French Protestants in London are without a settled home, though not without funds. About 1840 they built a church for themselves in Aldersgate street, but the site has since been required for the Post-Office extension, and the sum of £26,000 was awarded to the evicted pastor, trustees, and consistency, and that money is now in Chancery. The consistory want a new church, and the trustees wish the money to be expended in the hospitals and schools.

THE death is announced of Mr. Thomas Thomas, of Llygadrych. In his early days he was a comrade in the coal-pit with the late Thomas Jones, of Swansea, the poet-preacher of Wales. It is said that on one occasion, when an explosion of fire-damp occurred, Mr. Thomas was the means of saving his friend's life, and had himself a very narrow escape. He often referred with pride to the event, and he and Mr. Jones remained firm friends until death separated them.

REV. RODERICK MACGREGOR, of Canisby Free church, Cathness, whose

death falls to be recorded, was born in Inverness in 1818. His boyhood was passed in Prince Edward Island, but in his sixteenth year he returned to his native land and began studying for the ministry. After taking his Arts course at Aberdeen, he studied Divinity under Chalmers, at Edinburgh, and was ordained to Canisby in 1851. Mr. Macgregor's eldest brother was at one time M. P. for Glasgow.

A FALSE Messiah has lately appeared in Arabia, and multitudes of Jews are following him. A man of high education, with tremendous force of character, he has been greeted by the poor among his people as the very deliverer they need. Regiments of life-guards composed of Hebrew youths protect his person, and he has even deceived some of the wise and prudent of the Jews of Northern Arabia. The rabbis are fully occupied in pacifying the excitement, and preventing the further spread of the movement.

ARCHDEACON FARRAR's proposal for the establishment of a St. James monastic institution in connection with the Church of England, has received the approval of the Archbishop of Canterbury and other leading prelates of the Anglican Church. Canon Holland, preaching at St. Paul's Cathedral, advocated a monastic life within the Church as a valuable evangelizing agency and very useful in carrying on the work of the Church among the people. The majority of Church people, however, are not at all likely to favour the idea.

THE London Christian World relates the following:—"A son of a well-known London elder was recently licensed by the United Presbyterian Church. When returning to his place of residence in Scotland on a recent Saturday evening, after a day's fishing, the young probationer found a letter awaiting him, asking him to preach on the morrow at a place thirty miles distant. It being too late to catch a train, and the telegraph failing to get a supply near at hand in his stead, the young man, rather than disappoint the people, set off to walk the entire distance, and reached his destination at six o'clock on Sunday morning, the last thirteen miles having been walked in a dreary rain. He preached twice during the day, as though nothing unusual had happened."

MR. J. W. HARRILD, Mr. Spurgeon's private secretary, declares that the rumour of his final retirement from active service in the ministry, which has been so widely repeated by the press, is entirely without foundation. The rise of the report is easily traced. Not long ago Mr. Spurgeon told his congregation that such among them as desired to join his flock as church members had better make arrangements for a personal interview at their earliest convenience, as he would not be much longer among them. This simply meant that he is looking forward to his annual holiday at Mentone, whither he will repair at the beginning of November for six or seven weeks. He is in fairly good health, though symptoms of overwork are beginning to trouble him, and he has had a slight attack of gout in the hand.

THE Belfast Presbytery at its late meeting had an important discussion regarding some proposed changes in the education of girls under the National Board. The Commissioners of Education consider that girls need not have so extensive a literary and scientific course as boys, and propose to stop at the 5th class, substituting for the 6th class literary and scientific programme, needlework, and other practical branches. This seems reasonable but to prohibit girls who wish to enter the Civil Service, and other departments where a high literary standard is required, from going forward to the 6th class seems a serious matter, and would bear hard on the Northern schools, while, no doubt, it would enable convenient schools which make a speciality of fancy work, to earn a considerable amount in result fees. The Presbytery insists that it shall be left optional to each school, and they express the opinion that the change, if carried out, will be injurious to the general education of girls, and in schools where both sexes are taught together to both girls and boys.

