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AS GOD WILL.

PAIN'S furnace-heat within me quivers,
God's breath upon the fire doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow,
And yet I whisper, "As God will!"
And in His hottest fire hold still.

He comes, and lays my heart, all heated,
On the lazar couch, nipped so,
Into His own fair shape to beat it,
With His great hammer, blow on blow;
And yet I whisper, "As God will!"
And in His heaven's bowels hold still.

He takes my softened heart and beats it,
The sparks fly off at every blow,
He turns it cool and o'er, and heats it,
And lets it cool and makes it glow,
And yet I whisper, "As God will!"
And in His mighty hand hold still.

Why should I murmur? for the sorrow
Thus only longer-lived would be;
Its end may come, and will, to-morrow,
When God has done His work in me;
So I say trusting, "As God will!"
And, trusting to the end, hold still.

He kindles for my profit purely,
Affliction's fiery, glowing brand;
And all His heaviest blows are surely
Inflicted by a Master-hand;
So I say praying, "As God will!"
And hope in Him, and suffer still.

Songs in the Night Watch.

FOREIGN MISSIONS THE ONLY BASIS FOR A UNITED CHURCH.

BY REV. H. M. PARSONS, D. D., TORONTO.

ALL who believe will agree that the union of the believer to Christ—as the member to the head in the body—results in obedience. "If ye love Me keep—My commandments." This obedience primarily is to the last and great command, "Go ye into all the world and preach the Gospel to every creature." Whoever in faith obeys this command, receives the full blessing of the Holy Spirit. "So I am with you always to the end of the age." This indwelling and abiding of the Holy Spirit keeps the believer abiding in Christ, and hence "bringing forth much fruit."

What is good to keep one believing abiding in Christ is good for all believers, taken collectively—in the Church of God. Any single church, or collection of churches, that is taken up with this immediate and pressing order of their Lord, as a first charge, will be more visibly drawn to sink all minor and unessential differences, in the exaltation of this one supreme purpose.

The history of the institution of the Church at Pentecost accords with this view.

The first recorded act of the Christian Church, after it was filled with the Holy Spirit, was this foreign mission work, among the Jews. The 120 went out of the upper room, and found men of every language and nationality, gathered around Jerusalem, for the purpose of this first experiment of an obedient Church. The spirit of God furnished their missionaries with all they needed for the foreign work. They were plain, unlettered Galileans, and hence they received the gift of speech, in the language of the company they might meet, in this assembly of a million from all lands. They had been taught by the Holy Spirit, the truth in Jesus; they were to tell. They were witnesses for Jesus to the people. The Spirit of God fulfilled the office, which since then has been entrusted to linguists and learned professors under Him. They were the means of sending to their homes, converted sinners—Jews, who were to be witnesses, and to establish home missions in every place whence they had come. The Lord bound and sealed their labours.

The next thing reported after this obedience was a further obedience in reference to home-missions. Home missions, according to the New Testament, have always followed foreign missions—never preceded them. The caravans that came up to Jerusalem, from all over the world, were largely under charge of the wealthier Israelites, who had been scattered abroad. They delighted to bring with them their poorer brethren, and so fulfil the law of the feast. It was a part of self-righteous service among the Jews. When a large number of their devout humble people had embraced the new faith, and avowed themselves as followers in "this way"—they were doubtless cut off and cast off by their wealthy benefactors.

They must be taken care of, in order to found home-missions in the cities and countries to which they would soon return. Therefore, the Holy Spirit is again poured out to empty the pockets of the Church. The needs of the converts required support for food and shelter, and passage back to their

homes. The same person and power which raised Jesus from the dead was invoked and not without success. Plenty was forthcoming from the assembled Church to meet all expenses for sending these new missionaries to foreign fields, where soon the Gospel would take root and form home churches and home missions. The temptation to stay in Jerusalem was then strong, as it has been to stay in Christendom the last eighteen centuries. God permitted a persecution to scatter the members of the Church, not the officers; that they might go to the desolate "to preach the Lord Jesus." So the drawing of the minds of Christians now to the last command of their Lord, is stimulating to similar obedience. It was not the piteous appeal of the suffering and poverty of the people that drew the self-denying liberality of the early Church—it was testimony of the Risen Christ which received the immediate stamp of the Spirit's official presence. It was not an adroit appeal to the hostile and carnal Jews, by means of curious spectacular exhibitions, to draw and steal their money for these pious uses—it was the way the Holy Spirit then honoured, and has honoured at every subsequent trial of it: the actual self-denying, voluntary offerings of those who confess themselves only stewards of their Lord's money.

But the bearing of all this on the union of the visible churches of Christ, is not less clear from the divine record. "All that believed were together." "Continuing daily with one accord in the temple." "The multitude of them that believed, were of one heart and one of soul." "The Word of God increased, and the number of the disciples multiplied in Jerusalem greatly." "A great company of the priests were obedient to the faith." To preserve this unity—the next step is the conversion of Peter to foreign missions among the Gentiles, and of Saul of Tarsus to be the great foreign missionary. And just as fast as Paul planted churches, and they increased in home centres, they kept the unity of the Spirit, as long as they did foreign mission work.

The moment they were delinquent in obedience to the last command, divisions began and sects increased. The same thing is seen to-day. In a time of revival the barriers of the sects are levelled. In time of declension they are all raised again. The Churches of Christendom will never be united by building a common fence. Union must begin inside the heart, and be consummated in a united opposition to a common foe in the name of the Lord Jesus, our one Head. The Church has had enough of camp life. The supreme watchword of a united Church is aggression, immediate and persistent, till every creature on the earth has heard the sound of the Gospel trumpet, and felt the thrust of the sword of the Spirit.

THE "HIGHER RELIGIOUS INSTRUCTION" SCHEME.

BY THE REV. JOHN H. WEAVER, LANSHIRE, ONT.

"IN THE MORNING SOW THY SEED."

It is with peculiar satisfaction and personal gratitude we hail the changed attitude of the Church, through her representatives in the late General Assembly, toward the interests of our Sabbath Schools in the provisional adoption of the measure at present called "The Scheme of Higher Religious Instruction."

Eight years ago, a similar Scheme was carried on for two years with some encouraging results, but exception was taken to the elements that have been dropped out, viz: the competitive and financial conditions in the working of the examinations; and we trust that this change in the presentation of the Scheme and the years that have left the idea to germinate in some minds, will lead to a fuller and heartier endorsement of the measure by the ministers of the Church. The more earnest of our superintendents and teachers have been patiently waiting. The success of the Scheme will depend more upon the earnest attempt to work it into the mind by working it out in the congregation than upon any critical discussion upon abstract grounds. Let it be amended from time to time, as the necessities arise. It has borne abundant fruit in Scotland, England and Australia.

The initiative lies with every pastor, superintendent, and their band of devoted teachers; throw themselves into it and the school will follow.

2. The strength of every school, depends upon the piety and intelligence of the teachers—and what the Church will not sow she cannot reap.

3. The present state of public sentiment in reference to the old foe of the Reformation—can be fed on nothing more nourishing than Reformation doctrine in life and politics; and our circumstances makes the inauguration of such a scheme peculiarly timely—enabling pastors and teachers to go back to old and fresh principles—"A Free Church in a Free State."

RECEPTION AT THE MANSION HOUSE.

The foreign delegates attending the Convention, to the number of about 500, were received at the Mansion House, on Monday evening, July 1st, by the Lord Mayor and Lady Mayoress. Most of the guests were from the United States; the *Bothnia* having alone brought over 232 delegates, and among them were a few gentlemen of colour. One of the delegates, Rev. J. Ward, of Columbus, Ohio, had been a student in the Pastors' College. Tea and coffee having been served, the company assembled in the Egyptian Hall, where the Royal Hand Bell Ringers, in their picturesque costume of courtiers of the time of Edward IV., and the excellent string band of the Sunday school choir gave, during the evening, an admirable selection of music. The Lord Mayor, who was accompanied by the Lady Mayoress, commenced the proceedings with a most felicitous speech, remarking that he never felt more happy than when identifying himself with a good cause, but that he was especially glad to welcome those who were connected with Sunday school work in all parts of the world. He was strongly opposed, continued the Lord Mayor, amidst loud cheers, to definite religious instruction being given in rate-aided or State-supported schools, but that only rendered it a greater necessity to look after the religious teaching of the people in Sunday schools. Referring next to the presence of so many American brethren, he would not call them comrades, as the Lord Mayor said, some of his ancestors were among the early colonists of Pennsylvania. "The Christian Quaker" was the joint work of William Penn and George Whitehead. In Australia and New Zealand also, as he had himself seen, Sunday schools and Young Men's Christian Associations were vigorously promoting the extension of religious truth. "Count Bernstorff, a remarkably fine-looking man, who takes an active interest in Sunday school work in Berlin, next addressed the meeting. He had long been, he said, at home in England, and appreciated more than anything else its generous sympathy with all good work. Statesmen were often entertained at the Mansion House, and important questions of domestic and foreign policy discussed, but their only policy was to bring the Word of God to the children of the world. Twenty-five years ago Sunday school teaching in Berlin received a great impetus from the influence of an American gentleman, and since then they had made great progress. After some music, Rev. Dr. Dixon, of Baltimore, in the course of a very effective speech, said that the delegates came with the greetings of all the Sunday-school workers of America. The *Bothnia*, on which they had been holding meetings from 10 a.m. to 10 p.m. every day, had been described as the *Mayflower* returning home, bearing back the results of the principles that the Puritans carried to America. The hand of God had been on the rudder of both England and America, and the Gospel would, he believed, ultimately girdle the world. Rev. F. H. Marling, of Montreal, Canada, who followed, created some amusement by remarking that they seemed to be at a merry-making over the return of the prodigal son. They arrived at Liverpool on Saturday night, and on Sunday morning heard a grand sermon from Dr. Oswald Dykes, who had come to welcome them, whilst in the evening the Sunday school teachers of Liverpool organized a very cordial reception. A vote of thanks to the Lord Mayor was then moved by Lord Kinnaird, seconded by Col. Griffin, and carried both by show of hands and, after the American custom, by waving of handkerchiefs. In acknowledging it, the Lord Mayor said he would take the latter part of the demonstration as a compliment to the Lady Mayoress, who took a sincere interest in every good work.

THE WORLD'S SUNDAY SCHOOL CONVENTION.
[For the following report we are indebted to English exchanges, chiefly the *Christian World* and the *Sunday School Chronicle*.—ED. REVIEW.]

THE CONFERENCE.
The Memorial Hall in Farringdon street was crowded on Tuesday morning with an expectant and enthusiastic audience, representative of the great army of Sabbath school workers throughout the world. The long-looked-for

day had arrived, and many lands, far and near, had sent their most devoted labourers to take part in the proceedings. A glance at the bright and earnest faces of the men and women who exchanged hearty greetings with each other was sufficient to create a conviction that "good times" were in store for those who had thus met.

A FALSE START.
A little after the appointed time Mr. Luther Hinton, the singing apostle of the Sunday School Movement, announced a hymn, but before his stentorian voice could lead the song, the American element asserted itself in an announcement that "President Jacobs wished to meet the American delegation in the room below." Somewhat unwillingly a number left the hall, soon to return, and in many cases to find their seats occupied. A similar request followed for the presence of the Canadian representatives downstairs, but in this case the charmer charmed in vain.

ADDED BANNERS, AND NO BIBLES.
On the motion of Lord Kinnaird, Mr. E. F. Jacobs, President of the United States Sunday School Union, was elected Chairman of the preliminary meeting. After prayer Mr. Jacobs read a Psalm, but before doing so, asked that all who had Bibles with them would hold them up. A poor half-dozen responded, when the Chairman said: "Alas! alas! for the Sunday school Convention, when we have badges and banners but no Bibles." In a few well-chosen sentences Mr. Jacobs put himself on good terms with his audience. Christ, he said, was the Discoverer of childhood. In the years preceding His coming you might count the children, to which special notice was given in the Bible, on the fingers of one hand; but He had put the child into history, and it had been the source of the light, and music and love of the world ever since. A humorous request for an interpreter, so that English "as she spoke" in London might be understood, was followed by an intimation that future meetings would be held in the City Temple, where they would be "a little nearer earth, not so close to the skies."

THE OLD FASHIONED SUNDAY.
Lord Kinnaird then gave an address of welcome to the foreign delegates, in which, after expressing regret for the absence of Mr. Geo. Williams, through the sudden death of his daughter, and alluding to the undenominational character of the gathering, he referred to some dangers common to all of them. The old fashioned Sunday was being assailed, and they must defend it. They need not be narrow in their views respecting its observance, but, acting on the principle that "the Sabbath was made for man," should retain it for any purpose that contributed to general good. Many were on false pretences endeavouring to steal it away. A Scottish railway company, in one of its meetings, was defending, through a director, Sunday excursions, on the ground that they were a great boon to the poor, when an old Scotchman in a corner of the room rose, Bible in hand, and quietly read, without note or comment: "Not that he cared for the poor, but"—the rest of the sentence was lost in the laughter and cheers of the audience. In appropriate terms Lord Kinnaird welcomed the delegates, remarking that the voyage in the *Bothnia* was a sermon in itself. Never before had a ship carried passengers so united in one aim and purpose.

FIVE MILLION WELCOMES.
Mr. F. F. Belsey, J.P., as Chairman of the Convention Committee, gave a hearty welcome to the visitors. He asked them to listen to the voices of the band of English teachers, giving five hundred thousand welcomes, "and then to the shrill trebles of the childhood of English schools, as their voices raised the cry, Five Million Welcomes." They all knew the words of a great conqueror of the past, "*Veni, vidi, vici*." They had come to see the Master and each other to consider, plan, and talk over difficulties, and they wanted to conquer.

IMPORTS AND EXPORTS.
Of late, Englishmen have been studying their fiscal concerns, and found that their imports exceeded their exports. It was his hope that the English friends would have the same result in the Convention. He quite expected that they would get more than they gave.

KITH AND KIN.
Rev. Dr. Cuyler, who asked permission to speak of the President of the English Union as "Brother Kinnaird," and kin in the dear old homestead. Mr. F. J. Hartley read a paper on "Organized Sunday school work in Great Britain," dealing with three points—the gradual progress of the system—the internal organism of the Sunday school, and the external agencies by which the Sunday school has been inspired and encouraged. Some inter-

land-to-day. Their country was a large one. He was told that there were trees in California so high that it took two men to see the top of them. Yet this London impressed him powerfully, and the question of the day was: Shall Christ rule the city that rules the countries that rules the world? The question must be faced, and the Christian that won't understand it is a fool, and the one who is afraid of it is a coward. Let their motto be, "Union in Christ for a world without Christ."

VOICES FROM THE CONTINENT.
Count Bernstorff responded for the Continental representatives, but before doing so, at the suggestion of the Chairman, exchanged friendly greetings with the French delegate, amidst the hearty applause of the meeting. He told of visits paid to the Sunday-schools in France, Spain, Italy, Switzerland, Sweden, and Norway; and also stated that in St. Petersburg there was now a flourishing Sunday school. Whilst in England they were defending their Sabbath, on the Continent they had to conquer the one they had. The French Representative then gave an interesting account of Sunday school progress in that country. Paris had one hundred schools, and in France the total amounted to thirteen hundred. They had also Thursday as well as Sunday-schools for religious teaching.

