

# PRESBYTERIAN REVIEW.

Vol. V.

TORONTO, MAY 30, 1880.

Whole No 231

PUBLISHED EVERY THURSDAY  
BY  
The Presbyterian News Co.  
TORONTO (Limited).  
Incorporated by Royal Charter.  
W. MARTIN CLARK, President  
HAMILTON GASSLIN, Vice-President  
H. H. ROBINSON, Managing Director  
15 AND 17 FRONT ST. W.

## THE DAY STAR.

Shine on me and even,  
Shine on Heaven's heaven,  
Saviour high and dear,  
Toward us turn thine eye,  
Through what'er may come,  
Thou canst lead us home.

Though the gloom be grievous,  
Though we faint on leave us,  
Though the coward heart  
Quit its proper part,  
Though the tempter come,  
Thou wilt lead us home.

Saviour pure and holy,  
Lover of the lowly,  
Sign us with Thy sign,  
Take our hands in Thine,  
Take our hands and come,  
Lead Thy children home.

Star of morn and even,  
Shine on us from Heaven,  
From Thy glory throne  
Lead us to our home!

—Pulcrav.

## PERFECTIONISM.\*

BY REV. ISAAC CAMPBELL, CUSTON, W.

PERFECTIONISM is no new doctrine. With many it passes as such; it is pretty generally talked about as the "new theory of holiness." But is it new? Every intelligent theologian or Church historian knows that it has been a long time in existence. But systems, like men are not always good in proportion to their age. The age of some systems is only matched by their badness. Like many of the errors of the present this is an old one resurrected and dressed up anew. It has had its advocates in almost every period of the Church's history. I find an exponent of it a long way back, and he evidently was in full possession of the system when he said, "God I thank thee that I am not as other men are."

In the discussion of this topic some things will have to be candidly admitted and some things will have to be emphatically denied. No system of unexamined error can stand intelligent investigation for a moment. This theory is not without some elements of truth. These we must conserve. But this making a drop of truth with an ocean of error deceives many a one. It is dangerous to teach less than the truth. It is dangerous to teach more than the truth. The theory of perfect holiness is clearly a misconception of the work of sanctification. Here we must follow the clear teaching of the Word of God. You are all familiar with the teaching of Scripture regarding the nature and progress of divine grace in the hearts of believers. The Shorter Catechism of our Church defines it beautifully and scripturally when it says, "Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness." The sacred writers invariably speak of it as a progressive work. In this matter, grace-like nature is gradual in its developments. In the physical world the plant does not reach perfection with a bound. It is a matter of gradual development. The rose does not burst into beautiful perfection in a day, nor does a man become a full-grown Christian in a day. The analogy between grace and nature is close. One of the divine injunctions is, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Unlike illiterate school-boys the sacred writers never used words at random. They knew the meaning of the terms and figures which they used. Two of them, at least speak of fairly well-informed Christians as "babes in Christ." Paul is one and Peter is the other. Surely they knew the force of what they said. What did they mean? Simply this: That the babe must pass through all the stages of development between babyhood and manhood in Christ. That the babe in Christ must yet reach the stature of manhood in Christ. How long will this take? A lifetime; for the soul to see the Saviour in his unclouded glory is to be freed from the last stain of sin. "We shall be like Him; for we shall see Him as He is." It would seem that the souls of believers are purified from the least and last defilement of sin in the act of passing from time into eternity. All believers shall be perfectly holy. Conformity to the image of Jesus was Paul's great idea of redemption. Every believer shall therefore arrive at perfect holiness. But when? In this life? I think not.

Is perfection attainable in this life? This is the question that I propose to discuss in this paper. My answer to this question is, No. Should it be said that we are commanded in Scripture, 1st. be

perfect even as our Father in heaven is perfect, I freely grant this. But we must be careful and not mix matters. When Christ gave a standard He gave one like Himself—perfect. He said to his disciples "Be ye therefore perfect even as your Father who is in Heaven is perfect." This passage is quite clear to an intelligent reader. It must be read in the light of the context. For only in the light of the context can it be rightly understood. Clearly, the excellence demanded of the disciples here is not a matter of degrees but of kind. The word perfect never signifies in New Testament usage *incomplete*. It points out a true Christian character as contrasted with a defective, half-finished and partial character. We are frequently reminded by the advocates of Perfectionism that God commands his children to be holy and that he has power to make them perfectly holy even in this life. I gladly admit all this. But we must remember that there is a vast difference between what God could do and what He has promised to do. There are many things that He could do that He has nowhere promised to do. Has God anywhere in His Word promised to make His children perfect in holiness on this side of the grave? Are there any cases on record in which the promise has actually been fulfilled? I have no hesitation in answering these questions in the negative. The best Christians the world has ever seen confess sin and pray for pardon. It will ever be so. So long as believers are in this world they will need to pray for pardon. How do I know this? I gather it from several Scriptural sources. First, I gather it from the spirituality of the divine law. A man is perfect when he comes up to the requirements of a perfect standard. There is a standard for almost everything. And there is a standard by which man's character is to be tested. What is it? It is the divine law.

Now, regarding this law two questions suggest themselves: What are its demands? and Does it ever change? The moral law demands perfect obedience—nothing more, nothing less. Paul quoting from the Old Testament says, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. iii. 10.) James' reading of the law is equally clear. "This is what he says of the matter: 'For whosoever shall keep the whole law and yet offend in one point he is guilty of all.'" (James i. 10.) It is a beautiful seamless robe that is ruined by a single rent. It is a delightful musical harmony that is marred by a single discordant note. Just here I shall quote two sentences of the celebrated Dr. Guthrie: "Even so, though you may start at the bold assertion, and when you think of some gross and horrid sins may be ready to exclaim, 'Is thy servant a dog that he should do this thing?' the man who is capable of breaking one of God's commandments is capable of breaking them all in mind and in spirit; "he that offendeth in one point is guilty of all." The scribe's question drew from Jesus this concise but comprehensive answer, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this, thou shalt love thy neighbour as thyself." This is man's duty in a nutshell. He who fails to love God with all the powers of his complex nature, and to love his neighbour, fails to come up to the divine standard and therefore commits sin. But some one may say "O that the law in all its old-fashioned rigour. It has been modified. It has been toned down to meet infirmities of God's children. The law of perfect obedience is no longer the standard of Christian duty, but the law of love. We are not bound down to the obedience of immortal man in paradise." It is well to be wise. But it is dangerous to be wise beyond what is revealed. This is the doctrine of the Roman Catholic Church—the doctrine of those that talk about "the higher life,"—the doctrine of the great majority of the pretenders to perfection. It has the smack of holiness about it. It sounds well. But to me it sounds painfully like nonsense.

The Bible recognises but one standard of Christian duty. God has never lowered this standard to meet the circumstances of sinful men. That they have rendered themselves incapable of keeping it is their own sin. This rule of duty changed impossible. As well might God change. Why, it is the very transcript of God himself. The Bible knows no toning down process. But it knows and makes provision for a toning up process. Instead of toning down the standard to man it aims at toning up man to the standard. Why do men so frequently overrate themselves spiritually? Because they apply a false test. Because they fail to make their lives square with the true test of Christian duty. In a word they fail to compare themselves with the divine law. Conclusions are right or wrong accord-

ing to the process by which we arrive at them. It is an easy matter to elevate ourselves to a very high spiritual plane when we adopt a false measure. Let a man choose his own measure and he can put himself just above where he pleases. He might say: "I'm three yards high," if he used a two-foot yard in the measurement. But the process is wrong and consequently the conclusion is wrong. His legitimate height therefore would not be nine feet but six. Any man might claim perfection after this fashion. Judas might have claimed for himself at least a respectable Christian standing. A boy unaccustomed to the use of carpenter's tools sets to work to plane a board. He works hard and finally comes to the conclusion that he has made a splendid job of it. He runs his inexperienced eye down it and pronounces it perfect. An older and more experienced mechanic comes along and advises him to test the correctness of his work. "How shall I do it?" says the boy. "Apply the straight edge," says the mechanic. Down goes the straight edge, and to his astonishment he finds that rats could run between it and the board. The straight-edge did two things. It took the conceit out of the boy by revealing the imperfections of his work. There is nothing like an honest test. Women are generally good housekeepers. Many of them are scrupulously clean and exact. Some take a special but mistaken interest in the principal room of the house. The doors are shut, the shutters are closed, the blinds are drawn down, and so it stands—it must be clean for you cannot see any dust around anywhere. But is it? No. How is the matter to be tested? Very simply. Raise the blinds, open the shutters and let the light in. Then you will soon learn that you could write your name on many of the articles of furniture in the room. Light never fails to show up the dust. It is a grand thing to have plenty of light. All we need to arrive at a just conclusion is a true test. A true test intelligently and honestly used will always secure a just conclusion. Men into whose heads and hearts the light of God's law has shined will be the very last to claim perfection. (To be continued.)

## AS TO CANDIDATING.

NOTWITHSTANDING the examples of some strong and eminent men, and of certain churches, it yet seems likely that the practice of choosing a minister from a number of candidates will continue. No doubt it is a mortification for a candidate to be rejected. It snubs his vanity and humiliates his pride. Well, what if it does? This may not be the worst thing in the world for him. On the contrary, it may do him immense good, proving, if properly considered, a much needed means of grace, and teaching him certain lessons of adaptation in making the truth more clear and effective.

Here is a part of the discipline of life to which men in all other professions and trades are subjected; and why should the minister refuse to take his share? Everywhere else outside of the pulpit, places of usefulness are sought—sought by personal application, by letters of introduction, by calling in the aid of friends, and by exhibiting a record of good work done. Merchants, lawyers, doctors, mechanics, have often to try hard to attain a commanding position; and often, too, they have to endure whatever humiliation and disappointment there may be in failing to get the position they aim for. No man can run towards the goal of enlarged influence and power without finding himself sometimes tripped and thrown into the dust much to his temporary chagrin, not to say disgust. But is he to give up, lest he may experience an occasional defeat? Dr. James W. Alexander, as quoted by Mr. Williams, had certainly a better thought when he said: "I am convinced that in the sight of God my declining to preach as a candidate has often been a sinful tribute to my own pride. We ought to be as willing to seek a place of labour for Christ, as the people to seek our services. This is my serious opinion, after having acted on the other and worldly plan."

The question ought not, however, to be decided by the tastes, the likes or dislikes of candidates, but solely by the utility of the method. It certainly seems unreasonable that a congregation should be expected to call for their pastor a man whom they have never seen nor heard. He is to sustain to them the tenderest and dearest relations outside of the family circle to be found in life. He is to baptize and marry their children, to minister to their sick and aged, to win them by voice and manner as well as by the truth to higher and nobler conduct. And they are to reward him not only with a life support, but with reverence, affection, and truthfulness. Why then should they not be allowed to see his face, to hear his voice, and to judge for themselves what manner of man he is, and whether he is adapted to be useful and

happy among them? Frequently it happens that a minister is exactly fitted to one field of labour, but not at all for another; and this fitness can best be determined by bringing him and a people together, as preacher and hearers, and still further by some personal and social intercourse.

The difficulty in the system of candidating lies rather in its abuse than in its true use. It is, for example, a gross abuse of the system, and a great injustice to ministers for a congregation to get a list of fifty or a hundred possible candidates, and then to go through it entire list before attempting to decide on any one of them. This is apt to end in divisions and strifes, and often, moreover, in the final calling, of a man in despair of some inferior and ill-adapted person whom in the outset the people would have summarily rejected. Again, it is an abuse of the system to accept an entire stranger who may have managed to thrust himself before a church, and whose one or two sermons may have caught the fancy of certain influential, or even domineering members. In every case the candidate's record should be inquired into, and all due safeguards taken as to his previous character, his fidelity to duty, his prudence, and tact, his pastoral abilities and adaptations, his consecration to his great work and likelihood of success in the new and untried field. Under these restrictions it is safe to conclude that a custom, which has been so long tested, and which in the great majority of cases has issued in good results, deserves a further lease of existence.—*Christian at Work.*

## RECONSTRUCTING THE CONGREGATION.

WHEN Mr. Lincoln was entering upon his duties as President, and when nearly every branch of the government had been organized, as his political party thought, he still said that "he proposed to run the machine as he found it." As a fact, that machine never got so much reconstructing as it did during his administration. No change, however, was made by him, except under the pressure of manifest necessity for the purposes he had set himself. It is not ordinarily wise to assume that whatever is in a machine, if a machine has run well, and does good work for many years, it has a strong presumption in its favour. The pastor who enters upon a new field with the assumption that his predecessor with his whole heart sought bad methods, and the people with willing minds took to them, and they both were instigated thereto by the devil, should recollect that some day he, too, will have a successor. By so much as that successor would be mistaken in judging of him as above, by so much, also, is he probably mistaken in judging as above of his own predecessor.

Tradition says that Charles the Fifth, in his old age, after his life-long struggle to make Luther and the Pope, his Spanish subjects, and his German electors and people think alike, tried, after his abdication of the German throne, to make two clocks run precisely together. Those who have never tried that task might be as much surprised as the old Emperor at its difficulties; and might be profited by arriving at his conclusions early in life. "If I cannot make two machines agree, why should I hope to make men's minds?"

It is the misfortune of ministers and politicians, that disagreements toward them, on the part of a considerable minority of their congregations and constituencies, make their present position very embarrassing, if not wholly untenable in the future. Reasonable patience is therefore necessary, with those people in the congregation or constituency who refuse to be reconstructed. Many of them, if let alone, will get on very well indeed in their unreconstructed state. They may be entirely willing to let others hold different opinions from their own, if these others will let them enjoy their private opinions. The moment, however, either pastor or politician undertakes to compel them to surrender their personal convictions to others, the stubborn element (very large in all of us) takes control; and that means an obstinate fight on the part of both. If the Sabbath-school superintendent is efficiently managing his school, the pastor may not improve matters by undertaking to reconstruct him. If the trustees are efficiently managing the property, the pastor will not generally succeed in reconstructing them, so long as the people are satisfied. If the women are efficiently doing their work, it will be wise for the pastor to "help those women," instead of undertaking to reconstruct them.