THE meeting in connection with the thirteenth annual Christian Conference was held in the City Hall, Perth. There was a very large attendance of the public, and in the absence of Lord Polwarth (the chairman), Lord Kin naird presided. There was also a large attendance of the clergy. The subject of conference was: "The Holy Spirit in His gifts and Operations." After short addresses by the chairman and Rev. K. Moody Stuart, Rev. Dr. Whyte, Edinburgh, commended a number of books for Christian reader. Among the writers which he mentioned were St. Paul, St. Augustine, Dante, Fraser of Brae, Halifax, Boston, Baxter and Bunyan. General Sir Robert Fair presided in the afternoon, when special reference was made to the power of God's Word at home and abroad, and the work of Christ and of the Spirit on the Continent of Europe. The speakers included a Hindoo gentleman, named Mathura Nath Bose, and Rev. R. M'Al, Paris. A prayer meeting was held from 3.30 to 4 o'clock, the special subject of prayer being "The Salvation of Children." In the evening the City Hall was crowded in every part. Colonel Malcolm presided, and evangelistic addresses were delivered by Miss de Brown, Paris, Colonel Craig, and Rev. Dr. Whyte.

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Special Notices.

THERE are, in California, 10,339 Baptists.

THE American Missionary Association will meet at Chicago, October 29-31.

THE Presbyterian Church in Australia has now nearly 500 ministers in settled charges.

IN Constantinople there has been of late a greatly increased sale of Bibles among the Mohammedans.

DR. A. K. H. BOYD has entered on the twenty-fifth year of his ministry in St. Andrew's Established Church.

AMATEUR ARTISTS.—You will find at The Golden Estel, 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.

SALARIES of pastors in Germany are very low. It is proposed to give a minimum of £90 a year. At present many are as low as £40.

THE late Mrs. Adam, of Ardrossan, has, it is stated, left the whole of her estate, valued at about £5,000, to the Free Church of Scotland.

THE number of communicants in all the numerous forms of worship in the United States are put by the Independent at 20,667,318.

THE Rev. Charles Ray Palmer, D.D., of Bridgeport, Connecticut, has been chosen to represent Yale University at the opening of Mansfield College, Oxford.

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.

REV. J. T. MCGAW, since his settlement in London as the Church's General Secretary, has occupied some of the principal pulpits, proving a most acceptable supply.

REV. W. J. S. FALCONER, B.D., of Peterhead, has been elected to the Established Church in the Cathness-shire parish of Dunnet, the most northerly plot of land in Great Britain.

The will of the late Professor Elias Loomis, of New Haven Conn., bequeaths the bulk of his estate, valued at from \$250,000 to \$300,000, to Yale University, to be known as the "Loomis Fund."

C. C. RICHARDS & Co.

Gentl.—I took a severe cold, which settled in my throat and lungs and caused me to entirely lose my voice. For six weeks I suffered great pain. My wife advised me to try MRS. ARD'S LINIMENT, and the effect was magical, for, after only three doses and an occasional application, my voice returned and I was able to speak in the Army that night, a privilege I had been unable to enjoy for six weeks. Yarmouth. CHARLES PLUMMER.

A TABLE bearing the following inscription has just been placed inside the church at Old Blair:—"Within the vault beneath are interred the remains of John Graham, of Claverhouse, Viscount Dundee, who fell at the battle of Killiecrankie, 27th July, 1689, aged 46. This memorial is placed here by John, 7th Duke of Athole, K.T., 1859"

THE old canon about Dr. John Hall's, of New York, immense wealth has been started again. This time it is stated that his income is nearly £20,000 a year, and that he has accumulated £200,000, and lives like a prince. Dr. Hall informed the public recently that he was not a rich man, and his income, we believe, does not exceed a quarter of the amount named.

Burdock BLOOD BITTERS. REGULATES THE BOWELS, BILLS and Blood CURES Constipation, Biliousness, all Blood Humors, Dyspepsia, Liver Complaint, Stomach and all other ailments arising from Impurities of the System.

Good News from Toronto. "JOY INDESCRIBABLE."

Wm. 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 51 Victoria Square, Montreal.