LARGER BRITAIN.
Mr. King, of Halifax, Nova Scotia, said it afforded him great pleasure to respond on behalf of the Colonies. He believed the British Empire was composed of 485 millions of people, of whom 400 millions were in the Colonies. (Laughter and applause.) He had been approved by the Canadian delegation to speak on behalf of Canada, for the reason that he was a native of the soil. No doubt some of them desired to see a native—(laughter)—especially since in one of the religious papers a paragraph appeared some two years ago stating that the Baptists and Methodists of Nova Scotia were very numerous, and were mostly coloured people. He was one of the coloured people. (Laughter.) Another reason why he was chosen to speak on behalf of his Colonial brethren, was that he came from New Scotland (Nova Scotia), and was himself the descendant of a Scotchman. (Applause.) Confiding in his remarks to Canada, he heartily thanked the brethren for their kind welcome. The Canadians had come a long way in order to get their hearts stirred, and to be encouraged anew in the glorious work of Sunday school instruction. He spoke of three-quarters of a million of Sunday school workers in Canada who were in common sympathy with their beloved brethren in the United States. He fully believed in the definition of union as just given by Dr. Cuyler. They, with him, believed, not in talking about union, but in working together in a glorious cause of which they were all proud. He rejoiced to know that on the other side of the Atlantic they had worked out all distinctions of nationality, race, and creed, and could therefore work together in an International Sunday school Convention. He was proud of no distinction more than this, that he belonged to the great army of ten millions of Sunday school workers of the North American Continent. (Applause.) They heard a great deal about the big trees of California, and a lot of talk of the vastness of America, but Canada was a big country too, and they had the biggest railway in the world. Starting from the city of Halifax they could travel 3,500 miles, and on a line that was all under one management. (Applause.) The Canadians were hoping for the day when they would have a population as large as any other country; but their dearest hope was that they might be enabled to train that population in Christian knowledge, to win it for Christ, and to equip it for Christian work. (Applause.) One thing he had remarked in Sunday schools in Old England, was the comparative absence of adults, and the superintendent talked of, and to "little children." The Canadian idea of the Sunday school was the Church at work, and every member should have a place in the Sunday school, either as a teacher or as one receiving instruction. (Applause.) When that idea of a Sunday school was realized all over the world, the Church of Christ would become a mighty power in bringing down the strongholds of Satan; and they would come up, as one man and one woman, to the help of the Lord, to the help of the Lord, against the mighty. (Applause.)

A STORY OF PROGRESS.
At the afternoon session, held in the City Temple, Mr. F. F. Belsey, J.P., was elected permanent Chairman. Mr. F. J. Hartley read a paper on "Organized Sunday school work in Great Britain," dealing with three points—the gradual progress of the system—the internal organism of the Sunday school, and the external agencies by which the Sunday school has been inspired and encouraged. Some inter-

esting statistics were given in the paper. Five years after Raikes inaugurated Sunday schools, the scholarship amounted to 250,000. In 1818 it had risen to 477,000, in 1833 to 1,548,000, in 1851 to 2,407,500, and in 1880 to 5,733,000, or one in five of the population. There were one million more scholars in the Sunday schools than in the day schools of Great Britain; in London twelve per cent. of the population were associated with the Sunday school.

CONTINENTAL SUNDAY SCHOOL WORK.
This phase of Sunday school operations was dealt with by Mr. Edwards, Pastor Bachman, of Orebro, and Professor Teetzer, of Mamburg, the facts and figures in the main being the same as those presented at the annual meeting of the Sunday School Union, and already reported. Amidst many discouragements substantial progress was being made.

EVENING SESSION.
The subject of organized Sunday school work was further considered. Rev. Dr. Withow dealt with Sunday school work in his part of the British possessions, apologizing for any want of preparation, by stating that he had hoped to have thought out his speech on the *Bothnia*, but that during the voyage he had been "sickled o'er by the pale cast of thought," a way of putting things that was intensely enjoyed by the audience. Their scholarship amounted to 467,000, and their teachers numbered 55,000. The leading men of their country were many of them Sunday school teachers, and in the prisons of Toronto Sunday schools were held.

STATISTICS FROM THE UNITED STATES.
Mr. Payson Porter, dealing with the United States, gave some very striking figures. The average of those attending Sunday schools through the States reached 15 per cent. of the population. Many States stood higher, but the border States pulled down the average. New York showed 16 per cent. and Baltimore 20 per cent. In Philadelphia the adult scholars and teachers totalled 62,948, or 32½ per cent. of the population. Mr. B. F. Jacobs followed in an able and effective speech, which, by its originality, illustrative power, as well as its combined humour and pathos, retained the attention and awakened the enthusiasm of the audience.

It was important to distinguish between a "thing" and a "name." A man was shouting "hot mutton pies" at the corner of a street in an American city, and when a purchaser, disgusted to find that his teeth passed through an inch of frozen crust to reach a piece of sodden mutton, asked if he called that "a hot mutton pie," the vendor replied, "I didn't say it was a hot mutton pie, that's only the name of the thing." What we want by organization is simply this, "All for all."

AMERICAN CONVENTIONS.
Much use had been made of this agency in the United States. They had county, township, and district school gatherings, and had roused enthusiasm by these meetings to its highest pitch. They had training classes for teachers, conducted by the ablest men in their midst; and in Boston two thousand teachers had been gathered together on the Saturday afternoon at one training class. The past was full of encouragement, and in God's strength they would go on to victory.

AMONGST THE COLOURED PEOPLE.
Rev. G. W. Moore gave some instructive facts as to the progress of Sunday school work amongst the coloured inhabitants of the States. Nearly a million scholars had been gathered, and in material prosperity the race had made gigantic strides during the last twenty-four years. The speaker gave unmistakable evidence of the love felt by his people for "dear old England."

SUNDAY SCHOOL WORK IN INDIA.
The Convention resumed its sittings yesterday morning, when, notwithstanding the counter attractions of which the gaily-decorated streets furnished ample evidence, the attendance was very satisfactory. Organized Sunday school work was still the topic for consideration. Rev. J. J. Pool reminded the Convention that there were 50,000,000 of children in India; of this number about 27,000 attended the mission day schools, and 100,000 the Sunday schools. Prizes, such as sweets, toys, knives, were given to induce the children to attend, singing was a great help, and native hymns and tunes were used. What was wanted was a native poet, as very little English was known. In dealing with the Hindoo they had to dwell upon life rather than doctrine. They had to show that the Hero of Christianity was bigger than the heroes of the land. The tree of Hindoo idolatry would fall when the axe of Christianity was supplied with a handle cut out of native-grown wood.

(Continued on page 1494.)

The Family.

CONEMAUGH.

"Fly to the mountain! Fly!" Terribly rang the cry...

Face to face with duty and death, Dear is the drawing of human breath.

The torrent took her. God knows all. Fiercely the savage currents fall.

GOOD-TEMPERED PARENTS

How we insist upon good temper in our children, frowning upon stubbornness and anger...

Consider a moment how helpless are the young people when it comes to the question of dealing with the misbehavior of parents.

grace. It is doubtful whether any man or woman got through a hard day more successfully by scolding at its ill...

There are people who are plodding and toiling from morning till night, day by day, year by year...

FOR THE BABY'S SAKE, JOHN.

FOR THE BABY'S SAKE

SUE held up the baby to John Wilkins.

"Kiss the baby!" she cried. John kissed the baby, not so much as an obedient husband...

"Now, John, remember! For the baby's sake, don't touch beer to-day!" pleaded the young mother.

"I will—think about it, Olive."

"Oh, John!" That was all she said.

John Wilkins was a young brakeman. He lived in a suburban town...

He did not deliberately purpose to surrender his senses to the base keeping of beer...

"Olive," he said to his remonstrating wife, "you are too fussy."

"Beer is a stepping-stone to brandy."

"But I don't take it—I mean the brandy."

She detained his words with her hand laid on his arm.

"John, in the evening, you sometimes show that you have been drinking."

"But I'm off duty."

"If you are a slave off duty, you may be enslaved on duty."

"Nonsense!" he replied. As if a fling of imbecility were an answer.

This morning of our story she pleaded with him for baby's sake.

"Well," he said, "I suppose it would be a bad thing, if, in any way, the baby's father should become a drunkard; yes, very bad for the baby."

What about the mother? What about the father? To-day, though, he was saying to himself, "For baby's sake!"

He had not been long gone, when Olive Wilkins said, "Baby, would you like to go to the city to-day?"

"You want to go and see grandpa?"

"Intelligible English as that, but, translated, her baby-talk meant it."

Baby crowded, and flourished two fat fists.

"Then we will go, pet. Now hurry! Maybe we can catch papa's train."

"Alas, it had gone to the great city."

"Then we must take another," said Olive.

That day John Wilkins had a clear head. And when he saw a baby in the train, he softly said, "For baby's sake."

He had not touched beer all day, and when the last train started for home, his thoughts were like a crystal stream.

"All for baby's sake," he said, and rejoiced in the consciousness of a clear brain.

John's last train was an express. On it drove rattling, rumbling, thundering, waking up the sleepy echoes in the shadowy valleys...

"Am I hurt?" he was saying, crawling out of the water. "No!" He looked up to the golden stars and ejaculated reverently, "No, thank God! Thank God!"

But the train! It was a confused heap by the side of the track, the loco-

otive panting and hissing, and oh! what agonizing shrieks arose from the imprisoned passengers.

"For baby's sake!" How it rang in his ears!

"Somebody's baby!" he said, rescuing it. But when he had drawn it out and laid it safely on the grass...

"Who next?" wonderful John. How grateful he was for his clear head and for his strength of body!

He rushed back to the place from which he had extricated the baby, and now pulled from the ruin-heap an unconscious form.

"Why, Olive!" he exclaimed, as he saw the woman's face.

"Why, baby, my baby!" he said, as the light fell upon the little one he had previously saved.

Both were soon conscious, and showed that they had escaped without injury.

There, on the spot, John vowed to let drink alone for wife's sake and for baby's sake.—Rev. E. A. Rand.

THE HEALTHY LIMITS OF WORK.

ONE of the subjects that is always timely, though never new, is that of the maintenance of health under the stress of work.

Perfect health, successful and abundant work—how shall we combine the two? It is a very familiar remark, and a true one, that it is not work that kills, but worry.

Nothing is so hard to exercise as worry. The spirits that were cast out of the young Galilean, and that entered into the swine were undoubtedly devils of worry...

The habit of worry easily becomes temperamental. It combines with a certain chemical intimacy with the very tissue of the spirit...

How shall we approach our work rightly? How apportion it so as to avoid fatigue? Many of us have tasks which are unalterable in amount...

First, the law of mental work is in one important respect the same as that of physical. The brain, like the body, will bear hard work, and a great deal of it...

However harmless tobacco may be to moderate and careful users—who, as Dr. C. W. Lyman states in a late entertaining paper...

THE MAORIS OF NEW ZEALAND were finely developed and powerful people at the time of the advent among them of the Europeans...

A GREAT TROUBLE. "O DEAR, I have dreadful trouble!" sighed Dolly Sweet.

"What great wave of sorrow has rolled over you now, Puss?" asked brother Ben...

"You know I haven't any cake. You are laughing at me. You'd think it was trouble!" sobbed Dolly.

"Tell me all about it," said Ben. "Who knows but I can find a way out of it."

"There isn't any way out of it," said the little girl. "You see, mamma has got the idea that I am careless."

"Isn't so; I'm just as careful, but some-

Now when we come to the question of mental work and overwork, we find the same law, though under different conditions. A man's power of mental work may be at its height at sixty, and it remains in the fullest power far longer than the physical life remains.

Second, it is worth while, none the less, to glance at some after symptoms of nerve waste, nerve impairment, neurasthenia, as the same condition is variously called.

The countenance has a worn and anxious look, the muscular strength is greatly reduced, sleeplessness and headache are present, and the pulse is usually quick and feeble.

These symptoms may pass into insanity, or, as is the more frequent case, they may disappear, and health be restored.

What is the cure of these symptoms? First of all, rest, especially sleep; second, the recourse to mineral springs or a change of climate; third, the moderate and discreet use of tonic medicines and stimulants.

Of these, the first remedy rest, is the most important, because it is nearest at hand.

Rest and sleep are remedies that we too often neglect. Sleep is one of our underrated blessings.

The learned pundit of the school of Salerno, prescribed six hours' sleep as the proper limit for a rational human being; but we understand the matter better now.

There are few professional men who would not be better for eight hours spent in bed; but there are thousands who do not command even six hours of sleep, and it is they, rather than the dissipated, who burn the candle of life at both ends.

I assign the first value to sleep as a restorative agency, and as a cure for overwork and nerve waste.

For those who can neither go to bed early enough nor lie late enough in the morning, a daytime nap whenever it is needed, is simply invaluable.

But you say, "I have tried to sleep in the daytime and I cannot do it."

I answer, "You can do it if will you try long enough." It is a habit that any one can acquire by practice, and for many it means salvation of nerves and even of life.

In his book on "Insomnia," my eminent friend, Professor Lyman, of Chicago, says that the ability to sleep in the daytime does not generally go with very high intellectual power.

That is true, and it is just what I complain of. Let the people of high intellectual power learn to sleep in the daytime, and they will find all their powers improve, both intellectual and physical.

And where the element of worry is a marked one, the power of the will may be of infinite use. One can wrestle with the demon worry, and worst him if the physical instrument of the will—the nerve tissue—has not already been impaired.

When the nerve waste has gone too far to be cured by shorter working and longer sleeping hours, then the physician becomes an inevitable evil.

But we all may distinguish between productive and destructive exercise, and act upon the distinction.—Dr. Coan, in the Congregationalist.

EFFECTS OF TOBACCO. HOWEVER harmless tobacco may be to moderate and careful users—who, as Dr. C. W. Lyman states in a late entertaining paper...

THE MAORIS OF NEW ZEALAND were finely developed and powerful people at the time of the advent among them of the Europeans...

LIZZIE'S LOST MINUTES. "LIZZIE, hurry! Breakfast is ready," called mamma from the foot of the stairs.

"Yes, ma'am, coming in a minute," answered Lizzie.

But instead of dressing, she sat on the floor with her stocking in her hand for full five minutes.

Then she idled over her washing, and at last hearing her papa call sternly, "Lizzie, are you coming?" she hurried down without combing her hair or putting on her shoes.

"Lizzie, you cannot come to the table so untidy," said mamma.

Lizzie slowly went into the sitting-room and began to put on her shoes—that is, she put one on; then Carlo came in, and she stopped to play with him until she was spoken to again.

"Yes, I'm coming," she said. "Where's my other shoe?—Oh, Carlo! you've got it. Give it to me, naughty dog!"

But Carlo ran off with the shoe, and Lizzie had to run after him.

"When she was ready at last, Hetty had cleared away the breakfast, and Lizzie had to take a cold one in the kitchen.

But no one pitied her, for her tardiness always made her late everywhere. Is it not a pity for a little girl to give so much trouble because she does not take care of the minutes?—Sunbeam.

A WHITECHAPEL VICTIM. THE Pall Mall Gazette says.—In his speech at the Presbyterian Synod the other evening the Rev. John MacNeill created quite a sensation by telling the following tale: He was speaking of temperance, and said that last Sunday, when he preached a temperance

sermon at the Tabernacle, he received a letter that had been written by a lady on the danger of the use at communion of fermented wine.

The lady in her letter told a sad story of an inherited passion for drink. There were four or five of them—several brothers and two sisters—the children of intemperate parents.

Her sister had unfortunately inherited the craving, and before she was fourteen had taken to drink.

The others became converted and did all in their power to cure their sister, but it was of no use.

The sister at length married comfortably and children were born. But the craving for drink grew greater and greater, and at length she was sent to a home for inebriates, where she stayed a year.

She left apparently, said the sister, a changed woman. Soon after, however, her husband caught a severe cold, and before going out one morning drank a glass of hot whiskey—taking care, however not to do so in the presence of his wife.

Then, as was his custom before leaving, he kissed his wife. At once the fumes of the alcohol passed into her and in an hour she was a drunk and roaring woman.

She went from worse to worse, and at last left her husband and her children, one of them a cripple, through her drunkenness.

The husband died two years ago, a white-haired and broken-hearted man, though only forty-five years old.

"Need I add," said the sister in her letters, "what became of her? Her story is that of Annie Chapman, one of the recent Whitechapel victims. That was my sister!"

MRS. VAN CLEVE gives a fascinating account of the taking of the veil by a young lady in Cincinnati.

But she may well characterize the whole proceeding as sad. Many a young woman has the sentiment, pure and undying, and seeking most fitting expression, that only the life for Christ is the true life.

He deserves all, and she would give nothing less. To say to her that this is most fully realized when she enters a convent is a monstrous wrong.

Apostolic teaching opposes it, and indicates the natural relations and activities of life, connected, also, with proper religious duties, as the field for the highest devotion while on the earth.

More in keeping with the Master's pleasure, as expressed in his word, is the work which our Protestant young ladies, living in the world, yet rising above it, do, as they give loving and faithful service in the societies of Christian Endeavor, the Mission circles, the Sabbath schools, the homes of the poor and the afflicted, and wherever the footsteps of the Elder Brother mark the way for the willing feet of the daughters of the King.