All this, however, applies only to matters of measurable indifference, and does not require a pastor to give his assent, either explicitly or implicitly, to positive or aggressive evils. And yet, even in regard to these, unless a pastor is supported by his church officers and

a decided body of the influential and pious people of the church, his efforts at reconstruction will probably only terminate in his own ejection. It will pretty certainly terminate in his ejection if he undertakes to drive them by the threat of his resignation. He had better not issue any manifestoes containing an ultimatum. He had better resign first, and assign his reasons therefor for the benefit of his successor.—*Interior.*

## Mission Work.

### MISS BLACKADDER.

THE many friends of Miss Blackadder, of Trinidad, will be glad to know that she is so far restored to health as to be able, within the past week, to speak to the ladies at some of the Toronto Auxiliaries of the W. P. M. S. Her addresses have produced a most favourable impression. Miss Blackadder possesses in a marked degree the quality of directness of speech, and was able to give her audiences a very vivid idea of mission life and work among the Coolies, and also, by a few skillful touches, to present a striking portrait of the Coolie himself, physically and mentally. The life of a missionary among these people is one of hard, practical toil, and though brightened with many encouragements and compensations not found in the larger and more remote fields, requires unwearied patience, faith and energy on the part of the messengers of Christ. It is only by patient continuance on their part, under the Divine blessing, that results of a satisfactory nature are to be expected. The material is of the crudest nature. Miss Blackadder said she had never met with the hungering and thirsting for the Word of Truth, which was sometimes referred to. On the contrary, it was extremely difficult to make a beginning in winning the attention of the Hindus. "Your Gods (meaning the three persons of the Godhead) are well enough for the English, ours are the best for us." The sophistries and casuistry of the Hindu mind are a strong barrier against the reception of Christianity, and these characteristics seem to pervade the race. In nine cases out of ten, the attendance at the schools began from a selfish or grasping motive. The idea of the work of the missionary being one of pure benevolence never seems to enter their thoughts. "How much does the Queen give you for making a convert?" By and by, however, under persistent kindness mingled with judicious firmness, and the daily line-upon-line of Christian instruction, the light dawns upon the darkened soul, and the poor Hindu awakes one day to a sense of sin and a desire for a better life and a better worship than the idolatry and superstitions of his forefathers. The value of some kind of general preparation, and also of theological training for young women contemplating foreign mission work was dwelt upon. Many go out from the shelter and pure atmosphere of a Christian home not only innocent but to a large extent ignorant of the evil that is in the world through sin, and the shock of contact with the depravity of heathenism is very great; not only this, but the subtleties of argument with which Christian teaching is met render it very desirable that the preacher of a new doctrine should be furnished by study of the various phases of belief, otherwise she may appear helpless at a critical moment. The educational part of the work in Trinidad was presented in a most interesting manner. In answer to the question, "Are there many relapses into heathenism?" Miss Blackadder said she was glad to be able to state that she did not know of any; on the contrary, cases had occurred where the missionaries had received applications for baptism and admission to the Church from those who, in the early days of the Mission, had attended the schools, but who through circumstances had drifted away and been lost sight of completely for a time, but in whose hearts the good seed had lain for years, and had taken such firm root as to lead them back to the friends and teachers of their childhood, and better than all to the Lord Jesus. Both Hindustani and English are taught. Without the study of English in the schools no Government aid would be obtained. This renders the obstacles in the way of a novice less formidable. A teacher or preacher can be of some use immediately, and does not need to wait until the language is mastered before making a beginning. Ninety per cent. of the children in attendance at the mission schools abandon heathenism, and turn out respectable, intelligent Christian people. The change wrought in places where the good work has been going on for a long time is very gratifying, and decent, attentive and reverent congregations of Asiatics might be seen Sabbath after Sabbath worshipping the true God. Miss Blackadder dwelt briefly, and in a somewhat humorous vein, on the difficulties

and trials of the missionary's life, but no one of any insight could conclude that their trials are either few or insignificant. The climate, the strain of the work, the depressing and often repulsive surroundings, the low moral atmosphere, all make life a very draught upon mind, body and soul, and an occasional lull has become a necessity. The hope was expressed that some one would be found with courage enough to take Mr. Knox-Wright's place at Couva.

We understand it is Miss Blackadder's desire and expectation to return very shortly to Trinidad. The friends she has made in Toronto will assuredly follow her with their prayers and affectionate interest.

## ENGLISH PRESBYTERIAN MISSIONS.

### THE ANNUAL REPORT.

FROM the Report on Foreign Missions, submitted at the recent meeting of the Synod of the English Presbyterian Church, by Rev. Wm. S. Swanson, in the unavoidable absence of Mr. Hugh M. Matheson, the Convener, we make some extracts:—

"In China and India; Total congregations organized, 43; not yet organized, 84. Native pastors, entirely supported by their own congregations: Amoy, 6; Swatow, 2; total 8. Native Evangelists: Amoy, 33; Swatow, 24; Hak-ka Country, 11; Formosa, 26; Singapore, 4; Kampore Bauleah, 2; total, 100. Theological Students: Amoy, 4; Swatow, 11; Hak-ka Country, 6; Formosa, 13; total 34.

"The Mission in China during the past year has had its lights and shades its disappointments and encouragements. But its record has been, as previously, one by which we are made thankful and hopeful. It is now at such a stage that its annals from year to year are simply those of consolidation and extension. Its base is a native Church fully organized, and its methods as well as its operations are almost identical with those at home. We have passed the initial stages, and we are now facing new conditions. The native Church gives us a leverage which, by the power of the Spirit of God, is producing great results, and which will in due season produce still greater. Our active membership is growing, and all the agencies of the native Church are being made sound and healthy. Our educational methods are being improved; our Medical Mission is an increasing force; and our ladies' work is leaving its mark unmistakably on the young, is sending its healthy, purifying influence into the homes of the Christians, and is reaching the women of China in a way open only to itself. From Hainan in the south to Manchuria in the north, from the seaboard on the east to the mountain-fastness in the west, the pioneers have gone. Christianity is growing visible. China has been projecting itself into the plane of power among the nations. In a peculiar way it is slowly allowing an entrance to Western light, and at the same time trying to preserve the old ways. The task is a difficult one. Our native Church must be wisely and prudently led, and an abundant outpouring of God's Spirit must be asked.

"In regard to finance, the Committee have been enabled to close their year with practically no adverse balance. The weakness of our staff in Formosa has been a cause of great anxiety to the Committee. The burden thus laid on the brethren there was more than they could bear. The Committee feels that this state of matters cannot be allowed to continue, and so they have resolved to send out an ordained missionary to that centre. Mr. Campbell, who has been home on furlough, has, during his stay in this country, been preparing work for the blind of a valuable kind, and also published the Gospel of Matthew in an old dialect of one of the aboriginal tribes. This translation was prepared by one of the early Dutch pastors who laboured in Formosa when the island was held by his countrymen. In the several centres in China, our work has been carried on under the evangelistic, pastoral, medical, and educational departments.

"The statistics for the year 1888, show, for the several centres of Amoy, Swatow, Hak-ka, Formosa, and Singapore the following totals:—Communicants: to 31st December, 1887, 3,520; adults baptised in 1888, 175; received to communion having been baptised in infancy, 14; received by certificate, 23; restored to communion, 21; suspended in 1888, 57; died in 1888, 97; gone elsewhere, 17; communicants 31st December, 1888, 3,357; children baptised in 1888, 160; total baptised children, 2,224; numbers under suspension, 296; total membership, adults and children, 6,016. With regard to Antoy, the native Church there is extending itself in a very gratifying way. The expense of this extension is almost entirely defrayed by the gifts themselves. In the south the prospect is brighter than it has been for a long time."

The Family.

REST

What rest is there for him who knows no la- bour! Hands idly folded all the long day, Never a thought to give a friend or neighbour, No toll to share, no load to lift away.

THE HOUSEHOLD PET.

BY MISS L. ADDNER, OF CALCUTTA, INDIA.

LITTLE Tulsi played in the sunlight that came streaming into the open door of her mother's house, tottling over the threshold, into the great world of light outside, and crawling back to pick up the sunbeams, that she had left behind on the floor.

his intention, and every device used, to divert his mind, till at last the lad promised to think no more about it. Then marriage arrangements were made for him with the daughter of a high-caste wealthy neighbour, and in the gaieties of the wedding festivities, the impressions died out of the boy's mind, and care was taken that he should not be placed again where he could hear anything that would bring them back.

A COMMONPLACE-BOOK.

SOMETIMES while washing the dishes or sweeping a floor a thought strikes me: That event is likely to happen to people. A great many persons speak out their thought and then forget all about it; but, being reticent and having an idea that my thoughts might at some time be of literary value, I wished to save them.

sinks into a profound slumber which dreams do not disturb. The noise of travel may roll by his door, the shout of the drunken reveller may be heard above the rattle of wheels, the fierce storm may swallow up the other voices of the night; but the sleeper sleeps on, and the new morning finds him a new man.

The Children's Corner.

SHADOW PICTURES

In the day or night When the lamps are bright, Far up in the sky's blue dome is Every kind of tree Is a child like me, Amusing himself at home.

WISE WORDS TO WOMEN.

In her admirable address as President of the Edinburgh Association for the University Education of Women, Lady Aberdeen pointed out that women claimed an entrance to the University on the ground that in conceding the right to go there it was conceded that they had a right to as good an education as men, and that women had a life-work for which they must be prepared and disciplined, as well, and much in the same way as men.

One day a strange thing happened in this little girl's life. She had grown from creeping to standing firmly on her sturdy little legs, and her two bright eyes were capable of taking in a great deal, and her fingers' you who know anything of baby fingers, can easily imagine of what mischievous exploits hers were capable. It was when she was about three years old that this strange thing happened to her, as she sat one day near her mother weaving bits of grass together to make a basket, and not meeting with much success in her occupation. Suddenly the door darkened, and in stepped the strangest looking person Tulsi had ever seen. She crept very close to her mother, and was too frightened to scream. Even her mother was discomposed at this strange apparition, and pulled her cloth over her face and sat quite quiet.

But now a change must come to this quiet happy family. Tulsi, being eight years old, must be married. The father and mother have talked it over, and the mother, with a real longing after the better things, begs that the marriage may be postponed. She even pleaded that they may all come out and confess the Christ who has become so dear to her. The husband who resisted so many years ago finds it easier to resist to-day and, allured by the wealth of the family from which has come the offer to marry his daughter, he turns a deaf ear to his wife's entreaties, and makes the arrangements for little Tulsi with a man three times her age. Great was the display of the wedding; with flourish of trumpet, and beat of drums with a flourish, and carried on through many days of celebration; fireworks and bonfires of festivities, followed on the day, and little Tulsi, covered with jewels and rich clothes, thought that being married was indeed a most delightful thing, and wished it might go on forever. But everything has an end, and the wedding festivity came to its close all too soon.

SELF-MADE?

A WEALTHY business man not long ago made a short visit in his native town, a thriving little place, and while there was asked to address the Sunday-school on the general subject of success in life. "But I don't know that I have anything to say except that industry and honesty win the race," he answered. "Your very example would be inspiring, if you would tell the story of your life," said the superintendent. "Are you not a self-made man?" "I don't know about that."

It is not so with those who are filled with anxieties, and wealth and greatness are sure to bring anxieties. The anxious man dreads the coming of the night and its sleeplessness, and the dawn of morning and its perplexities. Sleeplessness makes life a burden and turns its pleasures into gall and wormwood. One of the most foolish, and at the same time one of the wisest, sayings of Sancho Panza is, "Blessed is the man that invented sleep." If it was a human invention, its inventor would deserve the highest honour; as it is a divine gift, the Giver should have our praise. Our evening song should be, "I will both lay me down in peace and sleep; for Thou, Lord, only makest me dwell in safety." Our morning song should be, "I laid me down and slept; I awoke; for the Lord sustained me." An unshaken faith in this word is a better "sleeping potion" than any the chemist is able to compound: "So he giveth his beloved sleep."

NED'S DAY OF LIBERTY.

NED TOWNSEND was a little boy who was particularly fond of having his own way. His mother's commands he always received with such a sullen look that he made her feel very sad. One morning he had been left to button his shoes, and he was pouting over them as usual when Mrs. Townsend returned to dress him for school. Taking the button hook from his hand she said pleasantly "There has been a new law passed, my boy. Children are to have their own way for a whole day; no one is to interfere with them, and when the time is up they will know whether it is better to do as their parents say or go according to their own wishes."

A PETITION.

"When He giveth quietness, who then can make trouble? A quiet mind that is not stirred. By careless look or frowning word, That moves serenely through the maze Of troubled and uncertain ways; Whose faith, unflinching, steadfast glows Encompassed by a thousand woes; That patiently Thy time doth bide, From seeks to grasp the good denied; From whose pure presence strife doth flee, And discord die in harmony,— Father, take all, if so I find That pearl of price a quiet mind." —Katharine B. Heath.

Yet sleep is only "one of a thousand" common mercies, which fill our days and nights, and if we take no others into consideration we have to say, "What shall I render unto the Lord for all his benefits toward me?" —United Presbyterian.

"How grand it is not to have to mind!" thought Ned. But at that moment a rough little boy ran past Ned's desk and knocked over the basket containing his lunch. Of course it fell on the dirty floor and was spoiled. "I wish he had been made to mind," said Ned to himself. But he tried to look happy and to join in the general fun. Somehow towards noon the privilege of playing grew less and less satisfactory to the scholars, and without any apparent reason they began to feel cross. After that they took to quarrelling, and actually ended in fighting. The poor teacher looked very sorrowful, but she had no power to stop them that day. Lunch settled them for a while, but when they had taken their last bite they became more boisterous than before. In the meantime Ned had grown very hungry, and his feet were wet and cold. His head was aching, and the noise of the other children made it worse. He sat down and wished the teacher could get them quiet; but instead, the usually pleasant room was beginning to somewhat resemble a miniature battle-field. Ned longed to get out into the still air. "But what hinders me?" he suddenly thought. And leaving his seat he hurried out of the noisy room. Then his feet grew colder and wetter than ever; his throat began to feel sore, too, and he came to the wise conclusion that he had better go directly home to his kind mother. It was a very tired, very cold and very sick little boy that crept into Mrs. Townsend's house that afternoon. When he saw his mother he cried out in a hoarse voice, "Oh! mamma! I don't want boys to have their own way any more." "You are sick, my son," was all she replied. And taking him in her arms she laid him in his bed. Then the little fellow had a peculiar feeling all through his body, and he believed he was dying. "Mamma," he cried in alarm, "don't let me die, and I'll always mind what you say!" After that the feeling passed away and he saw that his mother was smiling. "Why Ned, you must have been dreaming!" she said. And Ned looked down on his night-clothes, and realized that all his trouble had come to him in a dream. "At any rate," he said to himself with a sigh of relief, "it isn't best for children to have their own way, anyhow." —S. Jennie Smith, in Christian Inquirer.

THE BLESSING OF SLEEP.

Men do not properly appreciate the common mercies of God. They become so familiar with these mercies that they accept them as a matter of course, and forget to give them a place in their songs of gratitude. Our comfort, happiness and usefulness depend on a thousand little blessings, which are the gifts of the Heavenly Father. Take, for example, "tired nature's sweet restorer, balmy sleep," one of the greatest of our temporal mercies. No man prizes it as he ought while he is in possession of it. It is one of the blessings that "brighten as they take their flight." He ought to be thankful who is able to put a solid layer of forgetfulness between every two days. He is equal to any task his waking hours may bring. The great and the rich do not have a monopoly of this blessing; if testimony is to be believed, they are less favoured than others in this matter. A man whose body is wearied by honest and healthful labour welcomes the coming of the evening. No sooner does he stretch himself upon his bed, though it may not be made of down, than he

An hour passed pleasantly, and the visitor must go; not, however, till in answer to earnest entreaties, she had promised to come again and teach, as she had been doing in the houses of their neighbours. Tulsi followed her to the door with her little hand full of cardamom seeds, which her mother had given her to present to the lady. That night, when the father came home, and the boys returned from school, very wonderful were the stories they heard. Tulsi's father, long before, knew all about this lady. He had often met her in the narrow streets and lanes about his house, and he had heard from his brother Babus, too, what her errand was. He knew that she was a messenger of the Lord Jesus Christ, and about the Christ religion he knew a good deal, and in his heart he thought about it more than he ever felt like putting into words. In his youth, he had gone to a Mission School in a city near by his native village, and there had become convinced of the truth of the Scriptures. He had made up his mind to come out from his people and take a stand on the Lord's side; but before doing so he confided his wish to his father, who, horror-stricken at what he had heard, at once removed him from the school, and, taking him to a distant village, shut him up in the house of his grandfather. There, every influence was brought to bear upon him to give up

Not so however, is it to be with Tulsi, our merry, glad hearted little Tulsi, who had never before in her life known a sorrow or a care. She had been a wife only a month when her husband sickened and died. Alas! whose fault was it that this man who had indulged in every kind of excess his whole life, should not have power to resist disease when it came; whose fault but that of his little girl-wife? Henceforth what a life was hers! What reproaches are heaped upon this child-widow! Her pretty clothes and rich jewels are taken away. In a coarse white cloth wrapped around her, the rest of her life must be spent in fasting and penance, to atone for her great sinfulness. She must be the drudge of the household. She must enjoy nothing. Our poor petted, loved and loving little Tulsi, what can be done for her? What can be done for thousands, yes millions of little Tulsis over this great Indian Empire. Women of England and America, what can you do? What will you do? —Leaflet of "Women's Union Missionary Society, N. Y."

