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## RESURGAM.

"I SHALL arise." For centuries  
Upon the gray old churchyard stone  
These words have stood; no more is said,  
The glorious promise stands alone  
Untouched, while years and seasons roll  
Around it; March winds come and go,  
The summer twilight falls and fades,  
And autumn sunsets burn and glow.

"I shall arise!" O wavering heart,  
From this take comfort and be strong!  
"I shall arise!" nor always grope  
In darkness, mingling right with wrong;  
From tears and pain, from shades of doubt,  
And wants within that blindly call,  
"I shall arise," in God's own light  
Shall see the sun and truth of all.

Like children here we slip and grope,  
And till the perfect manhood wait  
At home our time, and only dream  
Of that which lies beyond the gate;  
God's full free universe of life,  
No shadowy paradise of bliss,  
No realm of unsubstantial souls,  
But life, more real life than this.

"I shall arise." O clarion call!  
Time rolling onward to the end  
Brings us to life that cannot die,  
The life where faith and knowledge blend,  
Each after each the cycles roll  
In silence, and about us here  
The shadow of the great White Throne  
Falls broader, deeper, year by year.  
—Selected.

## REV. J. MONRO GIBSON, D.D.

THE brief visit, on Saturday and Sabbath last, of the eminent Presbyterian divine, Rev. J. Monro Gibson, of London, England, to this city, where he received his literary and theological training, and where he has still hosts of warm personal friends, affords us a welcome opportunity to present from the *London Christian* his portrait, with some biographical particulars. Dr. Gibson, it may be mentioned by way of preface, has, for the last three months, been making a tour of the United States, having gone as far as the Pacific Coast, spending along the way some time at Chautauqua, and with his old friend, Mr. Moody, at the Northfield Conference, and also in Chicago, his former home. Dr. Gibson occupied the pulpit of St. Andrew's last Sabbath morning, and of St. James' square in the evening, preaching with his old-time power and evangelistic fervour on both occasions to overflowing and delighted audiences. After service in St. James' Square he addressed a mass meeting of young men in Association Hall, on the subject: "The Unity and Symmetry of the Bible."

Dr. Gibson hailed from Scotland, the cradle of modern Presbyterianism; he was born in Wigtonshire in 1838. He had scarcely finished his school-days at Brechin, when his father, the Rev. Jas. Gibson, emigrated to Canada as a missionary, settling at Owen Sound, Ontario. A year or two after his transition from the old hemisphere to the new, young Gibson entered Toronto University, from which he was graduated in 1862, winning the gold medal in Metaphysics, the gold medal in Modern Languages, and the Prince of Wales prize. He subsequently took up and completed his theological course in Knox College; and during his period of study there he also filled the position of tutor in Greek.

While yet a student he began public work by assisting Dr. Ormiston, then of Hamilton, who was at that time in somewhat strained health. It was rather a trying ordeal for the young graduate to preach to a congregation so well served, but he passed through it with credit. Being ordained in 1864, he was appointed colleague and successor to Dr. William Taylor, of Montreal; here he remained for the space of nine years, throwing all his culture and youthful energy into the work of the ministry. A fine new church was built, and the congregation became one of considerable repute for its missionary spirit and liberality to the various Schemes of the Church. During the term of his pastorate, Mr. Gibson filled, for six years, the responsible post of lecturer on Greek and Hebrew Exegesis in the Montreal Theological College. His services were so highly appreciated that an effort was made to induce him to accept the professorial chair, but he preferred to abide in the ministerial calling he had chosen.

In 1874, Mr. Gibson accepted a hearty invitation to the pastorate of the Second Presbyterian church in the "Garden City of the West," as Chicago is sometimes called; there he remained till 1880, when he removed to London. In such a go-ahead and wonderful community there was ample scope for all the pastor's gifts and earnest application to Christian work. The congregation, over which he presided was an unusually influential one, socially con-

sidered—a sphere which has of course its advantages and disadvantages. Happily, Mr. Gibson had very much the same experience there as in Montreal. By God's help he was enabled to foster among his people a spirit of missionary zeal and open-handed support of all good causes.

We cannot in this brief review go into the varied details of the Chicago pastorate, but we must refer to a special and highly interesting feature of his career as a public teacher in that typical American city. He was one of those who cordially joined in the evangelistic endeavours of Mr. Moody in Chicago, which are now a matter of world-wide knowledge and import. At the close of the Gospel campaign the evangelist, with his customary farsightedness, suggested to the committee that the movement should be developed into permanency through the institution of Sunday afternoon "Bible Talks," by some qualified and popularly gifted Scripture expositor. Mr. Moody suggested also that Dr. Gibson was a fitting man to undertake the duty. Though a very busy man, he accepted this additional burden imposed upon him, and continued the work for a number of years. The meetings were held in Farwell Hall, under the auspices of the Young Men's Christian Association, and were attended by large crowds; the audiences embraced the "classes" as well as the "masses." Many casual visitors to the city from distant places dropped into Farwell Hall, and carried away fresh ideas as to the Old Testament records. Some of these familiar talks on the early Scriptures have since been published in response to many urgent requests, in the volumes entitled: "The Ages before Moses," and "The Mosaic Era." Altogether, Dr. Gibson left a decided impress on the Christian society of Chicago, and many were the sincere regrets when he left it and recrossed the ocean to Old England.

His going to the British Metropolis was due to an interesting chain of circumstances. He had paid a holiday visit to that country, and charmed, as we would say, to preach on one occasion in Mr. (now Professor) Elmslie's church, at Willesden. Dr. Drummond had vacated the pulpit of the St. John's Wood church, and returned to Glasgow. Several of the congregation heard Dr. Gibson preach at Willesden, and an invitation was sent to him to become pastor of the church. He did not, however, see his way to accept the call, and went back to his post in Chicago. Quite unexpectedly the call was renewed some time later. The finger of providential circumstances seemed to point that way, and the doctor was induced, though reluctantly, to send an affirmative answer to the reiterated summons. For eight years or more he has ministered with growing acceptance at St. John's Wood, and if the ardent hopes of his flock are realized, he will do so for many years to come. The church was filled from the first day of his ministry. The accommodation has been enlarged, and, though a colony has since gone off to form the now flourishing congregation of St. George's, Brondesbury, the sittings are not yet numerous enough to meet the demand. Under his tutelage the work of the church has grown apace in varied and multiplied forms. Special reference must be made to a flourishing mission effort at Kilburn. Before Dr. Drummond's departure this offshoot of the parent church had taken root; under Dr. Gibson's oversight it has become a goodly tree, bearing precious fruit for the healing of the people. We doubt if there is a more flourishing or a more vigorously sustained mission church in the wide sweep of the Metropolis.

Dr. Gibson's services are in constant demand far beyond the bounds of his special parish. He has, for instance, delivered several courses of lectures to the Young Men's Christian Association at Aldersgate street. One of these courses was on Christian Evidences, and the lectures are now to be had in book form, "Rock versus Sand." Another series was on the Book of Ecclesiastes; these certainly ought also to be published, containing, as they do, much teaching on a misunderstood book, that is of peculiar value at the present day.

Though the bent of his mind is strongly in that direction, other pressing engagements have prevented Dr. Gibson from attempting any extended literary work. His published volumes are largely the fruit of his lectures. When in America he was one of the counsellors of the Chautauqua Literary and Scientific Circle—an institution that has done much to replace the "dime novel" by works of an instructive and elevating character. It is worthy of note, that among his numerous engagements in London, Dr. Gibson has had the inclination, and found the time, to edit and publish in America a selection of Mr. Robert Browning's poems, under the caption of "Pomegranates from an English Garden." This was done with the consent of the

poet, who may consider himself fortunate in having his "obscurities" interpreted so lucidly as they are in the preface to this book. A city pastor who is faithful to his trust has little time for book making of any very ambitious sort, but if Dr. Gibson had elected to choose the profession of letters, the literature of the time would certainly have been enriched by his well-stored mind and keen intellect through the medium of his pen. We are glad of the opportunity of illustrating this statement by referring to Dr. Gibson's latest and largest work—"Christianity According to Christ." The reader will there find, as we pointed out a few weeks ago, the result of much fresh and earnest

nothing save ask God for mercy, and stand still and see His salvation.

Ever yours, sincerely,  
G. I. MACKAY.

TAMSU, Sept. 10, 1880.  
Postscript.—If Dr. Rennie was writing out a fuller statement, I am quite sure he would mention the fact, viz: that he never ceased urging Mr. Jamieson to go out into the country and get from place to place and he would be stronger. So the very time we all would like to see him out practising the language, etc., Dr. R. from a medical standpoint, was urging it for the sake of health. The doctor's most common mode of expression to me was, "Why won't Jamieson go off into the country



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thought on the high subjects with which it deals.

We must not omit to say that he is an ardent supporter of the cause of total abstinence. It may seem to some a small matter, but we think it deserving of mention that he is one of the comparatively few preachers who utilize phonography in the pulpit. We are by no means blind advocates of written discourses, but where this aid is deemed necessary, the employment of shorthand shows that its user is well abreast of his age, in adopting its time and labour-saving contrivances.

It will be of interest to our readers to learn that Dr. Gibson is under promise to contribute to the columns of THE REVIEW, and that at an early date something may be expected from his gifted pen.

## Mission Work.

### FORMOSA.

THE following letters have been handed us by the Convener of the Foreign Mission Committee for publication in THE REVIEW:—

FROM DR. MACKAY.

MY DEAR DR. WARDROPE:—

I did not think when writing you about Mr. Jamieson's ability to work—nor indeed when the cablegram came saying, "J. stays," did I think that so soon would I have to write of his serious illness. Mrs. Jamieson, who is always with him, writes you; so does Mr. Jamieson himself. As in the past, I have no one to consult save my own inner consciousness, and I have decided to forward you at once the opinion of Dr. Alex. Rennie, who is our community doctor, and who always attends to Mr. Jamieson, or anyone else, when unwell. Enclosed please find his statement to me, with all of which I agree when an explanation or two is made. He says: "During the present year, however, he has been in very feeble health." Dr. A. Rennie is an outsider and did not know the burden and anxiety of mind under which Mr. J. laboured on account of his letters, recall, etc. We who knew all and made allowance couldn't notice any difference. You will remember he never looked strong, but always told me he never lost a day's work, was wiry, etc. Dr. R. always tells me what he thinks and gives us medicine, etc. We are doing our best for him, and I believe the Lord God rules for His own glory.

Yes, I will not fear even death, for the Lord reigneth. A brother beloved is lying low and my heart feels it. We must be strong in the Lord. What more can I do or say? And you can do

and not sit day by day moping in and about the house?"

"Though root-looking strong, Mr. J. enjoyed good health all his days, and as he was accustomed to be alone and do things his own way, and as he was very hard to convince without actual experience, he heeded not, but kept on by his own way.

I think you should know the above. Poor Jamieson, I feel deeply for him. Can't tell my present feelings, but my God reigns.

I love to trust in God in the darkest hours. "God is our refuge, etc."

This is a time which calls for solid trust in God without any human weakness if possible.

FROM MR. JAMIESON.

DEAR DR. WARDROPE:— I shall be obliged to make this letter a short one as I am at present unable to write long, not being very well. Whilst staying at Palm Island, near Kelung, some days ago I had an attack of diarrhoea and we had to hasten home. I have now got over the attack, and though still weak, am gradually gaining ground; but for a few weeks previous to this, I had an affection of the left lung, which caused me, however, no great uneasiness and no suffering, and did not hinder me from work, though I have not been in the country as much as I intended.

I hope that as I gain in strength I may be able in some measure to overcome the trouble, though I still have a cough arising from it.

How little one knows the future. Little did I think when writing to you in April, or even when Dr. Mackay got the cablegram from Toronto, at which we were all so glad, that I would so soon be laid aside in this way. But all here suffer more or less during the hot months and we can only do our best to preserve or regain health and strength.

I hope, when writing again, to be able to report more favorably. I am keeping quiet in the meantime and Mrs. Jamieson undertook to write and give you some information.

Yours, with warm regards,  
JOHN JAMIESON.

TAMSU, FORMOSA, Aug. 9, 1880.

FROM MRS. JAMIESON.