—N. Western Presbyterian.

WHERE TWO WAYS MEET. WHERE two ways meet the children stand, A broad, fair road on either hand; One leads to Right and one to Wrong; So runs the song.

Which will you choose each lass and lad? The right or left, the good or bad? One leads to Right and one to Wrong; So runs the song.

WHOSE IS THE DOG? THERE were two walking on a road, and indeed there were three, counting a dog. Two men walked in front, and the dog followed them.

"To which of those two gentlemen does the dog belong?" inquired a little boy of his companion who was passing by.

"It is impossible to know at present," said the other wiser little boy; "but if they separate, we shall soon see."

In fact, some paces farther on the road, the two travellers having arrived at two roads, one of them took the right and the other the left, and the dog at once followed the former.

"That is his master," said the two children at once.

And you, my young readers, to which Master does each of you belong? To the Good Shepherd or to the cruel Tempter. There is no midway for you; you must belong to the one or the other.

It may be for a time, as it was with the dog of our story, that the case seems doubtful; but the hour must come when it is no longer possible to hesitate. Two roads are seen. You must make your choice.

Are you going to the right or the left? Are you walking on the road which leads straight to heaven? Perhaps it is a very narrow one, but the arm of the Lord sustains you, and His smile will cheer you on.

Or are you going along the road which is pleasant at first, but afterwards dark and thorny? Which have you chosen?—Little Folks' Paper.

Our Story.

THE HOUSEHOLD OF McNEIL.

BY AMELIA H. BARR.

Author of "Jan Voller's Wife," "The Daughter of Eve," etc., etc.

CHAPTER XIII.—Continued.

TOWARD the close of the fifth year they began to talk together in a calm, fitful way of Colin's marriage. An heir to the great property they were amassing was an important thing. And the Laird had noticed with satisfaction that Colin had been more attentive than was his custom to pretty Rosa McNeil, the daughter of one of his own cousins. He permitted him to understand his satisfaction, but nothing definite was said on the subject. Indeed, it was not one which interested Colin much. He was a loyal lad, and the loss of Helen and Grizelda had given his heart a shock. The two fair girls who had been so sweet a part of his life and love—how could he forget them? As a matter of duty he felt that he must marry soon; but the bridegrooms of duty are not impatient ones.

Early in the spring of the sixth year the two men returned from Edinburgh to Edderloch after a very pleasant winter. They were talking over the usual routine of spring business as they were approaching their journey's end. The grey turrets of the castle were in view. A smile of content was on each face. Suddenly a carriage, drawn by two high mettled horses, passed them with an impetuosity that compelled McNeil's driver to make way for it. In the haste the Laird's older-fashioned and more cumbersome vehicle was nearly overturned.

But quick as the passing was, both McNeil and Colin saw the handsome insolent face of Maxwell bending slightly forward as if the *contratempo* highly amused him. McNeil was furious. In the first outburst of his rage he dismissed the trembling old coachman, who could offer no apology but the very pertinent one "that he was feared of an accident and of some danger to the McNeil."

"So you made the McNeil give the middle of the road to the like of him! My own road, too! David, I'll never forgive you the insult!"

But when Brodick came to the castle they heard news which put all other things out of their minds. Maxwell was married again. He had just brought his wife and child to Blairgowrie. He must, then, have some certain knowledge of Grizelda's death, and how cruel it was in him to have withheld it!

The Laird was for Blairgowrie at once. Colin was on his feet to accompany him. But Brodick opposed the hasty movement. "Hurry is the devil's servant," he cried, "sit down, both of you. Ere you win Blairgowrie to-night it will be ten o'clock. I'm not going with two passionate men this night, and you arena to go without me. You'll be better to have a witness to all that is said and done. And you'll get your thoughts together, and your tempers together, and be more able to speak like men with gentle blood in them when you have put twelve hours between Maxwell and your first passion."

In the morning it was decided that only the Laird and his friend Brodick should call on Maxwell. Colin had not the right of question; he was very hot-tempered; he was particularly hateful to Maxwell. If he voluntarily entered his house he put it in Maxwell's power to offer him insults that would be intolerable, and perhaps demand such an instant satisfaction as might put Colin in the power of the law.

Maxwell's treatment of McNeil was very different to what it had been in Rome. He kept the Laird and the minister waiting until he had finished his breakfast, and he took care to prolong the meal to his utmost desire. As the two angry men sat waiting they could hear his shrill, mocking voice and laughter keeping a kind of accompaniment to a woman's variable tones.

When he came to them finally he was leisurely picking his teeth. His air was that of insolent happiness, and satisfied physical wants demanding of some intruder "what the d— do you come here for?" McNeil and Brodick looked almost god-like as they stood up with sternly-solemn faces to meet him.

"I want to hear about my child, Lord Maxwell. I presume you have some certain knowledge of her death!" "I must say, sir, that I think it very impertinent in you to bring such an offensive memory into my happy home. Of course she is dead. If you had paid as much attention to her fate as to your hotel, you would not have had any occasion to trouble me."

"I care nothing for your insults, lord. Tell me plainly of my daughter." "Anatalja, a famous robber, suffered for his crimes two years ago. In his last confession, among a hundred other atrocities he described the carrying off of Lady Maxwell. The jewels you gave her were the temptation. A thrust or two from a stiletto made them Anatalja's property. He was so good as to inform the police where the remains might be found; if you care about the information your nephew is well acquainted with the Roman detectives. They will doubtless oblige him with the necessary instructions."

leave your wife without Christian burial! Give me now the directions!"

"I really did not trouble myself with them." "McNeil! McNeil!" and Brodick strode between the enraged father and his tormentor. Then turning to Maxwell he cried out: "Lord Maxwell, you are a hound, and you shall die like a hound, and none that love you shall be near you! Come, Laird! Come, my dear friend! You have suffered a great wrong, but this very wrong is the beginning of the righting. I am speaking beyond myself now, McNeil, but I know I am speaking the truth!—and God is about the De'il!" and so with short, emphatic sentences, he strengthened the distracted father until he had led him beyond the sight of Blairgowrie.

Then he encouraged him to weep and lament. Then he joined in his anger and endorsed his suspicions, and thus together they returned to the castle. Nothing of all that had been said was kept from Colin, and within an hour the young man was on the road to Rome. At least a burial among her kindred could be given to the unfortunate child of McNeil. Colin's dark face was on fire with anger and hatred. "I will find him out, dear uncle, if I go to the gates of hell for the information!"

"Go to the gates of heaven, my lad; commit your way to God and His angels, and they will direct your steps."

They were the minister's last words as he held Colin's hand in adieu. A tight grip answered them, but he looked beyond the minister to where the outraged and bereaved father stood trembling with rage and sorrow; and the look was one the two men understood—*A life for a life.*

CHAPTER XIV.—COLIN AND GRIZELDA.

The heart is its own fate. There are points from which we can command our life: when the soul sweeps the future like a glass, and coming things, full-freighted with our fate, jut out, dark on the oning of the mind. Her soul dilated at the sound of doors That opened to the future.

UPON the whole the interview had been a pleasant one to Lord Maxwell. He rehearsed it with sundry additions to his lady, as they sat in the spring sunshine laughing over it. For the statements made to McNeil were substantially true, and had been so accepted by every one in Rome. But beyond this confession of Anatalja's there was a circumstance known only to Maxwell. The confession was, in fact, dictated by Maxwell. He had found that Julia's family had positively objected to a marriage between them until there was a certainty of Grizelda's death; and though he had no doubt of it himself, he could not bring Peppo to confirm his convictions.

One day he heard casually of the capture of Anatalja, and his condemnation. "Now that hope is over he will make a confession," said a Roman gentleman present; "they all do." These words set everything clear to Lord Maxwell. He easily procured an interview with the criminal. He found that it was still easier to induce him to add Grizelda's abduction and murder to the list of crimes in his confession. The man had the miserable vanity of his class. He desired his list to be a long one—the longest of his time; and besides, he was to get £50 for his complaisance. "Fifty pounds would buy a gold necklace for his mistress, and say some masses for his own soul." He looked on Maxwell's offer as a special favour of his patron saint.

This painted confession embodied the statement Maxwell made to McNeil. It was considered by every one satisfactory as to the fate of Lady Maxwell, and after it, the preparations for Lord Maxwell's second marriage with Miss Casselis went forward with the approbation of all concerned.

But plausible as the explanation of the mystery seemed, it was a lie from the beginning. Grizelda was living. Grizelda was in Rome, and she read with a mournful smile the assurance of her murder. It cut her still further off from the dead past; and she was glad to think that so long a time had gone by ere her father and Colin would have the certainty of her death. The sting of it was over. Who would weep again for what they believed was now a handful of dust?

Yet as she sat with the rudely printed confession in her hand she was a woman of splendid beauty. Between her and the cold sorrowful wife, whom Peppo had taken without a shadow of resistance from her husband's care, there was the difference of the palid dawn and the glorious noon day.

She did not faint that night in Peppo's arms, as Maxwell supposed. On the contrary, she gathered strength with every step he carried her. And within a hundred yards from the road she was met by Caterina, who took her into charge with pitying words and tears. She wrapped her fur mantle round her, for there was no time for a change of costume, and the two women silently and swiftly rode southward until after the day had broken. Then, in a lonely wood, Grizelda threw off the white robe stained with such sad memories. It was dropped into a hollow tree, and Caterina dressed her in a peasant's costume. She would have given her money and jewels to Caterina, but the woman would not touch them. "Your life for my life," she answered—"all else is too little payment."

It was the evening of the second day when they stopped at the door of a cottage. They were in a secluded valley, and the cottage was surrounded by a vineyard. "It is your own, my lady," said Caterina. "Peppo was born here. He knows every one within fifty miles. You are as safe as if you were in England." The assurance was very welcome. Grizelda was greatly fatigued—the fear of being re-taken had alone kept her in the saddle during the last twelve hours. She ate, and slept, and for three days heeded not her troubles. In sleep, she sank below their tide; awake, she was too mentally exhausted to consider her situation. But in this interregnum of reason she really seemed to develop some new mental quality. Clearness of vision, intensity of will, were the dominant qualities of the Grizelda who woke to her new life. She was alone with Caterina. All was infinite peace and beauty around her. She had a sense of freedom and sympathy—that, for a short time sufficed for happiness. Consideration came with the ability to consider. "What must I do?" She asked herself this question perpetually. "The first answer was naturally—"Go home to my father." But no sooner was the answer given than her whole nature denied and opposed it. To be robbed and murdered was a calamity, but it was not a crime. But if she went back to her father, he would be compelled to defend her good name by prosecuting Lord Maxwell, or she must keep silence regarding her great wrong, and suffer the blame and scorn usually given to slighted wives. She imagined the shame and trouble she would bring upon all the family of the McNeils—their inquiries, their advice, possibly their reproaches. She was only a woman out of favour with Fortune—who would believe her story? And she never doubted, also, that Maxwell's cunning and wealth would find plenty of contrary evidence. They might even doubt her honour and purity. But they could not slander a spirit. Always she came to the same conclusion. "I cannot go home to trouble all who love me. It is better they mourn me as dead than that they should come to regard me as a trial and a shame."

There was also a very important event to be considered in all Grizelda's plans. When the spring came she would, if God had so much mercy on her, have a child. Here she could rest in peace with Caterina until its birth. If Helen had been alive she would certainly have gone to her; but she dreaded the lonely castle, into which of necessity she must take with her an instant discussion of her wrongs. "Till my baby comes—till I am strong to feel and to labour—I will be quiet. I will trust to Caterina." This resolution was the only one she found herself able to accept. It precisely fitted her physical and mental temper. She had the consciousness within herself that she was doing right. The time passed like a peaceful dream. She let the new hope fill her life. Caterina went into the nearest towns and bought her all she needed, and she sat sewing prayers and hopes into the little garments she was preparing. She put the past with all its loves and sorrows resolutely behind her. The child was born at the close of April. It was a fine boy, with all the physical traits of the McNeils—a rosy, healthy, laughing baby, that never by any trick of feature or contradiction of temper reminded her of its father. A wonderful baby it was to the two women, and somehow, the time slipped on until the hot season was upon them, and it was unsafe to move into the city. For back to Rome Grizelda had determined to go. That was the one place that no mortal would seek her in. And she had her own plan for living there. "Indeed," she said to Caterina, "it is the brave who are not discovered. If I remain here some passing traveller will stop and recognize me."

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(To be continued)

Sabbath School Work.

LESSON HELPS.

LESSON V, August 4, 1889. SAUL CHOSEN OF THE LORD. 1 Sam. ix. 15-27. COMMIT VERSES 15-16. GOLDEN TEXT.—By me kings reign, and princes decree justice.—Prov. viii. 15. CENTRAL TRUTH. God guides us to the kingdom to which he calls us.

DAILY READINGS: M. 1 Sam. ix. 1-14. W. 1 Sam. ix. 15-27. Th. 1 Sam. ix. 1-14. F. 1 Sam. xi. 1-15. Sa. Ps. li. 1-12. Sv. Ps. lxxv. 1-20.

TIME.—B.C. 1075, shortly after the last lesson. (According to others, B.C. 1095.) PLACE.—Ramah, Samuel's home, 4 miles north-west of Jerusalem. SAMUEL, about 70 years old. Judge and prophet in Israel. SAUL (asked for).—Son of Kish, of the tribe of Benjamin. He probably belonged in Gibeath. He was a giant in stature, probably seven feet high at least, and of noble appearance. His mental powers were sluggish. He

was diffident, affectionate, and brave, but impulsive, a good warrior, attractive and popular. At this time he was probably about 40 years old, as in ch. 13 we find he had a son old enough to distinguish himself as a warrior.

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What are we taught here about God's guiding providence? How is this a comfort and help to us? Does God guide us by means of little things? What does Jesus say about the way to greater things? (Luke xvi. 10, Matt. xxv. 29) THE NOMINATION OF SAUL FOR KING (vs. 22-27).—To what place was Samuel going? What place did he give Saul at the feast? How many were there? In what place did Samuel talk over the affairs of the nation with him? What did Samuel do to Saul on his way home? (v. 1.) How was Saul prepared for his work? (x. 3-10.) What qualities had Saul that fitted him to be king?

Does God prepare us for whatever work he has for us to do? Has he placed each of us in the world for some special work? Are there great possibilities of good in each of us? III. THE ELECTION OF SAUL (A 17-27).—How was Saul chosen king of the people? In what place? Was the feeling unanimous for him? IV. THE REAL INAUGURATION OF SAUL (xi. 1-15).—What enemy made an attack upon a city of Israel? Tell the story. How did Saul summon the people? What was the issue of the contest? What was the effect upon the people? (vs. 12-15.) V. NEW TESTAMENT LIGHT.—Who is our rightful king? (Matt. iv. 10, vi. 9, Luke x. 27; Rev. iv. 11; 1 Tim. i. 17) How should we choose and acknowledge him as our king? (John xii. 26; Rev. iii. 20; xxii. 14.) To what kingdom are we called? (Rev. i. 6, iii. 21; v. 9, 10; Luke xxii. 29, 30.) How are we prepared for it? (Heb. xii. 20, 21; John xvi. 13, Rom. viii. 14; Heb. x. 15, 16.) PRACTICAL SUGGESTIONS. I. God's guiding providence is over all. II. The smallest things rightly used may lead to the largest issues. Saul sought for stray asses and found a kingdom. III. There is scarcely a limit to the possibilities of our lives. IV. If God has work for us to do his Spirit will prepare us for it. V. The proof of our election to a position is our capacity to fill it. VI. God has called us to be kings. VII. We become kings by accepting God as the King of kings.—Peloulet.