Direct Importations of NEW DRY GOODS. All the Latest Novelties at the lowest possible prices. DRESS GOODS in all the Newest Styles. UNDERCLOTHING. Hosiery, Flannels, Blankets, Carpets, etc. One of the Largest and Best Stocks of Goods in the City.

R. MCKAY, 214 and 216 Queen Street East, 641 and 642 QUEEN STREET WEST. GIBBONS' TOOTHACHE GUM. Prepared by J. A. Gibbons & Co., Toronto, and sold by druggists. Price 15 cents.

Miscellaneous.

EMPORIUM OF DENTAL ART. A true problem in science is now solved, in which is combined Utility, Beauty, Comfort and Durability. In one of the most important improvements of MODERN DENTAL ART.

NEW PROCESS. DR. C. H. LAND, of Detroit, Mich., no matter how badly teeth may be decayed they can be restored to their normal appearance of purity whiteness that is the pride of true refinement. Even old roots can have new crowns attached to them and become as useful as ever, free from ache and pain.

Under the supervision of DR. F. G. CALLENDER, H. H. HIKPINS, F. J. CAPON, and J. B. MEACHAM, No. 12 Carlton St., Toronto.

Provident Life and Live Stock Association (Incorporated). HOME OFFICE: Room D, Arosde, TORONTO, Can. In the LIFE DEPARTMENT this Association provides INDemnITY for sickness and accident, and substantial assistance to the relatives of deceased members at terms available to all.

J. YOUNG, THE LEADING UNDERTAKER AND EMBALMER. 247 Yonge Street. Telephone 678.

E. J. HUMPHREY, UNDERTAKER. 399 Queen St. W. Telephone 1892.

GOOKE'S. 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 Activa used. Consultation and one treatment free.

YES, CATARRH Can Be Cured. ALSO — Asthma, Blindness, Catarrhal Deafness, Hay Fever, Neuralgia, Sore Eyes and all kinds of Throat Troubles. Cure Guaranteed. CATARRH — A SPECIALTY.

W. T. BAER & CO. 171 Queen St. West, Toronto. Your doctor has done all he can for you with medicine. Electricity is your only remedy. Obey his order, and get one of Charton's Gold Medal Batteries.

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.

W. T. BAER & CO. TORONTO. Our Appliances act as perfect Absorbents by destroying 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.

Miscellaneous.

The DAVIS AUTOMATIC INKSTAND. An Inkstand that pays for itself. Indispensable for professional and business men. Ink in these stands is preserved in its natural colour, kept free from dust, no evaporation, thus a saving of 60 to 90 per cent. will not spill when tipped over.

To Assist Nature. In restoring diseased or wasted tissue is all that any medicine can do. In pulmonary affections, such as Colds, Bronchitis, and Consumption, the mucous membrane first becomes inflamed, then accumulations form in the air-cells of the lungs, followed by tubercles, and, finally, destruction of the tissue. It is plain, therefore, that, until the hacking cough is relieved, the bronchial tubes can have no opportunity to heal.

Soother and Heals. The inflamed membrane, arrests the wasting process, and leaves no injurious results. This is why it is more highly esteemed than any other pulmonary specific. L. D. Bixby, of Bartonville, Vt., writes: "Four years ago I took a severe cold, which was followed by a terrible cough. I was very sick, and confined to my bed about four months. My physician finally said I was in consumption, and that he could not help me. One of my neighbors advised me to try Ayer's Cherry Pectoral. I did so, and before I had taken half a bottle was able to go out. By the time I had finished the bottle I was well, and have remained so ever since."

Lung Trouble. For months I was unable to rest nights. I could seldom lie down, had frequent choking spells, and was often compelled to seek the open air for relief. I was induced to try Ayer's Cherry Pectoral, which helped me. Its continued use has entirely cured me, and I believe, saved my life."

Ayer's Cherry Pectoral. PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$6.

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THE SCOTCH BAKERY, 182 Queen St., Parkdale. BREAD, CAKE AND PASTRY BAKER. Bread delivered daily. W. Wilson, Proprietor.

DALE'S BAKERY. Celebrated Pure White Bread, Dutch Brown, Best Family Home-Made Bread. R. F. DALE. 168 Queen St. West, Cor. of Portline.