Forever from the hand that takes One blessing from us others fall; And, soon or late, our Father makes His perfect recompense to all. —J. G. Walker.

The most delicate, the most sensible of all pleasures consists in promoting the pleasures of others. —La Bruyere.



Presbyterian Review.

GENERAL NOTICES

(1) Terms.—An advance of \$5.00 No subscription received for less than one year. The Review is sent to subscribers without charge, but postage is paid by the subscriber. Payment in advance is required. Payment by cheque or postal note is acceptable. Payment by money order is also acceptable.

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THURSDAY, MAY 30, 1889

TO SUBSCRIBERS.

During the past few weeks the Publishers of "The Review" have sent out accounts for all overdue subscriptions. They have to thank the friends who have promptly remitted, and respectfully to request those still in arrears to remit without further delay. The attention of all subscribers is directed to the "General Notices" above.

COPIES OF THE REVIEW WANTED.

In order to complete files, copies of the REVIEW, of the dates March 4, 1886, and August 18, 1887, are required. Persons who may have copies of these issues to dispose of will please communicate with this Office.

WHO HATH EARS TO HEAR.

A GREAT variety of motives undoubtedly actuate those who make up the various congregations of presumably Christian people in inducing them to assemble themselves together Sabbath after Sabbath in God's house. Many go without any well-defined purpose but from mere force of habit. This is what they have always done, and in a somewhat uneventful life the excitement of the Sunday church-going is rather a pleasurable event. Some, too, go out of curiosity. John the Baptist discerned this element in his vast audiences. "What went ye out for to see?" This class will go in troops to hear a speaker who has novelties in the way of preaching to set before them. The Faith Cure so called, or a sermon on Future Probation, or on "Robert Elsmere" will draw a large number, or if the preacher have the faculty of exciting the noble propensities of the public and is known habitually to exercise it, there will be few empty places. And so on. It would be impossible here and very likely unprofitable to go into the whole category. Perhaps in most cases higher motives are mingled with lower, and even when hearers assemble in a spirit of thoughtless frivolity there are possibilities of the good seed finding a resting-place in the heart.

Professing Christians, however, are supposed to attend church to receive instruction and to worship God. Even among professing Christians there is, however, a tendency to the opinion that the amount of good likely to result from such services depends almost wholly upon the preacher. The traditional Presbyterian fondness for preaching, and the prominent place which the sermon occupies in the service tend, it may be, to foster this sentiment. Without doubt much does depend upon the minister. But to lay upon his shoulders the whole or chief burden of responsibility is both unfair to him and detrimental to the spiritual welfare of the people. Far more indeed depends upon right hearing of the truth than upon gifted preaching, and since listening is almost the only part which the congregation may take in the service, surely it is important that it be faithfully performed. The preparation of the heart necessary to a profitable hearing of the truth is too often omitted. The cares of life, its distractions and its pleasures so crowd upon the mind that the thoughts of God and of His worship are thrust aside. And yet, to look forward with joyful expectation and with longing desire to the service of his Father's house is the very least preparation which the child of God might be expected to make.

To be a perfect listener implies almost as much intellectually as to be a good speaker. At first glance, listening seems to be one of the easiest of mental efforts, if, indeed, it be an effort at all. What more is necessary than merely to sit still and allow the words of the preacher to fall upon the willing ear? The model listener is described in the Shorter Catechism as one who hears the Word with diligence, preparation and prayer, who receives it with faith and love, lays it up in his heart and practises it in life. The model hearer will therefore be sympathetic. Faith and love are indispensable to profitable listening. The critical faculty in regard to preaching has its place. Its place may be in the Presbytery or the college classroom, but surely it ought to be held in abeyance where a company of Christ's disciples are assembled for worship and instruction. The spirit of criticism is hurtful not only to the hearers, but also to the preacher. It is not possible for him in such an atmosphere to rise to his highest and best efforts. Even the Saviour himself could not do many mighty works in Nazareth because of its critical and unbelieving attitude of mind.

Diligence in hearing does not, we apprehend, signify merely the multiplying of public services, though a faithful attendance upon the means of grace is implied. We take it that "hearing with diligence" means listening intelligently, summoning all the mental forces at command to obtain, if possible, the full grasp and scope of the words of the preacher; and not merely giving such indolent acquiescence to the subject in hand as will require little or no effort of the mind. If earnest and intelligent attention be paid, even to what may be called a poor sermon, lines of thought are opened up for the devout hearer, which will compensate largely for any lack on the part of the preacher. This rule should apply not only to the sermon, but also to the singing and the prayers. Many persons who pay little heed to the prayers, will give careful attention to the sermon because it ministers to their intellectual enjoyment. There is something to be said in this connection in favour of prayers in which the congregation can join audibly. Even the hearty "Amen" of our Methodist brethren is better than the utter absence of verbal response on the part of the congregation. An earnest attention and participation in the devotional part of the exercises is the best possible preparation of heart for the sermon which follows; for it must always be remembered that more than mental grasp is necessary to the effectual hearing of the truth. It is only when the heart is touched that there is an impulse given to the better life within. As a writer in the *Sunday School Times* expresses it:—"Not what a preacher says to his hearers, but what his hearers say to themselves, is of value in influencing those hearers' lives. 'What shall it profit a man,' says the preacher impressively, 'if he shall gain the whole world, and lose his own soul?' Ninety-nine of his hearers nod appreciatively, and listen to hear something else equally good. The hundredth hearer stops in his listening, repeats over to himself, 'What shall it profit—what shall it profit me?' and receives an impress upon his life as the result of his self-preached sermon."

It is just here that the work of the Spirit begins, and, short of this result, all preaching and hearing are alike powerless for good. In the words of the Catechism again it is "The Spirit of God which maketh the reading, but especially the preaching of the Word an effectual means of convincing and converting sinners and of building them up in holiness and comfort through faith unto salvation." If hearers would but allow that blessed Spirit to perform His work and not hinder and prevent that work by listless indifference, by carping criticism and by chilling unbelief, how wonderful would be the result! The sum of the whole matter is briefly this: Who hath ears to hear, let him hear, who hath not the hearing ear, and the understanding heart, let him diligently strive to obtain and cultivate them.

It is a pleasing tribute to the force of public opinion that orders have been issued for the closing, next Sabbath, of twenty-five railway ticket offices out of depots in Chicago. No less than 150 men will thus be relieved from railway duty on that day.

THE LATE DR. RYERSON.

LAST Friday afternoon the handsome and imposing bronze statue of Rev. Dr. Ryerson, late Superintendent of Education for the Province of Ontario, was unveiled in the Normal School grounds, Toronto, by His Honor Lieutenant Governor Sir Alex. Campbell, in the presence of a numerous company. Hon. G. W. Ross, Minister of Education, presided, and seated with him on the platform were Sir Alex. Campbell, Hon. Oliver Mowat, Premier of Ontario; Dr. Hodgins, Deputy Minister of Education; Sir Samuel Wilson, President of Toronto University; Rev. Prof. MacLaren, of Knox College, and many other representatives of educational bodies in Ontario. After singing, led by a trained choir of school children, and prayer offered by Rev. G. M. Milligan, B.A., appropriate addresses were delivered by the Minister of Education, by Dr. Hodgins, by Mr. Robt. McQueen, President of the Ontario Teachers' Association, on behalf of the teaching profession; by Ald. John Macmillan, acting Mayor, on behalf of the citizens of Toronto; by Hon. Senator Macdonald, for Toronto University; by Dr. Burwash, for Victoria University; by Chancellor Fleming, for Queen's University; by Rev. Professor Clark, for Trinity University; and Dr. Rand, for McMaster University. The various speakers dwelt upon the immense service which the late Dr. Ryerson rendered to the country in laying broad and deep the foundations of our educational system, and testified their satisfaction that gratitude and veneration had found expression in the noble work of art before them, which would perpetuate his name to many generations of students and scholars. The statue, the work of the well known sculptor, Mr. Hamilton McCarthy, of Toronto, is a life-like representation of the deceased Chief Superintendent in the act of addressing the Legislature in behalf of popular education. The cost, \$8,175, was provided for by the contributions of the Public Schools of the Province, aided by a grant from the city of Toronto and the Legislature of Ontario. As a work of art it will take rank with the statue of the late Hon. George Brown in Queen's Park. Dr. Hodgins, and the other gentlemen associated with him on the Ryerson Memorial Statue Committee, are to be heartily congratulated on the result of their well directed and well-sustained efforts to assist in perpetuating the memory of a native-born Canadian who, notwithstanding some errors of judgment, proved himself worthy to be held in grateful remembrance by his countrymen.

EDITORIAL NOTES.

It will be noticed from the extended report in other columns of the proceeding of the Synod of the Presbyterian Church in England, that the "Articles of Faith" are laid over for another year. Following is the full text of the resolution adopted.

"The Synod receives the report with thanks to the Committee, but in view of the brief period during which the revised version of the 'Articles of Faith' has been before the Church, and the impossibility of devoting sufficient time at this Synod to the discussion of so important a document, reserve their final judgment on the said Articles, and in the meantime re-appoint the Committee, with instructions to receive and consider any further suggestions which may reach them through Presbyteries, and to proceed with diligence to draft the proposed appendix, setting forth the mind of this Church on other matters referred to in the Standards but not embraced in the Articles now adopted; and, finally, the Synod having before it the instructions issued to this Committee on its first appointment in 1883 and believing that adequate materials are now before the Church to enable it to decide whether any change should be made, and, if so, what change, in the present relations of this Church, or of her office-bearers, to her subordinate Standards, remits this matter to the Committee for careful consideration, with a view to a final report thereon to next Synod."

This Presidency of Queen's College, Belfast, has been conferred by the Crown on the Rev. Thomas Hamilton, D.D., for some time connected with the Belfast *Witness*. The appointment has given much satisfaction in Presbyterian circles in Ireland. Dr. Hamilton is a very able man and his connection with Queen's College is likely to prove most beneficial to its best interests. The new President is an author of some note. During the past few years he has been actively engaged in literary work. "Our Rest-Day: its Origin, History, and Claims,"

is the essay with which he carried off the prize of £100 offered by the Sabbath Alliance of Scotland. There were, it is stated, upwards of 240 competitors. His other works are:—"History of the Irish Presbyterian Church," "Beyond the Stars, or, Heaven, its Inhabitants, Occupations and Life," "Irish Worthies, a series of original biographical sketches of eminent ministers and members of the Presbyterian Church in Ireland," and "Faithful Unto Death, a biographical sketch of the Rev. David Hamilton, Belfast." Of some of these, third editions have been published. Dr. Hamilton has also contributed various articles to the "Dictionary of National Biography."

At the annual meeting of the National Temperance Society of the United States, held in New York recently, it was pointed out by one of the speakers that the proper pseudonym for Massachusetts should be not "The Old Bay State" but "The Old Bay Rum State." Within a mile of Bunker Hill, in Boston, there is manufactured 90 per cent. of American rum! Two millions of gallons of rum are here manufactured every year. A Boston firm has a contract for the delivery of 3,000 gallons a year for seven years on the Congo. "What a picture," said the speaker, "Boston sends ships to the heathen world with the missionary and his wife and Bible in hand on deck, and with the casks of rum below the deck!"

The attempt that is being made through our City Council to secularize the Sabbath by permitting so-called sacred concerts in the public parks should be resisted by all good citizens. If Mr. King Dodd's proposition be permitted to pass, the Council must be held to stern account. These periodical attempts in the Council to obliterate the distinction between the Sabbath and the other six days of the week are perhaps the penalty which the city has to pay for election of "sports" to a seat at its council board. Next year these false "friends of the working man" should be left at home.

Last Friday being the anniversary of the birth of Her Majesty Queen Victoria, the day was duly celebrated throughout the Dominion by many demonstrations of loyalty to the Crown and affection for the Queen—the woman whose secure throne is in the hearts of her subjects. Far hence be the day when the 24th of May will cease to be so observed.

Speaking on "Imperial Federation" at Hamilton, Principal Grant said:—"I am for evolution. I believe it is God's method in nature, morals, history and sociology."

Contributed.

THE SABBATH SCHOOL.

ITS PLACE AND POWER IN THE CHURCH'S MISSION TO THE WORLD.

BY REV. G. M. MILLIGAN, B.A., TORONTO.

THE Church's mission to the world is to make for Christ disciples or scholars of all nations. One of the ways in which this mission, from its very nature, is to be fulfilled, is by teaching the nations to observe all things whatsoever Christ commanded those who were with Him when He sojourned among men. Teaching is a prominent instrument in setting men in true relations to God. In fact, in one view of it, what is the whole of life in all its complex appointments aiming at but to teach men to know God and walk in His way. The man whom God teaches his way is he who acknowledges Him in all his paths. Knowledge is necessary to the right performance of duty, and duty rightly performed leads to larger and clearer knowledge. Practice and precept are in religion, like all other interests, inseparably connected. High practice conduces to advanced knowledge, which in turn contributes greatly to ensure holy living. Men must take heed to themselves and to their doctrine. Christ, giving the command He did before His ascension, to make disciples of all nations, taught that men must walk according to the revealed will of God, in order to find all things working together for their good. This world being therefore preparatory to another and higher, is in all its appointments Christ's school for men. All His true followers is the portion of the world really at school. The rest of men are truants and must finally undergo all the miseries and dishonour and disqualifications which adhere to every species of truancy. The more aggravated the truancy the direr will be its results.

We are to be brought in right relations to God through Gospel truth. We are sanctified through the truth, which is God's Word. The Scriptures are given, that "the man of God may

be complete, furnished completely unto every good work."

How most influentially, as far as pertains to man's part in the work, shall the mind be brought in relation to the Scriptures? This question is answered in Prov. xiii. 6, which reads thus:—"Tram up a child in the way he should go, and when he is old he will not depart from it." The marginal reading for the word "tram" is "catechise." The way to secure the faithful performance of duty, even to the end, is to impart to men when young, by means of catechetical instruction, what they are "to believe concerning God, and what duty God requires of man." The history of the Church is itself an inspiring and fruitful commentary on the truth of these words.