There was also a very important event to be considered in all Grizelda's plans. When the spring came she would, if God had so much mercy on her, have a child. Here she could rest in peace with Caterina until its birth. If Helen had been alive she would certainly have gone to her; but she dreaded the lonely castle, into which of necessity she must take with her an instant discussion of her wrongs. "Till my baby comes—till I am strong to feel and to labour—I will be quiet. I will trust to Caterina." This resolution was the only one she found herself able to accept. It precisely fitted her physical and mental temper. She had the consciousness within herself that she was doing right. The time passed like a peaceful dream. She let the new hope fill her life. Caterina went into the nearest towns and bought her all she needed, and she sat sewing prayers and hopes into the little garments she was preparing. She put the past with all its loves and sorrows resolutely behind her. The child was born at the close of April. It was a fine boy, with all the physical traits of the McNeils—a rosy, healthy, laughing baby, that never by any trick of feature or contradiction of temper reminded her of its father. A wonderful baby it was to the two women, and somehow, the time slipped on until the hot season was upon them, and it was unsafe to move into the city. For back to Rome Grizelda had determined to go. That was the one place that no mortal would seek her in. And she had her own plan for living there. "Indeed," she said to Caterina, "it is the brave who are not discovered. If I remain here some passing traveller will stop and recognize me."

(To be continued)

Sabbath School Work.

LESSON HELPS.

LESSON V, August 4, 1889. SAUL CHOSEN OF THE LORD. 1 Sam. ix. 15-27. COMMIT VERSES 15-16. GOLDEN TEXT.—By me kings reign, and princes decree justice.—Prov. viii. 15. CENTRAL TRUTH. God guides us to the kingdom to which he calls us.

DAILY READINGS: M. 1 Sam. ix. 1-14. W. 1 Sam. ix. 15-27. Th. 1 Sam. ix. 1-14. F. 1 Sam. xi. 1-15. Sa. Ps. li. 1-12. Sv. Ps. lxxv. 1-20.

TIME.—B.C. 1075, shortly after the last lesson. (According to others, B.C. 1095.) PLACE.—Ramah, Samuel's home, 4 miles north-west of Jerusalem. SAMUEL, about 70 years old. Judge and prophet in Israel. SAUL (asked for).—Son of Kish, of the tribe of Benjamin. He probably belonged in Gibeath. He was a giant in stature, probably seven feet high at least, and of noble appearance. His mental powers were sluggish. He

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S. S. LESSONS, JULY-DECEMBER, 1889.

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THURSDAY, JULY 25, 1889.

REVISION OF THE CONFESSION.

AS our readers are aware the matter of the revision of the Confession of Faith has been sent down by the Northern General Assembly to the Presbyteries in the following terms:

(1) Do you desire a revision of the Confession of Faith?

(2) If so, in what respects and to what extent?

As might have been expected the remit has early engaged the attention of the Presbyteries. Amongst those which have already given an answer to the questions is the important Presbytery of New Brunswick which replies in the negative with no dissenting voice: "The Presbytery of New Brunswick, having carefully considered the overture in relation to the revision of the Confession of Faith, proposed by the General Assembly, respectfully replies as follows. This Presbytery does not desire any revision of the Confession of Faith."

Notwithstanding this unanimity in the Presbytery of New Brunswick, revision is much discussed in the religious press, notably in the New York Evangelist, and it is clear that the matter will not be settled elsewhere for some time to come. In order that our readers may be in possession of the chief arguments on both sides of what is now a burning question in American Presbyterian circles, we shall give some extracts from an able discussion between Professor De Witt, of McCormick Theological Seminary, and Dr. Henry Van Dyke, of Brooklyn, N.Y., as we find it in the pages of our contemporary. The controversy began with the challenge of Professor De Witt to those who would answer "Yea" to the overture, to give samples of the proposed new or revised statement. He said:—

It is possible that some of our ministers have, or suppose they have, formulas in their heads better than those in the Confession. Let us see the formulas. Let them be subjected to the criticism that can be offered only after they shall have been printed. Let no one be permitted to suppose that he is doing anything or "revising" by simply saying "The sections on Predestination should be amended," but compel him to write out a section which he is prepared to defend as better.

Professor De Witt's challenge was promptly taken up by Rev. Dr. Henry J. Van Dyke, who offers some "samples," the fruit of his "personal convictions after many years of study." Beginning with chapter iii. Of God's Eternal Decree, he finds in the third section a supralapsarian bias. He says:—

It may be construed to mean that men are foreordained, whether to life or death, simply as men, and not as fallen men; in other words, that God makes one on purpose to save him, and another on purpose to damn him. I would like to see that section amended, and brought into "correlation" with the teaching of the most orthodox theologians of our time, by inserting the words for *their* sins, so that it would read, "By the decree of God for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained for their *own* (everlasting) death." The fourth section I would like to see stricken out: because it states a mere theological inference not in any way necessary to the exposition of the doctrine, and especially because it goes beyond the statements of the Scripture on the subject. There is no appropriate proof text for it. The two that are quoted are wide of the mark. The declaration of Paul, "The Lord knoweth them that are His," (2 Tim. ii., 19), and the saying of Christ, "I know whom I have chosen," were not intended to show that the number of those predestinated whether to life or death "cannot be either increased or diminished," neither do they prove it, nor is it necessary to prove it. The seventh section of the same chapter contains another theological inference, which, however logical, is not necessary to a positive and complete statement of the Scripture truth. The word *eternation* or *reprobation* is not used in

our Confession, but the doctrine covered by these terms is taught in this section. Some of our ablest and most orthodox ministers openly reject it, and it is a stumbling block to many. But the mere striking out of this section would not satisfy Dr. Van Dyke. He would like to see its place supplied with something which many divines regard as a serious defect in the Confession taken as a whole: that it contains no explicit declaration of the infinite love of God, revealed in the fullness of the Gospel salvation as sufficient for, adapted to and freely offered to all men. He proposes, therefore, that the seventh section should read as follows:—

God's eternal decree hindereth no one from accepting Christ as He is freely offered to us in the Gospel; nor ought it to be construed as to contradict the declarations of Scripture, that Christ is the propitiation for the sins of the whole world, and that God is willing that any sinner perish, but that all should come to repentance.

Dr. Van Dyke contends that some such amendment would meet the objections of Arminians and all other opponents of the Calvinistic system and would be in perfect harmony with the whole Confession "adding logical force as well as divine beauty" to the concluding section of the chapter about handling the doctrine of this high mystery of predestination with special prudence and care, so that it may afford matter of praise to God and abundant consolation to all who obey the Gospel.

Nor do Dr. Van Dyke's proposed amendments stop here. For the well known phrase in the tenth chapter, "elect infants dying in infancy," in order to remove all doubt as to what the Church believes and teaches, he would substitute:—

All infants dying in infancy are regenerated and saved by Christ through the Spirit, who worketh when and where and how He pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the Word.

In support of the proposed change he urges:— We have fenced and fought and played football with the phrase long enough. If the Westminster Assembly adopted it as a compromise, let us no longer perpetuate its ambiguity. If it means that all dying infants are elect, let us say so in the Confession itself, in words that will leave no room for controversy. If it means that the whole subject is in doubt, and that for aught we know some dying infants may be lost, let us reject a doctrine which no Presbyterian minister holds, or would dare to preach if he did. I believe with Dr. Hodges, that all infants dying in infancy, baptized and unbaptized, born in Christian or in heathen lands, are elect and saved. (See Hodges's Theology, vol. 1, p. 29.) And therefore I am in favour of amending the Confession at this point by striking out the word *elect*, and substituting the word *all*.

In reply to the above proposals Dr. De Witt undertakes to show that Dr. Van Dyke's amendments will, if adopted, make the Confession of Faith a narrower or less liberal symbol than it is at present. He says:—

But without going into the history of the sentence, ["Elect infants, etc.," Confession, chap. x, sec. 3] it is clear that it permits, as it was intended to permit, a presbyter to hold and to teach any one of the following opinions: First, all infants dying in infancy are saved; second, some infants dying in infancy are not saved; third, though it is impossible to be certain, yet there is a well grounded hope that all who die in infancy are saved; fourth, though certainly it is impossible, there are considerations that awaken the fear that God has not chosen to regenerate all infants dying in infancy. Thus the Westminster divines left the whole subject to individual opinion, and made places under the Confession—as our fathers, by adopting their work, made places in the Church—for men of widely differing views. Dr. Van Dyke now proposes to define as a doctrine what has hitherto been left to private opinion. He will permit no opinion except the opinion "All infants dying in infancy are saved." Henceforth should his proposal be adopted, doubt or hesitancy in respect to the future salvation of all infants dying in infancy, will have no more legal right in the breast of a Presbyterian minister, than doubt in respect either to the existence of a personal God or to the reality of the Atonement of Christ. Should a minister make so cautious and conservative a statement as that made by the late Prof. Henry B. Smith, "As to those who die in infancy, there is a well grounded hope that they are of the elect" [Christian Theology, p. 222] it would be competent for a presbyter to deal with him, just as it would deal with a minister who should say "As to a personal God, there is a well-grounded hope that He will be found to exist." I say, therefore, that Dr. Van Dyke's proposal on this subject is a proposal to narrow the Church, to make it less liberal than it is to day, by lifting out of the realm of opinion, and into the realm of officially defined dogma, a subject concerning which we are now at liberty to reach individual conclusions. Moreover, if Dr. Van Dyke should get his amendment passed, we would be in a better position as a religious teacher, so far as this subject is concerned, than he is now. He could not announce in the pulpit any more positively than he is now permitted to do, that "all who die in infancy are saved." The sum total of his gain would be the imposition on the whole Church, as a defined dogma, of what is now a private belief. The only result would be to make the theological platform of the Church less liberal than it now is.

As to Dr. Van Dyke's proposed amendment of the Chapter on the Decree of God, Dr. De Witt holds that it is open to the same objection as his proposal concerning the "infants dying in infancy":—

The effect of his amendment would not be to make it easier for sub-lapsarian Calvinists to subscribe the declaration, for that is perfectly easy now. It would only be, if it had any effect of the kind, to make it more difficult for supralapsarians to subscribe it. At any rate, Dr. Van Dyke's avowed object is to get rid of supralapsarianism. Now I think it one of the glories of this Confession that it should be unwilling to drive out of the synagogue those who held either historical form of Calvinism.

And though I am no more a supra-lapsarian than Dr. Van Dyke is, I see, Gomar, Van Mastricht, and Twisse, the promulgators of the Westminster Assembly, were, unless my memory is at fault, when they read the Institutes of Calvin, I am unable to find anything that shows clearly that he was not. Certainly I shall not vote for an amendment intended or calculated to make the platform of the Church too narrow for these men to stand on.

And he concludes:— The Westminster divines were an exceptionally wise body of men. The wisdom of the Assembly was far greater than the wisdom of its wisest member. I profoundly admire the learning and the wisdom its authors display, not only what they defined, but also, and I may say especially, in what they might have been expected to define, and yet refrained from defining. The result of their labours is that the Confession, when subscribed as we subscribe it in our Church, gives to a ministry the largest liberty possible within the limits of the Calvinistic or Reformed theology. My own impression is that we would better let it stand as it is. I say this, remembering that it is not impossible that an amendment may be proposed which will really improve it. I hazard nothing, however, as to whether that attempts to improve it, while keeping it Calvinistic, are usually attempts to narrow it by imposing passing individual opinions on the conscience of the whole Church.

In last week's Evangelist Dr. Van Dyke has a vigorous rejoinder to Dr. De Witt and stands up courageously for his proposed amendments:— Of the two remaining amendments, the first has for its avowed object, as Dr. De Witt correctly says, to get rid of the supra-lapsarian bias from section 3, chapter iii., by making it read that God foreordains men to everlasting death, not merely for His own glory, but also for *their* sins. Dr. De Witt does not deny that, as it now stands, it has a supra-lapsarian bias; but he defends and desires to retain the present form of the statement. He says that it is perfectly easy for our ministers here now to receive and adopt the Confession as a whole, and intimates that I will not say to the contrary. But that is just what I do say. It is a stumbling block and an offence. It is designed to embrace both the supra-lapsarian and the sub-lapsarian form of Calvinism, it failed in its object; for it leans distinctly towards the theory that God foreordains men to eternal death simply as creatures, antecedent to and irrespective of their sins. For one, I do not believe this; neither do I subscribe to it. I receive and adopt the Confession as a whole, in spite of this statement. Ninety-nine hundredths of our Presbyterian ministers do the same.

If both these amendments were adopted, the supra-lapsarian and the doubter in regard to infant salvation, if such there are, would have no more difficulty in adopting the Confession. No one would be put out of the synagogue, while many would be encouraged to come in. And above all, the whole Church would have the immense public advantage of conforming her Confession to her faith. A dead law on the statute book impairs the authority of all law. A doctrinal statement in our Confession, which the mass of our ministers and people do not believe, opens the door for unbounded license in subscribing to our Standards.

From the above passages it will be seen that the controversy is not so much as matters of faith as to the language in which the doctrines of the Church are conveyed. There does not appear to be, in the whole mass of correspondence upon this matter which has come under our notice, anything that indicates defection from Presbyterian Standards. It is easy, however, to discover a willingness to have certain passages so re-written as to give no offence to outsiders. The action, however, of the Presbytery of New Brunswick is most significant and probably indicates what will be the general action of the Presbyteries.

Upon this whole question of Revision the words of the New York Observer seem to us at this juncture to be exceedingly timely:— The construction of a Confession of Faith and its revision must proceed on one rule only. Every article must truthfully and explicitly represent the teaching of the Word of God. That teaching must be arrived at, not by a sentimental desire to make it conform to human conceptions; not with the notion that it must be stated in terms adapted to the "spirit of the age," but by comparing "spiritual things with spiritual." The Word of God must be left to interpret itself. That Word is the final appeal, and before its tribunal must every article of a creed be substantiated or rejected. There is not a Presbyterian who is unwilling to have the Confession of Faith thus tried. If that rationalistic interpretation of the Holy Bible, which is largely chargeable with this call for revision, undertakes to determine the nature and extent of it, the consequences will be disastrous to both the faith and work of the Church.

EDITORIAL NOTES.

The peculiar performances of the Salvation Army in the neighbouring village of Eglinton, have been the occasion of unusual interest during the past week. Some members of the Army have been in the habit of going to that village and singing and praying in front of Oulcott's hotel, to the annoyance of the inmates. When the proprietor of the hotel, John Oulcott died a short time ago, some of the army assembled in front of the hotel and prayed that his wife and family would give up the liquor business, at the same time saying that Oulcott himself was in hell. On the evening of the 16th inst., when they assembled as usual, two of the members were captured by the police, and as they pleaded guilty to disturbance the men were fined \$5 each. Not being able to pay, they were sent to jail. Captain Warden, of the Army, was summoned last Friday, before Reeve Wilson, for creating a disturbance, but the magistrate decided to withdraw the case against him.

"I do this," said Mr. Wilson, "because I do not want it to be thought that I am trying to persecute the Army. I simply want them to keep quiet and leave other people alone. As long as they do not indulge in personalities, I have no objection to their form of worship. In fact I think they do a great deal of good in their way." But he subsequently intimated that he would not permit such unseemly disturbances as have taken place at Eglinton lately. Meantime the two members of the army sent to jail have been released, Mr. Wm. Gooderham paying the fine. It is but fair to the Army to state that the charge of insulting language made in the denials. Whatever may be thought of the Salvationists and their methods it is to be feared that the settling of the law in motion against them in Ontario will encourage further acts of violence against their confederates in Quebec. Putting people in prison for worshipping as their consciences dictate is just as bad as putting them in prison for not worshipping as some other person's conscience dictates.

WHEN will people learn to be punctual and thus save themselves loss of time and perhaps loss of temper. The amount of preventible misery caused by the unbusiness-like habits of hundreds and hundreds that will not look ahead a little, is enormous. But, perhaps, matters are not in this respect quite as bad as they were in the days of the old stage coach or sailing-vessel when half an hour seemed to be of little account. We have changed all that—or nearly all that. Now every second counts. Not the least valuable educative influence of railways is the training of the travelling public to habits of punctuality. That public must be on time or be left behind. When the index hand of the infallible regulator points to the exact minute for starting as marked on the schedule, the man in brass buttons waves his hand, the wheels revolve and the train is off, no matter how many panting laggards run up the platform shouting, "Stop!" But that the railway has not completed its educative work may be seen from a casual visit any day to the Union Station. There you may see the "passengers aboard who have been left behind." Said a functionary last Saturday in commiserating half-a-dozen laggards that just missed the train: "Can't help it, gentlemen. You needn't shout, the train won't stop. If we waited for all that miss the trains we would never make a connection. Next train starts at 4.45 sharp." "A sharp lesson," you say; but are you quite sure you are always on time yourself and never cause another to be late through your neglect or loitering?