The Canadian Office and School Furniture Co. (Limited). Successors to W. Stahlbush & Co. and Geo. F. Bostwick. Manufacturers of Improved Church and Sunday School Seating. PULPITS, CHAIRS, ETC. Send for Illustrated Catalogue. 24 Front St. West, Toronto. Factories, - - PRESTON, ONT.

The Climax of Absorption. A CURE WITHOUT MEDICINE. Our Appliances act as perfect Absorbents by destroying 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 Fading Eyesight. MISS LAURA GROSS, 100 King Street West, Granulated Eyelids cured in four weeks. REV. CHAS. HOLLE, Halifax is happy to testify to the benefits received from Buttery Belt and Actina. A. ROGERS, Tolsonville, Adelaide Street West, declares Actina worth \$100.—Hendache. Miss FLORA McDONALD, 21 Wilton Avenue, misses a large lump from her hand, thirteen years standing. K. FLOYD, 1193 Portland Street, Liver and Kidneys and Dyspepsia cured. G. R. GLASSFORD, Markdale, Ontario and Dyspepsia cured in six weeks. 15 years standing. Mrs. MCKAY, Alisa Craig; after suffering 13 years our Sciatica Belt cured her. Mrs. J. SWIFF, 87 Agnes Street, Sciatica for years, perfectly cured in six weeks. CHAS. COSKINS, P.M., Frowbridge, General Nervous Debility, now enjoys good health. THOMAS BRYAN, 371 Dundas Street, General Debility, improved from the first day, now perfectly cured. Wm. COLX, G.T.R. Fireman, cured of Liver and Kidney Trouble. A. E. COLWELL, Engineer, Toronto, Rheumatism in Knees cured. T. Irv, cured of nightly Emissions in six weeks. "Your Belt and Suspensory have cured me of Impotency," writes G. A. "Would not have been without your Belt and Suspensory for \$50." For General Nervous Debility your Buttery Belt and Suspensory are cheap at any price. I.E.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. GIVEN ON 15 DAYS' TRIAL. COMBINED BELT AND SUSPENSORY ONLY \$5. Cure Certain. No Vinegar or Aids used. Illustrated Book and Journal Free. Name this paper. W. T. BAER & CO. TORONTO. ONTARIO.

CATARRH. THE CANADIAN CATARRH AND DYSPESIA REMEDY CO., 190 King St. W. Toronto. Now make this extraordinary and liberal offer to prove to you that Catarrh and Dyspepsia Can Be Cured, but never by the use of such irritating powders, doublers, or inhalers as the ordinary vapour and washes in Christendom will cure Catarrh alone, and the claims of various pretenders are but to get your money, while their treatment is worse than useless, and often positively hurtful. The Only Guaranteed, Commanded Catarrh Cure is one that works both constitutionally and locally. Our Common Sense Catarrh Cure is a mild looking, antiseptic, clearing, cooling and healing liquid, that by an ingenious instrument is applied directly to the sore, inflamed and aching parts of the head, throat and chest. So leave it to us that one trial will relieve and delight the sufferer, remove the foul mucus and render the breathing easy, the head and throat cool, and the breath pure and sweet. Our "Hill's Blood Purifier" is a delightful stomachic cod, made from the roots of the wild woods, and a laxative, blood-purifying tonic for a perfect regulation of the stomach, bowels, liver, kidneys and blood, and is

A GUARANTEED CURE. For Dyspepsia, with its multitude of complex ills. Dyspepsia is little else than Catarrh of the stomach, and these two Remedies combined will cure any form of Acute or Chronic Stomach Catarrh, including indigestion, flatulence, heartburn, etc. For satisfactory proof and trial tests call at our office, or address, in a plain envelope, to the Proprietors, Dyspepsia Remedy Co., 190 King Street West, Toronto.

SOMETHING entirely new—Our Patent Metal Lamp Wick. No more smoke, no irritating, cleansing or broken chimneys, it vaporizes the oil and burns the gas; saves 50 per cent. of oil, fifteen thousand sold in two months. We will send a trial sample of our Patent Metal Lamp Wick to anyone sending us fifteen cents and three cent stamp—three of any size for thirty-five cents; perfect satisfaction guaranteed or money refunded. Send a Canadian postage stamp first-class to guarantee fifty cent dollars per week. Address: Acme Polishing Company, No. 9 Temperance Street Toronto, Ont. C. E. GREEN, Manager.