The Rabbis assure us that Bible-schools existed from the earliest to the latest days of Old Testament times. It is certain that in those times Bible instruction was enjoined as a duty upon parents and rulers. In ii. Chronicles xvii. 7, we are told of Jehoshaphat, that among the reforms he effected in the land, was the enjoining his princes to teach the law of God in the cities of Judah. National prosperity and peace were the fruit of faithful national study of the book of the law of the Lord. In Nehemiah's time we read, in the eighth chapter of his book, that the Levites, at a great public gathering of the people, caused them to understand what they read in the book of the law of God. Josephus informs us that, from the time of Moses onwards, it was a custom of the Jews to assemble every Sabbath in their synagogues to learn accurately the law of God. Philo alleges that the Jewish synagogues were "houses of instruction." Eighty years B.C. religious schools flourished throughout Palestine, and attendance upon them was compulsory. At the time of Christ, Bible-schools existed throughout the Holy Land in connection with the synagogues. In these schools knowledge was imparted according to the catechetical method. History demonstrates that Prov. xxii. 6, refers to the catechetical instruction in school and home.

Christian churches were organized after the model offered by the synagogues. When we remember Christ's commission to His followers to make scholars of all nations, we cannot well conceive how the Bible-schools of the synagogue system would be a feature likely to be allowed to disappear in organizing Christian churches. That it was retained we have satisfactory evidence from the Acts of the Apostles. Peter and the other apostles taught as well as preached Jesus Christ. Paul, in the synagogues at different places, "reasoned out of the Scriptures," proving that Jesus was Christ.

In early times, whenever Christians were employed as teachers, they availed themselves by this means to familiarize youthful minds with the truths of the Christian religion, and were blamed for so doing. The remarkable ascendancy which Christianity attained in the first three centuries of our era, was greatly, if not mainly, due to the faithful catechetical teaching of Christian truth exercised wherever an opportunity presented itself. Julian the Apostate sought, among other means, to destroy Christianity by excluding Christian teachers from public schools. Had his years been lengthened out to anything like those allotted men before the Flood, humanly speaking, paganism might have triumphed over Christianity. The assiduity and success with which Christians spread their doctrines drew upon them the charge of proselytism by such pagans as Celsus. Origen vindicated the conduct of Christians by appealing to the good done to their pupils by Christian teachers. These teachers were careful to relate themselves to the individual minds they strove to instruct. Augustine urges teachers to see to it that they influence the mind of each pupil committed to their care. This, with other evidence that might be adduced, clearly shows that the method of instruction pursued in these early Christian schools, to whose work Christianity mainly under God owes its ascendancy over paganism, was characteristically catechetical.

In subsequent centuries, whenever "times of refreshing from the presence of the Lord" have blessed the Church, catechetical instruction ever manifests itself as a prominent agency in her operations. The Waldensians, the Lollards, the Reformers, all attached supreme importance to this species of Christian work. The enemies of evangelical religion bear similar testimony to the power of catechetical instruction of the young, as the history of Jesuitism demonstrates in its tragic work of counter-reformation. The Catechisms framed by the Reformers for the use of teachers in the Bible-schools, were never intended practically to supersede the place of the living teacher coming into contact with his individual pupils. They simply furnished him with the outlines of the truths to be implanted in the hearts and minds of his pupils, by calling into exercise their intellectual, moral, emotional and imaginative powers. Their whole nature was to be brought into relation to the great truths which were simply mapped out in Church Catechisms, as indicating the general lines to be followed by catechetical instructors or teachers. That this was the function of Catechisms, the labours of Luther, Calvin, Cranmer, Ussher and Knox, abundantly testify. The Westminster Assembly held a similar view

regarding the use to which Catechisms were to be applied.

The abuse, however, which has attended all good things made no exemption in their case. Incompetency and indolence in religious instructors led to the resting satisfied with a memoriter knowledge on the part of pupils of the mere contents of Catechisms. The bare skeleton of Christian doctrine was substituted for its living body. Their moral and affectional contents remained uninvolved by those appointed to teach them. The Catechism became an end rather than a means of religious instruction. In such a condition of things catechetical instruction, which is the living play between the mind of the teacher and those of his individual pupils by means of the truth, ceased to exist. The result culminated in the deplorable spiritual and moral darkness which involved the Church in Britain and America a century ago, when infidelity reigned in the seats of learning, and gross darkness covered the people.

The beginning of all that is best in our modern civilization, dates from 1750, when Robert Raikes began the modern Sunday-schools. Such men as Adam Smith, and the historians, Green and Lecky, bear testimony to this fact. The seed then sown has grown into the mighty tree we now behold bearing fruit for the healing and advancement of the nations, in making them scholars of Christ, through an intelligent and vital knowledge, catechetically communicated, of what He has commanded in order to build up men in "righteousness and true holiness."

An agency which, when allowed to drop into disuse, is attended with moral darkness and death, but which, when faithfully employed, imparts to man spiritual life and wisdom, is clearly a gift of God. This demonstration from experience warrants no other conclusion than that the catechetical instruction in Bible truth must be constantly maintained as an integral portion of the Church's work. Catechising the youth in the way they should go, must be incorporated into the Church's regular undertakings, would she fulfil the Master's command to make for Him scholars of all nations. The Church must carry the lambs of the Great Shepherd in her bosom, and feed them with this truth, by charging herself with the supervision, the control, and the maintenance of Sunday schools. She must see to it that these are one of her organized agencies for the perpetuation and spread of Divine truth in the hearts and lives of men.

With the details involved in this position, the scope and limits of this paper obviously forbid our dealing. We are only permitted here to show in a general way, that any Church which eliminates from its organized agencies, catechetical instruction in Bible study is in the light of Scriptural and Providential teaching, vitally defective in obeying the command of the Church's Head, to go and make disciples of all nations.

I must hasten on to fulfil, in the briefest manner possible, the next duty assigned me by this Association on this occasion, by proceeding to consider the power of the Sabbath school in the Church's mission to the world. Consider this power:

1. In relation to the teacher, "It is more blessed to give than to receive," is a principle that applies with marked force to the work of teaching. To acquire knowledge with the purpose of imparting it to others begets an attitude of mind in its acquisition at once vital and healthful. It conduces to putting the teacher in the best possible condition as a student in relation to the subjects to which he applies himself. It urges him to obtain all the information he can respecting Bible scenes and characters, in order that Bible contents may become realities to himself. The conscientious teacher aims to make the Bible a living book to his scholars, and he knows he must do so make it first such to himself. This spirit of Scriptural research sooner or later comes to apprehend the unity characterizing the Word of God and the grand purpose God had in giving it to men.

The great development which has marked Sabbath-school work in the last quarter of a century, has secured among its other rich results a knowledge of Scripture on the part of a good average Sunday-school teacher, unpossessed by theological students leaving theological halls twenty-five years ago.

2. This brings us to notice the power of the Sabbath school in relation to theological learning.

In the schools of the prophets in modern days Biblical Theology has been pursued with wider and unprecedented fidelity and success. This result is largely, if not mainly, traceable to the study of the Scriptures, secured by the agencies organized to meet the teaching necessities of the modern Sabbath school. It is difficult to calculate the ulterior beneficial effects of this power of the Sabbath school upon theological learning, and through it upon Church creeds and future Church organization, inasmuch as the entrance of God's Word into the hearts and minds of men in living, real fashion gives light in all directions.

3. Let us, in the third place, consider the effect of the Sabbath school upon the pulpit. The Sabbath school occupying its true place in carrying out the Saviour's commission to the world, has made and will continue more and more to make pulpit instruction more and more Biblical. The pew largely

determines the character of pulpit deliverances. Biblical Jews make Biblical pulpits. The power of the Sabbath school in promoting and sustaining Bible study must issue in assigning, sooner or later, their proper place to Rhetoric and Philosophy in pulpit ministrations. We look, moreover, largely to the Sunday school in this respect to help to give a mortal blow to the sensational devices which yet too widely disfigure the pulpit methods of our day, because healthy appetites best secure healthy supplies of food.

4. Consider, fourthly, the bearing of the Sabbath school upon the home. The power of the Sunday school discharging aright Christ's commission to make all nations His scholars, has had a most beneficial effect upon home life and teaching. Opposition was offered to the Sabbath school, on the ground of its arrogating parental functions in seeking to teach the young, and thus tending to destroy the sense of obligation in parents, upon whom specially devolved the duty of the religious instruction of their children. Whatever apparent force lay in this plea, experience has completely destroyed it. Like other objections that seemed valid at first sight, it has failed when put to actual trial. Railways were opposed on one ground, among others, that the use of horses would become obsolete. It was advocated that the employment of machinery would result in dispensing with human toil. But a new order of things calls up new requirements, which before its introduction were unforeseen. Sabbath school studies have been introduced into the home to engage alike the minds of parents and children. The Sabbath school has brushed off the dust that too long has lain upon family Bibles, and made the Word of God an open book in thousands of homes, where before the era of modern Sabbath schools it had been a sealed volume. History demonstrates, beyond a doubt, that the efficiency of the Sabbath school and family religion are inseparably connected, and that the prosperity of the former is a measure of that of the latter.

5. We come in the last place to consider the power of the Sabbath school upon the world generally. Baron Bunsen alleged that "the Apostolic Church made the school the connecting link between herself and the world." The Bible-school was a great factor in changing art and literature from being Pagan into Christian. Previous to the Bible-school taking its due place in Church work in our day, art and literature had little incentive to choose themes from, or to making allusion to the Bible, owing to the ignorance respecting it of all classes in the communities, both in mansion and cot. Sir Joshua Reynolds's famous picture of Samuel answering God's call, was unknown as to its subject by the aristocratic people of his time. He was asked on all sides, by those in the highest social circles, who Samuel was. All this is now changed, and largely through Sunday school studies. These studies have kept busy the best pencils and pens during the last thirty years. Sabbath-schools have operated greatly to keep Scriptural interests before the world, through the powerful sway they have exerted upon the secular as well as the religious people; upon the literary magazines as well as the theological reviews. Verily the grain of seed sown in our day by Robert Raikes has grown into a mighty tree bearing already precious fruit for "the healing of the nations." Emerson said Britain could better afford to part with her navy than to lose her Shakespeare. It is surely not too much for us to affirm that by retaining a more and more vital and luminous relation to the Bible, the world shall yet witness the day when men "shall beat their swords into ploughshares and their spears into pruning hooks," for there shall be nothing to hurt or destroy, when all nations apprehending the Fatherhood of God shall practise the brotherhood of man.

Correspondence.

THE SABBATH DAY.

[To the Editor of the Presbyterian Review.] SIR,—An esteemed friend in England has sent me the enclosed letter on a very interesting subject. The view presented is new to me, but it has commended itself to many thoughtful students of Scripture, and is well worthy of our attention. The fact that there are so many Saturday Sabbatists on this continent, makes the question a very practical one, and I should like much to hear the views of trustworthy interpreters of Scripture on the subject. Yours, etc., A. B. MACKAY.

MONTREAL, May 22, 1880. "I do not know whether you have ever considered the question whether the present Sunday is the day originally sanctified by God at the Creation. You may remember that Archbishop Usher held the view that it is, and I know of nothing in Scripture to contradict it. Presuming that the creation of the world commenced on Monday, Sunday, although the seventh day of creation, would have been the first day of man's week, he having been created on the sixth day. The special reverence in which Sunday has been held by some nations of old, tends to point out a traditional sanctity for this day, even after they had left off worshipping the true God. If you refer to Exodus xvi. 23, you will find, according to the new version, that the Jews had a Sabbath appointed them.—And this is that which the Lord hath spoken, to-morrow is a solemn rest, a holy Sabbath unto the Lord." And it is easy to conceive that the day God would appoint for the Jews

as their most holy day, would not be that which was held by the idolatrous nations around as their most holy day—carrying out His Divine plan of keeping them a peculiar people, a separate nation. Later, when our Lord rose from the tomb, and the Jewish Dispensation came to an end, the reasons for a separate Sabbath for the Jews would also have ceased to exist, and the Sabbath sanctified at the Creation became again the Sabbath of the Church of God, a day further sanctified a few weeks later on by the outpouring of the Holy Spirit on that day. This view appears to me much more in accordance with the unchangeable nature of God than the laboured attempts so often made to prove the propriety of a change of day. The closer we follow the clear and direct teaching of God's Word, the safer shall we be. May we never forget God's foreknowledge, and that when the Sabbath was sanctified at the Creation, He knew the whole of the events of the future. The beautiful harmony of God's providence must be viewed as a continuous whole." THOPHILUS.

[Our column are open to a discussion of this interesting topic. ED. REVIEW.]

Church News.

SYNOD OF TORONTO AND KINGSTON.

THE GALT HERESY CASE.—SPEECHES BY REV. DR. MIDDLEMISS AND REV. PROF. MACLAREN.

(Specially reported for the Presbyterian Review.) REV. DR. MIDDLEMISS.

Dr. Middlemiss, after referring to the action of the Presbytery in appointing assessors, and to the proceedings of the Kirk Session, in seeking to ascertain from the parties themselves what they believed and were teaching, spoke as follows:

"So far as Christian doctrine is concerned, the Synod will see all the questions put to the parties bore upon one point, namely, whether, in the communication of His grace or saving goodness to the Christian believer, God does in any case in this life, not only deliver him from the guilt (or condemnation) and the dominion (or ruling power) of sin, but also deliver him from its inhabitation, as a living and operative or actively rebellious resident, and thus so deliver him from sin that he lives without being guilty of any sin in thought, word or deed. We are all agreed that the Christian believer, the man who, being 'born of God,' is in living union with Christ by faith, is not only from the moment of his union with Christ, delivered from the guilt of sin, so that there is no condemnation to him, but also freed from the dominion of sin, so that it does not reign in him and he cannot live in sin. But the question is, whether, in any case, God goes beyond this, in the present life, or that He so frees the believer from sin that he lives entirely without sin, and has thus no occasion to confess sin and ask forgiveness."

"I must crave," he said, "the patience of the Synod, while I endeavour to make this matter plain; because it is the core of the difference between the appellants and us; and we had no little difficulty in getting frank and straightforward answers from some of them. Some of them did not consider that we were not dealing judicially or magisterially with them, but paternally, and that it was their duty to be perfectly frank and sincere with us when the spreading of error being alleged against them, we sought to ascertain from their own lips the views which they actually held and taught, and not to challenge our right to interrogate them, as persons charged with crime before a judge may do. But to the point. That God should permit the existence of sin in the Christian believer, whom He has delivered from its guilt and dominion, is a part of the great mystery of the existence of sin under the moral government of One who is infinite in power, wisdom, and goodness—the perfection of all that is great and good. That he does not utterly destroy or extinguish, in this life, the corruption of our fallen nature, besides delivering us from the condemnation and the reigning power of sin, adds nothing to the essential mystery of the existence of sin. Sin is in me, as it is in the world, only by God's permission; and it is permitted in the one case, as in the other, only that it may be over-ruled for good. That it is in me by my birth is but a part of the one great mystery. By God's permission, another (not God but a creature) has injured me; it being a part of the awful mystery, that one creature can be the author of sin in another as well as in himself. But that sin is in me, whether reigning in me in my natural fallen state, or dwelling in me, after God has broken its reigning power, is not God's doing. If, being a believer, sin dwells in me, a living actively rebellious resident, I owe it to another creature and not to God. To Him I owe only the dethronement of sin with the forgiveness of it. He is the author only of the good that is in me, not of the sin, whether it reigns or only dwells in me. All this, I take it, is universally understood and accepted among us as fundamental truth."