THE Hespeler correspondent of the Guelph Mercury gives a picture of Sabbath desecration in the township of Puslinch, which we would hope is not applicable to other rural districts:— Time was when Sunday was observed in Puslinch in a strictly Presbyterian manner; but times have changed, and on Sabbath last people asked if Canada was annexed to the U. S. or had Chicago arrived here. All day Sunday, rigs passed through here to the lake, and on returning acted in a most disgusting manner, singing and shouting as they passed through a number of young men being so drunk that they were unable to walk, and on stopping in the village gave the impression that they got the liquor here, which is untrue. They come here drunk. Something should be done to stop this Sabbath desecration. Certainly something should be done by the local authorities to prevent the recurrence of such scenes as the Mercury correspondent deprecates. We would be very loth to believe that the change in Puslinch has come about through any declension in Presbyterian life and influence; but whatever be the cause, there is no question that the law of the land may be invoked to preserve decency and order.

We need not do more than direct attention to the report on our first page of the proceedings of the World's Sabbath School Convention, held in London, Eng., July 1-5. The report will be found deeply interesting and helpful to those of our readers concerned in the religious training of the young. It will be seen from the present instalment, as well as from what is to follow, that Canadian teachers took a prominent part in the proceedings.

Rev. JOHN MORTON and Mrs. Morton, of our Trinidad Mission, have arrived in this city and are at present the guests of Mrs. Shortreed, of 224 Jarvis street. The Church will be glad to learn that Mr. Morton's health is much improved since he left the Island. We notice from our New York exchanges that Mr. and Mrs. Morton were present and took part in the proceedings of the

International Missionary Union, held at Binghampton, N.Y., July 5th-11th. Of these friends the Evangelist in giving a report of the meetings says:—

Nothing interested the Union more than the Rev. John Morton's vivid picturing, both by voice and good; of the Hindoo work in Trinidad, West Indies. Mrs. Morton proved herself the most vivacious speaker in the Convention. It was a surprise even to many missionaries to find Hindostan literally translated to that island on our own coast (South America), and to learn of the kindly provision made by the Government for the indentured Hindoos living there.

Literary Notices.

MESSRS. HOUGHTON, MIFFLIN & Co., have in press "The Life of Harriet Beecher Stowe, by her son, Rev. Chas. E. Stowe.

THE London Christian of July 5th has an excellent portrait and biographical sketch of Rev. Dr. T. L. Cuyler of Brooklyn, N. Y.

REV. D. MACDONALD of the New Hebrides has published through Sampson, Low, Marston and Co., an interesting volume entitled "Oceania. Linguistic and Anthropological."

MR. W. GARRETT HORDER, writing in The Theological Monthly (Nisbet & Co.) upon Church of England Hymnals, says: "I do not know of a single popular Church of England hymnal that, taken as a whole, could be described as poetic, or that any one would care to read for its intrinsic beauty."

THE Christian Intelligencer pronounces "Modern Science in Bible Lands" by Principal Sir J. William Dawson, McGill College, Montreal, to be "second in importance to no other book published during this year." The work is one of great worth and deserves the careful study of Biblical scholars and of all ready to receive a scientific confirmation of the facts of the Bible.

At the concluding exercises of the thirteenth academic year of the Johns Hopkins University, on Thursday, June 13th, the degree of Doctor of Philosophy was conferred on Archibald McMechan, A.B., University of Toronto, 1884. Subjects: "German, English, and Old Norse." Thesis: "The Relation of Hans Sachs to the Decameron." In September, Dr. McMechan will assume the Professor's chair at Dalhousie College, Halifax, to which he has been recently appointed.

"THE Love Dream of Gatty Fenning," by Sarah Doudney, is the new serial begun in the August Quiver, and it opens up most attractively. The Rev. P. B. Power takes the expression "They'll Cover up Some Ugly Place" as the text for a little essay. "Memorable Letters and their Writers" is the subject of a third paper by Rev. B. Shindler. "What Came of a Holiday" is a short tale, though it takes three chapters and one illustration to tell it. "The founding Hospital at Moscow" is described by E. W. Frith, and graphically illustrated. "When I Was a Girl," a short poem follows, and after it comes "Peter's Love and Boasting," by the Rev. J. Telford. An interview with Canon Barker, of the famous church of St. Marylebone, London, is a paper that everyone will read and enjoy. [Cassell & Company, New York.]

"THE value of an Egyptian Girl's Gold Necklace," is the title of an article by Rev. Dr. Charles S. Robinson, contributed to the forthcoming August number of St. Nicholas. In lecturing on Egypt recently, Dr. Robinson exhibited a necklace taken from a mummy, and to help the boys and girls who were present to realize what a great while ago thirty-six hundred years must be, he asked them to make this calculation: How much would the money which bought the gold chain, if it had been American money, put out at compound interest for thirty-six hundred years at six per cent., amount to to day, if the original price had been twenty dollars? The St. Nicholas article contains several answers to this problem, but it may be said that they are expressed in figures so great that they cannot be read. For convenience in reckoning, it may be assumed that the amount will double itself every twelve years.

THE leading article in the August Missionary Review of the World on "Islam and Christian Missions" is one of great interest and ability. It covers 17 pages. The writer's name is withheld for prudential reasons, say the editors, but he has long enjoyed the very best opportunities to study the system discussed in the light of its historical development and practical results. Rev. J. C. Bragg has a paper of deep interest on "Evangelical Work in France." Dr. Pierson writes in his usual earnest and eloquent style on "The Attitude of the Papal Church towards Progress," and on "Spain the Land of the Papal Inquisition." Dr. Sherwood's reply to Dr. Cuyler, "Have we too Many Missionary Periodicals," furnishes food for serious thought on the part of churches, pastors, and missionary societies. The seven other departments as usual are full of intelligence and correspondence and brief papers and statistics from all parts of the world-field gathered, analyzed and arranged with care and skill. Two of the Editorial Notes we are sure will attract attention and remark: "President Harrison and Missions" and "The Fight with Jesuitism in Canada." [Funk & Wagnalls, New York.]

We have received from Mr. John Young, Toronto: The Sliding Scale,

a ten cent booklet of 44 pages, detailing the steps by which the Christian Church of the New Testament and the first centuries became the Roman Catholic Church of to day, with a definition of each step. An instructive compendium for those who manifest any leanings Romanward. A tractate for the times. We have also received from the same house, The Endless Chain, an interesting 32 page illustrated Temperance tract, Honut Molly, an 8 page account of the conversion of an apple woman; One of the Elect, telling how one to whom the doctrine of Election was a stone of stumbling found rest and peace and assurance in Christ—30 pages, 3 cents; Try Thanksgiving—same size and price—a cure for care, weariness, and depression. Moonraker, an episode of Hindu life; Nubri's Two Little Maids, The Pale's Story; Haripant and Radhabai; Rajahopal; Pitchers and Lamps are interesting missionary tracts issued by the Free Church of Scotland Ladies' Missionary Society, which, as they relate to work for women in India, will be found helpful literature for Auxiliaries of our own Woman's Foreign Missionary Societies.

The current number (July) of Knox College Monthly contains as usual a number of papers of permanent interest. Rev. T. F. Petheringham continues his scholarly sketch "George Buchanan—The Scottish Virgil." Dr. Burns of Halifax in "What an Anglican Bishop in the Maritime Provinces thinks of Presbyterians," presents to us a type of man whose ignorance is surpassed only by his intolerance. In "The Cereals, a Study in Apologetics," Mr. Harvey finds that "these plants (as we have and grow them) must have been specially given by God to man, but that man himself must have been directly taught of God as well the use and value of them to him as food, as also the way to grow them. Mr. Jas. S. Gale in "Among Koreans" gives a vivid picture of life in the Hermit Nation. Rev. Prof. Beattie, contributes some interesting notes of the Presbyterian Church in the Southern States. There is also a vigorous unsigned article, "Criticism of Missions," which should be read by the disciples of Mr. Caine's school. "Here and Away" is very lively. The editor is in fighting humour this month and will be sure to have some attention from Dalhousie and Queens' for his audacious thrusts at their learned heads.

THE WORLD'S SUNDAY SCHOOL CONVENTION.

(Continued from 1st page.) A LADY'S EXPERIENCE IN CHINA. Mrs. Stott held the close attention of the Convention whilst she told the story of her work amongst children and adults in China. It was difficult to know how to commence. She had laid what she thought an effective plan, commencing with the Garden of Eden, and tracing up the story of God's providence and love until it found its culmination in Calvary; but the people grew weary. One day, however, gathering a few about her, she told them of hell and heaven; "but," said she, "we will not talk about hell, for it's not worth talking about." And then she spoke of heaven with its freedom from pain, and suffering, and blindness, and want. One thing, however, she told them, must be done—sin must be put away. The question was asked—How is this to be done? Her heart thrilled at the enquiry, and she told the story of Christ, God's middleman. Since then she had always begun where she had formerly left off—at the Cross of Christ. Mrs. Stott closed by repeating the Lord's Prayer in Chinese, whilst the great audience bowed in sympathetic reverence.

BACK TO THE CONTINENT. Mr. Heybrock, of Amsterdam, gave a brief account of Sunday school work in Holland. Sunday schools were established a little over fifty years ago, and had made steady progress. In 1880 the schools numbered 1,000, and the scholars 700,000. Now there are 1,417 schools and 125,000 scholars. Mr. Greig supplied interesting details of the Sunday school effort put forth in connection with the McAll Mission in Paris; whilst a representative from Denmark told of 35,000 scholars and 2,000 teachers, being four times more than reported nine years ago.

THE WORK EXAMINED. This stage of the Conference was reached at the afternoon session yesterday, when the International Lessons were considered. Rev. Dr. Raudolph explained the history of the lesson scheme, and Dr. Monro Gibson defended it from certain criticism, saying that if brains could be published as well as lesson helps, there would be no difficulty. Mr. Benjamin Clarke and Dr. Peloubet gave details of how lesson help literature is prepared; and Mr. C. Waters read a paper on "Daily Bible Reading Organizations."

THE INTERNATIONAL BAZAAR. It was a happy thought that led the Committee of the Sunday School Union to link an "International" Bazaar with the World's Great Sunday school Convention. Whilst giving delegates an opportunity of extensive "shopping" with little trouble and to the advantage of the funds, it has afforded an effective demonstration of the strength of the Sunday school movement. The opening proceedings at the Central Hall, Holborn, on Friday afternoon

were well attended, and, though brief, were in every sense effective. After prayer by Rev. A. Bridgeman, M. A., and a duet tastefully rendered, Mr. F. F. Belsey, J.P., read an address of welcome to the Countess of Aberdeen, upon whom devolved the duty of inaugurating the sale. In the course of the address it was stated that the profits derived from the effort would be devoted to four purposes—the payment of the necessary expenses connected with the Convention, the funds of the Continental Mission, the Children's Country Homes, and the Teachers' Home of Rest. Mrs. Benham, on behalf of the Ladies' Committee, also presented Lady Aberdeen with a tastefully bound address, whilst her ladyship received from the hands of Miss Scruton the inevitable bouquet of flowers. Lady Aberdeen responded in a neat and appropriate speech, in which, whilst claiming that a bazaar meant hard work for the ladies, she repudiated the notion that some gentlemen entertained that it was but a pleasant way of killing time. As an effective antidote to such heretical views the suggestion was made that the gentlemen should, during the sale be associated with the stalls, and thus made to work as well as pay. During the proceedings a telegram was read from the Norwich Sunday school Union, pledging £120 as the proceeds of a sale held in that town. The bazaar presented some features worthy of at least a passing notice. There were over fifty stalls, representing Sunday school workers on the Continent as well as at home, and the articles gave unmistakable evidence of the districts from whence they came. Switzerland, Germany, Holland and Sweden, sent native productions, some of them marked, to the bewilderment of visitors, with native prices. Nottingham sent hosiery and lace, Sheffield provided "blades," only less sharp than those who ground them, and Worcester forwarded porcelain and Kidderminster carpet. From Bristol came, as a matter of course, boots and shoes, whilst wares that are somewhat far apart were met by Bristol soap and Fry's chocolate. The London publishers provided a good display of books in good condition, and West Kensington had on its stall the "Imperial Standard" presented to the late General Gordon by the Emperor of China, and by him given to the Gravesend Ragged School, in which the General was for years a teacher. Concerts, entertainments by the Royal Hand Bell Ringers, Oriental costumes and curiosities, dissolving views, sketching entertainments by Mr. W. Benn, L. C. C., and other attractions, alike contributed to the enjoyment of the visitors and the financial success of the proceedings.

Contributed.

WELSH PRESBYTERIANISM.

WHEN the Pan-Presbyterian Alliance was formed, the Calvinistic Methodists of Wales were included in its membership. Two Welsh ministers were appointed Associate Editors of the now extinct *Catholic Presbyterian*. Ever since, Wales has been faithfully represented on the Councils; and the place which is allotted to this denomination in the Alliance, and which is conditioned on the adoption of the common standards of Presbyterianism, involves also both privileges and obligations. When Welsh ministers are invited to the great Presbyterian feasts, they are expected to contribute as well as to partake; and the services rendered to the Welsh Church by such men as Drs. Charles Edwards, Cynddylan Jones, Dickens Lewis, as well as the greatly lamented Drs. Edward and Harris Jones, testify that the Welsh Presbyterians can give as well as take. The Welsh have "something to say" to other Presbyterians as well as much to learn from them. It is the aim of this paper to point out some of the features of this denomination with a view of removing some of the standing perplexities which these features occasion to outside Presbyterians, and of defining the true place of the denomination in the Alliance. Union with the English Presbyterians has been repeatedly broached, and such a union may form part of the "practical politics" of both bodies in the near future; but the chief difficulty, as regards the Welsh, seems to be—how may such a union be effected, and the characteristics of the denomination at the same time be retained? The notion prevails, to a great extent, over the mass of the Welsh Presbyterians, that such a union would involve, not only the adoption of all that is common among Presbyterians, but the expunction of everything Welsh. It is thought that what is, humanly speaking, of Welsh growth, and the only denomination purely Welsh, and, perhaps, the truest expression of the religious life of the nation, must, in that case, put on a foreign garb. Eventually, it will be acknowledged on all sides that such a union will not involve such a sacrifice on the part of the Welsh people. The distinguishing characteristics of this body are to be considered independently of its Presbyterianism. It will be seen that these do not make it less Presbyterian but that they distinguish it as such. With the strictest Presbyterian "Book of Forms," these characteristics will be always conspicuous. Its name—Calvinistic Methodist—