DEAR DR. WARDROPE:—

Mr. Jamieson intends, I know, sending a few lines with steamer leaving soon, but I feel he may not be able, and consulting with Dr. Mackay, we both thought I had better write in the meantime. Mr. Jamieson wanted to let you know just what he has been doing and about his losing strength in this hot weather. We were all so glad and happy since Dr. Mackay got the news of the 20th June, and now dark and suddenly a cloud threatens. We are all

anxious about Mr. Jamieson. During the last three or four days he has become very weak.

I will tell you as well as I can all about it. The climate of North Formosa being such as it is, all foreigners living here take it as a matter of course that they become thinner and weaker, occasionally suffer from fever, etc., in the hot months. Mr. Jamieson has so lost strength, but never to be seriously ill till now. This summer he has had more to contend with than usual. Sometime about the end of April or, I think, in May, one evening he complained of slight difficulty in breathing. It quickly passed away, but Dr. Rennie found some derangement of the heart and immediately prescribed. That trouble gradually disappeared but the left lung was then affected. Mr. Jamieson mentioned to you a short time ago that he was not quite so strong as usual but hoped soon to have his usual vigour. He was living a more active life than he had been during one or two previous years, often over to the college, back and forward to Dr. Mackay's house, attending to English writing, etc., sometime to a chapel near by, and this being what his natural constitution required and in accordance with Dr. Rennie's oft-repeated advice to him to go out more, etc., he appeared to others round him to be at least fairly well. He was cheerful and contented in view of years before him of labour in the field, and when Dr. Mackay would question him as to his health, invariably replied that he felt quite well, and sometimes remarked how thankful we should be to be strong and well while so many students and others are prostrated with fever. Yet, I fear that during the last three or four weeks, disease has been secretly and too surely at work. I was surprised when only the other day Dr. Rennie told me of the rapidity with which, in some cases, certain forms of lung disease do their work among natives, such a contrast to all I ever saw or heard of in Canada.

Mr. Jamieson kept steadily at work till we went to Palm Island (of which further). He had intended to go more into the country, but such would not be safe for a foreigner (with but ordinary strength) in such oppressive weather as we have had lately—for some weeks the thermometer ranging from 85° to 95° in the shade. The work he was doing here at Tamsui was not heavy, but very important and more valuable to the Mission just at this time than any travelling in the country could be.

Dr. Mackay had prepared a dictionary of about ten thousand (10,000) Chinese characters, which he had completed when about four years in the field, thus, during all the years since then, it has been in use in the Mission without ever being printed. So much have preachers valued it, that among them more than twenty copies had been taken (with Chinese pen and ink) when the French came, but during that disturbance nearly all were stolen or burnt. Students have been re-copying, but they kept begging Dr. Mackay to have the book printed, and he thought well to put it through the press this year and save the students so much extra work and loss of time. A student, therefore, prepared a full copy in sheets for the press, but these had all to be carefully looked over and tonal marks revised. This Mr. Jamieson undertook to do. He was enjoying the work and had got more than half through with it when, about two weeks ago, he rather lost appetite. Dr. Rennie proposed, and we all thought best, that Mr. Jamieson and I should take a trip to Palm Island agreeing, if he were benefited, we should stay for some time, and if not, to return within a few days. We left on the 27th July, and stayed more than a week in the mission house there by the sea shore. Morning and evening we went out on the water; but, though Mr. Jamieson seemed sometimes better, his appetite improved, etc., I saw that he was not really gaining in strength and we decided to return.

While awaiting steamer only the very day (Monday) after Mr. Jamieson went over and addressed the people in Kelung chapel, he took an attack of diarrhoea with vomiting, (serious in this climate and dreaded by natives) and he had fever in addition. We crossed over at once to Kelung chapel, where—far from a foreign doctor—I was thankful indeed to receive from the native preacher medicine Mr. J. could take and retain, so that next day, in spite of travelling overland from dawn till 5.30 p.m. to reach Tamsui, he was no worse but seemed rather better, and fever did not return.

We reached this on Tuesday evening (6th), but, in spite of all that can be done, Mr. Jamieson seems to grow weaker, and we can only hope and watch. He is not even confined to bed but reclines most of the time, and is contented and very thankful to be back again beside Dr. Mackay. To me, being with him night and day, his affection for Dr. Mackay, which has grown year by year, and now gratitude to him, is very touching; his interest in the students and

preachers, and all the work of the Church, and gratitude to you, Dr. Wardrope, and the Committee and Church in Canada, is seen here day by day rather than heard.

Need I add that in this I also humbly share. Would that I could do you better news. Dr. Mackay as you may well believe, feels it very much. We hope for the best, but it is well that you as well as we should at the same time be prepared for the worst.

I have given you as full account as I can, up to the present hour, in order that you may know as nearly as possible the same as if you were here.

Some one of us will send you word again by next mail. I leave this open to give you the latest we can before steamer leaves.

I have written some of it at intervals; Mr. Jamieson is resting quietly now. Dr. Mackay and Dr. Rennie are doing all in their power for him. Mrs. Mackay, Pastor Giln, etc., are very thoughtful and kind.

10th, Saturday.—Mr. Jamieson improved yesterday, and still better to-day; seems steadily regaining strength.

Faithfully yours,

ANNIE C. S. JAMIESON.

TAMSU, Aug. 8, 1880.

## NOTE FROM DR. REID.

REV. J. JAMIESON OF FORMOSA RECOVERING.

[Since the above was in type we have received the following note from Rev. Dr. Reid.]

WITHIN the last few days, I have received letters from Rev. Dr. Mackay and Rev. J. Jamieson, of Formosa, of date 22nd August. Mr. Jamieson had been unwell, but was much better. The Mission was going on vigorously, and the students and preachers were receiving instruction and training in Oxford College.

A postal card, dated 24th August, was received from Dr. Smith, Chfoo. All the members of the Mission were in their usual health. They were a little disappointed that the new missionaries had not left Canada sooner. Dr. Smith says: "We are having nice, cool weather. The heat is over for this year."

A letter was also received from Rev. J. Annand, dated Santo, New Hebrides, 16th July. Mr. and Mrs. Annand were fairly well, although Mrs. Annand had had a good deal of fever and neuralgia, and both were feeling much the effects of isolation and constant mental strain. Mr. Annand is translating Matthew's Gospel, and has got as far as the 17th chapter. He had just sent off a bundle of manuscript for the press, as an addition to the first book. It consists chiefly of extracts of Scripture and several new hymns.

Mr. Annand is labouring in hope, sowing the seed, but seeing, as yet, but little appearance of its taking root. He says: "Not one of the women or girls comes near our service or schools as yet. We cannot get them within our influence. They are the slaves and drudges of the men, and are not considered as needing any Gospel. A number of the men and boys attend church fairly well, and a few of them come to our school in the early morning, yet, so far, the seed seems to fall upon the beaten path." W. REID.

TORONTO, Oct. 1880.

## MISSION NOTES.

MISS HARRIS and Miss Jamieson sailed from New York, on the 9th inst., by Inman S.S. "City of Chicago," en route, for Central India.

THE Eastern Division of the Foreign Mission Committee have secured the ladies they need for Trinidad, but they have been unable to get the men that are required. They desire to appoint two men to Trinidad and one to Demerara. It seems amazing that no volunteers are coming forward for this most important and encouraging field.

WORD has been received of the death of Mrs. Macrae, wife of the Rev. W. L. Macrae, missionary at Princetown, Trinidad. Particulars have not yet come to hand. Mr. Macrae has been labouring only for about three years in Trinidad and, as will be seen by reference to the Report of the Foreign Mission Committee for 1888-89, he had in Mrs. Macrae an active coadjutor.

It will be remembered that the late Dewager Maharani, of Indore, gave to our Church, for Mission purposes, a grant of about eight and a half acres of land at Indore. This grant, required to be confirmed by the present Maharajah, and for some time there have been negotiations carried on between our missionaries and the Maharajah's Government, with a view to having the grant confirmed. Recent advices from India inform us that on the 13th of August four acres and six poles of the land were formally handed over to the Church, but no explanation can be obtained by our missionaries as to the reason for the remainder of the lot not being given. It is on this piece of land that it is proposed to erect the new Hospital for Women.

The Family.

WHEN THE CHILDREN ARE AT REST

When the household cares are over,
And the quiet zephyrs pass
Through the crimson heads of clover
And the daisies in the grass;

In the sunny hours of morning
She had other work to do,
Softly chiding, gently warning,
Watching all the noontide through;

While we sleep, the Father waketh,
Working, watching for us all,
In his mighty hands he taketh
All the tasks that we fall;

He who loves us will not slumber
While our feeble hands are still,
Blessings that we cannot number
All the hours of darkness fill;

—Sarah Dinsley, in Sunday Magazine.

ON THE ART OF QUESTIONING\*

AMONG Sunday school teachers there is no lack of zeal and love of God and little ones, but there is often a sad want of skill which renders earnest work abortive. They were there to inquire into the educational principles that might guide them in their important work and to try in some measure to imitate the wonderful teaching ability of the Master who had been truly and aptly called not only the Model Man but the Model Teacher.

Teaching and questioning are practically equivalent. There are desirable conditions requisite for effective questioning which are exceedingly important. There are lighting, ventilation and brightness in the room, and many others equally necessary in Sunday as well as day schools. Chalk and blackboard are the brush and easel of the teacher, and should be always at hand, the best teachers use them most. When the work is going on the pupils should be quite at their ease. It is all-important to arrest the attention of the pupils at once. The more the teacher realises his function as an educator of faculty and a trainer of mind, the more carefully will he prepare every lesson, as an orator studies his speech. Interest must be kept up; and the moment interest flags, it is the teacher's business to do something to revive it.

There are also renovating elements, valuable for renewing flagging attention and removing weariness, which should be much more used than is common. The chief renovator is singing, it is as sunshine to a plant. The development of body is as vital to efficient education as the development of mind. Common sense, physiological law, and the happy results should make the frequent use of physical exercises for renovation universal. Teachers should take care of over-fussiness. A good teacher is lively, energetic, wise, and free, but quite simple. As to asking questions, the central principle is the training of faculty, which is a teacher's chief and most vitalising function. Another is the faculty of eliciting, the aim of which is to lead to an unknown answer by skilful questioning instead of telling. They should not trust to memory, in the hope that, by simply telling a thing, the children would retain it. Memory is the scholastic drudge—enabling the child to realise the idea presented is of vital importance. Answers should be got as far as possible in a child's own words. A single sentence in a child's own words is worth a shoal of answers from books. They should aim at getting as much work out of each child, say, in a class of fifty, as if there were only a single child in it. Simultaneous answering is valuable in many ways, but it should be used wisely. No testing of the work of a class, of what is going on in a class, as a whole, could be shown by that means. "Any" is a word which the teacher should banish from his vocabulary as being indefinite; yet it is painfully common. Nothing showed efficient teaching more than the skilful use of errors made in a class. Errors show where misconceptions exist in the minds of the pupils, and should be carefully watched, as a physician notes symptoms of disease in order to cure it. A great trouble to a teacher is the clever child! They

should rather avoid him, instead of using him so much as is common, because this lessened general work by the whole class, he should be made the last resort. They should remember that as teachers they are artists in mind much as others are artists in clay, in colour, and in stone. They are the higher artists, as dealing with mental and spiritual and not physical phenomena. It is in this training, moulding, and energising of mind and heart that their true dignity lies, in their power of moulding children to higher issues. In concluding, Mr. Jolly referred in earnest terms to the importance of the technical training of Sunday school teachers in the principles and practice of the science and art of teaching—a training of the value of which such teachers were not sufficiently alive. He was glad to see the subject had claimed the attention of the Glasgow Sunday School Union and the London Sunday School Union, who had for some years taken measures for its being carried out, by courses of lectures and model lessons, and the issue of diplomas. This was admirable, and should, without fail, be continued and extended. He was sorry to know that in Glasgow, in spite of all that had been done and of the issue of a special letter on the subject, these classes for teachers had not been so successful as was desirable and had had in part to be discontinued. This was a matter of the deepest regret and Mr. Jolly hoped the Union would, instead of relaxing their efforts in this all-important direction, only increase them. It was matter of surprise that Glasgow Sunday school teachers, earnest, hard-working and devoted as they undoubtedly were, should not perceive the need of technical training for their work, which no amount of even enthusiasm could make up for. He hoped that the present session would witness an awakening of interest in this part of their labours; and such, beyond doubt, is the ardent wish of all who have at heart the welfare of Sunday schools and the religious training of our children.—Christian Leader Report.

which is chiefly found in South America—already it had been manufactured into various articles, but it had not been made enduring, and the uses to which it could be put were few.