"Then again, turning to the provision that God has made for our deliverance from sin, we all rejoice to know that it is complete, and our faith looks forward to the time when the last vestige of sin shall be swept from the earth. Finding us in a helpless state of sin and misery, wretched created infants, whose helplessness it is not in the power of language to exaggerate, God has provided in and by Christ for our being made entirely worthy of Himself in character and condition. His purpose shall not fail of its accomplishment; and it is a matter of express revelation that at Christ's second coming the destruction of the last enemy will complete the bestowment upon us of all the good secured for us by the great sacrifice. But complete as is the provision, and sure as is the fulfilment of God's purpose, to bestow upon us all the saving good, He does not at once communicate all the good that is ours in purpose and provision. He could do so. But we cannot later from the infancy of His power and goodness, either the messengers of the goodness He will communicate, or the time and circumstances of its communication. Not only could He, if it pleased Him (and His pleasure is wisdom), ordain that perfect sinlessness should be attainable by a believer in this life; but He could ordain that sinless perfection should be simulta-

aneous with the believing reception of Christ, or that every believer should be sinlessly perfect from the moment of his being united with Christ by faith. And more than this; if it so pleased Him, He could ordain not only that perfect freedom from all the consequences of sin should be attainable in this life; but that such freedom should be the actual experience of every believer. In short, the power and goodness of God are sufficient to make every Christian an Irrely free from sin, suffering and death, from the time of his conversion, so that no believer should ever sin, suffer or die, but either be kept to heaven immediately, or be kept here for a longer or shorter period without sinning, or suffering, and then translated as Enoch and Elijah were. But He has not so ordained. Why He has not, we need not inquire. We are sure His pleasure is wisdom, and it is our wisdom to accept His pleasure with humility, submission, trust and gratitude. In communicating to believers from the fountain of His infinite goodness, He is pleased, in the hour of their conversion to God or union with Christ, to free them from the guilt and the dominion of sin and to make them His sons and daughters, to put them in the same relation to Himself as Christ is, as His subjects and children. "There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." Behold what manner of love the Father hath bestowed on us, that we should be called the Sons of God etc.

"But much remains all his life matter of promise to the believer. It has not pleased God that he should be exempt from suffering while in the body, or that he should have experience of the redemption of the body, till Christ re-appears. And the question that is now raised by the case of the appellants is, not can God so communicate of His goodness to the Christian believer that he may or shall, with or without conditions, be or live, at any time in this life, entirely without sin, so living that, for the time being, he has no sin to confess and seek the forgiveness of—not, I say, can God do this? but has He promised it? Setting aside all the verbiage that has become associated with what is called the holiness movement, and eschewing all ambiguous language and doubtful terms, that is the question: Has God promised conditionally or unconditionally that He will or may impart to the believer, in this life, such grace—grace, that is, in such kind and measure—that he shall live entirely free from sin, in thought, word and deed? Or is this a communication of Divine grace that is reserved for another state than the present. The appellants, as is manifest, not only from their answers to the questions of the Kirk Session, which form part of the record, but from their pleadings here this afternoon, affirm that God has promised this communication as an experience in this life, and that it is their own experience. I do not enter into the discussion of the matter, in its doctrinal aspect, as my brother, Dr. Torrance, is to follow me in that line. But I say, if our Standards pronounce distinctly and emphatically on any one subject, it is on this, and in direct opposition to the views and claims of the appellants. This Church has always taught, in terms, one would think, beyond the possibility of misapprehension, that God has not promised to extinguish in us or remove from us, in this life, the corruption of our fallen nature; but that, on the contrary, He permits it to remain in those that are regenerated; and it affirms that although this corruption be through Christ pardoned and mortified (so that no believer is under the dominion of sin or lives in sin), yet both itself and all its motions are truly and properly sin (Confession of Faith, vi. 3, 6). It has always taught that 'no man is able, either of himself, or by any grace received in this life, perfectly to keep the commandments of God, but doth daily break them in thought, word and deed' (Larger Catechism, Q. 149). It has always taught that 'no mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them,' etc. (Shorter Catechism, Q. 82). The appellants try to evade the force of this last statement by suggesting that, by a 'mere man' is meant an unregenerate man, although they can hardly but know that the Westminster Divines meant a man who is more than a man, as Christ is, and intended simply to except Him from their denial of human sinlessness. Nor do they consider what an incredible absurdity they charge upon those great men in supposing they thought it needful to construct an article of religion affirming that an unregenerate man cannot perfectly keep the law of God. And does it not occur to them that to believe that any man, however holy, is more than a man, or, in the language of some, is *godlike*, is to believe a blasphemous falsehood? The appellants also endeavour to evade our reference to the fifth petition of the Lord's Prayer, proving that no believer in this life is beyond the need of daily confessing, and asking forgiveness, by saying that by our 'debts' are meant our obligations to Christ which we can never fully repay. To say nothing of the essential inconsistency of asking forgiveness for what, according to them, is not sinful, do they not know that in the Gospel according to Luke, the fifth petition reads, 'Forgive us our sins; for we also forgive every one that is indebted to us?'

"I cannot but wonder that the appellants, as honest men and women, can hesitate, for a moment, to make frank acknowledgment that their views are diametrically in opposition to the teaching of the Standards of the Church. They maintain that God does, on certain conditions, which the believer may fulfil, impart to him such grace, that he lives without sinning in any relation human or divine, and that they have received such grace; while the Standards most positively and strongly deny that it is imparted to any in this life. It is vain for them to attempt to evade the charge of contrariety to the Standards in the claim they make of entire freedom from sin. To affirm, as they do (Reasons 3 and 4), that they do not believe in or teach absolute perfection, and that they do not teach sanctification, and beat purity, or Christian perfection, as a second blessing, is beside the point; for no such charge is made against them. (Reason 5) that they emphasize the receiving of the Holy Ghost in a Pentecostal sense, and to refer to John iii. 6, 9, and Romans viii. 4; for we all believe that it is the privilege of all believers to receive

the Holy Ghost for all the personal saving ends for which He was given on the day of Pentecost; and that no one who is born of God can live in sin as the children of the wicked one do. The Synod will note that the appellants habitually misapply what the Scriptures affirm respecting all believers, in support of their error in relation to the attainments of a particular class of believers. Passages that teach of believers, universally and without exception, that they cannot live in sin, they quote as proving that some believers as one might suppose it to be, in persons who have had the advantages of the appellants, it can hardly be doubted that they fail to distinguish between the dominion of sin and its inhabitation, between its reigning and its rebelling, between not living in sin and being without sin. But not the less dangerous, on that account, is the error into which they have fallen.

"I shall not detain the Synod by pointing out, at any length, the extreme danger of the views of the appellants. But reference must be made to it, as justifying the action of the Session, and of the Presbytery in sustaining that of the Session. If it is really so that, in the communication of God's grace to Christian believers, He does not, in this life, go beyond delivering them from the condemnation and dominion of sin, but permits its remaining in them—a living and actively rebellious, though dethroned, resident—so long as they are at home in the body and absent from the Lord,—if, in other words, entire deliverance from sin is a communication of grace reserved for the believer's quitting the body to be present with the Lord (as there are other communications of Divine goodness reserved for the Lord's second coming)—if, I say, this is really the teaching of Scripture, then the persuasion that this communication of grace is not a reserve of the Divine goodness, but a present experience, cannot but be fraught with unspeakable danger, involving, as it must, utterly false as well as slight views of sin and great obtuseness of perception in relation to it. If I believe that God has made to me a communication of His grace that he has not made, and makes to no man till he quite the body; if I believe that God has entirely delivered me from sin, while it is yet in me a living resident, ever acting in accordance with its essential nature; if I believe that I sin not, when I am actually sinning daily in thought, word and deed, I can only be deceiving myself, so that I see not the sinfulness of tendencies, dispositions, thoughts, feelings, acts, and practices that are really sinful. Evidence is not wanting that it is so, in the case of the appellants. Dispositions, and desires, and feelings of a sinful character, the outcome of the sin that dwells in us, are regarded as not sinful, but as being the sinless outcome of the essential God-implemented aptitudes of humanity. Allow me, in illustration, to quote briefly from a pamphlet on 'The Holy Life,' by James F. Govan, the present head of a body in England (Faith Mission Pilgrims): 'He can take away sin from our inmost being,' and it is their claim that God has done so in their own experience. But mark what follows: 'We find in James that every man is tempted when he is drawn away of his own lust and enticed. Then, when lust hath conceived, it bringeth forth sin. When a man feels a desire drawing towards sin, it does not say he has sinned, but only that he is tempted.' This is very like a reply that I got from one of the appellants before the Session, who, I could not but think, identified *inwardly* sin with the essential aptitudes of human nature. Is there any considerate Christian who does not see the extreme danger of this? Should the appellants themselves escape, will not their followers be landed in the theology of Robert Buras:

"If I have wandered in those paths Of life I ought to shun; 'Twas Thou that formed me With passions wild and strong."

"Apart from the evil moral tendency of the identification of the remaining corruption of our fallen nature with the God-implemented, sinless aptitudes of humanity, surely, if a man thinks he is living without sin by believing that what is sinful is not sinful, he must be at least seriously wanting in what is an essential element of genuine religion—conviction of sin."

"I am willing to believe that the error of the appellants is largely one of judgment. I have already referred to their not distinguishing between the dominion of sin and its inhabitation, etc. I find the complete oversight of this distinction running through a long letter which received, a few days ago, from one who has been led to adopt the views of the appellants. She speaks of herself as having formerly been 'making Christ the minister of sin,' and adds, 'Surely we cannot live in sin and have the joy of the Christian,' not seeming to know that we hold that a man cannot live in sin and be a Christian. Indeed, they seem to me to have become entangled in the *antinomianism* of believing that, if a man has a right intellectual apprehension of the doctrine of gratuitous justification, and is willing to be pardoned, he is in a state of salvation, although he may be under the dominion of sin and living in it; forgetting that deliverance from the guilt of sin is inseparable from deliverance from its dominion, as faith is inseparable from regeneration."

Dr. Middlemiss, after referring to objections made to the regularity of the proceedings, and urging that not only had all their rights been fully accorded to the appellants, but that they had been dealt with in the exercise of the utmost patience, kindness and consideration, concluded as follows:—"We are all agreed that the low spiritual condition of the membership of our churches is to be acknowledged with sincere grief and humiliation, and that there is hardly any limit to the possibilities of the Christian life, as we see in the high attainments of a few, who, however, are the farthest from thinking highly of their own attainments. But to ground these possibilities on a false principle is unspeakably dangerous; and I trust no uncertain sound will be issued here in reference to that principle."

"I have refrained from all reference to the irrelevant declamation with which the action of the Galt Session has been assailed, especially by parties charging us

with inconsistency, in allowing immoral persons—the drunkard, the impure, the profane, the money-grabber, and the lover of pleasure—to nestle in the Church and sit at the Lord's table, and casting out good Christian men and women of consecrated lives, who, to say the worst, have only mistaken the meaning of a few passages of Scripture. I regret extremely that such a charge should have been endorsed at your bar this afternoon by one of the appellants; because, indeed, it involves misrepresentation of the grossest kind. The Church hardly ever dealt with a case of ungodly doctrine. This is the first time, during a long ministry, that I have had personally to do with a case of the kind. And surely, though I would be the last to draw the line between essential and non-essential in Christian doctrine, there are doctrines whose repudiation is inconsistent with faith in Christ. It is said our doctrine of *inwardly* sin in the Christian believer is not one of the essentials or fundamentals, I will say, it makes at least a very close approach to it. Very surely, you are not far from the region of the essentials, when you are dealing with man's views of sin. I have no hesitation in saying that to-day you are dealing with an error that will poison the spiritual life at its very fountain, and foster a deceitful counterfeit of genuine piety. And our assailants forget, if they are not recklessly blind to the fact, that the appellants have not been disciplined for their error, dangerous as it is and diametrically opposed to the Standards of the Church, but for their expressed determination to press their views upon the acceptance of others. Even had their error been one of comparatively little evil consequence, Christian courtesy, one would think, should suggest their withdrawal from our communion, instead of disturbing its peace by the active dissemination of views so obviously contrary to its Standards. But since they refuse to withdraw, I believe the Synod will see that the Galt Kirk Session has done the least that it could do, if the Church is to be freed of the responsibility of the dissemination of error, which we know to be of a very injurious character in relation to the spiritual interests of men."

REV. DR. MACLAREN

was of opinion that substantial justice had been done to the appellants in the proceedings of the Presbytery and Session. They had pleaded that the Presbytery had prejudged their case in the decision at which they had arrived when they sent it back to the Session with assessors. If, at this earlier stage, the Presbytery decided against them, they should at that stage have appealed to the Synod. But in no case could this procedure affect them injuriously, because it did not interfere in any way with their opportunity of vindicating themselves and of bringing their case under the review of the higher courts of the Church."

The objection that specific charges were not formulated against them was of no great weight. The Rule 260, which they quote from the Book of Forms, applies only in the case of libel, as is evident from Rule 268. But the Session did not proceed by libel, and it is not usual to do so, except in the case of ministers, and sometimes other office-bearers. The citation, no doubt, might have been more specific, but in dealing with private members the laws and customs of the Presbyterian Church do not require the same formalities as in dealing with an elder, and still less in disciplining a minister. In the Book of the United Presbyterian Church, p. 76, the matter is well stated: "As Church courts are entirely spiritual, and their decisions are unattended with any civil effect, the nature of the procedure, and the ends to be promoted by it, seem to render it unnecessary that they should be bound down by minute forms. It is enough that care is taken that substantial justice is done to the party, and full opportunity allowed to vindicate his innocence, or extenuate his guilt." And in reference to the right of the Session to examine the parties accused, the same Book is equally explicit: "In the next section but one, it says, 'When the accused appears, he is interrogated as to the matter of fact.' According to the procedure of the Presbyterian Church in the United States, as you will see from 'Baird's Digest,' p. 127, a minister suspected of error can be examined before he is received by the Presbytery. In respect to its being a hardship that a man is made to testify against himself, the author replies 'that however this may be in a civil court, that in a court where the Holy Ghost presides, no man is warranted to hold back any fact which the court should know as affecting his relations to the Church.'"

In the case before us, there is happily no dispute as to the facts. The testimony of the appellants themselves, as to what they held and taught, was taken. The only question which can be raised, and which really is raised, is in reference to the true bearing of their admissions and avowals. In dealing with this important case, on its merits, it seemed to him that there were two questions which the Synod required to settle, viz Do the appellants, according to the Subordinate Standards and the Word of God, hold and teach error? and if so, How should they be dealt with? The charge of following divisive courses, although very important, is so connected with their teaching error, that it seemed to him scarcely to demand separate attention.

The error which these brethren are charged with holding and teaching is substantially what is known as the Doctrine of Entire Sanctification in the Present Life. They assure us, however, that they do not believe in or teach absolute perfection, but precisely what they mean by absolute perfection, they have not clearly defined. They also reject the phrase "sinless perfection," and certain words which have a well-known current value, as defining their view. They wish us to regard them as presenting the question wholly as a matter of experience. They assure us that they have attained an experience in which they had no consciousness of sin. They claim personally to have lived for periods of greater or less duration without any consciousness of sin, and that there have been periods when they did not need to confess sin, or ask forgiveness for it.

It was evident to him that such an experience can be accounted for in one of two ways: either (1) there was no sin present in their hearts and lives to be

recognized, and they were for the time being sinlessly perfect, or (2) their consciences or moral natures had become so bewildered, drugged or deadened, that they ceased to perform their function. In other words, it seemed to him that such an experience as these appellants claimed, can be the result only of perfect holiness, or of spiritual blindness. These brethren certainly will not claim that their experience result from the lack of spiritual discernment; it is evident that whatever the form of words in which they clothe their notions, that what they hold and teach is what is ordinarily known as "sinless perfection." They do not imagine that they have no consciousness of sin, because they are living under a terrible delusion, but because for the time being there is no sin within them of which they can be conscious.