CLINTON H. MENEELY BELL COMPANY. TROY N.Y. Manufacture Superior CHURCH, CHIME AND PEAL BELLS. SINCINNATI BELL FOUNDRY. BLYMVER MANUFACTURING CO. NO DUTY ON CHURCH BELLS.

BUCKEY BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. VANDUZE & TIFF, Cincinnati, O.

MCHANE BELL FOUNDRY. Finest Grade of Bells. Cast in the City of New York. College, Tower Bells, etc. Guaranteed Satisfaction. Send for price and catalogue. HENRY MCHANE & CO. BALTIMORE, Md., U.S.A. Mention this paper.

Dressmakers' New Tailor System of Square Measurements. 1236 Queen St., St. Albans Ward, late Parkdale. CABINETS. Oil Paintings, Crayon Water Colour and Ink Pictures enlarged to any size. Work equal to any in city. Time of Sitting—A Fraction of a Second.

READ THIS. DYSPEPTICS—Incurable Preferred—Wanted. Simply Address. J. WALTER, JR., Chicago, Ill. Mention this paper when writing.

Presbyterian Review.

THURSDAY, OCTOBER 17, 1889.

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

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

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

Pastors and Readers.

Pastors are respectfully requested to announce to their congregations, and our readers to tell their friends, that the numbers of this paper for the remainder of the present year will be furnished free of charge to all new subscribers for 1890, so that they will receive "THE PRESBYTERIAN REVIEW" for FIFTEEN MONTHS for the price of ONE YEAR'S subscription, \$1.50, postage included.

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

REV. GEO. PORTEOUS, of Kingston, has accepted the call to Harrowsmith.

At the late communion services of West church, Toronto, forty new names were added to the roll.

REV. JOHN THOMPSON, M.A., of Ayr, conducts the practice of the Tonic Sol-fa class in that town.

The anniversary services of Knox church, Listowel, were conducted by Rev. J. A. Murray, of London.

REV. E. W. B. MILLARD, M.A., has resigned the charge of Lansdowne, Fairfax and Sand Bay, Kingston Presbytery.

REV. D. J. MACDONNELL, B.D., of Toronto, conducted the anniversary services of St. Andrew's, Chatham, Ont., on the 6th inst.

REV. PRINCIPAL GRANT, D.D., Moderator of the General Assembly, conducted the anniversary services in the Presbyterian church, Brampton, last Sabbath.

REV. MR. MFKLE, the evangelist, has been ill during part of the summer. He is now in Cape Breton, but will shortly return to Ontario to resume the work he so much delights in.

By the death of Mr. James Welsh, sr., Knox church, Ayr, has lost one of its oldest and most highly respected members. Mr. Welsh was one of the pioneer settlers of Waterloo township.

CENTRAL church, Galt, which has been renovated at a cost of \$6,500, was re-opened Sabbath, 6th inst., Rev. A. B. Mackay, D.D., of Montreal, conducting, with great acceptance, the services.

REV. W. MARTIN, of Exeter, has gone on a trip to the Pacific Coast, Victoria, B.C., being the objective point. Mr. Martin hopes to visit also Brandon, Winnipeg, and other places in the Northwest.

DURING the absence of Rev. J. J. Cochrane, pastor of Ivy congregation, Barrie Presbytery, the pulpit will be supplied by Mr. Geo. Duff, of Clover Hill, and Mr. William Black, of Innisfil, Elders.

MR. A. M. SMITH, who has been supplying the Sonya pulpit during the vacation, was, on the eve of his returning to college, presented by the congregation with a gold watch and chain accompanied by an address.

AT a meeting in Shakespeare of the Presbytery of Stratford, on Sept. 20th, Rev. R. Pyke was ordained and inducted into the pastoral charge of Shakespeare and Tavistock. Mr. Pyke received a very hearty welcome from the congregation.