There is no space here to follow Goodyear's experiments in detail. He entered upon them with the ardour of a fanatic and the faith of a devotee. But he very soon found that the difficulties in his way were great and many. There he was, bankrupt, in bad health, with a growing family dependent on him, and no means of support. Yet he persevered, through years of wretchedness, to the very end. It is a striking fact that his very first experiment was made in his prison cell.

During the long period occupied by his repeated trials of invention he passed through almost every calamity to which human flesh is heir. Again and again he was thrown into prison. Repeatedly he saw starvation staring him and his gentle wife and his poor little children in the face. He was reduced many times to the very last extreme of penury. His friends sneered at him, deserted him, called him mad. He was forced many times to beg the loan of a few dollars, with no prospect of repayment. One of his children died in the dead of winter, when there was no fuel in the cheerless house. A gentleman was once asked what sort of a looking man Goodyear was. "If you meet a man," was the reply, "who wears an India-rubber coat, cap, stock, vest, and shoes, with an India-rubber money purse without a cent in it, that is Charles Goodyear."

HEROES AND MARTYRS OF INVENTIONS.

NEVER did any man work harder, suffer more keenly, or remain more steadfast to one great purpose of life than Charles Goodyear. The story of his life—for the most part mournful—teems with touching interest. No inventor ever struggled against greater or more often returning obstacles, or against repeated failures more overwhelming. Goodyear is often compared, as a martyr and hero of invention, to Bernard Palissy, the potter. He is sometimes called "the Palissy of the nineteenth century." But his sufferings were more various, more bitter, and more long enduring than ever were even those of Palissy, while the result of his long unceasing labours was infinitely more precious to the world than Palissy's; for if Palissy restored the art of enamelling so as to produce beautiful works of art, Goodyear perfected a substance which gives comfort and secures health to millions of human beings.

Charles Goodyear was born at New Haven, Connecticut, in the first year of the present century. He was the eldest of six children of a leading hardware merchant of that place—a man both of piety and of inventive talent. When Charles was a boy his father began the manufacture of hardware articles, and at the same time carried on a farm. He often required his son's assistance, so that Charles' schooling was limited. The boy was very fond of books from an early age, and instead of playing with his mates, devoted most of his leisure time to reading. It was even while he was a school-boy that his attention was first turned to the article, the improvement of which for common uses became afterwards his life-work. "He happened to take up a thin scale of India rubber," says his biographer, "peeled from a bottle, and it was suggested to his mind that it would be very useful fabric if it could be made uniformly so thin, and could be so prepared as to prevent its melting and sticking together in a solid mass." Often afterwards he had a vivid presentiment that he was destined by Providence to achieve these results.

The years of his youth and early manhood were spent in the hardware trade in Philadelphia and then in Connecticut, and at twenty-four he was married to a heroic young wife, who shared his trials, and was ever to him a comforting and encouraging spirit. From boyhood he was always devout and pure in habits. On one occasion, soon after his marriage, he wrote to his wife, while absent from her: "I have quit smoking, chewing and drinking, all in one day. You cannot form an idea of the extent of this last evil in this city [New York] among the young men." Charles Goodyear's misfortunes began early in his career. He failed in business, his health broke down, and through life thereafter he suffered almost continual attacks of dyspepsia. He was, moreover, a small frail man, with a weak constitution. He was imprisoned for debt after his failure; nor was this the only time that he found himself within the walls of a jail. That was almost a frequent experience with him in after-life. It was under clouds like these that Goodyear began his long series of experiments in India-rubber. Already this peculiar substance, which is a gum that exudes from a certain kind of a very tall tree

that I never have bed-curtains, which to my mind are a delusion and a snare. Whenever, in spite of the absence of the matches, I find myself wide-awake after three, or four, or, it may be, five hours' sleep, and feel that there is little or no chance of my going to sleep again, I invariably read in bed for an hour. If I did not do this a state of restlessness would set in—a feverish craving for sleep, which would be the means of effectually banishing it for the rest of the night. The best thing, therefore, to be done is to light a candle, eat a biscuit, and take a book. Bear in mind that the book must not be of too exciting a character, but just sufficiently interesting to get the thoughts into a quiet train.

One very frequent cause of sleeplessness is too great an abundance of bed-clothing. A sheet, two blankets, and a counterpane are generally sufficient in winter, except in very severe weather, and a sheet and blanket without a counterpane in summer. In former years I was reckless enough to sleep in strange beds without first examining the amount of clothing. In the small hours of the morning I would awake hot and restless, and find to my consternation three or four blankets and a counterpane over me even in mild weather. To a bad sleeper this is fatal. He should accustom himself to as little bed-clothing as possible, and of as light a character.—Pall Mall Budget.

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"Betty's face was red, and she spoke vehemently: 'I know what we will do! She thinks of her deformity all the time; I see it in her face. We must make her forget it. Do you hear, girls? It is a little thing for us to do—make her forget it!'"

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EARTH'S CHANGES.

THERE are constant changes going on in the earth's surface. The soil of one portion goes to the enrichment and increase of another portion. One island is lessened and another increased. One country loses, and another gains. Rushing streams and mighty torrents are the agents by which these transformations occur. One or two instances of late territorial changes wrought in this way may be mentioned. The French possessions are gaining in area from this source. The Scottish-American says:—

"The French colony of Tonquin is pushing out into the sea at the rate of nearly fifty feet a year, owing to the alluvium brought down the many channels in the Red River delta filling up the shallow ocean in front of it. About twelve hundred years ago Hanoi, the capital of Tonquin, stood on the seashore, and now it is far inland." Shanghai is growing rich under a like process. Owing to the vast accumulations of sediment conveyed thither by the Yangtze River the coast line is increasing at a rapid rate. This river is said to carry down annually "over five billion cubic feet of solid matter," and "the entire basin through which that river flows is denuded and lowered to the extent of one foot in three thousand years." Our own country undergoes territorial alterations by means of floods and storms. In oceans, whole islands are formed by means of the sediment carried thence by mighty rivers. "The detritus from the Congo, for instance, is found sifted over the ocean bed 600 hundred miles from land, while the bottom of the Bay of Bengal and the Arabian Sea are entirely covered with a sediment from the Ganges and Indus."

It is hard for man to realize this incessant change taking place in external nature. We live amidst all sorts of movements, and only notice the perpetual alterations in the crust of the earth when some marked manifestation is brought to our notice, or some giant force displays its workings in sudden or extraordinary exhibition. But change goes on, and the purposes of Providence are realized. Some ascribe all to occult agencies, or to nature's laws, but the Christian sees a divine power working in and through the natural forces, producing the given results. Earth changes, but our God does not.—Philadelphia Presbyterian.

HOW TO GET SLEEP.

BY A LONG SUFFERER FROM INSOMNIA.

WITH the return of the cold nights of winter I improved more and more. All medicines and all remedies were discontinued and I obtained four and five hours of dreamless sleep, which I have continued to do with rare intervals ever since. Latterly, indeed, much to my astonishment, I have achieved six and seven hours at a stretch; but these instances are so phenomenal as to cause a feeling of bewilderment at my capacity for sleep. My first precept to the sleepless, therefore, is, "See that your liver is in order."

And now let me refer to one of what I may call the secondary causes of sleeplessness—that is, causes apart from bodily health and disturbance of mind. One of these is of so simple a character that I should almost hesitate to name it, but from the fact that the abandonment of it in my case had a most miraculous effect in promoting sleep. When I was in the midst of my most acute sufferings I invariably kept my watch and a candle and matches close to the side of the bed. The consequence of this was that the moment I turned in bed or recovered consciousness to ever so small an extent my thoughts immediately flew to the matches, and I felt so acute an anxiety to know how long I had been asleep that in a moment I was wide awake and struck a match to look at my watch. After being thus thoroughly aroused, sleep did not return for sometimes an hour, sometimes two, sometimes not at all. One night it occurred to me, as it ought to have done at first, that if the facilities for striking a light and consulting my watch were not at hand I might possibly only turn on my pillow and go to sleep again. From the time I first banished the matches, I have scarcely ever had a really bad night. The habit of rousing up was broken through—and habit is a wonderful factor in connection with sleep. The second precept I would lay down for the sleepless, therefore, is, "Never have a box of matches near the bed."

Next, I am convinced from an experience of many years that to the sufferer from chronic sleeplessness alcohol, even in moderate quantities, is injurious. Many sufferers from insomnia have said to me: "I feel so exhausted from want of sleep I am obliged to take a small-quantity of stimulants to keep me going." I have suffered from sleeplessness as acutely as any one, but I do not believe in alcohol. Anything that tends to increase the circulation and inflame the blood-vessels is fatal, more especially at night. My next, and one of my most emphatic precepts therefore is, "Avoid alcohol."

I will now refer to another system which I have adopted in my battle with insomnia, and which I still find occasionally indispensable. I refer to reading in bed. Henry Kingsley, who appears to have suffered much from insomnia, recommends this; and goes so far as to say that one must do it in defiance of the risk of setting the curtains on fire. In my own case there is no risk of this, for the simple reason

that I never have bed-curtains, which to my mind are a delusion and a snare. Whenever, in spite of the absence of the matches, I find myself wide-awake after three, or four, or, it may be, five hours' sleep, and feel that there is little or no chance of my going to sleep again, I invariably read in bed for an hour. If I did not do this a state of restlessness would set in—a feverish craving for sleep, which would be the means of effectually banishing it for the rest of the night. The best thing, therefore, to be done is to light a candle, eat a biscuit, and take a book. Bear in mind that the book must not be of too exciting a character, but just sufficiently interesting to get the thoughts into a quiet train.

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The Children's Corner.

HOW JOHNNY JUMP-UP TURNED INTO A PANSY.

"HERE was a little boy Whom his mother did employ In doing all the errands she could trump up; And she sent his feet so nimble After scissors, a spool, or thimble, Till the neighbors always called him Johnny-Jump-Up."

Now this Johnny—little boy, Whom his mother did employ, Say, 'Johnny, jump up, dear, and fetch the tarts, please!' Or, 'Run, Johnny, to the spring, And a pail of water bring.' Don't you see he grew to be his mother's heart's ease? —Exchange.

DEEDS AS WELL AS WORDS.

SHELDON BROOKS is an extremely pleasant-faced, well-mannered boy. Everybody likes him and says: "How pleasant and obliging and gentlemanly he is!" He has a friend who has red hair and a freckled face and a little squint in his eye, and who wears patched clothes and coarse shoes; yet there are two little girls who live down on Dearborn street who actually think this red-headed boy, whose name is Jacob, is better looking than Sheldon Brooks.

I think I can tell you the reason. One afternoon, only a few weeks ago, these two boys were hurrying home from school. It was late, for both had stayed to the singing class, and they were in special haste because there was to be an entertainment in the hall that evening to which they wished to go, and there were several things to do before going. Just at the corner whom should they meet but two little bits of girls, the older one looking very much startled over the fast-coming darkness, and the younger shrinking a little behind her as though she felt safe only when close to her.

"Won't you please tell me where Perkins street is?" said the older of the two, stopping the boys as they were whirling around the corner.

"Two blocks below, turn to the right, down three blocks, cross to the left and you'll see it," said Sheldon, hurrying on while he spoke.

Something very much like tears started in the little girl's eyes, and her voice trembled as she said, "I'm afraid I can't find it."

"What is the matter?" said Jacob, stopping short. "Have you lost your way, little girl?"

"Yes, if you please. We were coming home from the park and everything got to looking wrong, and it is almost dark. We only know the way to the park from Perkins street."

"They made the wrong turn," said Sheldon, who is one of those boys who understands everything at a glance. "They wanted to go to Dearborn street, I suppose, and instead of turning to the right they took the left. Aren't you Mr. Stevens' little girls? I thought so. That's what they did, Jackie. Never mind you needn't be frightened. It is a straight road from here, just as I told you, and if you run along, you will get home before dark."

Sheldon spoke very kindly—he always did. But to Jacob he said, "Come on, Jackie: we will be late at the hall and have to go without our supper at that, if we don't hurry."