is a source of much confusion, but the least that can be said in its favour is, that it is not the only Presbyterian body that has a name which sounds rather peculiar in the present day. The denomination had its existence about the time of the great Methodist revival, not, however, as an offshoot of the revival in England, but as an independent movement, commenced a few years earlier. As the leaders of the respective movements often sought fire from each other's torches, the epithet Methodist came to be applied to both sections. Wesley and his followers in England at once set about consolidating the revival into a distinct organization, and the name Methodist, though given at first in banter, may fitly describe that connection. But in its application to the movement in Wales, it is a misnomer. The movement continued to progress there for over half a century without any distinct organization, and as such, without a specific name. Principal Davies, of Trevecca College, says:—"The founders of Calvinistic Methodism had no special system to work according to it, though they were called Methodists, either by way of describing the strictness of their religious life or of ridiculing the irregularity of their public ministry." The Arminianism of Wesley and his followers drove Whitefield and his adherents to assume the name Calvinistic Methodists. The Welsh leaders in whose country the Calvinistic type of doctrine had already a genial soil, drew closer to Whitefield. It was Whitefield, and not Wesley, that graced their first Association with his presence. Separated on essential points of doctrine, the Welsh became also insulated from the influence of Wesley's organization; and when at last the Connection adopted a definite form of Church government, it was neither Whitefieldian nor Wesleyan, but Presbyterian. The description of this connection so roundly given in encyclopedias as being "Whitefieldian in its theology, and Wesleyan in its organization," rests on a very flimsy foundation. Its name partly accounts for such misrepresentation. Macpherson, in his *Handbook of Presbyterianism*, states:—"In the Welsh Methodist Church, we find certain of the peculiarities of Methodism grafted on a constitution essentially Presbyterian, the circuits being Presbyteries, and the classes and class leaders corresponding to the catechising and catechist, for which there is quite a room in the Presbyterian system." The Welsh Presbyterians have no circuit, their Presbyteries being thoroughly Presbyterian in constitution and work. Classes and class-leaders are unknown there, but they have a unique institution which is to be identified neither with the catechising diet of Scotland, nor the classes of Wesley, though in principle akin to the latter; and of which more anon. The method of ordination, though in form Methodist—in batches annually by the Synod, is in reality Presbyterian. The power of ordination by the Presbytery is implied, inasmuch as all candidates are previously qualified and certified for ordination by the Presbyteries. There is a growing disposition to change the present name, and the English churches of the denomination are invariably called Presbyterian. On account of the ambiguity of its name, the status of the Calvinistic Methodists is constantly a matter of inquiry. The name, however, is associated in the minds of the people with so many thrilling episodes that many are quite averse to any change. When they will become convinced that the main features of the body can be retained under the name Presbyterian, with advantage to themselves and the cause of Christ at large, they will, without doubt, change the name. As it is, it is no advantage to Methodism that this body is so called, and the epithet Calvinistic is rendered unnecessary by the adoption of the Presbyterian system, both as to creed and Church government. Presbyterianism is more than Calvinism, and certainly a better name for a body of Christians who base their principles on the New Testament rather than on the dictates of any one man. How strange to say—the Pan-Presbyterian Calvinistic Alliance! Trivial as it may appear, the confusion created by the name accounts, to a great extent, for the fact that so many Welsh Presbyterians from home are lost to Presbyterianism. Few immigrants in a country like ours take the trouble to inquire very minutely into the constitution of the numerous Protestant bodies, and there is a dearth of information among Welsh Presbyterians as to the doings of their brethren in other lands; and when they emigrate, they are often led by similarity of name to join the Methodists (Wesleyan) and other denominations with which they were partly acquainted before. An English Churchman, a Methodist, a Baptist, and a Congregationalist, finds little difficulty in joining his respective denomination, but a Calvinistic Methodist out of Wales is perfectly "at sea." He knows not where, religiously, to turn his face, more than others know what to make of him. The writer recently met a Welshman in a part of Ontario, who came out from Wales eighteen years ago, and who has been ever since a bright, consistent member of a Methodist church. Having found out that he was nurtured in a Calvinistic Methodist church, he was asked to give a reason for changing his people, and he answered that he thought all Methodists were the same. He seemed

much affected when it was pointed out to him that he had lived eighteen years with the wrong people, and expressed a feeling akin to compunction when he spoke of the solemn charge which the elders of a church in Anglesea delivered him when he left the Old Country. *Ex uno disce omnes.* Principal Oswald Dykes addressed the Welsh General Assembly of last year on the same subject, as it affected Welsh Presbyterians who move into England. In the United States, the Welsh are able to form strong communities, and to have many churches of their own, but in Canada, though thousands of Welshmen are scattered throughout the country, nowhere have they succeeded so far to form a Welsh Presbyterian church. Much could be done by the Presbyterian Church in Canada by claiming these people and lending them a helping hand. In their theology they are as orthodox as the fixed stars, and most of them are trained for special Christian work. As a rule, they are fond of bright services enlivened by good singing, and "hwy!" in the preacher; when ever these are happily combined, the Welsh will easily feel at home. The Presbyterians form the strongest body of Christians in the Principality. They have a General Assembly, two Synods, twenty-three Presbyteries, two Theological Colleges, and 130,000 communicants on roll for 1888, showing an increase during the last fifteen years of 36,182, or thirty-nine per cent. Arnot, the biographer of Dr. James Hamilton, once stated that "the Welsh Calvinistic Methodists, supplemented efficiently by some other orthodox communities, are the really national Church." The Presbyterianizing of this body affords a fine study in Church History. Though having originated in the Methodist revival, its growth has been steadily Presbyterian. It demonstrates the breadth and strength of the Presbyterian platform, and that it offers to the world the best basis for union and co-operation. There was no forcing of Presbyterianism from without, for the Welsh were isolated from the great Presbyterian influences, as the cause in England at the time when the constitution of the Welsh Church was drawn up was in a very precarious condition. The connection for nearly three quarters of a century manifested an unstable equilibrium. As its principles were worked out and its institutions developed, it became clear that the Presbyterian system afforded the best scope for their operation. (To be continued.)

AUSTRALIAN CORRESPONDENCE.

WE are having a very mild winter so far. After a copious downpour of rain which flooded the low-lying portions of sundry villages, and towns, and the banks of certain very serpentine rivers, we have fine clear, warm weather, without frost at night, although within a fortnight of our shortest day. In about ten days fully twenty inches of rain fell, accompanied with heavy easterly wind, compelling our incoming steamers to lay-to before venturing to make the harbour. This over, the most agreeable weather has set in. Comparing the last autumn in Canada with the same period of the year in this part of the Southern Hemisphere, the difference is very marked in favour of Australia. But we are not always so favoured; for the year 1888 was one of excessive drought, and the finest weather may have the very undesirable accompaniment of a barren harvest. Our prosperity as a country is always held in check by the Hand that controls the discharge of water from the clouds. It would be better for us as a people if we owned and honoured that great Being more than we do. In religious and political matters nothing very stirring is passing. Dr. Barry, the Episcopal Bishop, has recently left us and returned to England, after a five years' episcopate. He belonged to the Broad Church—that is broad in sympathies, readily co-operating with evangelical clergymen of all Protestant denominations—though charged by some as too far yielding to High Church influences. His lectures on the Reformation were decidedly Protestant; yet it is said that his appointments were largely made up of men decidedly ritualistic in their tendencies. How far he is chargeable with this I am not prepared to say. The seminaries that prepare men for charges require to be looked into more than ever if the Church is to hold fast to the old doctrines, and to be animated by that spirit without which the Gospel is a dead letter. The unktion of the Holy One can alone make a true preacher of the Gospel of Jesus Christ. With the masses, religion is by no means the one thing needful. With the majority, money-making is the business of life. With a large minority, pleasure-seeking is the zest of life. The theatres, the races, the excursions, the rinks, the athletic contests receive a patronage nowhere excelled if, perhaps, equalled within the Empire. To any remonstrance against such a life the answer is ready, "If you take away these what will our life be worth?" Our Parliament is dragging on in its usual tedious way. Instead of meeting at 10 a.m. on every day of the week except Saturday, as men of sense might do, and passing their work through in the course of five or six months at farthest, they only meet at 4.30 p.m. on

four days of the week, and fill in the hours before midnight after all the toil and worry of the day. Is it any wonder that most laws demand amendment before the year of their enactment is ended. After discussion for years, the Government are now introducing a bill for the payment of members. This will certainly lead to changes. Men will enter Parliament who could not afford to give their time for eight or ten months of the year to the utter neglect, if not ruin, of their own business; and the people, paying their members, will demand attention to their business. The principle is a strong one, if you want a man to do your work well—pay him a just equivalent for his work. We have a nominally Free Trade Government but it is like all others, with a shorter schedule of dutiable articles—a question of degree. Money must be raised, and the tax should be imposed where it is least felt, or does the least wrong to the greatest number. Confederation makes no progress. The older heads in this Colony do not care to pull up the old stakes. A new generation may take action. It would be an easier task if we had a larger number of smaller States, instead of the few of great extent. New South Wales could make three very respectable States. South Australia could make four; Queensland a like number; and Western Australia, in the course of time, ten. Our large Provinces or Colonies are more fit for independent States. The question arises—will any of these States consent to be subdivided? or subdivide themselves? If they are to form a federal union, they could be more easily managed—and they would certainly be more fully developed physically and mentally by limited local governments. Portions of our large colony would not now be in their present backward state, if New South Wales formed three States instead of one. But the pride of territory, wealth, numbers, power, will now operate strongly against dismemberment. This is felt in Queensland, where there is a strong opposition to the severing of the upper half of the colony into a new state, which has been urged upon the Imperial Government by the settlers in that quarter, but as yet without success, from fear of giving offense to the older and more populous quarter. We are glad to learn that the prospects of regular mail communication by swift and powerful steamers between British Columbia and Australia are brightening. Sydney seems now to be decidedly in favour of steam connection with Canada. Our Chamber of Commerce passed a resolution to that effect recently; and a Canadian flag was presented in our city hall to a gentleman who has been zealously engaged in forwarding this project, by a large number of representative men. The American Government have deprived themselves of all sympathy in this quarter by imposing heavy duties and withholding subsidies from their steamship companies. But the news from Canada for the last few months fills us all with alarm. Has it come to this that a British Dominion is actually controlled by a Romish hierarchy? The hierarchy of Quebec appoint by dictation the members of the Legislature of that Province—and the members of the Dominion Parliament from that Province; and these members in the Dominion Parliament hold the balance and decide what shall be done or left undone. You are verily in a deplorable state. The free-born Britons—Protestants—are bound hand and foot to the chariot of Rome, driven by the Pope, who drags you where he pleases. A more humiliating spectacle has not been seen in any civilized country during this century at least. If you can submit to that I don't know you. I know some that would not submit to it—men of the Puritan stamp—men of the Covenanter stamp—whose hearts and consciences have not come under the spell of Rome's incantations. Perish the place, a power, and pelf that would sell their country for party, as if justice, conscience, country were not above party. Not a man that voted for that obnoxious measure should be returned again where a Protestant constituency can be found. Let them go for a seat where a Popish cardinal or bishop holds the reins, and be his humble servants. They are not worthy to represent free-born Britons. But why write thus? You have strong men and wise men among you. Let them take command of the ship and pull down the Popish flag that now floats at your mast head. S. June 21st, 1889.

Correspondence.

A QUESTION OR TWO. (To the Editor of the PRESBYTERIAN REVIEW.) SIR,—Will you permit me to ask through your columns a question or two to Rev. Isaac Campbell, whose remarkable plea for sin in Christians I have finished reading. I desire no controversy with him on this, or any other subject, but do desire him to further explain some of the passages of Scripture to which he has referred. 1. He quotes John as saying, "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If we say that we have not sinned, we make Him a liar and He will not be in us." (John 1, 3 to 5.) Mr. Campbell affirms that this passage is a "poor look-out" for such people as

have hoped for perfect cleansing from sin in this life. Will he then inform us what the apostle means by saying, that "if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Mark you, in addition to forgiving, the promise is "to cleanse from all unrighteousness." Have words any meaning? If so, this is certainly a very comforting promise to all those who, though sinners, seek a perfect cleansing. Is it not so? 2. The second question I desire to propound to Mr. Campbell relates to his quotation from Paul, wherein he says, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended; but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Mr. Campbell affirms from this that Paul was not a perfectionist. But why did Mr. Campbell stop quoting Paul just at the point he did. I open my Bible and find that his very next words are: "Let us therefore, as many as be perfect, be so minded." (Phil. 3, 15.) Here is the Apostle referring to himself and others as "perfect." Did he mean it? I think so. The truth is, in his first reference to perfection the Apostle is referring to perfection in the glorified state, but in the last to Christian perfection to which he and others had already attained. There is one other allusion in Mr. Campbell's article which strikes me as quite inconsistent with his theory that believers on a perfect Saviour must nevertheless be sinful, and that is to the lady whom Dr. Hodge found on her knees in her pew "perfectly absorbed in worship." Perfectly, mark you. In her, according to Mr. Campbell's own testimony, there was an entire absence of self-conceit, which he properly says is the very nature of sin, and an entire presence of the spirit of true worship. Let us thank God that our brother has learned of one person in all the world who "Sees too much in Christ to see very much in herself." Such are not far from the attainment of Christian perfection, which is nothing more and nothing less than the pure love of God reigning paramount in the consecrated heart. With God all things are possible. Yours, etc., JAMES H. POTTS. DETROIT, June 7, 1889. [The above communication, which refers to the article "Perfectionism" from the pen of Rev. Isaac Campbell, Listowel, in the REVIEW of May 30th and June 6th, published by request of Presbytery, has, owing to pressure upon our columns, been unavoidably held over to the present. We may state for the information of our readers that Mr. Potts is the Editor of an exchange, *Michigan Christian Advocate*. ED. REVIEW.]

AN ABLE JOURNAL.

(To the Editor of the PRESBYTERIAN REVIEW.) SIR,—Kindly find space for a few lines referring to the *Indian Standard*, the ably conducted organ of the Presbyterian Alliance of India, which was started last November to give the current missionary, but especially Presbyterian, news of the country. It is, in my judgment, though

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Church News.

We are thankful for items of Church News...

The Rev. W. G. Hanna, B.A., will be inducted...

The Rev. J. B. McLaren, Cannington, is called to Aylmer and Springfield...

Rev. Alex. Jackson, pastor of Knox Church, Ont., leaves the end of this month...

The Rev. Charles B. Ross, B.D., of St. Andrew's church, Lachine, sailed on Tuesday...

The strawberry festival, under the auspices of St. Matthew's church, Oshawa...

A CORRESPONDENT writes to the REVIEW: On the evening of July 12th...

A CORRESPONDENT writes to the REVIEW: "Rev. J. A. Turnbull, LL.B., of First Presbyterian church, S. Mary's..."

THE PRESBYTERY OF OTTAWA. ALL communications for the Rev. Joseph White, Clerk of the Ottawa Presbytery...

THE GENERAL ASSEMBLY. REPORT ON STATE OF RELIGION (Continued from last week.)

EVANGELICAL SERVICES. To the two first questions under this head, the most frequently recurring answer is "No..."

As to "special efforts on behalf of the unconverted," some speak of "appeals in every service," some of "conversion pointed and personal," "special efforts in the Bible Class," "young people's Prayer Meetings," "the circulation of tracts..."

Your Committee can but record such statements as that "personal dealing," "appeals in Sunday schools and Bible Classes," "special sermons to the young," "Communicants' classes," and even "special services after the S. School," are among the means employed to bring the young to a decision for Christ...

young believers? are too few and vague to yield any definite information. But as to "how they are introduced into Christian work?" and "Societies for their special benefit," more is said. One speaks of "finding work and giving it to them to do." Another "gets them to collect for the Scheme of the Church." A third speaks of "societies formed for the purpose of developing their gifts, and giving scope to their energies," and others induce them to "join classes for Bible study, that they may be prepared to teach and visit the sick." Young People's Associations, under a great variety of designations, exist in the great majority of the reporting congregations. But while temperance or total abstinence, when referred to, is invariably commended upon in the terms to be expected from Church reports, comparatively few Sessions speak of congregational temperance organizations. And the tendency seems to be growing, as expressed by several, to regard "the whole congregation as practically a temperance society."

VI.—HINDRANCES. In the phraseology employed to designate these, considerable variety is discernible. But substantially, these hindrances are alike in all cases, that is to say, the report of all given Presbytery or, much more, Synod, will be found to embrace all the hindrances referred to in that of any other. Thus, "bad roads," "inward by five Sessions in Montreal Presbytery, are balanced by "scattered nature of the field," or "immense size" thereof, pleaded by two in the Presbytery of St. John. "The word, the flesh, and the devil" is a stock answer. One in a Scott Act county is afflicted with "rum and the Salvation army," another with "rum, Romanism and rebellion of the heart," together with "mixed marriages." In addition, from various reports come cries of "carelessness, indifference, Sabbath desecration, lack of sympathy among the people, universal sin, infidelity, party politics, over-occupancy of time and strength with worldly interests, competition, winter sports, lack of religious training in the house, sectarian bitterness," "a worse curse than whisky," says one; "inconsistency of professing Christians," says another, and especially from the Synod of Montreal and Ottawa, "increase of French population, who turn the Sabbath into a day of amusement." One alleges "emigration of the young people to such an extent that none are left to join in holy matrimony: and our special hindrance to work is, having nothing to work with. Yet, with all these hindrances, it is cheerfully added in this report, "the work is advancing somewhat." And this, on the whole, seems to be the "conclusion of the whole matter."

(To be continued.)

MEETINGS OF PRESBYTERIES.

OTTAWA. HELD an adjourned meeting on the 25th June, in the congregation of Osgoode and Kenmore for the purpose of visiting the congregation presbyterially. The state of the congregation was found to be highly satisfactory. The Osgoode part of the congregation now worships in a fine new church which does great credit both to the taste and liberality of the people. On the afternoon of the same day Kenmore was visited. Presbyterial visitations are to be continued till all the congregations within the bounds have been visited. On the 3rd of July, at an adjourned meeting in Ottawa, a call from Cumberland to the Rev. W. H. Geddes was sustained, but has since been declined.—JOS. WHITE, Clerk.