REV. JAMES SMITH, who has recently returned from India, occupied the pulpit of St. Andrew's, Lindsay, on the 6th inst., and delivered a practical and highly interesting address on the successful work carried on in India under the auspices of the American Board of Commissioners of Foreign Missions.

ON the eve of his marriage last week, Mr. Garnet H. Meldrum of the Bank of

Commerce, Toronto, was presented by the managers and Sabbath school teachers of the Central church congregation, with a handsome gold watch as a token of the high esteem in which he is held by them and of their appreciation of his valuable services as Secretary, a position he has held in both organizations for some years.

THE Presbytery of Kingston held an adjourned meeting at Melrose, on Thursday, Oct. 10 h, for the ordination and induction of Mr. Rattray into the pastoral charge of the congregation of Shannonville, Melrose and Lonsdale. The service commenced at 2 p.m., the Moderator of Presbytery presiding; Rev. Mr. McKinnon preached, Rev. A. Young addressed the minister, and Rev. R. J. Craig addressed the people.

ON Wednesday evening, 2nd inst., a large number of the members of the congregation, Onondaga, assembled at the hospitable home of Robert Hamilton, Esq., when Mr. H. A. McPherson, student, who has laboured faithfully among that people for the past few months, was made the recipient of nine handsomely-bound volumes of Matthew Henry's Commentary, in recognition of his valuable services to the congregation.

REV. F. C. SIMPSON, who has been inducted into the pastoral charge of Melbourne, London Presbytery, completed his theological studies at Halifax Presbyterian College, and was ordained by the Presbytery of Newfoundland. He is an accomplished musician, and is said to have most excellent musical taste. Melbourne is to be congratulated on so good a choice to succeed their former worthy pastor, Rev. J. S. Henderson.

THE anniversary services of Essa Townline church were held on Sabbath and Monday, the 15th and 16th of Sept. The Rev. John Leishman, of Angus, preached on Sabbath, both morning and evening, to large congregations and his sermons were highly appreciated. The social held on Monday was a success. The ladies of the congregation having served tea on the church grounds an interesting programme was then entered on. The Rev. J. J. Cochrane, M.A., pastor of the congregation, occupied the chair, when pithy addresses were delivered by Rev. Messrs. Harris and Leishman, also by Messrs. Lennox and Ross, interspersed with excellent music by the church choir. A handsome sum was realized.

ST. ANDREW'S, Sault Ste. Marie, which has lately been enlarged and improved at a cost of \$1,700, was re-opened on Sept. 29th, Rev. J. Rennie, pastor, conducting the opening exercises, after which Rev. H. P. Corey, of Sault, Mich., preached. The collections for the day amounted to \$65 00. The social entertainment on Monday evening was well attended. Refreshments were served by the ladies. Appropriate addresses were given by the Rev. J. G. Calder (Baptist), Rev. F. W. Green (Anglican), and Rev. G. C. Empey (Congregational). The entertainment, all through, was a most enjoyable one. The congregation of St. Andrew's has made decided progress during the past year, and its people deserve credit for the push and enterprise and hopeful spirit which they have shown. Their church is now the largest in seating capacity of any in town.

In the death of Mrs. Dunlop, St. Andrew's has lost one of its most devoted and prominent members, and the city one of its most philanthropic citizens. Last Sabbath Rev. D. J. Macdonnell paid a fitting tribute to the many virtues of the deceased. He said the death of Mrs. Dunlop had made a blank which was not often made in a community by the death of a person at so advanced an age. She was in her eighty-sixth year, had been some fifty-four years in this city, and had been a member of this church in the time of Rev. Mr. Rintoul. She had been identified with the growth of the city, and above all with its philanthropic work, for more than half a century. He often wished that her recollections could have been preserved. She was an active member of Knox church, in this city, but after the death of her daughter, Mrs. Robert Hay, in 1874, she joined St. Andrew's. She took the place in Mr. Hay's house of a mother not in name merely but in reality. Mr. Macdonnell spoke kindly words of the work Mrs. Dunlop had accomplished on behalf of the boys of the city and the Magdalene institution which received so much of her attention. Her life had been a rich, full and blessed one, and her death was a blessed death, and the resurrection would be glorious beyond what their imagination could conceive.