But the tears were coming out of the blue eyes and rolling down the plump cheeks. "I'm afraid I can't find the way," said the little girl, "and baby will be scared—she always is if she sees a dog—and Grandma won't know what to do."

"Oh! there isn't any dog between here and Dearborn street that will hurt you. That big dog down there on the corner is a very good, kind fellow. He wouldn't hurt little girls for the world. Just run along and you will be all right." And Sheldon took two steps around the corner.

But Jacob stood still for two minutes, then turned resolutely back. "I'm going home with them, Sheldon. Just stop at our door and tell mother I'll be along in a few minutes, will you?"

"Why, Jackie Wilson, you are not going away down to Dearborn street, are you?"

"Yes, I am, every step of the way," said Jacob. "These little things are afraid, and it will be dark as ink before they get home."

"But it is a quarter of a mile from here."

"I can't help it," said Jacob sturdily. "I'm going if it is three miles from here. Come, little girls; take hold of my hands and let's see how fast we can go."

And away they went. Sheldon looked after them a minute, then ran home. On the way he thought of what a good plan it would be to have a policeman whose business it was to go out walking with little girls and see that nothing frightened them, and resolved that when he was a man, he would have such an arrangement.

Sheldon had many very nice plans as to what he would do. What he did do, was to go home as fast as possible and make all haste to eat his supper and rush to the entertainment, which Jacob reached half an hour late; but his face was bright and his heart at rest. The little girls and their grandmother had been so grateful.

As for Sheldon, he spent half an hour the next day thinking over his plans for helping little girls when he became a man.—The Pansy.

\* Notes of opening lecture to the Teachers' Training Class of the Glasgow Sabbath School Union, delivered in the Old Scotch Independent Church, Oswald street, on Saturday, Sept. 7, 1889, by William Jolly, one of H. M. Inspectors of Schools.

Our Story.

LOSING HER HOLD.

THE school master and his wife, after morning meeting was over, took their way as usual down Prout's Lane, and across the hill homeward. The path was narrow; the dominie walked first. He made a remark at long intervals to his wife behind him, but without looking back.

was at home. Then he yawned drearily, and fell asleep in his chair in the sun. How much of his time he spent in yawning and sleeping! Yet thirty years ago Daniel Holmes was an eager teacher, keeping well abreast with the knowledge and ideas of his time, living in the world of books, newspapers, music and pictures.

neatly in her basket, and the drawer upstairs which held her fine shroud is empty.—Congregationalist. Sabbath School Work. LESSON HELPS. LESSON III, October 20, 1889. DAVID'S THANKSGIVING PRAYER. 2 Sam. vii. 18-29. COMMIT VERSES 28-29. GOLDEN TEXT.—In every thing give thanks: for this is the will of God in Christ Jesus concerning you.—1 Thess. v. 18.

IV. NEW TESTAMENT LIGHT.—How was the promise fulfilled in reference to the house and kingdom of David? (Luke i. 32, 33; Acts ii. 29, 30). Is David's kingdom in Christ much more glorious than any temporal kingdom? Was this answer to David's prayer a great deal better than any temple or prosperity David could have had in his lifetime? What texts speak of Christ as a great king? (Eph. i. 20, 22; Phil. ii. 9-11; Rev. xix. 16). Where is his kingdom? Repeat some exhortations to thanksgiving. (Eph. v. 20; Phil. iv. 6; Col. iii. 15-17; 1 Thess. v. 18; Heb. xiii. 15, James i. 9.) Why should we give thanks? Will a thankful spirit make us happy?

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Mountain Songs and Seaside Melodies. DITSON COMPANY. Song Harmonies, Oct. 10; 25 cts. These we will use Royal Singer, 25 cts.; 50 cts. In singing Cam. Jehovah's Praise, 25 cts.; 50 cts. 100 cts. Song Manual, Book 1, 20 cts.; 2, 20 cts.; 3, 20 cts.; 4, 20 cts. Emerson's Easy Anthems, 25 cts.; 50 cts. Crofts and Emerson's Anthems of Praise, 25 cts.; 50 cts. The above 8 books are by L. D. Emerson, one of the best living composers of music books. The music is by many composers. Children's School Songs, 1 very popular collection. Voices of Praise, 25 cts.; 50 cts. Praise in Song, Emerson, 25 cts.; 50 cts. Songs of Promise, Tenney & Hoffman, 25 cts.; 50 cts. 7,000 Pieces Octavo Music, Order by List, Sacred, Secular, Anthems, Glee, which please Part Songs, 50 cts. to 100 cts. each. MAIL ORDER EACH PRICE. Oliver Ditson Co., Boston. C. H. Ditson & Co., 467 Broadway, New York, 1228 Chestnut St., Phila.

Sabbath School Work.

LESSON HELPS.

LESSON III, October 20, 1889. DAVID'S THANKSGIVING PRAYER.

2 Sam. vii. 18-29. COMMIT VERSES 28-29.

GOLDEN TEXT.—In every thing give thanks: for this is the will of God in Christ Jesus concerning you.—1 Thess. v. 18.

CENTRAL TRUTH. God's wonderful goodness calls for thankfulness and praise.

DAILY READINGS. M. 2 Sam. vii. 1-17. Tu. 2 Sam. vii. 18-29. W. 1 Chron. xvii. 1-15. Th. 1 Chron. xvii. 16-27. F. Ps. ii. 1-12. Sa. Ps. lxxii. 1-20. Su. Luke i. 32, 33, 68-79.

TIME.—Probably not long after B.C. 1042, the date of our last lesson.

PLACE.—Jerusalem, the city of David, the religious capital of the nation.

DAVID.—Aged 44, in the fourteenth year of his reign.

PROPHETS.—Nathan, now first mentioned; and Gad, the prophet of the exile.

PSALMS.—The Messianic Psalms, such as ii, xvi, xxii, xlv, cx, cxlviii.

PARALLEL ACCOUNT.—1 Chron. xvii. 16-27.

DAVID'S DESIRE.—David, when settled in his kingdom in peace, desired to build a temple for God's worship (vii. 1-2).

GOD'S PROMISE.—But God knew that it was not best for David to do this. Other work must be done first.

HELPS OVER HARD PLACES.—18. Then went King David in to the tabernacle. And sat, probably upon his heels, in the oriental method of reverence before superiors.

QUESTIONS. REVIEW.—What great event in David's kingdom was the subject of our last lesson? Why did David want the ark at Jerusalem?

INTRODUCTION.—How long had David been king at the time of our present lesson? Give the date and place. Where else is this lesson recorded? Have you read the previous verses of this chapter?

SUBJECT.—THANKSGIVING FOR GOD'S MERCIES.

I. THE DESIRE OF THE HEART.—Where did David live? In what kind of a palace? (v. 2; v. 11) In what kind of a place was the ark? (v. 2, 1 Chron. xv. 1, 2.) What did David desire to do? Ought our churches to be better than our private houses? Why? Was this desire of David's right? Should we have like earnest desires for the kingdom of God?

II. THE PROMISE OF GOD.—Who revealed God's Word to David? (v. 4.) Was David's desire granted? (vs. 12, 13.) Why not? (1 Chron. xxviii. 3.) What three things did God promise him instead? (1) v. 11; (2) vs. 12, 13; (3) vs. 16, 24. Were these things better than what David had asked for? Does God often answer our prayers thus, when we sincerely ask for what is not best for us? (Eph. iii. 20.) Who built the temple? What preparations did David make for it? (1 Chron. xxix. 1-9.) Was the temple thus much more magnificent than it would have been had David built it when he proposed to?

III. THANKSGIVING AND PRAYER (vs. 18, 29).—How did God's goodness make David feel? How many things do you find in these verses for which David gave thanks? Is what we thank God most for a test of our character? Why did God do these things for David? (v. 21.) Does God love to give us good things? What had God done for David's people in the past? (v. 23.) Name some of them. What are some of the great things God has done for us? For what did David pray?

THE BOYS' BRIGADE.

THE first company was organized October 4th, 1883, in the Sunday school of the Free College church, Glasgow. It consisted of twenty-eight boys and three teachers. What led to its organization? Chiefly, the fact alluded to in my previous article, that boys at fifteen become "too big" as they think for the school, and also that when they remain they are often unmanageable, a source of great anxiety and without much reverence for God and man. To remedy these evils, if possible, the first company of the Boys' Brigade was organized. The military idea was adopted as attractive to the boys and fitted to teach them "habits of obedience, reverence, discipline and self-respect—habits which would form the best foundation on which to build up a healthy Christian manhood."

In the organization there are three distinct units: 1. The company is the detachment connected with each church or school. Its members are members of the school, and it is under the control of the church officers. Its local designation is by number, according to the order of formation. The age of members in Scotland is twelve to seventeen years, though we have said twelve to eighteen. 2. The battalion includes all companies in a given town or district. We preferred to start with the idea that if other companies were organized in San Francisco a battalion would include only those in the same denomination, so we speak of the Westminster Battalion. 3. The brigade includes the whole organization. The commissioned officers of a company are young men. The non-commissioned are selected from the boys. If uniform is chosen it has generally consisted of cap and belt. Two weekly meetings are held—one for drill from September to March; the other a Bible class or prayer-meeting throughout the year. Of course it will be seen that there is room for great development in plans and methods. Many of the companies have boys' reading rooms, athletic clubs, etc., but these are not necessary and come only as the need is felt.

The Brigade has had a remarkable growth and is being rapidly extended. It has attracted the attention of distinguished men, lay and clerical, and received their cordial endorsement at public meetings. The headquarters of the Brigade are in Glasgow, where last January they reported ninety-four companies, 315 officers and 4,300 boys. At the annual inspection in 1888 of the Glasgow Battalion, Major General Gildea, of the British army, was inspecting officer and 2,781 boys were in line. But the great aim of the Brigade is to make many Christian boys. Its object is thus stated in its constitution: "The object of the Brigade shall be the advancement of Christ's Kingdom among boys, and the promotion of habits of reverence, self-respect and all that tends towards a true Christian manhood." In the words of its Secretary: "We make a point of acknowledging God in everything, of putting Christ at the head of everything and in trying to do it in such a way that a boy will always feel that the religious element in the work is a pleasure and not a bore." And again: "The ultimate success of the Boys' Brigade will depend on the spirit which animates the work, and on the high Christian aims of the movement being kept persistently in view. If a company be officered by men who are thoroughly in earnest—men who have an intense sympathy with boy life, who love their boys and who are prepared to make any personal sacrifice for the sake of the boys—it can hardly fail to succeed and to become a source of satisfaction and pleasure to the officers, and a means of much help and blessing to the boys enrolled in its ranks."—Occident.

BEAUTY and truth, and all that these contain, Drop not like ripened fruit about our feet: We climb to them through years of sweat and pain.

Without long struggle none did e'er attain The downward look from quiet's blessed seat. —Lowell.

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THURSDAY, OCTOBER 10, 1889

THE PRESBYTERIAN NEWS CO., TORONTO, (Ltd)

PURSUANT to notice, a Special General Meeting of the shareholders of the Presbyterian News Company, Toronto, Limited, called for the purpose of considering the propriety of applying to Government for an amendment to the Charter of the Company, authorizing the Company to carry on a general book-binding, book-selling and stationery business, was held on Wednesday, the 3rd inst., in the offices of William Mortimer Clark, Esq., President of the Company.

Mr. Clark occupied the chair and Mr Geo. H. Robinson acted as Secretary.

There was a good attendance of the shareholders, there being present, amongst others Revs James Middlemiss, D.D., Elora, John Lang, D.D., Dundas, W. D. Armstrong, M.A., Ph.D., Ottawa; John Somerville, M.A., Owen Sound; H. M. Parsons, D.D., Toronto; D. J. Macdonnell, B.D., Toronto; D. McTavish, M.A., D.Sc., Toronto; Robert Leask, Toronto, W. McKinley, Toronto; and Hamilton Casells, Esq., M.A., John Leys, jr., Esq., Toronto; John Kay, Esq., Toronto; James Murray, Esq., Toronto; John M. Martin, Esq., F.I.A., Auditor of the Company, Toronto, etc., etc., etc.

The Secretary reported the receipt of letters from a number of the shareholders unable to be present at the meeting, expressing themselves in hearty sympathy with the movement.