Paul, before his conversion, had an experience which corresponded wonderfully with that of the appellants. When he confined his attention to the letter of the law and to the shunning of what he overtook transgression, he seems to have had no consciousness of sin. He regarded himself as "walking in the righteousness which is in the law blameless." In another of his Epistles, referring to this same period of his life, he tells us, "I had not known sin, by the law, for I had not known lust, except the law had said thou shalt not covet." It would seem that until he discovered the spirituality of the law of God and the extent of its requirements, as reaching to the very disposition and demanding the entire conformity of the state and condition, the tendencies and desires of the heart to the image of God, that he was very well satisfied with himself, and his conscience gave him no trouble. He declares, "I was alive without the law once, but when the commandment came, sin revived and I died." The moment that the commandment came home to him in the full extent of its demands, his delusion was over and he felt himself a lost sinner. There is, however, one important point of difference between the Apostle Paul and these brethren; Paul, when he was afterwards taught of God, related his experience as a warning to others to shun the delusion by which he was carried away, they relate their experience that others may be stimulated and encouraged to seek a similar experience for themselves.

He considered that it was not necessary to add one word to the clear statements of Dr. Middlemiss to show that this doctrine clearly contradicted the teaching of our Standards. The language of the Larger Catechism, Q. 149 admits of no ambiguity: "No man is able, either of himself or by any grace received in this life, perfectly to keep the commandments of God; but doth daily break them in thought, word and deed." In Confession, Ch. 13, after stating the progressive nature of sanctification, it is added in section 2, "This sanctification is throughout the whole man, yet imperfect in this life, there abideth still some remnants of corruption in every part; whence ariseth a continual and irreconcilable war, the flesh lusting against the spirit, and the spirit against the flesh." Chap. vi. 3, condemns in the most definite manner the views embraced by the appellants. The Shorter Catechism, Q. 82, is also explicit. He felt sure that it was quite unnecessary to spend time on this point. No member of this Synod can entertain any doubt in reference to the doctrine of the Reformed Churches or of the Westminster Confession and Catechisms.

He held that the doctrine of the Standards was not less clearly the doctrine of the Word of God. The Scriptures do not harmonize with any experience which does not confess sin and seek pardon for it. It is a remarkable fact that in the record of the Bible saints, we find no trace of such an experience as the appellants describe. If in that model prayer which Christ taught his followers, there is a petition for the forgiveness of sins, it is surely evidence that they have sinned to forgive. The appellants tell us that these are "debts of gratitude" which we can never pay, but he could scarcely suppose that they imagine that debts of that sort need forgiveness. There is certainly nothing in the language of our Lord to suggest that he refers to anything but sins in the ordinary sense. In Matthew, he uses the words "debts" and "trespasses," while in the parallel passage in Luke they are expressly called "sins." Some, indeed, tell us that our Lord refers to "involuntary improprieties," but it appeared plain to him that these "involuntary improprieties," "debts of gratitude," or whatever they are called, are either sins or they are not. If they are not sins, they need no forgiveness. If they are sins, Christians should have a consciousness of them, and in that consciousness pray for their forgiveness.

He referred also to the emphatic language of John, which, if it stood alone in Scripture, should settle this question, "If we say we have no sin, we deceive ourselves, and the truth is not in us." The context which introduces these words gives also increased force to their teaching. He has just been describing the Christian in the highest manifestation of the new life—"walking in the light," as God is in the light, and of such he declares that the blood of Jesus Christ, His Son, cleanseth us from all sin. It is this statement that he follows up and enforces by the declaration, "If we say we have no sin we deceive ourselves, and the truth is not in us."

The real question we have to settle, he held, was, What is sin? If we confess sin to outward acts, to volitions or to what involves a deliberate consent of the will to that which is evil, he would not question but that a Christian may for a shorter or longer period live without sin. But this, he believed, is not the Biblical conception of sin. "Sin is any want of conformity unto or transgression of the law of God," a definition which was an exact expression of the sense of 1 John 3-4, where the word which we translate "transgression of the law," means whatever comes short of, or goes beyond, the standard of the law.

The doctrine of the appellants was substantially that of the Romish Church in reference to sin, which Protestants, since the time of the Reformation, have strenuously rejected. The Reformed Churches have always held, in opposition to Rome, that concupiscence is sin, and under concupiscence they included the habitual inclination or bias towards

(Continued on last page.)

Church News.

We are thankful for items of Church News...

Sabbath, May 19th, the pulpit of Innerkip church was occupied by Rev. Andrew Wilson, Toronto...

The call from the congregation of Portage La Prairie to Rev. P. Wright, D.D., of Stratford, will come before the Presbytery of Stratford June 11th.

An Auxiliary of the W. F. M. Society was formed in connection with Melville church, Caledon, on Wednesday, May 15th by Mrs. Fowle and Mrs. Wood.

The Rev. John Anderson, of St. Andrew's church, East Williams, lectured in his own church on Tuesday evening, May 15th, on "The Jesuits."

The report on the state of religion presented by Rev. E. I. Torrance, Peterboro, was very full and interesting.

The report on the state of religion presented by Mr. Inspector Fotheringham, was most encouraging.

At the funeral of the lamented Major Shon, which took place at Kingston on Monday, April 20th, Bishop Cleary of the Romish Church, appeared and took up the position of leader of the city clergy.

We clip the following from the Manitou Mercury - "We regret to learn that Rev. J. A. Townsend has finally decided to take up his residence on the Pacific Coast, and is making arrangements to resign the pastorate of the Presbyterian congregation at Manitou.

The Rev. J. Wilkie, of Central India, gave a most interesting account of his work in Knox church, on Tuesday evening. He made special reference to the fast disappearance of caste, the wonderful thirst for biblical knowledge, the valuable service rendered the Mission by Lord Dufferin, which was received with applause...

OTTAWA LADIES COLLEGE.

A statement has appeared in several papers to the effect that the Board of French Evangelization has received almost the entire amount required for the purchase of the Ladies College at Ottawa.

OBITUARY.

MRS. PATTERSON. Mrs. M. E. PATTERSON, wife of Rev. G. C. Patterson, died in Kingston a few days ago. About six months ago she was compelled to return from British Columbia, her health having been seriously impaired by the damp climate there.

SYNOD OF TORONTO AND KINGSTON.

(Continued from last week's issue.)

SABBATH OBSERVANCE. The subject of Sabbath Observance received the attention it so well deserved and so much demands. It was agreed to petition Parliament on the subject of Sabbath Observance, in line with the recommendations of the Dominion Alliance for the better observance of the Sabbath, to enjoy the preaching of a special sermon annually on the subject, and to urge upon all office-bearers and people to discourage in every practical way the growing evil of the milk traffic on the Sabbath.

THE REPORT ON THE STATE OF RELIGION presented by Rev. E. I. Torrance, Peterboro, was very full and interesting. The main topics dealt with were the eldership, attendance on religious services, cultivation of the religious life in the family and congregation, evangelistic services, the young, and hindrances. The Synod enjoined that Sessions meet as frequently as possible for seasons of special prayer and conference touching the spiritual condition of the people, and recommended that guides or other societies for young men or young women be formed in all our congregations for maintaining and promoting intelligent attachment to the Church, and strengthening and developing the Christian life.

SABBATH SCHOOLS. The report on Sabbath School work, presented by Mr. Inspector Fotheringham, was most encouraging.

The report on the state of religion presented by Rev. W. G. Wallace, made clear the gratifying fact that the evils of intemperance prevail in the congregations to a very limited extent. "A marked decrease of intemperance in congregations" has taken place within recent years. More attention is being given to instilling temperance principles both in the Public and the Sabbath Schools. Marks are now given for examinations on the subject of Temperance in the Public Schools. An earnest appeal was made to the membership of the Church to stink political differences and unite in pressing for the total prohibition of the liquor traffic, and to discontinue in every way the use of strong drink as a beverage.

THE JESUITS BILL. Overtures were received from the Presbyteries of Guelph and Kingston, praying that action be taken to secure disallowance of recent legislation in favour of the Jesuit Order.

Mr. Torrance supported the overture from the Presbytery of Guelph. The Church ought to speak out on this subject. The teaching of the Jesuits is antagonistic to the progress of evangelical truth. He said nothing against the Jesuits personally, but their system is antagonistic to personal, civil and religious liberty. Our liberties are in danger. The resistance of the community and the Church should have been begun before this. These acts are but the beginnings of further aggressions. The Supreme Court authority ought to be invoked if need be. Jesuit missionaries did noble service as missionaries in early days, but their maxims was, The Church rules the World, the Pope the Church, and the Jesuits the Pope.

Rev. Alexander Young spoke in support of the overture from the Presbytery of Kingston. He cordially endorsed the remarks of Dr. Torrance.

Principal Caven thought it would be best simply to transmit the overtures. He had not met with one who endorsed the Jesuit Acts. The only objection that has been urged is that agitation might jeopardize Provincial authority. But surely remissness to maintain the civil and religious rights of the people would be fraught with still greater dangers to the perpetuity of the Dominion.

Mr. Yellowless seconded the motion, which was unanimously and enthusiastically adopted. It is as follows -

"The Synod receives the overtures, recognizes the exceeding importance of the subject to which they relate, as well as the special obligations which the history of the Presbyterian Church lays upon all its adherents to be zealous in defence of the principles of civil and religious liberty - principles which, in our judgment, are flagrantly violated by the Jesuit Estates Act, as well as by the Act incorporating the Jesuit Society.

WOMANICAL EVANGELISTIC ASSOCIATION.

for the purpose of organizing and conducting evangelistic services. Rev. J. W. Mitchell thought that owing to the stage at which the petition had come it would be better to lay it on the table.

THE PRISONERS' AID ASSOCIATION. Society, was read, suggesting that the Synod might take some steps to forward the work undertaken by the Society. It was moved by Rev. W. Frizell, seconded by Rev. J. B. Fraser, and agreed to: "The Synod, having heard a communication read from the Prisoners' Aid Association of Toronto, instructs the Clerk to acknowledge its receipt, and desires to express its sympathy with the objects of the Association, and its general approval of the reforms proposed."

THE PASTOR OF ST. PAUL'S. The following resolution, moved by Rev. R. P. Mackay, of Parkdale, and seconded by Rev. A. Young, of Napaneer, was cordially agreed to: "That this Synod regrets the absence of the Rev. R. D. Fraser, pastor of this church in which we are met, on account of sickness. That the Synod express its sympathy with himself, his family and congregation in the present affliction, hears with thankfulness that his health is gradually improving, and prays that he may return in the good providence of God, to his congregation, fully restored, and that he may be long spared to minister to an affectionate and devoted people." The Clerk was instructed to forward a copy to Mr. Fraser.

THE CUSTOMARY VOTES TO THE OFFICERS of the church in Bowmanville, the families who entertained the delegates, the press, etc., were cordially given and the Synod adjourned.

IN THE EVENING, Rev. John Wilkie, by request, addressed the Synod on Mission Work. There was a large attendance of the townspeople present, and Mr. Wilkie's stirring address was highly appreciated.

MEETINGS OF PRESBYTERIES.

MEET IN EXETER, May 14th. Revs. John Ross, of Brussels, and Geo. Jamieson, of Bayfield, and Mr. Smilie, Elder of Walton, were invited to sit as corresponding members. Messrs. M. McGillivray and S. Allan were certified as Catechists, and are now ready to engage in such work. Mr. Ramsay gave a report setting forth the average contributions to the Schemes of the Church and for all purposes, per family of all the congregations within the bounds. The report, after being amended, was ordered to be printed for distribution among the people. Those congregations who failed to contribute to some of the Schemes were to be notified, and requested to contribute in future to all the Schemes. Mr. Forrest, of Bayfield, accepted the call to Walton, and Mr. McConnell was appointed to declare the pulpits of his charge vacant on the last Sabbath of this month and act as Moderator of Session during the vacancy. Messrs. Stewart, Fletcher and McLean, were appointed to visit the congregations of Bayfield and Bethany, Bayfield Road, and Berne, etc., with the view of re-arranging the field. Messrs. Stewart and Ramsay were appointed to draft a deliverance respecting Mr. Forrest's translation. In consequence of Mr. Forrest's leaving the bounds of the Presbytery Mr. Musgrave was appointed a Commissioner to the Assembly in his place. Messrs. Carrier and Reid having resigned their commission to the Assembly, Messrs. McConnell and R. Scott were appointed in their place. Mr. McCoy gave a report of his attendance on the meeting of the Assembly's Home Mission Committee. The following are the Commissioners to the Assembly - Messrs. McConnell, Martin, Dr. Ure, Musgrave, Simpson, ministers; and McNeil, James Scott, R. Scott, Simons, and Anderson, elders. - A. McLEAN, Clerk.

MAITLAND.

MEET AT WINGHAM, May 14th. Rev. D. G. Cameron, Moderator, pro tem. Messrs. McQuarrie and Ross were appointed to attend the next meeting of Bruce Presbytery, to carry out the views of the Presbytery in regard to the division of the mission field. A telegram was received from Rev. J. Ross, from Exeter, stating that the Rev. David Forrest had accepted the call from Duff's church, Walton, and would be ready for induction on Thursday, May 30th. Arrangements were accordingly made for the induction. A circular from the Prisoners' Aid Association of Canada, was submitted by the clerk. On motion, Messrs. Mackay, Sutherland and McNabb were appointed to examine the communication, and prepare recommendations for next meeting. Circulars from the following Presbyteries regarding their intention to apply to the next General Assembly, for leave to receive into the ministry of this Church the persons named by them, respectively: - Pictou, to receive Rev. James Murray, late of Presbytery of Exeter, in connection with the Church of Scotland; Montreal, to receive Rev. James H. Beatt, an ordained minister of the U. P. Church in Scotland; London, to receive Rev. R. H. Craig, formerly a minister of the Congregational Church; Hamilton, to receive Rev. W. M. Cruickshank, of the Congregational denomination from England; Ottawa, to receive Rev. W. H. Geddes, a minister of the American Presbyterian Church, and formerly a minister of this Church; Toronto, to receive Rev. Henry W. Knowles, a minister of the Canada Methodist Church, and to receive as probationer of our Church Rev. George MacKay, a licentiate of the Church of Scotland. Messrs. McQuarrie and Lockhart were appointed to attend the Sabbath Observance Convention, to be held in Hamilton, on Tuesday, June 15th. Whitechurch and East Wawanoch ask for one-half supply from the Committee on the Distribution of Probationers. The following resolution, moved by Mr. Sutherland, seconded by Mr. Hartley, was unanimously passed: - "That this Presbytery express, in the strongest terms, its disapproval of the Acts incorporating the Jesuit Order, and of endorsing the said Order from the public funds, and therein recognizing the authority of the Pope of Rome in Canadian Legislation.