HAMILTON.

REV. W. M. CRICKSHANK was received as a minister. A proposal to form a new Presbytery was laid over till next ordinary meeting. Two calls addressed to Mr. R. McIntyre were presented; the congregations are cited for their interests on August 7th. A call from Cayuga and Mr. Healy to Rev. W. M. Crickshank was sustained. Mr. C. asked time to consider. A second from Haynes Avenue, S. Catharines and St. David's, addressed Rev. E. B. Chestnut, was laid over until Mr. C. has been received by the Presbytery of Toronto. A third call from Port Dover and Victoria, addressed to Mr. John Robertson, licentiate, was sustained and accepted. The ordination takes place on the 30th inst. Port Colborne was placed on the supplemental list with grant of \$500 to be asked for. The reception to Rev. J. L. Robertson, was, owing to his absence, postponed. Standing committees were appointed.—JOHN LAING, Clerk.

QUEBEC.

MET in Richmond, on the 9th and 10th July Dr. Lamont was elected Moderator for the ensuing year. An elder's commission in favour of Mr. Wm. Davie, Licentiate, was accepted. A call from Chalmers church, Quebec, in favour of Rev. D. Tait, Berlin, Ont., was sustained and ordered to be transmitted—stipend \$1,500 in quarterly payments. Rev. J. R. MacLeod and John MacLeod, and Mr. Robt. Brodie, Elder, commissioners to the last General Assembly, reported their diligence. Mr. John Allan, B.A., was licensed to preach the Gospel. Arrangements were made for the ordination of Mr. Jas. M. Whitelaw, B.A., a student of Morrin College. Standing committees were appointed, of which the following are the Conveners: Home Mission, Mr. A. Lee; Sabbath Observance, Mr. A. T. Love; Temperance, Mr. T. Z. Lefebvre; Sabbath Schools, Mr. Jas. Sutherland; State of Religion, Mr. John MacLeod; French Evangelization, Mr. C. A. Tanner; Edu-

calion, Dr. Weir; and Statistics, Mr. J. R. MacLeod. A call from the congregation of Winslow in favour of Rev. Angus MacLeod, probationer, was sustained. The congregation of Lingwick was granted leave to elect elders. The Rev. D. L. Dewar was appointed Moderator of Sawyerville; and Rev. J. D. Ferguson that of Massawippi. Rev. C. A. Tenner presented the report of French work within the bounds. The Presbytery's Committee on French work was granted permission to collect funds for the erection of a French Mission Boarding School in Quebec or vicinity.—J. R. MACLEOD, Clerk.

MURON.

MET in Goderich, on the 9th of July. Mr. Stewart was elected Moderator for the ensuing six months. Elders' commissions were received and roll made up. Commissioners to Assembly reported in usual form. The report on vacancies showed that there is but one vacancy, and one mission station within the bounds. Standing Committees were appointed, of which the following are the Conveners: Home Missions, Mr. McCoy; State of Religion, Mr. Munroe; Finance, Mr. Anderson; Sabbath Schools, Mr. J. Scott; Temperance, Mr. McMillan; Sabbath Observance, Mr. Henderson; Superintendent of Students, Mr. Martin; Systematic Benevolence, Mr. Martin; Finance Committee. The Committee on re-arrangement was re-appointed. The subjects of "Prison Reform and Legislation on Regulating Vice" were committed to Committees to report upon at next meeting. The following young men were ordered to be certified to the college authorities in the usual way, viz: Messrs. James Wilson, Ewen McKenzie, Albert Mahaffy, Gilbert Scott and John Mulder. Mr. A. J. Moore read a discourse on the xxiii Psalm, which was cordially sustained. The following minute respecting the recent translation of Rev. David Forrest, for several years minister of the congregations of Bayfield and Bethany, desires to place on record its sense of the fidelity with which he discharged the duties of his office, and its admiration of the many personal qualities which have endeared him to us all. We would also take the opportunity to express our hope for his continued success in the Master's work.—A. MCLEAN, Clerk.

ORANGEVILLE.

MET July 9th at Orangeville. Rev. Mr. Leod's term as Moderator having expired, Rev. A. Wilson, of Caldwell, was appointed in his place for the ensuing six months. The managers of Knox church, Caldwell, were granted leave to mortgage their manse property to the amount of \$1,000, and the managers of Opringe congregation to mortgage their church property to the amount of \$700. Rev. D. McCrae, of Columbia Presbytery, being present, was asked to sit with the Presbytery. Mr. McCrae reported that he had moderated in a call at Markdale and Fiesheron, in favour of Rev. L. C. Emsie. The call was signed by 199 members and 175 adherents, \$800 stipend and free manse. The call was sustained and accepted by Mr. Emsie, and his ordination and induction appointed to take place at Fiesheron, on Tuesday, 23rd inst., at 2 p. m.; Mr. Wilson to preside, Mr. Hosack to preach, Mr. McCrae to address the minister, and Mr. McColl the people. The following are the Conveners of the various standing committees:—Home Mission, Mr. McClelland; Foreign Missions, Mr. Fowle; Augmentation, Mr. Hosack; Temperance, Mr. Craig; Finance, Mr. A. Steele; Colleges, Mr. Orr; W. and O. Fund, Mr. McColl; A. and I. M. Fund, Mr. Ballantyne; French Evangelization, Mr. Wallace; Sabbath Schools, Mr. Wilson; Sabbath Observance, Mr. Smith; State of Religion, Mr. Campbell. The call to Rev. D. McCrae, of Priceville, from the congregation of Kenyon, in the Presbytery of Glenora, was considered. Rev. Charles Cameron, who was appointed by the Presbytery of O'engary to prosecute the call, being unable to attend through illness, requested Mr. McColl, of Priceville, to take his place. Mr. McColl was heard, also Messrs. D. McLean and D. McCormick, commissioners, from Priceville, who pleaded for the retention of Mr. McCrae in his present charge. Mr. McCrae expressed his strong attachment to the people, but as he had been eleven years in Priceville, he thought a change would be beneficial both to himself and the congregation. The Presbytery accordingly agreed to his translation to take effect on the 1st inst. Mr. McColl of Priceville Session, and to declare the pulpit vacant on the first Sabbath in August.—H. CROZIER, Clerk.

MAITLAND.

MET at Wingham, July 9th, Rev. A. Stevenson, Moderator. Rev. Mr. Forrest of Tisbury being present, was invited to correspond. An extract minute of the Huron Presbytery regarding the translation of Rev. David Forrest to Walton was read. A call from Whitechurch and Calvin church in favour of Rev. W. H. Geddes was sustained as regular Gospel minister. Stipend promised, \$500 per annum, and manse and glebe. The stipend to be paid half-yearly. The clerk read a letter from Mr. Geddes, intimating his acceptance of the call. The Presbytery will hold an adjourned meeting at Whitechurch on Thursday, 25th July, inst., at 2 p. m., for the induction of Mr. Geddes, etc. Mr. Forrest was appointed to preach, Mr. Cameron to preside, Mr. McQueen to address the minister. Mr. McCrae the congregation. There was also sustained a call from Chalmers church, Kincardine Township, and Knox church, Berrie, in favour of Rev. D. A. McLean, of Kemble, Owen Sound Presbytery. Stipend promised, \$500 per annum, and manse and glebe. The stipend to be paid quarterly. Reasons for translation were read and approved. By a resolution of the congregation, Messrs. R. B. Campbell, W. Henderson, and J. MacNabb were appointed to represent the interests of the congregations before the Presbytery of Owen Sound. Rev. Mr. MacNabb was appointed to prosecute the call in behalf of this Presbytery before the Owen Sound Presbytery. Rev. A. Stevenson was appointed as an alternate. Mr. Stevenson reported that trustees had been appointed for the Trowbridge church property. Standing Committees for the year were

appointed, the Conveners of which are as follows: State of Religion, Rev. A. Sutherland; Ripley; Sabbath Schools, Rev. D. G. Cameron, Duganngan; Temperance, Rev. A. Y. Hartley, Bluevale; Home Mission, Rev. John Ross, B. A., Brussels; Finance, Rev. F. A. McLennan, Lucknow; Sabbath Observance, Rev. J. L. Murray, M. A., Kincardine. There was read an extract minute of the General Assembly, intimating that the General Assembly had granted leave to Rev. Charles Cameron (of Durham, Ont.) to retire from the active duties of the ministry, and to have his name placed on the roll of the Aged and Infirm Ministers' Fund. The clerk was instructed to furnish Mr. Cameron with a Presbyterial certificate. An extract minute of the General Assembly stated that the General Assembly had granted the transference of the congregations of Fordwich and Gorrie to the Presbytery of Saugeen in the Synod of Toronto and Kingston. The Presbytery adjourned to meet at Whitechurch on Thursday, 25th July, at 2 p. m.—JOHN MCNAIR, Clerk.

TORONTO.

MET in the usual place on the 24th inst., Rev. Walter Amos, Moderator. In virtue of leave obtained from the General Assembly, Rev. George McKay was duly received as a probationer of the Church. It was then reported by Rev. W. Frizzell, that he had met with the congregations of Queensville and Ravenshoe and moderated in favour of the said Mr. McKay. The call was found to be signed by eighty members and concurred in by thirty-five adherents. A guarantee for stipend was read, promising the sum of \$450, together with the free use of a manse. After hearing Mr. G. Crann, as a commissioner, Mr. Frizzell's conduct in this matter was approved of and the call was also sustained. Thereafter it was agreed to apply to the Assembly's H. M. Committee for a supplement of \$300. The call was put into the hands of Mr. McKay and accepted by him. Subjects of trial for ordination were assigned to him, and it was agreed to meet at Queensville on the 16th inst., at 6:30 p. m., for the hearing of said trials, and if satisfied therewith to proceed with the services for his ordination at 7:30 of the same day, the Moderator to preach, Rev. J. W. Bell to preach, Rev. J. Carmichael to deliver the charge, and Rev. W. Frizzell to address the people. The Moderator and the clerk were appointed to assign to students, within the bounds, subjects for summer exercises, said exercises to be heard by the Presbytery, or a committee thereof, before the re-opening of the colleges of the Church. It was moved by Rev. Dr. Gregg, seconded by Rev. Dr. Parsons, and unanimously carried, "That the Presbytery having learned of the removal, by death, this morning, of Mrs. Edwards, of Peterborough, daughter of Rev. Dr. Reid, agree to record their deep sympathy with the bereaved parents and husband in the great trial which has befallen them, and pray that the God of all consolation may comfort them in their sorrow." An extract minute of the General Assembly was read, granting leave to Rev. D. Camelon to retire from the active duties of the ministry, etc. In connection therewith a letter was read from Mr. Camelon, tendering the resignation of his pastoral charge; and he stated personally that he wished his resignation to be accepted forthwith. It was also stated by Mr. Elder, as representing the congregation under Mr. Camelon, that they had agreed to offer no opposition to the acceptance of his resignation. It was then moved by Rev. Dr. Cuyver, seconded by Rev. J. Carmichael, and agreed to, that Mr. Camelon's resignation be accepted by the Presbytery, and the Presbytery wishes to put on record its sympathy with him in the affliction which necessitates his retiring from the active duties of the ministry, and also its sense of the long and faithful service which Mr. Camelon has rendered to the Church in a pastorate extending over thirty years, and hopes that the great King and Head of the Church may see fit to bless him with restored health and strength. Mr. Carmichael was appointed to preach to the congregation concerned, on the 14th current and declare the charge vacant, and he was also appointed to act as Moderator of the Session during the vacancy. The committee who were previously re-intrusted with consideration of the petition from S. George's Hall, and were requested to confer thereon with the Sessions of East and Cooke churches, submitted and read a report, through Rev. Dr. McLaren, setting forth in the main that they had received a minute from the former of these Sessions (which was read to the Presbytery) pronouncing quite unfavourably on the prayer of the petitioners, and that while the committee do not withdraw their former recommendation, in favour of granting said prayer, they would submit the whole question to the judgment of the Presbytery. Commissioners were then duly heard, first from the Session of East church, and next from the petitioners. After some deliberation on the foregoing, it was moved by Rev. Dr. Parsons, and seconded by Rev. T. Johnston, "That in view of the past action of this Presbytery in relation to East church and its field of work, the Presbytery do not see their way to grant the prayer of the petitioners for a new organization." In amendment it was moved by Dr. McLaren, seconded by Rev. J. Carmichael, "That the recommendation of the committee presented at last meeting in favour of granting the prayer of the petitioners be adopted." On a vote being taken, the motion carried over the amendment. The yeas and nays were then taken in regard to the motion; and the roll was called thereon, when seven members voted yeas, and six voted nays; several members not voting at all. Thereafter it was moved by Rev. G. M. Milligan, seconded by Rev. W. Frizzell, and carried, "That a committee be appointed to confer further with the petitioners and the session of East church, with a view to bring about an amicable arrangement, and report to next meeting." The following committee were then appointed, viz: Revs. W. Frizzell, W. G. Wallace, J. Carmichael, and Messrs. Mitchell and Yelloweas. Messrs. J. Mc. D. Duncan, B. A., and Donald McKenzie, both of them graduates of Knox College, undertook the usual probationary trials, and after affording satisfaction thereby were duly licensed to preach the Gospel.—R. MONTATHI, Clerk.

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Presbyterian Review

THURSDAY, JULY 25, 1889.

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

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

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

It is rumored that Zion church, Charlottetown, will call Rev. C. B. P. as their minister.

Rev. D. J. MacIntyre, of Toronto, is addressing meetings on the Jesuit question in Halifax, Truro, New Glasgow, and other places in Nova Scotia.

The pulpit of St. Andrew's, Huntsville, was occupied Sabbath, 7th inst., by Rev. J. C. Smith, of Guelph; on following Monday evening the annual tea-meeting was held. Proceeds \$50.00.

Rev. Mr. Robertson, Edinburgh, Convener of the Home Mission Committee of the Church of Scotland, who has been the guest of ex-Alderman Maddock for a few days, has left for Toronto. He came out on the same ship as Mr. Maddock returned by, and his visit to Canada is purely for the benefit of his health, which has considerably improved. The rev. gentleman is suffering from an affection of the throat.—Guelph Mercury.

As may be seen from our advertising columns, Dr. MacIntyre, late Principal of Brantford Ladies' College, has taken up his residence in Toronto. He has purchased the Richard Institute buildings, on Bloor street west, and under the name of the "Presbyterian Ladies' College, Toronto," will have the buildings ready for the reception of pupils in September. He has issued a calendar giving full particulars respecting the new seminary. There is room in our great and growing city for a Presbyterian ladies' college, as Dr. MacIntyre's friends will wish him success in his enterprise.

Rev. Peter Wright, B.D., after a pastoral of nine years, preached his farewell sermon to Knox church congregation, Stratford, Sabbath evening, 14th inst. The church was crowded to its utmost capacity, many being unable to get even standing room. Mr. Wright preached an earnest and affecting discourse from Romans xvi. 24, "The grace of the Lord Jesus Christ be with you all, Amen." The Herald, in giving a full report of the sermon, "begs to add its good wishes and respects toward the departing clergyman and his family, whose friendship it has been privileged to enjoy and whose departure it deeply and sincerely regrets. May they find a happy home and a useful field in the rich Province of Manitoba and the boundless North-West." Mr. Wright and family left on the following Wednesday for his new charge in Portage la Prairie. We heartily join in the good wishes of our contemporary.

The congregation of St. Andrew's, Lindsay, gave a public reception on Tuesday evening, 16th inst., to the new pastor, Rev. Robt. Johnston, B.A. The auditorium was beautifully decorated with flowers supplied by Mr. Robert McCausland. There was a large attendance, and the occasion was a most enjoyable one. Rev. A. G. McLachlin, Moderator of Presbytery, filled the chair with marked acceptance. The proceedings were opened by singing a hymn, followed by prayer offered by Rev. James Greener. In the course of the evening, which was varied by an intermission for conversation, and a number of choice anthems rendered by the choir with excellent effect, addresses of congratulation and hearty welcome were delivered by Revs. C. H. Marsh, Dr. Williams and W. K. Anderson, resident ministers; Revs. A. Currie, M. McKinnon, and J. B. McLaren, members of Presbytery, and Rev. Robt. Henderson, a fellow student of Mr. Johnston.