After hearing the statements and explanations of the Auditor, and after full discussion in which many of those present took part, the following resolution was unanimously and heartily adopted:—

"That an application be made to the Lieutenant Governor of Ontario in Council, for the issue of Supplementary Letters Patent, extending the powers of the Company so as to enable them to engage in a general book-binding, book selling and stationery business."

It will be a matter of interest and satisfaction to the readers of THE PRESBYTERIAN REVIEW to learn that of the amount of new capital considered by the Directors sufficient to carry on the business efficiently, the Manager was, at the close of the meeting, able to report more than one-half had been applied for. The remainder is being rapidly taken up.

In the opinion of the Directors and the meeting the extension of the Company's business is likely not only to be of great service to the Church, but a source of fair profit also to the shareholders.

Applications for stock in shares of \$10 (ten dollars) each, payable ten per cent on allotment and ten per cent every two months thereafter, if required, until the whole amount be paid, may be made to Mr Geo. H. Robinson, Managing Director; or by letter, to Box

2507, Toronto, or personally, at the Offices of the Company, 26 & 28 Front Street West, Toronto.

It is confidently expected that all arrangements for carrying upon this new business will be completed at an early day.

MR. WILKIE'S WORK.

It will be remembered that the General Assembly, in June last, acting upon the suggestion of the Foreign Mission Committee, endorsed the College work already begun in Indore and recommended it to the support and sympathy of the Church. The resolution adopted by the Committee may be found in their Report to the Assembly (Minutes App. iv. p. 33), and is as follows:—

That in view of the circumstances under which the College classes at Indore were opened in affiliation with the University of Calcutta and the importance of higher education in the hands of Christian men as a means of leading the heathen to the knowledge of Christ, the Committee having anew considered the question of continuing the College classes, do resolve to proceed with the College work already begun at Indore.

The resolution unanimously adopted by the Assembly was as follows. (Minutes p. 40):—

The General Assembly recommends to the liberality of the Church the High School and College work committed to Mr. Wilkie, and trusts that all necessary aid will be given him in his endeavours to raise funds to enable him to procure buildings requisite for the efficient carrying on of his work.

As is known to our readers, Mr. Wilkie has, with his accustomed energy, devoted himself since the meeting of Assembly, to the task of raising the amount required for the proper equipment of the College, namely, \$10,000. In the places he has been able to visit he has met with more or less encouragement; but, from a variety of circumstances, he now finds himself at the time when he had planned to return to India, with the task accomplished only in part. The reasons for this failure are briefly, the physical impossibility of visiting any large number of the congregations in a short time, the absence from home during the summer months of many who are interested in Foreign Mission work, the claims of other Schemes of the Church, and the extensive building operations of many churches which tax the liberality of members and adherents to the utmost. Add to this, there is still, notwithstanding the diffusion of missionary literature and the information disseminated from the pulpit and the platform, in very many quarters, dense ignorance respecting the operations of the Church at home and abroad and corresponding lack of interest in missionary effort and sympathy with those most earnestly engaged in promoting it. In some quarters also, there would appear to be a disposition on the part of ministers and office-bearers—to their shame be it said—to confine the exercise of their liberality to their own congregational enterprises exclusively, as if they had no lot or part in the general work of the Church. Indeed, we have heard of one minister, who, having allowed the missionary use of his pulpit, took occasion at the close of his address to assure him that while he and his people were in sympathy with the scheme he would neither give him the names of his people nor assist him in the canvass, as they were about to erect a new church edifice! But notwithstanding all such drawbacks there is no doubt that Mr. Wilkie would be entirely successful in raising the necessary funds, if he had the time at his disposal to visit a large number of the congregations in person. The time, however, has come when the interests of his special work in India require his presence there. It seems, therefore, that there are only two courses open to him—either to return to India without having secured the funds, or to remain in Canada until such time as they are raised, if they cannot be raised without him.

In the circumstances, and especially as Mr. Wilkie has now been absent a considerable time from his field and is most anxious to return, would it not be well for the Foreign Mission Committee to assume the duty of raising this fund, and next year place whatever amount may be required for the College in the estimates for India? We fail to see any good reason for imposing upon any of our missionaries home on furlough, the task of raising money for the Schemes of the Church. If the work is deemed necessary to be done in the name of the Church, then the Church, it would seem to us, should assume, through the proper Committee, the burden of providing the ways and means for its most efficient accomplishment.

There can be no objection to any person specially interested in a scheme giving a large measure of his time and attention to furthering it; but would it not be a mistake to let the scheme suffer by the failure, through no fault of their own, of the most immediately concerned, to reach their expectations? We say nothing here of the mistake of requiring missionaries on furlough to exhaust their energies upon special work which might just as well be done by others not so much in need of rest. In the meantime, as the sum required for the College buildings has not been placed in the estimates, we would suggest that an organized effort be made at once to secure the desired amount and relieve Mr. Wilkie from any further anxiety in the matter. Let a meeting of the Toronto congregations be called, and a local committee be formed to push the matter to a successful conclusion. It would be a shame if, after the Committee and the Assembly had endorsed the continuance of the College work in Indore, that work should be allowed to languish or die through want of adequate support. It would be more than a shame, if after all Mr. Wilkie's labours in India, if after his tireless efforts in the interests of Mission work generally while home on furlough, he should be compelled to return to his beloved field of labour without the means to give strength and efficiency to his work there. We cannot believe that the Church will prove indifferent to his appeal or recant to its duty in the premises. But no time is to be lost. Something should be done and done at once. We trust that the Foreign Mission Committee now in session will not adjourn without concerting measures to make the College a complete success.

DEATH OF REV. DR. SOMERVILLE.

LATE British exchanges bring the news of the death on the 18th ult. at his residence, Southpark Terrace, Hillhead, Scotland, of Rev. A. N. Somerville, D.D., in the 77th year of his age, only a few weeks after that of his lifelong friend, Rev. Dr. Horatius Bonar. Though Dr. Somerville had attained the age allotted to man the announcement of his death has come as a surprise to his many friends in Scotland and far beyond her borders. Until his death was announced it was not even known that he had been ill. Indeed, he can scarcely be said to have suffered any illness. The two or three weeks immediately preceding his death, he spent at Kilm in his ordinary good health. On the Friday he did not feel so well as usual but, as we learn from the Herald, the symptoms so far disappeared that he was able to make the journey to Glasgow on Tuesday. The day before his death there was nothing in his condition to cause anxiety. He did not get out of bed but was able to converse freely with the members of his family, and so unsuspected was the approach of death that almost the last words the venerable Doctor uttered were of a jocular character. He was suddenly seized with a pain in the region of the heart, and died in the arms of one of his sons. After a life of singular devotedness to the ministry of the Gospel, and a unique career of usefulness in every quarter of the world, Dr. Somerville thus passed peacefully away at the mature age of 76 years, but still, it may be said, in the midst of his activity.

Dr. Somerville was personally well known to many of our readers, having visited Canada twice, first in 1845 as a delegate from the Free Church Assembly, when he made a stay extending over five months in which he visited many of our chief towns, and again in 1876 when, besides fulfilling a commission as representative of the Assembly at the Pan- Presbyterian Council in Philadelphia, he made an extensive evangelistic tour through the Dominion. It is also known to many of our readers that his youngest daughter Mrs. General Keer was until recently a resident of this city.

We hope to be able to give, at an early day, a portrait of Dr. Somerville with a sketch of his life. In the meantime it may justly be said that in his death one of the most saintly characters of the present age and one of the greatest ornaments of the Presbyterian Church has passed away.

Born the Home and the Foreign Mission Committees of the Church are in session in this city, this week and much business of importance is being transacted.

EDITORIAL NOTES.

Sudden death has come into the home of one of our ministers, Rev. Dr. MacRae, St. John, N.B., and in a way that makes one shudder at the fiendish wickedness of the perpetrator, and excites the deepest sympathy for the bereaved family. On Wednesday morning, of last week, as related in the press dispatches, the postman delivered to Rev. Dr. MacRae's house a small parcel, addressed "Rev. Donald MacRae, City," which, on being opened, was found to contain a few gum drops. Mrs. MacRae ate some of the candies and shortly afterwards she was seized with convulsions and died in a few minutes. Her symptoms and the condition after death indicated strychnine poison. The remaining pieces were examined by an analyst and crystals of this poison were found in them. A similar parcel was delivered at the residence of Rev. Thomas Deinstadt, a Methodist minister, but Mrs. Deinstadt had some suspicion concerning the candy and did not partake of them nor give any to her child, who begged for some. Rev. J. Sayres, of St. John's Episcopal Church, also received a package. He tasted a piece of the candy, and finding it bitter spit it out and took the parcel to a neighbouring doctor, who pronounced the bitter stuff strychnine. This diabolical plot to destroy three highly respected clergymen and their families has created great excitement in the city of St. John and throughout the country. At the time of his wife's tragic death Dr. MacRae was absent in attendance at the meeting of the Synod of the Maritime Provinces, in Pictou. He will have the deepest sympathy of the Church in the terrible event. It is to be hoped that no effort will be spared to bring the perpetrators of this atrocious crime to punishment. The poisoning of Mrs. MacRae recalls the Galt poisoning case of a few months ago, and suggests the unpleasant thought that the failure to discover the perpetrator of that foul deed has emboldened another, or the same party, to attempt a similar crime on a still more extensive scale.

Two of the Quebec Presbyteries have already pronounced upon the action of the Protestant Committee of the Council of Public Instruction in recommending the acceptance of the \$60,000 bribe, offered in the Jesuits Estates Bill. The resolution of the Presbytery of Quebec will be found in a report of Presbytery on another page. Following is the resolution adopted at the meeting of the Presbytery of Montreal last week:—

With respect to the reported action of the Protestant Committee of the Council of Public Instruction regarding the Jesuits Estates Act and the acceptance of the \$60,000 offered to the Protestants, the Presbytery protests against the action of the Committee as unjustifiable because acquiescing in the principle of said Act, and especially to the institutions that may be made to participate in the revenue derived from said sum.

The Presbytery of Ottawa, which includes many congregations in Quebec, may be trusted to give the same sound. If it is disappointing to find some covetous souls in Quebec, of whom better things might have been expected, hoping to share in the spoils by becoming partakers of the Jesuit iniquity, it is, on the other hand, cheering to note that our Church Courts are alive to the dangers that are sure to arise from joining hands therein. Let the Protestant Samson remember that he cannot rest his head in the lap of the Jesuit Delilah without incurring the just punishment of weakness, blindness and death.

We occasionally notice in some of our exchanges gentle reminders "to those in arrears" significant of the fact, that their publishers have not yet solved the irksome problem of how to supply gratis, to any considerable number of subscribers, sheets which weekly involve great labour and expense in their production. Perhaps to the infinite disappointment of a certain class of readers, to be found almost everywhere, in the meantime, publishers might find, among other reasons for troubling this sort of patron, a fresh warrant in the severe logic of a certain Mr. Peech, who figures in the following brief tale which we find in an American newspaper:—

The Rev. Dr. Sutton once said to the late Mr. Peech, a veterinary surgeon. "Mr. Peech, how is it you have not called upon me for your account?" "O," said Mr. Peech, "I never ask a gentleman for money." "Indeed?" said the vicar, "then how do you get on if he doesn't pay?" "Why," replied Mr. Peech, "after a certain time I conclude that he is not a gentleman, and then I ask him."

unusual interest. The address of the lecturer of the day, Rev. Prof. MacLaren, and of the Reverend Principal being on topics of present interest, will be widely pursued and cannot fail to have much influence upon contemporary thought and action.

Literary Notices.

"CHRISTIAN Evolutionism and its Influence on Religious Thought," by Prof. Daniel S. Martin, is calculated to find an extensive circle of readers, from the known ability of its author and the masterly treatment of his theme. The paper gives marked evidence of careful thought, and denotes familiarity with the advanced thought of the age. It cannot be read without genuine profit. [Price 20 cents. WILBUR B. KETCHUM, Publisher, 71 Bible House, New York.]