That this Presbytery further strongly disapproves of the conduct of those members of the House of Commons who have opposed the disallowance of the aforesaid Act of endowment, who by so doing have violated their sacred duty, allegiance to the Crown, and have rendered themselves unworthy of the confidence of their constituents, and thus giving a standing in this peaceful and prosperous Dominion to a curse which has proved a scourge to every country where it has obtained a footing. And this Presbytery further expresses its appreciation of the patriotic conduct of the thirteen who have proved faithful to their trust on the occasion." Rev. K. McDonald was granted leave of absence for three months to visit the Old Country. The remit on the marriage question was considered. On motion of Mr. Sutherland, seconded by Mr. McLennan, it was agreed, That this Presbytery disapprove of the remit simpliciter. - JOHN MACNABB, Clerk.

TORONTO.

MEET ON THE 7th May, Rev. W. Amoy, Moderator. There was read a copy of a resolution adopted by the congregation of Bloor street church, Toronto, authorizing their trustees to raise by way of mortgage on their property a sum not to exceed \$50,000, and appointing Messrs. T. McCracken, W. J. McMaster and R. J. Hunter to appear before the Presbytery and ask its sanction to such being done. Of these commissioners the two last named appeared and were duly heard. The sanction asked was given by the Presbytery. Rev. Johnstone's resignation, as tendered by him at last meeting, it was learned that both of his congregations had been duly cited to appear for their interests at this meeting, but at this stage there were no delegates of the congregations present. Mr. Johnstone, however, was heard on his own behalf, when he urged the acceptance of his resignation and his resignation was eventually accepted by the Presbytery, said decision to take effect on and after the 12th inst. An arrangement was also made to have the charge declared vacant on the 15th inst., and Rev. R. Haddow was appointed to act as Moderator of the Session during the vacancy. It was moved, and unanimously resolved to nominate Rev. Principal Grant as Moderator of the approaching General Assembly. A report was read from the Session of West church, Toronto, approving cordially of the petition received at last meeting from persons connected with St. Mark's Mission, praying to be organized as a regular congregation. A committee was then appointed, consisting of Revs. D. J. Macdonnell, K. Wallace and Mr. J. Massie, to meet with said petitioners to form them into a regular congregation of the Church, and report thereat at next meeting. Reports of a somewhat varied nature were received from the Sessions of Knox, East, Cooke's and Leslieville churches, respecting the petitions brought up at last meeting, from avowed members and adherents of our Church who meet for worship in St. George's Hall, and who wish to be organized as a congregation. A committee was appointed, consisting of Revs. Dr. McLaren, Dr. McTavish, G. M. Milligan and Messrs. G. Smith, T. Yellowless and R. J. Hunter, to consider the petition aforesaid and the returns of Session thereat, to visit the district especially in view, to confer with the petitioners and other parties that may be deemed necessary, and report to next meeting of Presbytery. It was stated by Rev. Mr. Frizell that he wished to amend to some extent the overture of which he had given previous notice, and he read the overture as amended by him. Considerable discussion ensued thereon. When this discussion came to a close, the question was put by the Moderator, "Shall this overture be adopted and transmitted? yea or nay?" Nine of the members voted yea, fourteen others voted nay. A petition was read from the trustees and major part of the congregation of Dovercourt for leave to dispose of their present church and site and to purchase a lot on the N.-W. corner of Northumberland and Westmoreland streets. There was also read a counter petition from twenty-five members and six adherents of said congregation protesting against removal from the present site, and asking the Presbytery to rule accordingly. After hearing supporters of both of these petitions, a committee was appointed, consisting of Revs. Dr. Parsons, J. Neil, W. Frizell, J. Mutch, R. P. McKay, J. A. Grant, and Messrs. W. Carlyle (St. Thomas' ward), and T. Yellowless, to examine the whole matter and report to next meeting. A letter was read from Rev. D. Cameron, representing his health as having declined for the last two years, and asking the Presbytery to recommend to the General Assembly that he be allowed to retire from the active duties of the ministry, etc. A medical certificate relative thereto was also read. On motion made, Rev. Walter Reid was appointed to preach to Mr. C.'s congregation on the 26th inst., and cite them to appear for their interests at next meeting; and further, Rev. D. J. Macdonnell, J. Carmichael and W. Reid, were appointed to meet with the congregation on the 27th inst., to confer with them as to a retiring allowance, and report thereat to next meeting of Presbytery. The remit on Marriage from the General Assembly was duly read. Whereupon it was moved by Rev. Dr. Gregg, seconded by Rev. W. Frizell, "That the first part of this remit, which refers to the non exercise of discipline, etc., be not approved of." In amendment it was moved by Rev. Dr. Parsons, seconded by Rev. Dr. Cameron, "That the first part of this remit be approved of." The amendment carried over the motion, and from this decision Dr. Gregg entered his dissent. It was then moved by Rev. D. J. Macdonnell, seconded by Rev. G. M. Milligan, "That the second part of the remit be not approved of." On a vote being taken, the motion carried over the amendment. A letter was read from Rev. A. Gandler, declaring his acceptance of the call from Brampton; arrangements for his settlement were left over. Notice of an overture was given by Rev. D. J. Macdonnell. Several other matters were taken up and disposed of, for reporting which there is neither time nor space at present. - K. MONTEATH, Clerk.

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British and Foreign.

ENGLISH PRESBYTERIAN SYNOD.

(Continued from last week.) THE ARTICLES OF THE FAITH.

The Synod of the Presbyterian Church of England continued its sittings in Regent-square church until Friday night, May 3rd, under the Moderatorship of the Rev. Alex. MacLeod, D.D., of Birkenhead. The first item of business of interest following the close of our report of last week, was the consideration of the Articles of the Faith. Principal Dykes submitted the Articles as revised by the Committee, in the light of the amendments suggested by Presbyteries, and he moved that the Synod approve of the document and accept the Articles as a sufficient full statement of the Church's belief on the fundamental doctrines to form a summary of her creed. Dr. Dykes described the not very important changes which the document had undergone since it was presented to the Synod last year, and as it appeared at the time in our columns. He dealt specially with Article XIX., treating of Holy Scripture, which sets forth that the Revelation has been "so far as needful committed to writing by men inspired of the Holy Spirit, so that the Word of God is now contained in the Scriptures of the Old and New Testaments." This, Dr. Dykes explained, was mainly adopting the language of the older Confessions, and in that wording the Westminster divines appeared to have been inspired of God, enabling it to stand the test of time. He urged the Synod to be careful how it stiffened the Article, lest the new wine which God would give to His Church should rend the vessel. Rev. H. McIntosh, of Brockley, in an impassioned speech of over an hour's duration, moved that the document be recommitted for further revision in the light of further suggested emendations. He thought Article XIX. gave a very low view of Scripture and could be subscribed by Rationalists. He would have it declared that the Bible is the Word of God, and not that it contains the Word of God. He said he was staggered when he heard Dr. Dykes's argument that it was not the writings which were inspired, but the writers. Rev. Dr. Morrison seconded the amendment. Dr. Gibson, in seconding the motion, vigorously defended the Article, and warned the Synod that if they stuck too rigidly to the old they would surrender the position to the enemy. At this stage, however, at the suggestion of Dr. Dykes—who said he desired unanimity, if possible, and not merely an overwhelming majority—the Synod agreed to receive the report, reserve final judgment on the Articles for a year, and re-appoint the committee with instructions to consider any further suggestions that might reach them, and to report to next Synod, the Committee in the meantime to proceed to draft the proposed Appendix, setting forth the mind of the Church on matters of ritual and practice, referred to in the Standards, but not embraced in the Articles.

RECEPTION BY THE LORD MAYOR.

On Thursday evening the members of Synod were entertained at tea by the Lord Mayor at the Mansion House. The Lord Mayor presided, and was accompanied on the platform by the Lady Mayoress, the Moderator of Synod, Principal Dykes, Dr. Donald Fraser, Rev. Dr. Matthews (representing the Pan-Presbyterian Alliance), and other leading ministers and elders. The Lord Mayor, who was heartily greeted on rising, said he was glad to see so many gentlemen who were assembled in London in such a good cause. Most heartily did he welcome them to the Mansion House, more particularly since he was informed that no gathering of Presbyterians had taken place within those walls for at least 250 years, and he would express the hope that the example he had set that day would be followed by his successors in the civic chair whenever the Synod was meeting in London.

The same evening, on the Synod resuming its deliberations in Regent-square church, a most cordial reception was accorded Rev. J. T. Wigner (the President), and Rev. Richard Glover, who appeared as a deputation from the Baptist Union.

MISCELLANEOUS ITEMS OF BUSINESS.

The names of Rev. John Bogue, Rev. W. Rogerson and Mr. Leggat, being withdrawn, Rev. J. T. McGaw, of Sale, was elected General Secretary of the Church, as successor to Rev. John Black, at a salary of £500 a year. Dr. Fraser in presenting the Sustentation Fund Report, expressed the hope that the annual ministerial equal dividend would ere long be raised from £200 to £250. In presenting the treasurer's report, Mr. George Duncan intimated that a gentleman had offered to contribute three-fourths of the £10,000 of debt upon churches in the Darlington Presbytery, provided the remaining £2,500 was raised by the end of the year. Sir George Bruce stated that ten years ago the value of the property of the entire Church was one million sterling, whereas it was now a million and a-half. Within the same period the aggregate debt had decreased from £121,000 to £94,000. A fraternal letter from the Irish Assembly was read, containing

anti-Home Rule sentiments. Mr. McNaughton and Dr. Dykes took objection to the political sentiments of the letter, and the clerk was ordered to acknowledge the letter, in a brotherly spirit, without reference to politics. Rev. R. H. Lundie presented the report on Intercourse with other Churches, and the Synod rejoiced in the continued progress of the Gospel on the continent, and expressed sympathy with the Waldensian Church in the proposed bicentenary of the "Glorieuse rentrée" of Henry Arnaud, and hailed with satisfaction the entrance of the Free Church into federal relations with the English Presbyterians. Rev. J. S. Forsyth appeared as a deputation from the Scottish Synod in England, and spoke, as also did Rev. F. Lion Cachet (as representing the Dutch Reformed Church, and Pasteur Ernest Barnaud, who appeared as a deputy from the Free Churches of France.

Dr. Montro Gibson gave in the report of the Committee on the Instruction of Youth, dealing with the diplomas and medals gained in examinations in the prescribed subjects by Sunday-school scholars and teachers, and reference was also made to the prospectivity which continues to attend the Bible Band. Dr. Gibson advised the Church to watch the Young People's Society of Christian Endeavour, which he thought was a movement in the right direction.

Revs. John Bogue and T. Howell spoke in an overture from Darlington, and the Synod instructed the Committee to report upon the desirability of preparing a catechism for junior classes. The Synod expressed general approval of the draft of the Revised Directory for Public Worship, reserving final judgment, and authorized the committee to put copies in circulation. Dr. Fraser explained that there was an enormous difference between a Directory such as the Committee had drafted and a liturgy for the Church, although a liturgy in itself was not anti-Presbyterian.

The statistical report showed that the Church is now made up of 287 congregations, and 64,054 members, against 62,566 last year. The total income had been £210,376. The report stated that the new hymn book, "Church Praise," had already yielded a profit of about £5,000. The Synod declined to authorize the committee in the meantime to draft a supplemental hymn book. The Synod, by a very large majority, decided to continue the publication of the weekly newspaper, "The Presbyterian Messenger." The Wallington case was remitted to a Commission of Synod to hear and dispose of the same.

The Synod rejoiced in the active interest given to temperance by the Church, and reappointed the Committee to take steps with other Churches with regard to the liquor traffic among native races. It was resolved to petition Parliament in favour of Sunday closing, and against the opium traffic.

In presenting the College report, Dr. Fraser spoke against half-educated ministers. The Synod recognized the improved financial condition of the College, and impressed upon all congregations the duty of making an annual collection. Dr. Gibson, in reporting to the Synod that the Committee had not favoured a transference of the College, said they were deeply impressed with the important work which has been at Oxford in connection with Mansfield College. The Committee, on the occasion of their visit, received the greatest kindness from Principal Fairbairn.

Rev. Dr. Mathews, late of Quebec, the General Secretary of the Pan-Presbyterian Council, was recognized as a member of Synod with a seat in the London Presbytery; and the Newcastle Presbytery was authorized to receive Rev. Frederick Stubbs into the ministry.

Principal Dykes laid on the table a letter he had received from the Archbishop of Canterbury, communicating the resolution on reunion passed at the Lambeth Conference. In reply, Dr. Dykes had informed the Primate that his brethren would appreciate the fraternal sentiments expressed by the Anglican bishops, and that he would bring the matter before his Church. The Synod appointed a committee consisting of the Moderator, Dr. Dykes and Dr. Fraser, to consider whether it was expedient to reply further and more fully to the Archbishop's letter.

A missionary-evangelist, named Mr. W. F. Holt, has gathered a large congregation at Nechells, Birmingham, who are provided with a spacious building recently opened. Minister and people applied for admission into the Presbyterian Church on condition that Mr. Holt should be retained as their pastor. A committee of Synod, who conferred with Mr. Holt, finding he had not received a college training, recommended that if received, he should undertake a prescribed course of study. This Mr. Holt declined to do. The Committee therefore regretfully recommended that minister and people be not received. This led to a stirring debate, in which some speakers contended that there should be room in the Church for the class of ministers to which Mr. Holt belonged. In the end it was decided to instruct the Birmingham Presbytery to receive Mr. Holt and his congregation. It was resolved that the Synod meet next year in Liverpool. The business being concluded, the Moderator delivered a brief closing address, and the proceedings closed with devotional exercises.—Christian World Report.

Special Notices.

THERE are now 112 Protestant places of worship and schools in Spain 91, ministers and evangelists, 139 teachers, 4,640 scholars, and 4,000 communicants.

At the late meeting of the Board of Directors of the Union Theological Seminary, of Virginia, Dr. B. M. Smith was re-elected and made Professor Emeritus. Professor W. W. Moore succeeds Dr. Smith, one of the strong men of the Southern Church.

CATARRH.

A NEW HOME TREATMENT FOR THE CURE OF CATARRH, CATARRHICAL DEAFNESS AND HAY FEVER.

The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and eustachian tubes. The eminent scientist, Tynshall, Huxley and Deale endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal, and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by any application made often than once in two weeks, for the membrane must get a chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease.

So highly are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite, of which they know nothing, by remedies the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. N.B. For catarrhal troubles peculiar to males (females) this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Son, 303 King Street West, Toronto, Canada.—Scientific American.

Sufferers from catarrhal troubles should carefully read the above. PUNDITA RAMAHAI, who has now returned to India, although a professor of the Christian religion, still continues to wear the Hindu garb and to be a strict vegetarian.

GOOD NEWS.

In compliance with the popular demand the Carbolle Smoke-Ball Co. have decided until further notice to reduce the price of their invaluable remedy one-half—formerly sold at \$3, and now at \$1.50, so as to place it within the reach of all; to be had of all druggists, where you may test the remedy free of charge and get one of our pamphlets describing diseases of the head, throat and chest, their cause and cure, with hundreds of testimonials of people who know.

Be wise and secure a treatment to day. Charitable Institutions supplied with our remedy free of charge. C. S. B. Co., Room C, Yonge St. Arcade, Toronto.

THE Congregationalists of Chicago have provided a bed in the Presbyterian Hospital, of Chicago, for the use of students in their Theological Seminary who may fall sick.

In 1855 the Free Church of Scotland Foreign Mission Committee appointed its first medical missionary. At the present time it has twenty-nine such doubly qualified missionaries at work in foreign lands.