THE CONVENTION OF PRESBYTERIES.

STRATFORD.

The following are the conveners of the Standing Committees in the Presbytery of Stratford for the current year, and it is hoped the Conveners of the Assembly's Committees will preserve the list for their use and convenience: Statistics, Rev. Geo. Chrystal, Avonport; Foreign Missions, Rev. R. Scott, Brookdale; French Evangelization, Rev. J. A. Turnbull, L.L.B.; St. Mary's; Sabbath Observance, Rev. W. Cameron, Carleton Place; Sabbath Schools, Rev. W. M. McKibbin, M.A., Millbank; State of Religion, Rev. E. W. Pantor, Stratford; Home Missions, Rev. R. Hamilton, Motherwell; Aged and Infirm Ministers' Fund, Rev. A. Stewart, Shakespear; Widows and Orphans' Fund, Rev. A. Henderson, M.A., Attwood; Temperance, Rev. A. F. Tully, Mitchell.—A. F. TULLY, Clerk.

REGINA.

Met at Whitewood on the 10th July inst. There was a good attendance, and at several of the sessions there was a number of the general public present. Mr. Campbell, of File Hill, was appointed Moderator for the ensuing year. The name of Rev. C. W. Bryden, who is under appointment at Battleford, was ordered to be enrolled as soon as his papers are received. A call from the Indian Head in favour of the Rev. John Ferry was presented by Mr. George P. Murray, Commissioners from the congregation, were heard. The conduct of Mr. Robson in moderating was approved. He was thanked for his diligence and the call sustained, and on being placed in Mr. Ferry's hands, was accepted. Thereupon it was decided that the induction of Mr. Ferry should take place on Wednesday, the 24th inst., at three o'clock in the afternoon, at Indian Head.—The Moderator to preside, Mr. Robson to preach, Dr. Robertson to address the minister and Mr. Taylor the people. Mr. Ferry was appointed to moderate in a call at Moosejaw as soon as can be arranged. Messrs. W. J. Hall and Isaac McDonald were licensed to preach the Gospel, their examinations being sustained, and their trials being

regarded as satisfactory. Mr. Taylor was appointed to meet with parties at Pense wishing to be joined into a congregation. The report of the Committee appointed to strike Standing Committees for the year was adopted as follows:—Foreign Mission Committee: Mr. Hugh McKay, (Convener), Messrs. Campbell, Moore, A. Matheson and A. McDonald, Home Mission Committee: Mr. S. J. Taylor (Convener), Messrs. Hamilton, Nichol and John McCaul, Committee on Sabbath Schools: Mr. J. Ferry (Convener), Messrs. Hall, Taylor, C. J. Atkinson and R. Crawford, Committee on Sabbath Observance: Mr. D. McMillan (Convener), Messrs. Geddes, Dr. Jardine and John Mitchell, Committee on Temperance: Mr. Robson (Convener), Messrs. Hamilton, Moore and Robinson Thompson, Committee on examination of students: Mr. A. Campbell (Convener), Messrs. Bryden, Robson, Taylor and Hamilton, Committee on State of Religion: Mr. James Douglas (Convener), Messrs. Nichol, Ferry and J. P. Forthright, Statistics and Finance: Mr. A. Hamilton (Convener), Messrs. Robinson and Angus McKay, Systematic Benevolence: Mr. W. Nichol (Convener), Messrs. Hamilton, Dr. Jardine and B. W. Bole, Manitoba College: Mr. Hall (Convener), Messrs. Hamilton and R. Crawford, The following appointments were made for the dispensing of ordinances this summer in the several mission fields: Mr. Ferry, at Qu'Appelle Station; Mr. Robson, at Colleton and Kintinistow; Mr. Robson, at Jumping Creek; Mr. Hall, at Wolsley; Mr. Nichol, at Grenfell; Mr. Hamilton, at Landdown; Mr. McMillan, at Cularn Creek; Mr. Taylor, at Buffalo Lake; Mr. Campbell at Touchwood; Mr. Moore at Long Lake; Mr. Robertson at Alameda and Winlaw; Mr. Douglas at Green Valley. On Thursday evening the routine of business was pleasantly varied by a social meeting, held in the manse, when a programme consisting of reading, vocal and instrumental music and addresses was rendered to the evident pleasure of all present.—ALEX. HAMILTON, Clerk.

regional Church Y. P. S. C. E., and secretary of the Toronto union; Wm. H. Pease, of Beverly St. Baptist church Y. P. S. C. E.; and W. S. Leslie, and R. H. Glover, of St. James-square Presbyterian church Y. P. S. C. E.

THROAT AND LUNG DISEASES.

HAVING for more than forty years made a specialty of diseases of the lungs, and recently opened an office for their curative treatment by medicated air, at 73 Bay street, Toronto, it seems to me both proper and desirable that I should publish a series of plain, practical lectures, embodying my views and experience, for the information of the public.

Every intelligent person, when sick, naturally desires to know the nature of his ailment, whether it be curable, and what the chances are for his restoration to health.

The diseases included in the specialty of the throat and lungs are the most important, both by reason of their prevalence and fatality, of any in the whole catalogue of bodily afflictions, and as such must command the attention of all. They embrace Consumption, Catarrh, Bronchitis, Asthma, and Chronic Pneumonia. None of these are simple maladies. They are all dangerous to life. They are linked in the same chain, tend to the same end, and require for their cure the same general plan of treatment.

All a class of diseases they differ from all others in having their seat in the air passages and air cells, and in being out of the track of ordinary medication by solid and fluid medicine, and only to be reached by medicines in a gaseous state, taken in with the breath.

The most important of these diseases—consumption—is most erroneously supposed by the people to be incurable. This belief arose from the fatality which attends its treatment by medicine given by the stomach. But a moment's reflection will show that that proves nothing, beyond the bare fact that it cannot be cured by that mode of treatment. It does not touch the question of the curability of the disease itself, but merely demonstrates the folly of all efforts to heal the lungs by treating the stomach.

CHRISTIAN ENDEAVOUR.

(FROM A CORRESPONDENT.)

SELDOM, if ever, has America, or even the world, seen so vast and enthusiastic a gathering of young people as that which met at Philadelphia, last week, to hold the eighth Annual Convention of the Young People's Society of Christian Endeavour.

The Convention was held in the 1st Regiment Armory Hall, and lasted three days, from the 9th to the 11th, inclusive. During the whole of Monday and Tuesday delegates swarmed into the city until the number swelled to over 6,500. Nearly every State and Territory of the United States was represented; there were in addition twenty delegates from Canada, one from Turkey, and one from Germany.

The organization thus represented was designed and founded in 1881 by the Rev. F. E. Clark, D.D., its object being to promote earnest and systematic Christian work by young people. It is purely inter-denominational, and while it strives to promote unity and fellowship among those of all Christian denominations, one of the first duties laid upon members is loyalty and obedience to their own Church.

During Tuesday afternoon Addresses of Welcome were delivered, and responded to by the visitors.

In the evening the Convention sermon was preached by Rev. Geo. H. Wells, D.D., of Montreal, who took as his text "Put on the whole armour of God," and by his eloquence stirred up the whole Assembly.

On each of the following two days four sessions were held, beginning at 6.30 a.m., with an early morning prayer meeting. These prayer meetings were amongst the most memorable features of the Convention, and the one held on Wednesday morning was probably one of the largest ever held in one place.

The business of the Society was dealt with as summarily as possible, and the time was mainly devoted to sermons and addresses by some of the most eminent ministers and laymen of the land, conferences upon the several branches of the work of the Society and its committees, reports from the different states and countries, and other items.

Dr. Clark, the originator of the movement and the President of the United Society, gave an eloquent address, in which he traced the hand of God in the progress and success of the Society during the past years. He contrasted the one society of 1881 with the 7,500 of 1889, and the 400 members represented at the first annual convention with the 500,000, the present membership in the United States and Canada. In closing, he gave to the members to carry with them during the coming year the appropriate motto, "We are labourers together with God."

Among those who delivered addresses to the Assembly were Rev. A. T. Peterson, D.D., and Rev. W. Hoyt, D.D., of Philadelphia; Rev. O. P. Gifford, D.D., Boston; Rev. J. W. Chapman, D.D., Albany; Rev. F. L. Chamberlain, New York city; Rev. D. M. Chamberlain, D.D., Brooklyn; Maj.-Gen. O. Howard, a one-armed veteran of the late war; and Miss Emily Wheeler, Harpoot, Turkey.

Sociality was given its due place, and was promoted by reunions and receptions by the different state delegations. In all these, as throughout the Convention, the Canadian delegates were warmly and enthusiastically received, and every kindness and honour was bestowed on them.

On Thursday afternoon an open air meeting was held in the beautiful Fairmount Park, and in spite of the unsettled state of the weather and the threatening showers a large number were present.

The Convention closed on Thursday evening with a solemn consecration service, which was ended by the repeating in concert of the Christian Endeavour benediction, "The Lord watch between me and thee when we are absent one from the other."

The grandest feature of this Convention was the perfect harmony and good fellowship which accompanied the enthusiastic and consecrated energy of so vast an assembly of young Christians, and the entire absence of all sectional or sectarian rivalry, although the delegates represented seventeen religious denominations and so many different political states and factions.

The delegates from Toronto were: Mr. Patterson, of Knox and Princeton Colleges; David J. Howell, of Zion Con-

gregational Church Y. P. S. C. E., and secretary of the Toronto union; Wm. H. Pease, of Beverly St. Baptist church Y. P. S. C. E.; and W. S. Leslie, and R. H. Glover, of St. James-square Presbyterian church Y. P. S. C. E.

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The cure of consumption is proved by the removal of the symptoms which attend it. What are these symptoms? They are cough, expectoration of matter from the lungs, shortness of breath, loss of flesh, hectic fever, night sweats, and in some cases spitting of blood or hemorrhage. Before a cure is complete these symptoms must one after another disappear, and the enfeebled body regain what it had lost in flesh and vitality.

I have seen this happy termination take place in thousands of cases which had previously been pronounced hopeless and in which the lungs were beyond all question extensively involved by tuberculous deposits in a state of suppuration. In every such case death must have ensued had not the material element of the disease been removed from the lungs by treatment.

But why waste time or words to prove that consumption can be cured? Who says it is incurable? No educated physician could believe that, while to assert it would be to convict himself of ignorance of the recognized authorities of his own profession. Professor Carwell, of the University of London; M. Bouquet, of Paris; Laennec, the most eminent physician of France; Dr. Williams, senior physician to the London Hospital for Consumption; Sir James Clark, Physician-in-Ordinary to the Queen; Sir Morell Mackenzie, Dr. Edward Smith, of the Consumption Hospital in Brompton; Professor Hughes Bennett, of the University of Edinburgh, and every other writer of eminence on the disease in the civilized world, admit and proclaim its curability.

A curable disease ought generally to be cured, if properly treated, and that it is not is proof that the treatment is wrong in theory and fatal in practice. With every desire to do justice to my professional brethren, I am unable to recall a single instance in the past forty years, either in hospital or private practice, of the cure of a case of consumption by taking medicine by the stomach, while in that time I have witnessed the cure of many thousands by the direct application of medicated air to the seat of the disease in the lungs.

In my next letter I will explain the relation existing between consumption and the other diseases of the air passages. Should any in the meantime desire to obtain my views more fully, they will find them plainly set forth in a pamphlet prepared by me for the guidance of the sick, which they can procure at my office on application.

ROBERT HUNTER, M.D.
TORONTO, June 3, 1889.

"The Christian Ministry,"
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DOOMED to die, and oh, so young!
Is there no one that can save
This poor, helpless sufferer
From the dark and cruel grave?
Come an answer, "Yes, there is,
Dr. B. Cooke go and try;
He has saved the lives of many
Who were given up to die."

DR. B. COOKE has opened an Institute for Asthma, Bronchitis, Catarrh, Deafness, Hay Fever, Piles, Neuralgia, Sore Eyes, and all kinds of Throat and Bronchial troubles. Catarrh a specialty. Cure guaranteed in thirty days.
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Meetings of Presbyteries.

CALGARY—Calgary, Sept. 2nd, 10 a.m.
COLUMBIA—New Westminster, Sept. 10th, 3 p.m.
HURON—Egmontville, Sept. 10th, 10 a.m.
HAMILTON—Hamilton, Aug. 7th, 9.30 a.m.
KINGSTON—Kingston, Sept. 17th, 3 p.m.
LANSING—Woodville, Aug. 27th, 11 a.m.
MATELAND—Wingham, Sept. 10th.
MONTREAL—Montreal, Oct. 1st, 10 a.m.
OWEN SOUND—Owen Sound Sept 16th, 7.30 p.m.
OTTAWA—Ottawa, Aug. 6th, 10 a.m.
PARIS—Paris, Sept. 24th, 10 a.m.
QUEBEC—Quebec, Sept. 21st, 3 p.m.
SARAFY—Durham, Sept. 10th, 10 a.m.
TORONTO—Toronto, Aug. 6th, 10 a.m.

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Births, Marriages, Deaths.

Announcements under this head 25 cents each insertion.

Births.
STEWART.—At Loch Winnoch, Ont., July 10th, the wife of the Rev. J. B. Stewart, of a son.
ARMSTRONG.—At Ottawa, July 20th, the wife of the Rev. Dr. Armstrong, of a son.

Marriages.
BLAKE—LAW.—At Montreal, on July 10th, by the Rev. Edgar Hill, William Hume Blake, barrister-at-law, Toronto, to Alice Jean, second daughter of David Law, Esq., Bellevue House, Montreal.
MONROE—CLUNIS.—At Claude, on July 10, 1889, by Rev. S. S. Craig, Joseph Monro, M.D., Altona, Michigan, to Jennie, third daughter of Alex. Clunis, Esq.

SHAW—COV.—At Carleton Place, July 10th, by Rev. D. McDonald, M.A., William Alexander Shaw, to Lillie Parsons Cox, all of Carleton Place.
BOOTH—BROWN.—At Hamilton, on July 17th, by the Rev. D. Tait, B.D., of Berlin, Rev. George Booth, Ph.D., of Erie, Pa., to Frances Ada, eldest daughter of James Brown.

LEITCH—MOORE.—On July 17, 1889, by Rev. Mungo Fraser, D.D., Andrew Leitch to Aggie, eldest daughter of the late William Moore.
STEEL—NEILL.—In Campbellford, on July 10th, at the residence of the bride's father, by the Rev. J. Hay, the Rev. J. Steele, B.D., to Aggie C., third daughter of the Rev. Dr. Neill.

WOOD—HULLYER.—On July 17th, at Toronto, by the Rev. W. G. Wallace, B.D., assisted by the Rev. W. A. Hunter, M.A., E. G. Wood, M.D., of Mitchell, to Maggie, daughter of John Hullyer, Esq.

OGILVIE—OGILVIE.—On June 20th, at Kingston, Jamaica, by the Rev. Jas. Cochran, assisted by the Rev. Andrew Baillie, Thomas Bancroft Oughton, B.A., LL.B., London, barrister-at-law, son of Thomas Oughton, Esq., Advocate, to Nettie Ogilvie, M.D., C.M., L.R.C.S., L.R.C.S., Edin., etc., eldest daughter of James Ogilvie, M.D., C.M., F.R.C.S., Edin., etc.

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3. Excellent Equipment. During the present year, the science class-rooms and laboratories have been furnished with apparatus at an expense of \$3,000, and six new class-rooms have been erected.
4. Practical Character of the Training. The new two-story brick workshop is furnished with ten-horse power engine and expensive machinery, and offers every inducement to students to supplement their literary training with practical work. Woodstock College is the first Canadian school to introduce Manual Training as a part of the regular programme of study.
5. Opportunities for Mental Culture. There are a large library (3,500 volumes), two reading rooms, and two literary societies.
6. Excellent Staff of Seven Masters, all graduates of Toronto University.
7. Reasonable Rates. Owing to the existence of a large endowment and to the fact that the school is not a money-making concern, the fees have been placed at \$144 to \$177 per annum. There are no extra charges.
For further particulars address the Principal,
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