Scribner's for October contains an exciting exploration article, in which Joseph Thomson describes his famous journey through equatorial Africa; a very practical paper on the best way to improve the common roads of the United States; another of the attractive electric articles, showing modern applications of electricity to war, on land and sea; the end of Stevenson's great romance, "The Master of Ballantrae;" an unconventional travel article on Iceland; the second instalment of Harold Frederic's romance of Colonial New York; with other interesting fiction and poems. Most of these articles are richly illustrated. [CHAS. SCRIBNER & SONS, New York.]

The Treasury for Pastor and People for October, 1889, announces that twelve college presidents will write for it during the year on questions of current and vital interest, and that other noted writers will furnish contributions. The Leading Thoughts of Sermons are varied and suggestive. Articles of great value are by Prof. Murphy on "The Value of Emotion," by Prof. Broadus on "Christian Giving," by Rev. A. H. Bushnell on "Elements of Successful Preaching," by Rev. R. Glover on "Faithful Bible Study," by Rev. Dr. Fuller on "The Revival in Turkey" and by Rev. K. Short on "Lay Elements in Christian Work." Sir William Dawson, Principal of McGill College, Montreal, furnishes an article of great excellence on "The Opponents of Christianity." [E. B. TREAT, New York.]

The Homiletic Review for October well sustains the high reputation of this ministers' monthly. The leading paper is by Dr. Wayland Hoyt, being the closing half of his masterly presentation of his ideal Parish Minister. Prof. Warfield, of Princeton, gives us a paper rich in thought entitled "Flowers Plucked from a Puritan Garden." A racy paper follows on "The value of Wordsworth to the Preacher." W. C. Conant treats with good taste and judgment the timely subject of "Evangelical Ritual." Prof. A. McClelland, D.D., in "The Uses of Comparative Religion," sets forth in clear, vigorous thought and diction, a subject of the utmost importance to the preacher. The Sermons in this number—nine in all—are mostly of a high order, and are by Drs. Alex. MacLaren, C. H. Buckley, Wallace Radcliffe, S. E. Herrick, Boston, and others. Dr. Stuckenbergs' tribute to Prof. Christlieb will be read with tender interest. [FUNK & WAGNALLS, New York.]

The October issue of the Eclectic now before us is full of variety and interest. The place of honour is given to "Gougeon's Views on Art and Artists," notes of conversations taken by Mme. de Bovet, full of brightness and suggestion. Canon Farrar, under the head of the "Nether World," studies low life in London, the occasion being a book of the above-named title. A practical article of importance is that of Dr. Behrend in "The Diseases Caught from Butchers' Meat," and a paper which also appeals to the current interests of the time is Mr. Paul Neumann's presentation of "The Case Against Capital Punishment," which is made with great ability. F. Legge is the author of an entertaining paper on the new fad represented by Mme. Blavatsky and Col. Olcott, the attempt to revive the ancient mysticism and natural magic of the Hindoos. Principal Doraldson advances views in his "Position of Women Among the Early Christians," which, if not absolutely new, will yet prove startling to the average reader. The poems and short articles of the number are of a high grade, and the whole table of contents will be found very attractive. [E. R. PELTON, New York.]

Among Macmillan & Co's announcements we find the following: A New Volume of Poems by Lord Tennyson; A New Volume of Essays by Prof. Huxley; "The Elements of Politics," by Prof. Henry Sidgwick; "On Style: with Other Studies in Literature," by Walter Pater; "Royal Edinburgh: her Saints, Kings, and Scholars," by Mrs. Oliphant, with illustrations by George Reid; "Pen Drawing and Pen Uraughtmanship," by Mr. Joseph Pennell, with photographs and other illustrations; "The Pre-Raphaelite Brotherhood," by W. Holman Hunt, with illustrations; "Cults and Monuments of Ancient Athens," by Miss Jane Harrison and Mrs. A. W. Verrall, with numerous illustrations; "A History of

the Latter Roman Empire from Arcadius to Irene, A.D. 395-800," by John B. Bury; "The Development and Character of Gothic Architecture," by Prof. Charles H. Moore, with illustrations; "Eminent Women of our Times," by Mrs. Fawcett; "Letters of Keats," edited by Sidney Colvin; "The Cradle of the Aiyans," by G. H. Rendall; "The Makers of Modern Italy: Mazzini, Cavour, Garibaldi," by J. A. R. Marriott. A new edition of Chaucer's "Canterbury Tales," by Mr. John Saunders, assisted by Dr. Furnivall, is promised shortly.

Church News.

OUR THEOLOGICAL HALLS.

KNOX COLLEGE. OFFERING SERVICES.—ADDRESS BY REV. PROF. MACLAREN.—THE ALUMNI ASSOCIATION, ETC., ETC.

The proceedings in connection with the opening of the 40th Session of Knox College took place on Wednesday afternoon, 4th inst. The weather was propitious, and a large number of ladies and gentlemen assembled to hear the opening lecture. Rev. Principal Caven presided, and seated with him on the platform were Revs. Prof. Gregg, D.D.; Prof. MacLaren, D.D.; Dr. Proudfoot; R. V. Thompson, D.D., of the College Staff; Dr. Reid; Dr. Laing, Dundas; Dr. Middlemiss, Elora; Chancellor MacVicar, McMaster University, Toronto; Principal Sheraton, Wycliffe College, Toronto. Amongst others present in the audience were Revs. H. M. Parsons, D.D.; D. J. Macdonnell, B.D.; G. M. Milligan; Dr. McTavish; R. Wallace; R. P. McKay, M.A.; G. E. Freeman; Alex. Gair; A. Hunter, M.A.; J. Match, M.A.; J. B. Lynch; W. S. McTavish, M.A.; S. Watt; A. Cheong; W. McKinley; W. Burns, Agent of the College, Toronto; Revs. Prof. McCulloch, Toronto University; Dr. Gray, Orillia; Dr. Armstrong, Ottawa; Dr. Munro Fraser, Hamilton; Dr. Fletcher, Hamilton; J. Somerville, M.A.; Owen Sound; R. N. Grant, Orillia; J. T. Johnson, York; R. H. Abraham, Burlington; D. C. Ramsay, London; W. Bennett, Peterboro; S. Cartwright, Kirkwall; A. E. Doherty, Carleton Place; J. McMillan, Wick; W. S. McTavish, St. George; J. S. Macleod, St. Catharines; J. Abraham, Whitby; J. Cumberbatch, St. Catharines; A. D. McDonald, Seaford; J. McKay, Agincourt; R. Pettigrew, M.A., Glenora; S. H. Eastman, Ottawa; J. W. Bell, Newmarket; D. M. Beattie, Gables; S. Young, Clifford; A. Henderson, Hyde Park; Mr. Simpson, Binacath, N.W.T., and Messrs. W. Mortimer Clark; Prof. Loudon, Toronto University; W. H. Fraser, M.A., University College; Daniel Clark, M.D.; John Caven, M.D.; Andrew Jeffrey, Joseph Gibson, J. G. Hume, M.A., Geo. H. Robinson, M.A., etc., etc.

The exercises were begun with the singing of Psalm xlvii., after which the Principal read the Scripture, 2 Cor. iii., and Rev. Dr. Middlemiss led in prayer.

The Principal, having intimated that he would reserve any remarks he had to make to a later stage in the proceedings, called upon Rev. Prof. MacLaren to deliver the opening lecture, who, on arising, was received with hearty applause. Dr. MacLaren's subject was THE UNITY OF THE CHURCH AND CHURCH UNION.

He said: There has sprung up in many quarters an earnest feeling in favour of the reunion of Christendom. Thoughtful persons readily admit that the condition of the Christian world is by no means satisfactory. The numerous divisions in the visible Church, the frequent controversies and heart-burnings which occur among Christian people, and the small progress made in the evangelization of the world, indicate that, in some way, full justice has not been done to the Gospel system. It is not surprising, in the circumstances, that some have been led to turn to the organic union of the Churches of Christendom as a panacea for the evils which are seen to exist.

Thirty years ago, there was organized in England, an Association for the Promotion of the Unity of Christendom," by intercessory prayers. In 1864, some two years after this Association had been publicly condemned by the Roman Inquisition, it had 15,684 members, drawn chiefly from the Anglican, Roman and Oriental Churches, with a few from various Protestant communities. This society, which, I presume, still exists, embodies largely the aspirations of those who long for the visible union of the Anglican, Greek and Roman Catholic Churches, and then look, perhaps, for the absorption of smaller Christian bodies. There has been, also, in recent times, not only a happy breaking down of the prejudices with which the different evangelical Churches were wont to regard each other, but in many instances, where the bodies were closely allied, organic unions have been successfully accomplished.

A movement has, moreover, been recently initiated in Canada, looking towards the visible union of influential denominations which have long stood ecclesiastically apart. The distinguished prelate who recently preached before the Twentieth Session of the Dominion Synod of the Anglican Church, in Montreal, declared his conviction that many great questions coming before the body, ranked in importance with that of the reunion of Christendom." In his sermon, the preacher has homed words, both for Roman Catholics, and for those who he scarcely knows how to classify, whether as "organized dissent," or as "non-conformity;" and he evidently longs and prays for a union comprehensive enough to include Rome and Canterbury, Moscow and Geneva, not to mention other ecclesiastical centers less known to fame. There is much in these movements and utterances, in which earnest Christians may rejoice. They seem to indicate that the Divine Teacher is leading good men to feel after truer views of the unity of the Church, and to cherish feelings towards their fellow Christians, in other sections of the Church, which can scarcely fail to bear good fruit. It is, at the same time, clear that in many quarters, there mingle with these movements for the reunion of Christendom, confused and erroneous views of the Church and its unity, which we should avoid.

This topic not only concerns us as a school of the weighty practical interests which commend it to the consideration of all Christians, but it has theological bearings which naturally invite attention in a School of Divinity. The unity which we predicate of anything depends on the nature of the thing of which it is predicated. Whether we ascribe unity to a watch, a tree, an animal or a society, the unity in each case corresponds to the nature of the thing of which it is predicated. Our idea of the Church will necessarily determine our view of its unity, and will modify our conception of the importance of a corporate union and of the extent to which it is attainable. Our Lord declares to Peter, "Upon this rock I will build my Church; and the gates of hell shall not prevail against it." Matt. xvi. 18. This statement distinctly involves the unity and the perpetuity of the Church. But the question at once arises, what is that

Church, whose unity and perpetuity are promised by Christ? We must ask:

I.—WHAT IS MEANT BY THE CHURCH?

There are in reality only two conceptions of the Church which are radically distinct. These we may, for brevity's sake, style the Romish and the Protestant. That these views differ widely need occasion no surprise; for they are not derived from the same source. The proximate ground of faith, according to the Roman Catholic, is the living Infallible Church, whose office it is to authenticate and explain Scripture and tradition, and whose voice is decisive on all points upon which it speaks. According to the Protestant, the proximate ground of faith is the Bible alone.

Prior to the Reformation, there may be found in Christian writers a good deal of confusion of thought on this topic, which largely disappears after that date. The great religious struggle of the sixteenth century turned upon questions which compelled men to think themselves out on this subject, and attain a definiteness of conviction, which made dogmatic definition possible and inevitable. Even since the Reformation, some excellent men have failed to apprehend the import and bearing of the distinctions then made. And, if we are not mistaken, we can discover in some of the good men who are agitating for the reunion of Christendom, a sort of mental vacillation at this point which introduces weakness and confusion into their discussions.

1. The Romish definition of the Church, as given by Cardinal Bellarmine, is as follows, viz: "The Church is a Society of men on earth, united together by the profession of one and the same sacraments under the government of lawful pastors, and especially the Roman Pontiff." (De Eccl. Lib. III, Cap. 2.) This definition is not deduced from the Bible, and it is impossible to find any real ground for it there. It puts, however, exactly what the Church of Rome is. It is a visible society of men on earth who make a certain profession of the Christian faith, participate in the same sacraments and are subject to certain pastors and especially the Pope of Rome. Those who hold this view regard the Church as a purely external and visible Society, made up of all sorts of men, and even of "reprobates," as Bellarmine expressly affirms. The Church may promote or develop spiritual life and holy character, but it is itself made up of all sorts of men. It is admitted that many of that mixed society, over which the Pope presides, perish, but as saving grace flows only in the channel of the sacraments, those who are not united to this Church, necessarily come short of salvation. To this mixed community of saints and reprobates, according to Papal divines, belong the promises made to the Church in the Word of God. It possesses all the prerogatives of the Church. To it pertains all those attributes which from antiquity have been ascribed to the Church. It is one, holy, catholic, and apostolic.