ADVISE TO MOTHERS. Mrs. WINDLOW'S SCORRHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

By the will of the late Major Clifton, of Linn, Dalry, the Edinburgh University is stated to have benefited to the amount of £30,000, "for the endowment of bursaries and scholarships.

The sum total of the national drink bill of Great Britain is this year a little larger than it was last; but, considering the increase of the population, the average expenditure per person is less. The amount is portentous—£124,603,939—which gives £3 6s. 10d. for every man, woman and child in the kingdom.

C. C. RICHARDS & CO. GENTS.—Having used MINARD'S LINIMENT for several years in my stable, I attest to its being the best thing I know for horse flesh. In the family we have used it for every purpose that liniment is adapted for, it being recommended to us by the late Dr. J. L. Webster. Personally I find it the best ally of neuralgic pain I have ever used. B. TITUS, Proprietor Yarmouth Livery Stable.

ABOUT \$43,000 of the needed \$50,000 have been raised for the Stuart Robinson Professorship in Union Seminary, Virginia. A large proportion of this sum has been raised by the Second Presbyterian church, of Louisville, Ky., of which Dr. Robinson was pastor at the time of his death.

THE Congress of Chili has failed to pass the Constitutional Reform Bill, which would have disestablished the Roman Catholic Church, but has granted a charter to the Presbyterian Mission, which gives the right of worship and to hold property.

REGULATES THE BOWEL, BILE AND BLOOD CURERS. Contains... Bile and Blood CURERS. Contains... Bile and Blood CURERS.

Pierce's Little Blue Pills. The Original. PIERCE'S LITTLE BLUE PILLS. FOR RHEUMATISM, GOUT, GRAVEL, NEURALGIA, MIGRAINE, SCIATICA, BRUISES, SWELLINGS, AND ALL AFFECTIONS OF THE URINARY SYSTEM.

SICK HEADACHE. Bilious Headache, Dizziness, Indigestion, Bilious Attacks, and all ailments arising from the stomach and bowels, are promptly relieved and permanently cured by the use of Dr. J. C. Ayer's Cathartic Pills.

\$500 REWARD. Offered by the manufacturer of Dr. J. C. Ayer's Cathartic Pills, for a case of Chronic Nasal Catarrh which they can cure.

"Unold Agony from Catarrh." Prof. W. HAYDEN, the famous mineralogist, of Illinois, writes: "Some ten years ago I suffered untold agony from chronic nasal catarrh. My family physician gave me up as incurable, and said I must die. My case was such a bad one, that I was nearly driven to despair. My voice would become hoarse if I could barely speak above a whisper. In the morning my coughing and sneezing would prevent me from getting up. By the use of Dr. J. C. Ayer's Cathartic Pills, in three months, I was a well man, and the cure has been permanent."

"Constantly Coughing and Spitting." THOMAS J. HASTINGS, 107, 109, 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 135, 137, 139, 141, 143, 145, 147, 149, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 175, 177, 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 229, 231, 233, 235, 237, 239, 241, 243, 245, 247, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 435, 437, 439, 441, 443, 445, 447, 449, 451, 453, 455, 457, 459, 461, 463, 465, 467, 469, 471, 473, 475, 477, 479, 481, 483, 485, 487, 489, 491, 493, 495, 497, 499, 501, 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Presbyterian Review.

THURSDAY, MAY 30, 1889.

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

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

(Continued from fifth page.)

which is in all men by nature, and which is not even in the regenerate, and which is the first step of desire tending to what is morally wrong, before it has been deliberately consented to by the will. That consent is in both aspects. It is sinful must be evident to all who will study the 6th and 7th chapters of Romans with care. Even the Council of Trent could not deny that Paul had expressly called it sin in these chapters, but they pretend that it is so only in an improper and metaphorical sense. Nothing could be farther from the truth. It is sin evidently in the most ordinary sense of which he speaks; for its discovery led to the conviction of sin, fastened guilt on his conscience, by showing him that he was condemned by the law of God, and it led him to groan for deliverance from it.

Every well-balanced mind feels that there is a vast difference between such an appetite or desire as that for food or drink, which, if improperly indulged, may lead on to gluttony or drunkenness, and a desire which we find rising in our hearts towards what is morally wrong. The former is not in itself sinful, and its presence need not disturb us. But when we feel rising within us a desire for anything which is in itself sinful, we feel instinctively that such a desire is where it ought not to be, and it is vile and polluting in its nature, and must at once be resisted and expelled from the soul.

He felt that the appellants had accepted a view of sin which was not in harmony either with the Word of God or the Standards of the Church. Their new experience was really based on a very old Romish error respecting the nature of sin.

Had these brethren remained as quiet and orderly members of the Church, he did not think there was any reason why their Church relations should be disturbed. The error which they had embraced did not necessarily imply that their profession of faith in Jesus Christ and obedience to Him were not sincere and genuine. But when, as the record plainly showed, they had become aggressive, and obtruded their error upon others, and disturbed the peace and harmony of the congregation, then a new element had to be considered. The Synod had to consider, as the Session and Presbytery had, what is due to the peace of the congregation and their obedience to the Word of God. It appeared to him that when the appellants came forward as leaders and teachers, they were to be dealt with on substantially the same principles as we apply to those who are official teachers in the Christian Church. He felt, therefore, that they were shut up, however reluctantly, to dismiss the appeal and sustain the judgment of the Presbytery.

THE Dover church is undergoing repairs. REV. J. B. SCOTT, of Leamington has been called to Dundalk.

ONONDAGO church having undergone repairs was reopened May 12th.

REV. R. C. TIBB, B.A., has declined the call from Punkerton and West Brant.

THE address of Rev. W. McKinley, late of Innerkip, is 94 Seaton street, Toronto.

GLENELO congregation has called Mr. Boyd, a recent graduate of Pine Hill, Halifax.

REV. B. CAULFIELD JONES, a graduate of Princeton, is supplying the pulpit of St. Andrew's, Lindsay.

MR. McFARLANE, a graduate of Presbyterian College, Montreal, has been called to Valleyfield, Que.

REV. DR. BURNS, of Halifax, has been delivering a course of Sunday evening lectures on "Presbytery and Prelacy."

THE congregations of Aylmer and Springfield have given a unanimous call to Rev. J. B. McLaren, of Cannington.

REV. N. BETHUNE, a recent graduate of Knox College, has accepted the call to Gravenhurst, and will be inducted on June 12th.

REV. D. M. McLEOD, of Barrie, has been chosen one of the Commission to inquire into the matter of the French language in the schools in Prescott, Russell and Essex.

REV. PRINCIPAL GRANT delivered his lecture "Canada and Australia," in Association Hall, Toronto, Tuesday evening, May 21st. There was good attendance present, and the address elicited much applause.

At the district Methodist meeting, at Ottawa, it was stated that Mr. James McLaren, of Buckingham, brother of Prof. McLaren, of Knox College, had promised to contribute \$500 to the consolidation of the Jesuits' Estates Act tested in the courts.

REV. ORR BENNETT, B.A., son of Rev. Wm. Bennett, of Springfield, and Clerk of the Presbytery of Peterboro, was ordained as minister of the Gospel in St. Paul's, Peterboro, Wednesday, May 22nd. Mr. Bennett's field of labour for the present is the mission station of Minden.

REV. R. D. FRASER, M.A., the esteemed pastor of St. Paul's, Bowmanville, writes April 27th, to the Statesman, from Geneva, that he has been much benefited by his month's stay in Montreal. He was about to take a trip with Rev. A. Gandier, (pastor elect of Brampton congregation) into Italy, returning to Switzerland early in June.

The sacrament of the Lord's Supper was dispensed on May 29th at 7 p.m., in Hagyard Station, which is connected with the Oak Lake congregation. Rev.

D. H. Hodge, pastor loci. Nine persons joined the Church in the first time, eight of these by certificate and one by profession of faith. The number of families connected with this station are ten, communicants twenty-eight.

THE ceremony of laying the corner stone of the new Presbyterian church at Belmont, took place on Friday last, when a large concourse of people assembled. The stone was laid by Rev. Principal Caven, a handsome silver trowel being presented to him for that purpose by the Building Committee. After pronouncing the stone well and truly laid, Dr. Caven gave a short and interesting address on the importance of unity in the Church.

MR. ARCHIBALD M. MACMECHAN, son of Rev. John MacMechan, the esteemed pastor of Port Perry congregation, has been appointed to the Munro chair of English Literature and Literature in Dalhousie University, Halifax, vacant by the appointment of Prof. Alexander to the chair of English Literature, Toronto University. Mr. MacMechan is a graduate of Toronto University, and has been studying Modern Languages at Johns Hopkins University, Baltimore for the past three years.

THE Young People's Society of Christian Endeavour in connection with McNab street Hamilton, have presented the pastor, Rev. D. H. Fletcher, D.D., with a gold watch and an address congratulating him upon the honour recently conferred on him by Knox College. It is only a short time since Rev. Dr. Fletcher was honoured with an address from the senior members of the congregation, and he was scarcely prepared for the second. However, he made a touching reply on behalf of himself and Mrs. Fletcher. A few remarks were also made by Sheriff McKellar.

ST. ANDREW'S church, Windsor, which for the past three months has been closed for the erection of galleries, frescoing and general improvement, was re-opened on Sabbath, the 12th inst., by the Rev. Dr. Cochrane, of Brantford. The church, completed as it now is, is one of the finest and most commodious in Western Ontario. Most able and impressive sermons on the Sabbath, and his interesting and instructive lecture on Monday evening, "Across the Continent," gave the people of Windsor an opportunity of hearing Dr. Cochrane at his best and of pledging him an enthusiastic reception when he goes again.

THE anniversary of the ordination of G. B. Howie, B.A., of Brussels, was observed on Monday, 6th inst. Eder T. Strachan occupied the chair. Mr. Day, Provincial S.S. Association, addressed the meeting eloquently. Mrs. Howie read a paper on Missions. The chairman sought to emphasize the fact that when he first heard of Mr. Howie's coming to Brussels he thought it was impossible for a man without sight to do pastoral work, but the last twelve months' experience convinced them all that not only in the pulpit but in every other sphere of work Mr. Howie's efficiency is undoubted. Dr. Nichol, of Brantford, at a meeting in that city bore similar testimony.

Minard's Liniment Cures Dandruff.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the imitations of low test, short weight, alum or phosphate powder. Sold only in Canada. Royal Baking Powder Co. 108 Wall Street, N.Y.

Miss Frances E. Willard, President National Woman's Christian Temperance Union, says:—

"When you make the Northern Continental trip, be sure to take a bath in Medical Lake Water. The Hot Springs of Arkansas are wonderful; the Thermo Electric and Turkish baths are luxurious; the Santarims, Clifton, Danville and Elvira are delicious in their bathing privileges; but for a sense of completeness and unequalled wholesomeness, try the waters of this remarkable lake. The luxury of it is that unlike any other health resort this one can be carried away with you; that is, a precipitate of its best qualities, in the form of a powder, called Medical Lake Salts, can be used at home, in one's own bath, with never-failing delight. I found this discovery too pleasant not to be imparted. Medical Lake Salts contain, not an ingredient, but what is obtained by evaporation of this water, and its effects in scrofulous, rheumatic and similar affections, are really magical."

For the convenience of those who are unable to personally visit the lake, these salts are put up in packets sufficient to produce 20 gallons of Medical Lake Water, free from all impurities and without any admixture whatever. Used internally as a Remedy for Dyspepsia and disorders of the Stomach, and also in the bath for Rheumatism and skin troubles, it has never failed to cure some of the worst cases, that have for years defied the skill of prominent physicians. Inflammation and fever are subdued in a few hours. It is not a patent medicine or cure-all, but nature's remedy prepared by the Great Physician, the Creator of the universe.

If you cannot obtain from your druggist write to Alfred Brown & Co., 67 King St. West, Toronto, for circular with full particulars and testimonials, or enclose one dollar for a packet of Medical Lake Salts.

Presbyterian Book Room.

- Handbooks for Bible Classes AND PRIVATE STUDENTS. REV. MARCUS DODS, D.D., and REV. ALEX. WHYTE, D.D. The Epistle to the Galatians. The Parables of our Saviour. The Miraculous Element in the Gospels. The Training of the Twelve. The Epistle to the Hebrews. The Shorter Catechism. The Gospel According to St. Mark. A Short History of Christian Missions. The Book of Acts. The Moral Truths of Christianity. The Work of the Holy Spirit.

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PRESBYTERIAN CHURCH. MEETING OF GENERAL ASSEMBLY. The usual rates are given by the railway companies for Commissioners to the Assembly, viz.: a fare and a third for the double journey, on certificate. Certificates have been sent to the Clerks of Presbyteries for the Commissioners. The privilege is also granted to the wives of Commissioners who may accompany them, and to parties having business at the Assembly.

Meetings of Presbyteries. HARRIS—Harris, May 29th, 11 a.m. BELLEVILLE—West Winchester, July 9th, 2 p.m. BRUCE—Chesley, July 9th, 1 p.m. CALDWAY—Calgary, Sept. 3rd, 10 a.m. CHATHAM—Windsor, July 9th, 10 a.m. COLUMBIA—New Westminster, Sept. 10th, 3 p.m. HURON—Goderich, July 9th. KINGSTON—Belleville, July 2nd, 7.30 p.m. LAN AND RENFREW—Carleton Place, May 29th. LINDSAY—Lindsay, May 29th, 11 a.m. MONTREAL—Montreal, July 4th, 10 a.m. MONTRIEUX—Montreal, July 2nd, 10 a.m. OJIBWA—Owen Sound, June 24th, 7.30 p.m. PETERBORO—Peterboro, July 9th, 9 a.m. PALMS—Ingersoll, June 25th, 2 p.m. QUERBE—Richmond, July 9th, 7.30 p.m. SAUVEN—Harrison, July 9th, 10 a.m. SAUVEN—Harrison, July 9th, 10 a.m. SYRACUSE—Stratford, June 11th, 10.30. TORONTO—Toronto, June 4th, 10 a.m. WHITBY—Newcastle, July 16th, 10.30 a.m.

Births, Marriages, Deaths. Announcements under this head 25 cents each insertion.

Countryman—NEVIL—On May 22, 1889, by the Rev. J. P. Grant, Danbar, George Countryman & Mildred Nevil, both of Osnabruck, Ont.

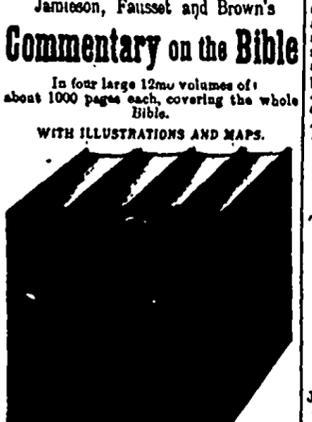
LETANS—STACHNERS—At Montreal, on May 23rd, by the Rev. F. M. Dewey, Calixte Loula Letans, of Montreal, to Agnes B., second daughter of Charles Stachners, of St. Henri, Que.

LETANS—McCULLOUGH—On Saturday, May 25th, by the Rev. W. Patterson, William Hugh Letans to Jane Liddell (Jennie), third daughter of the Rev. William McCullough, both of Toronto.

RAY—HARRISS—On May 23rd, at Hamilton, by the Rev. John MacMechan, of Port Perry, James Ray, of Hamilton, to Janet Harriss, only surviving daughter of the late Adam Harriss, of Waterdown, Ont.

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