Minard's Liniment is the Best.



This powder never varies. A marvel of purity, strength and whiteness. More economical than the ordinary kind, and cannot be sold in competition with the multitude of 1 lb test, short weight, slum or phosphate powders sold every where. Royal Baking Powder Co., 103 Wall Street, New York.

CROSSLEY & HUNTER, 100 York Street, Toronto. "Songs of Salvation," containing "My Mother's Prayer," "Prayer, O Lord, for the Nations," "The Sabbath, Feast, Quarter, and Christmas Hymns," "The Union Evangelical Meetings," "The Lord's Prayer," and "The Lord's Supper." Price 25c. Sent by mail on receipt of 30c.

WILLIAM BRIGGS, PUBLISHER, TORONTO.

Missionaries Wanted.

Wanted—An Ordained Missionary for BLACK'S CORNERS and LAUREL. In the Orangeville Presbytery, for one or two years. Address, H. CROZIER, Grand Valley.

Meetings of Presbyteries.

- BARRE—Barrie, Nov. 20th, 11 a.m. BRUCE—Paisley, Dec. 10th, 1 p.m. CALGARY—Calgary, March 6th. GUELPH—Guelph, Nov. 10th, 10 30. HURON—Clinton, Nov. 12th, 10 a.m. KINGSTON—Belleville, Dec. 17th, 7 30 p.m. LANSING—Woodville, Nov. 26th, 11 a.m. MAITLAND—Wingham, Dec. 10th, 11 15. MONTREAL—Montreal, Jan. 14th, 10 a.m. ORANGEVILLE—Orangeville, Nov. 12th. PETERBORO—Port Hope, Jan. 9th. PICTOU—New Glasgow, Nov. 6th, 11 a.m. QUEBEC—Sherbrooke, Dec. 17th, 8 p.m. STRATFORD—Stratford, Nov. 12th, 10 30. SARNA—Sarna, Dec. 10th, 1 p.m. SAUGEN—Mt. Forest, Dec. 10th, 10 a.m. TORONTO—Toronto, Nov. 6th, 10 a.m. WINNIPEG—Winnipeg, Dec. 10th, 7 30 p.m.

Births, Marriages, Deaths.

Announcements under this head 25 cents each insertion.

Births.

GIBB—On Oct. 4th, the wife of John Gibb, Toronto, of a son.

MURRAY—At 141 Victoria avenue north, Hamilton, on the morning of Saturday, Oct. 5th, the wife of Rev. Jas. Murray, pastor Wentworth church, Hamilton, of a son.

Marriages.

HASLITT—BONNICK.—On October 5, 1889, at Toronto, by the Rev. Coverdale Watson, assisted by the Rev. Dr. McTavish, Robert Haslitt, L.D.S., to Agnes, daughter of the late J. H. P. Bonnicks, all of Toronto.

GOULINLOCK—WATSON.—At Paris, on Oct. 10th, by the Rev. E. Cockburn, M.A., Geo. W. Goulinlock, architect, Toronto, to George, youngest daughter of the late Jos. Watson, Esq.

GRANT—WETTFRELD.—On October 10th, at Whitby, by Rev. J. Abraham, Rev. Andrew Shaw Grant, B.D., Almonte, Ont., to Carolyn Alberta Wetherald, only daughter of the late John Wetherald, Richmond, Indiana.

Deaths.

MACRAE—Suddenly, at Princetown, Trinidad, Libbie Creelman, wife of the Rev. W. L. Macrae, Presbyterian Missionary, and adopted daughter of the late John Kelley, Department of Mines and Works, Halifax.

DUNLOP.—At the house of her son-in-law, Robert Hay, 43 St. George street, Toronto, on Oct. 8th, Elizabeth Dunlop, in her 86th year.

MILLINERY.

MISS MILLER

Has just opened a beautiful assortment of FALL AND WINTER MILLINERY.