The Protestant conception of the Church is derived from a careful examination and induction of the teaching of Scripture direct and indirect, bearing upon it. Time will not permit our even sketching the wealth of evidence bearing on the true idea of the Church. We can only note the result of which Protestants have arrived. What they have gathered from the Word of God is that the Church consists of the whole number of those "that have been, are, or shall be gathered into one, under Christ the head thereof." In reply to the question, What is the Church? the Geneva Catechism answers, "The Society of believers whom God has predestinated unto eternal life." This is substantially the common doctrine of Protestants. The Church in its true idea is the body of Christ; or the *corpus fidelium*, the company of believers. As the Augsburg Confession expresses it, "The Church of Christ is a congregation of the members of Christ, that is, of the saints which do truly believe, and rightly obey Christ."

Whether we regard God's purpose the divine fore-knowledge of the actual outcome of history, there rises before the mind the conception of a body or society which includes the entire number of those ultimately saved through faith in Christ. According to the first view, it is the Society of the predestinated, according to the next, the Society of the saved as foreknown of God, and, according to the last, the Society of believers. All these descriptions come to the same thing, and include the same persons. A Protestant, standing on his theological standpoint, select which of these representations he prefers, without varying the substance of the doctrine affecting the recognized membership of the Church. We do not say that the abundant Scripture evidence of the Protestant idea of the Church will group itself with equal ease around any of these representations. We believe, on the contrary, that the view taken in our Standards is the strongest and the best, and that around which the Scripture testimony most naturally arranges itself.

On this we do not insist. The point of maintenance is, that the Church, as set forth in the New Testament is not, in its widest conception, a mixed body made up of all sorts of men, good and bad. It is composed of "saints" and "the faithful in Christ Jesus." It is the body of Christ "the fulness of Him that filleth all in all." It is a flock made up of sheep which bear Christ's voice and follow him—to whom he gives eternal life and they shall never perish. There are no hypocrites and no reprobates in this Church.

Protestants admit that the word Church has, in Scripture, various shades of meaning; but so sacred things are concerned, they are all derived from the general idea already stated. As every part of the Church, in the sense defined, has a common nature, or, in other words, is composed of those who believe in Christ and are the habitation of God, through the Spirit, it is evident the word Church may be applied appropriately, either to the entire body of Christ in all ages and lands (Col. 1. 18) or to any smaller portion of it, united by some tie, on account of which it may be contemplated as a unit. This accounts for the manner in which we find it applied to Christ's professing followers, to the body of ecclesiastical fellowship in a province, a city, or even in a house. They are regarded and spoken of as being, in the judgment of charity, what they profess to be, a society or community of the members of Christ's mystical body. (Acts ix. 31. Revised, 2 Cor. i. 1, and Romans xv. 5.) In the New Testament, believers are required to associate themselves for Christian fellowship, mutual watch and care, and the extension of the Kingdom of Christ. These societies thus formed are spoken of as Churches. But unworthy members may easily find a place in the fellowship of the Church, and this, as we have also recognized in the Scriptures, but the body, as a whole, receives the name which is appropriate to it, from the profession and standing of its members. But while unworthy members are in the visible Church, they are not there as its rightful members. They do not share in the promises and prerogatives of the body of Christ, whose name they have assumed. And they are not members of that Church of which we predicate Unity, Sanctity, Catholicity and Apostolicity.

And when, in the providence of God, their real character is revealed, and they are separated from the fellowship of the faithful, we can say of them, as John 1. 10, "They went out from us, but they were not of us; for if they had been of us, we would have no carnal, but have continued with us." (1 John ii. 19.)

unity of the Church, and indeed, upon nearly all matters connected with this mixed society will be entirely satisfied.

II.—CHURCH UNIONS IN RELATION TO THE IDEA OF THE CHURCH.

We have then found two views of the Church, radically distinct, one of which men who think clearly should embrace. 3 There is, however, an intermediate position which has been assumed by some writers of ability, and which is involved in the reasonings of others who do not avow it. They hold the Romish idea of the Church as an external visible society made up of all sorts of men, and yet they admit with Protestants that the visible Church is divided and needs to be re-united. Dr. Dollinger, of Munich, who writes so ably upon the reunion of Christendom, evidently occupies this peculiar ground. In his lectures without formal discussion, he everywhere assumes the Romish idea of the Church as an external visible organization, with very mixed moral elements in its membership, but somehow this Church, to which the promises pertain, has become divided, and must be re-united before it can successfully achieve its mission in the world. Fratricidal occupy the same ground; they can accept Bellarmine's definition of the Church, with the exception of the last clause, which requires submission to the Roman Pontiff. They even teach that the undivided Church was infallible, or practically infallible, until it became fallible by committing ecclesiastical suicide, when it divided itself into its Eastern and Western sections. There are also not a few Protestants who, when they deal with the re-union of Christendom, appear to halt between two opinions. They see clearly that the Church is no longer to be found in any one visible organization. The visible Church is divided. But when they reason about re-union, they seem inevitably to slide into the Romish conception of the Church, and argue as if the body, which is divided, is identical with that whose unity is proclaimed in the Word of God, to which pertain the promises. These varying conceptions of the Church and its unity, affect very directly the views which we cherish in reference to Church unions.

1. The Romish idea of the Church clearly bars, so far as Roman Catholics are concerned, all thought of union with other Churches. The Church is held to be one and indivisible; and there can be no union because the unity of the Church has never been broken. Rome is compelled to take this position, because the predicaments of a visible society, made up of saints and reprobates, which is true only of the real body of Christ, the *corpus fidelium*, Cardinal Manning declares, "the union of the Holy Ghost with the Church is not conditional, but absolute, depending upon no finite will, but upon the Divine Will alone, and, therefore, indissoluble to all eternity." (Temp. Mission, etc., p. 73.) If the Church, which Jesus Christ founded upon a rock, is a visible corporation, made up of all sorts of men, reprobates included, it exists somewhere in tangible form. Its unity is unquestionable, and its perpetuity sure. It is the one Church of Christ. Separated religious communities are only branches broken off from the living tree. The tree retains the life, and the separated branches are withered and dead. A union of Churches is absurdity. Individual members of separated Christian societies may be converted, and received into the fellowship of the true Church, but to imagine that the Church, which is one and indivisible in all ages, can enter into union with these separated communities, is a thought which cannot be entertained. It is easy to understand why the Roman Inquisition has forbidden Roman Catholics to pray for the re-union of Christendom. Such prayers ignore her claim, that the entire Church of Christ, to which salvation belongs, is comprised within the Papal fold. It should be noticed that this stupendous claim, which Rome dares to impose on the world, is the logical outcome of her false and earthly view of the Church.

The logic of Papal theology scorns the thought of Church union. But common sense has occasionally asserted itself even in the Church of Rome, and in spite of logic, there have been repeated attempts made by the highest ecclesiastical authority in that body, to effect a union with the Greek Church, and a basis of agreement was definitely reached at the Council of Florence, in 1439, from which, however, the Greeks withdrew. And the Union of Rome, presenting their own form of creed, with the *filioque* clause omitted, retaining their ancient rights and the use of the cup at the Lord's Supper. Distinguished divines, moreover, like Spinola and Bossuet, with the private sanction of the reigning Pontiff, entered into negotiations with Protestants to secure a re-union of Western Christendom.

2. The bearing of the Protestant idea of the Church on union. We have seen that according to the Protestant view, the Church which Christ founded on a rock, and whose unity and perpetuity is revealed, is a society of the faithful, and is composed of saints. It includes in its widest range, the whole sacramental body of God's elect, all who have been, all who are, and all who shall be, gathered into one, under Christ the Head thereof. It is the mystical body of Christ. Its members, in whatsoever nationality, or ecclesiastical organization they may be found, are so united that they necessarily constitute one body in all ages. Christ dwells in each of them by His Holy Spirit, and each of them, as a result of the Spirit's grace, abides in Christ by faith. This union is indissoluble and eternal. For the members of Christ's mystical body "are kept by the power of God through faith unto salvation." (1 Peter i. 5.) He who founded the Church on a rock has declared in reference to all his believing people, "I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand." (John x. 28.) The members of Christ's mystical body are not only made one with Christ by the bonds of this blessed union, but they are made one with each other in Him. They are the habitation of the same Spirit, and partakers of the same faith, and are animated by a common life. In its most fundamental aspect, this union is not a thing to be sought after, or applied unto. It is a present reality, an existing fact, which would be recognized and acted upon, but not sought after.

We admit that there is an important sense in which this unity may be viewed as progressive. The Spirit may be imparted to us daily in richer measure, and our faith may, with firmer grasp, appropriate Christ in the fulness of his redemptive work and sanctifying grace. And as the result of this richer inflow of the Divine life into the soul, there will be a growing conformity of the thoughts, feelings, purposes, desires, and affections of the believer to the perfect example of Christ. And as we get nearer to the Master, we shall find that we are getting nearer to all who bear His image; and the oneness by which we are knit to Him and them, will stand forth before our minds as a blessed fact. And this progressive work of the conscious personal unification of the believer with Christ and His redeemed shall go on, until it attains perfection, as the Christian enters on the blessed life to come.

This Church is one, holy, catholic and apostolic; and we have no occasion to degrade the predicates to a low or non-natural sense, when we apply them to it. As the oneness of the Church depends on the presence of Christ by His spirit in believers and their abiding in Christ by faith, it supplies no pledge for oneness of organization. If any Scripture evidence could be produced to show that Christ has promised, or indicated that there is to be oneness of organization in the visible Church, we would feel that we had solid ground to go upon in looking for such a unity. This, however, is what is

conspicuously wanting. The Scripture argument, so far as we have seen it is purely constructive, and its entire force is due to the underlying supposition that the Romish conception of the Church, as a visible society, is correct. The moment we rise to the Scriptural idea of the Church as the body of Christ, the *corpus fidelium*, the argument of supporters. (The remaining portion of Dr. MacLaren's address is unavoidably held over till next week.)

Rev. Dr. MacLaren, reading from his manuscript, was in fine voice, and spoke with great clearness, emphasis and energy. The delivery was frequently interrupted by applause.

WELCOMING THE STUDENTS.

At the close of the address the Principal spoke briefly welcoming those who were entering the College for the first time, and who had been in vacation or in the mission field during the summer. It was an interesting note to see nearly two hundred young men who had been engaged during the summer in preaching the Word, gathering almost from ocean to ocean, to make preparation for another session's hard work, the better to fit themselves for the ministry of the Church. Some who were with them last term were not with them now, and one of them, Mr. W. C. Ewing, had met his death. "He," said Dr. Caven, "was a young man of excellent and admirable qualities, kind, gentle, and generous." He had taken a very high standing at the examinations of the University of Toronto. He extended to the bereaved parents the candid sympathies of the College. He regretted to say that the teaching staff was not increased, and could not be until the revenue was increased, but Rev. H. J. Telford, M.A., B.D., who had been studying in Germany during the past summer, would lecture in Manitoba College during the remainder of the year, and would return to Knox next January. The reverend Principal, the Alumni not to rest until they placed the library on a more satisfactory basis. In some departments it was still lamentably deficient and would require some effort on their part and the further co-operation of the laity to make it worthy of the institution. In answer to the enquiry, sometimes made, "Would they never be done asking?" he would reply, "Dear brethren, we shall never cease asking for the liberal supply of whom we need here. If we ceased to ask, and the Church to give, it would be a calamity."

THE ALUMNI ASSOCIATION.

ANNUAL MEETING—REV. DR. ARMSTRONG, ELECTED PRESIDENT.

The annual meeting of the Alumni Association was held on Tuesday evening. A large number of the graduates of the College were present, the Rev. Dr. Fletcher, of Hamilton, President of the Association, being in the chair. The report of the Goforth missionary scheme which was read shows that the scheme has received the hearty support of the Alumni and is in a flourishing condition. The following officers were elected—President, Rev. Dr. Armstrong, of Ottawa; Vice-President, Rev. John Campbell, of Granton; Sec. Treas., Rev. G. H. Freeman, of Toronto; Executive Committee, Revs. B. A. Pettibone, M. A., Glenora; R. Haddow, B.A., Milton; W. Burns, Toronto; J. A. Macdonald, Knox College Monthly; W. G. Wallace, M.A., Toronto, and Messrs. J. P. McLaren and M. P. Talling.

The financial report of *The Monthly* showed that the past year had been the most successful one in its career. The Rev. J. A. Macdonald was re-appointed managing editor, and the Revs. R. P. Mackay, M.A., W. G. Wallace, M.A., B.D., and R. D. Fraser, M.A., associate editors. The following were nominated for representatives to the Senate: Revs. A. D. Macdonald, of Seaforth; R. H. Abraham, of Burlington; W. A. Hunter, M.A., Toronto; P. Stralich, of Holstein; A. Henderson, M.A., of High Park; John Neill, B.A., Toronto; Mungo Fraser, D.D., Hamilton; R. N. Grant, Orillia; W. Armstrong, Ph. D., of Ottawa; J. Somerville, M.A., Owen Sound; W. A. Mackay, B.A., Woodstock; D. H. Fletcher, D.D., Hamilton.

H. E. A. Reid, B.A., explained the action of the Committee re the "Young Memorial Fund." A motion was passed recommending the efforts of that Committee.

The subject of contributions to *The Knox College Monthly* from missionaries was highly appreciated.

The Alumni Association met again on Wednesday afternoon after the opening proceedings of the session. The subject discussed was the advisability of establishing a lectureship in the College on the same principal as at Yale. These lectures are delivered by eminent divines on theological and practical subjects connected with the divinity course. After considerable discussion it became the unanimous opinion of the Association that such a series of lectures would be valuable to the students; and a Committee composed of Revs. Dr. MacLaren, R.P. McKay, N. C. Tibb, and J. A. Macdonald was appointed to consider the best means of carrying out the scheme. The report of the Committee will be brought before the Church at the next few months, and at the meeting of the Association in April final action will be taken. The Association dined together in the evening.

At 8 p.m. the Association adjourned to Convocation Hall, where a large audience had gathered to hear Principal Caven's address on the topic, "The Duty of the Church and Ministers Regarding Jesuit Aggression."

Rev. Dr. Fletcher, President of the Association presided, and introduced the Principal, who was, on this occasion, received with prolonged applause. A full report of the address will be found on next page.

A hearty vote of thanks was awarded Principal Caven for his able address.

After the rendering of a quartette by visiting members of the College Glee Club, Rev. Dr. Fletcher made an appropriate speech, in which he resigned the office of Chairman of the Alumni, calling Rev. Dr. Armstrong, of Ottawa, a loyal friend and true son of the College, to the chair.

On the motion of Rev. J. McKay, of Scarborough, seconded by Rev. Alex. Gilray, a vote of thanks was accorded Rev. Dr. Fletcher for presiding, and the meeting terminated.

FAREWELL TO TWO LADY MISSIONARIES.

A CORRESPONDENT writes from Inverness, Que., respecting Miss Jamieson's departure for India:

"A meeting of more than ordinary interest was held in the South Presbyterian church here, on October 1st. Although it rained from an early hour, making the roads in parts almost impassable, the people turned out in large numbers. The special object of the meeting was to say farewell to Miss Maggie Jamieson, who, from her infancy was brought up in the congregation, and who was recently appointed by the Foreign Mission Committee—Western Section—of the Presbyterian Church in Canada, to labour as a missionary in Central India.

Tables were set in a building convenient to the church, and the ladies of the congregation spared no pains. After dinner the people took their seats in the church, and were there entertained for about an hour and a half to excellent singing and missionary addresses.

"The Rev. W. K. McCulloch, of Leeds, delivered one of the best missionary addresses I have ever been your correspondent's pleasure to listen to. He was followed in a pointed and pithy speech of the same subject by Mr. Wm. Jamieson, a divinity student of the Presbyterian College, Montreal, and a brother of the missionary-elect to India.

"At an early stage of the meeting in the church, the pastor of the congregation, the Rev. James Sutherland, read to Miss Jamieson an address from the Kirk Session which was afterwards presented to her, beautifully illuminated and framed. The address expressed the high regard felt by the Session and the congregation for Miss Jamieson, and bore testimony to her consistent and consecrated Christian life, and best wishes for her success in the foreign field.

"Mr. Moffat's missionary solos were much admired. The benediction by the pastor brought the meeting to a close."

ON Monday afternoon of this week Miss Harris, of Toronto, left by the 5 o'clock train for New York en route for India. There was a large number of friends at the station to bid her good-bye and wish her God-speed. Sharp on time the train drew out of the station, bearing away to the foreign field another lady missionary of our Church in whom are centred many high and well-founded hopes.

Correspondence.

HIGHER RELIGIOUS INSTRUCTION.

CIRCULAR LETTER.

SIR—I would take it as a very great favour if Sabbath Schools would forward their intended contributions to the work of our Committee as soon as possible after Sept. 30th. The Committee will meet in Toronto about the middle of October, and I would like to be able to lay before them a favourable financial statement as possible. We have gone forward so far in faith and have not been disappointed. Not a cent of obligation has been incurred for which there is not sufficient cash in hand. The larger part of our expenditure, however lies before us, namely the cost of postage, printing, diplomas, prizes and medals in connection with the scheme of Higher Religious Instruction. It would be a great satisfaction and encouragement if I could report a large portion of the funds already in hand. It would relieve the Committee, and especially the convener, of much needless anxiety, if our larger schools would remit their subscriptions now. Can you not kindly oblige us in the matter?

I am happy to say that the new scheme has been very favourably received by the Church generally. It will surprise some, I think, to learn that our smaller schools are most grateful for it. A Sabbath school with but twenty-three scholars, on a little island off the coast of New Brunswick, sent me \$1.65 in response to the cards asking for \$1. Another on the mainland close by, with thirty scholars, applied for more cards and sent \$3.07. Another, in the heart of the Rockies, boasting of four teachers and twenty scholars, sends \$1. I find \$5 and \$10 frequent entries in my cash book. No school has sent less than \$1. Still only thirty-five have responded. The liberality of these is doubtless an indication of what is coming, but we would like if our friends would remit early so as to assure us of a sufficient revenue. If those who are yet to contribute emulate the generosity of those who have done so, we shall be able to present a balance on the right side next June.

We have been frequently asked "How much do you require?" It is impossible to answer this with any degree of accuracy. Probably \$600 would meet all the present demands of our work. Were all the collecting cards sent out, to return us fifty cents apiece, we should have about five times that sum. We do not think that more than one-fourth of our schools will respond this year. Will not other schools try and make up for some of the delinquents? I am sure that if superintendents and ministers could read the grateful expressions with which the letters I receive are filled—coming from fishing villages by the Atlantic, mining camps in the Rockies, and church manes on the prairies of the North-West—they would realize more vividly the practical need to which this Scheme has proved a welcome response.

Allow me to add that if any parts of the Scheme are found obscure, or difficult to carry out, I would be glad to hear from those who consider them to be so. Believe me, Yours sincerely,  
T. F. FOTHERINGHAM, Convener.  
St. John, N.B. Sept. 21, 1889.

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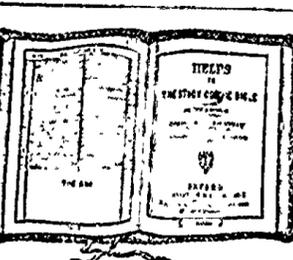
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Presbyterian Review.

THURSDAY, OCTOBER 10, 1889.

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

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.

The Missionary and Literary Society in connection with Guthrie church, Ont., has been re-organized for the coming season.

THE REV. R. MOODIE and wife of Sayer, have been welcomed home on their return from the Old Country by a goodly number of the Presbyterians of the town and neighbourhood.

THE COMMUNION service, in connection with Calvin church, Montreal, was held Sabbath 15th ult. when twenty-three new names were added to the roll.

LAST SABBATH being the thirteenth anniversary of Rev. Dr. Batusby's entering on the pastorate of St. Andrew's, Chatham, Ont., the services were conducted by Rev. D. J. Macdonnell, of Toronto.

THE REV. GEORGE MCKAY, of Blackstock, Ont., has finished the curriculum of the Medical College, covering a period of four years—and has obtained first class honours in his examinations in "every branch" entitling him to the degree, M.D. C.M., which has been conferred upon him.

REV. HENRY NORRIS, pastor of Glenallen and Hollin, Presbytery of Guelph, is recovering rapidly from a very severe attack of pleurisy. It is not expected that he will be able to take his regular work for two months or more.

AT THE annual tea-meeting of Hemmingford congregation, held recently, Rev. A. Rowat delivered an address on "Preachers and Preaching." The Huntingdon Gleaser, in noticing the meeting, says: "Mr. Rowat treated his topic, in such a way as to command the closest and most pleased attention of all his hearers."

MR. NEIL SHAW, B.A., of Knox College, Toronto, who has in the absence of the pastor, Rev. J. McKutcheon, in Europe, for the last six months filled with much acceptance the pulpits of Corunna, Mooretown and Knox charges, was, at a large gathering at the residence of Mr. Hugh Craig, Corunna, on the 20th ult., presented with a gold watch and an address.

THE anniversary services in connection with Atwood and Monkton congregations were held on the 8th and 9th September. On Sabbath, the 8th, Rev. W. S. Ball, of Vanneck, preached able and appropriate discourses to large and attentive audiences. On Monday evening a very interesting, instructive and patriotic lecture on the North-West Campaign—"Men of the War, and How They Fought," was delivered by Mr. Ball, in the church, at Atwood. The Rev. Andrew Henderson, M.A., pastor, occupied the chair. In his opening remarks, he submitted the following statistics as to the progress and present standing of the congregations: Membership seven years ago, 275; present membership, 514; increase, 87 per cent.; received into church membership in seven years, 405; baptisms, 250; funerals, 97; marriages, 61; pastoral visits made during the past year, 577; pastoral visits in seven years, 3,427; number of miles travelled in pastoral work during the seven years, 24,370.

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Births, Marriages, Deaths.

Announcements under this head 25 cents each insertion.

Births.

CHATHAM.—At Melville church manse, Ferguson, on Friday, October 4, 1889, the wife of the Rev. R. M. Craig, of a daughter.

Marriages.

REID.—SIRKRIGHT.—At the manse, Huntville, on October 1st, by the Rev. J. C. Smith, B.D., of Guelph, uncle of the bride, assisted by her father, John Dawson Reid, of the "Arrow," Burk's Falls, to Elizabeth Helen, daughter of the Rev. James Sieverlight.

LESLIE.—DENNY.—In Brockville, on October 1st, by the Rev. W. A. McKenzie, B.A., B.D., of Brockville, to Miss J. Denny, eldest daughter of the late James Denny, Esq., of Brockville, and step-daughter of William Fitzsimmons, postmaster, Brockville.

OLMSTEAD.—BUCHANAN.—At Ottawa, on Oct. 1st, by the Rev. F. W. Farries, C. A. Olmstead, to Aggie, youngest daughter of Mr. Jas. Buchanan.

TRUSAW.—MACKAY.—On Oct. 2, 1889, at Kempsville, by Rev. H. J. McDiarmid, William Trusaw, to Eva L., daughter of the late Wm. Mackay, all of the township of South Gower, Ont.

MELBURN.—GORMLEY.—At Toronto, on October 2, 1889, by the Rev. Dr. McLaughlin, Garnett H. Melburn, Canadian Bank of Commerce, to Margaret, youngest daughter of James Gormley, Esq., all of Toronto.

Deaths.

DAVISON.—On October 1st, at Newark, Ont., the beloved wife of A. B. Davison, in her 31st year.

MACDONELL.—At Toronto, on October 3rd, in her 65th year, Olivia, widow of Hugh James Macdonell, Whitby.

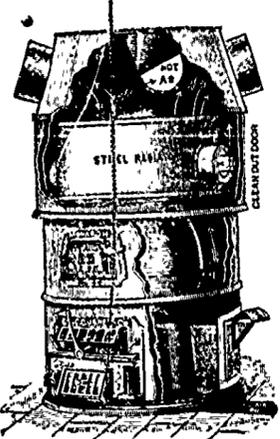
GEWEL.—On October 3rd, of Typhoid Fever, at Virden, Manitoba, Harry J., third son of Alexander Gemmel, Esq., Toronto, aged 22 years.

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