And would respectfully invite inspection, being assured that will be all that is necessary to convince her customers, and the public generally, of the Style, Quality and Cheapness of her Millinery. She would also intimate that in future she will close every alternate evening at 6 p.m.—on Tuesday and Thursday at 9.30, on Saturday at 11 p.m.

REMEMBER THE PLACE. MISS MILLER'S 384 (NEW NO. 390), QUEEN STREET WEST, TORONTO.

Advertisement for JOSEPH ROGERS, 141 King St. East. Features BOAS, BEAVER, MINK, ALASKA, SABLE, LYNX, SEAL, PERSIAN, LAMB, FOX and OTTER. Ladies, call and see them. All our own manufacture. At prices that cannot be beat. JOS. ROGERS, 141 King St. East. First Hat Store West of the Market.

Advertisement for JOHN WANLESS, WATCHMAKER, JEWELER & OPTICIAN. ESTABLISHED OVER 40 YEARS. NEW GOODS. NEW GOODS. Large shipment from England, personally selected this summer. Inspection invited. MANUFACTURING AND REPAIRING. 172 YONGE STREET, TORONTO.

CARPETS.

JOHN KAY, SON & COY

Have great pleasure in announcing that their exhibit this season will testify to their never-flagging energy and enterprise in anticipating the increasing demand for high art goods and novelty of style.

ALL-WOOL CARPETS From the best English and Scotch manufacturers.

TAPESTRY CARPETS. New patterns. Very fine in all grades.

IN THE BRUSSELS DEPARTMENT Will be found an immense variety of the soft, light shades which this house is celebrated for, most of the patterns being designed and colored expressly to their instructions, and made of an EXTRA HEAVY quality of yarn.

VELVET CARPETS. The increased demand for these beautiful and inexpensive carpets has compelled them to buy very largely, thereby enabling them to sell these goods at \$1, CASH.

WILTON CARPETS. A large stock always on hand in all grades. Some great novelties in design and colouring this season.

ROYAL AND PATENT AXMINSTERS Have been selected with great care, and are a veritable exposition in themselves.

J. K. SON & CO. are sole agents in Ontario for Tomperton's World wide Celebrated Victorian Axminster Carpets and Rugs. Hitherto nothing has been manufactured equal to them on this planet.

CHURCH CARPETS IN ALL GRADES A SPECIALTY.

RUGS AND SQUARES. To meet the increased demand in this department, they have had to enlarge their premises and now can show a greater range than ever before of Parquet Squares in Mirzapore, Yordi, Smyrna, Axminster, Wilton, Roman, Burmah, Candahar, Kensington, etc., to fit almost any room, with fillings to match.

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Of a superior quality. Sizes, from the smallest up to 12 x 15 feet. These goods are very cheap and durable. Cocon Mats and Matting, China Matting, Oilcloths, Linoleums, and Cork Carpeting. A large stock of these goods always on hand. Prices right.

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(Incorporated by Special Act of Dominion Parliament.)

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Which has made the greatest progress of any home company during the same period of its existence.

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GUGGISBERG BROS., Preston, Ont. MANUFACTURERS OF THE FINEST AND BEST CHURCH CHAIRS In the Dominion (in five different styles).

Also Try Us for Office Desks. Catalogue and Price List sent on application.

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Advertisement for GUGGISBERG BROS., featuring church chairs and office desks. Includes a small illustration of a chair.

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George A. Bingham, the well-known City Druggist, says: "My experience with your 'MONARCH' Furnace is: I have never seen or heard of a small furnace giving so much heat and burning so little coal."

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Advertisement for The Dossett Manufacturing Co. (LIMITED). Manufacturers of Fine American Furniture and Upholstery Goods. OUR SPECIALTY—THE DOSSETT PATENT LOUNGE. Includes an illustration of a lounge chair.

FACTORY, PETERBORO—Office, 60 Adelaide St. E., Toronto. WANTED—Responsible Men with from \$500.00 to \$5000.00 to take active interest in above Company.

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(ASSESSMENT SYSTEM.) Popular and Common Sense System of Life Insurance. Large Reserve Fund as Guarantees. Return of Profits to Members every ten years. For particulars address the Head Office, No. 10 King Street East, Toronto. Agents Wanted. W. P. PAGE, Man.

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