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A SINGLE STITCH.

ONE stitch dropped as the weaver drove
His nimble shuttle to and fro,
In and out, beneath, above,
Till the pattern seemed to dull and grow
As if the fates had helping been;
And the one stitch dropping pulled the next
stitch out.
And a weak place grew in the fabric stout;
And the perfect pattern was marred for aye,
By the one small stitch that was dropped that
day.
One small life in God's great plan,
How futile it seems as the ages roll,
Do what it may, or strive how it can,
To alter the sweep of the Infinite whole!
A single stitch in an endless web;
A drop in the ocean's flow and ebb;
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have
crossed;
And each life that fails of the true intent,
Needs the perfect plan that its Master meant.
—Susan Coolidge.

For the PRESBYTERIAN REVIEW.

THE PRESENCE AND POWER OF THE HOLY SPIRIT.

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

In the recent Conference of the British Y.M.C.A. at Dublin, this theme occupied the first half day of the General Meeting. The "indwelling of the Spirit," was urged as an indispensable qualification and pre-requisite for service; that there can be no ultimate success or satisfaction apart from this conscious possession. In accord with this sentiment Rev. Andrew Murray, in the preface to his admirable little work, "The Spirit of Christ," has these most timely words: "I have strong fears—I desire to say it in deep humility—that in the theology of our Churches, the teaching and leading of the Spirit of Truth, the anointing, which alone teacheth all things, has not the practical recognition which a Holy God demands, which our Saviour meant Him to have. If the leaders of our Church thought and Church-councils, if our professors of theology, and our commentators, if our ministers and students, if our religious writers and workers, were all fully conscious of the fact, that in every thing that concerns the Word of God, and the Church of Christ, and the work of saving love to be done on the earth in the name of Christ, it was meant that the Holy Spirit should have the same distinct and supreme place of honour, that he had in the Church of the Acts of the Apostles, surely the signs of that honour given and accepted, the marks of His Holy Presence would be clearer, His mighty works more manifest."

We are now in the season of commencing anew the specific work of instruction in our Theological Colleges, and the special services of our churches, in Sabbath schools and missions. In the nature of the case, the next six months will enlist a greater number of Christian workers of all classes than have been employed, or could have been, in the past six months. It may not be, therefore, an unwise thing to press the thought which is the theme of this article.

It should be a time of searching for all of us. For if we start in the wrong way the blessing needed will not attend our works. In the Conference, to which we alluded above, Rev. Henry Montgomery, of Belfast, put the following searching personal questions:—(1) How much do we know of private prayer? (2) What do we know of our Bible? (3) How about our zeal? (4) How little we value souls! (5) How little communion we have!

These questions are familiar to all true workers. Doubtless often they are asked, and answered honestly. But is there not danger of overlooking the very nature of this presence and power of the Spirit? How often are the entire services of a most interesting meeting, in which Christ and the Scriptures are the only subject, conducted without the least reference to the Holy Spirit by name? How often do we hear sermons and prayers, in which there seems no consciousness of His presence? In a small tractate on Sanctification, by Prof. Henry Drummond, the substance of an earnest address at Northfield, Mass., the name of the Holy Spirit does not occur. His existence as a person, or His place in the believer as a temple, is not even alluded to. I am fully aware of the explanation that will be given in all these cases, namely: That we are so dependent on the Spirit for help, and breath, and power, that His presence and office are necessarily assumed, and, of course, to be understood as accepted in all we say of Christ, of the Word, and of Christian work. This is the unvarying statement of those who regard the Spirit as merely an emanation

from God, and simply an effect or influence exerted upon the mind as the atmosphere affects our bodies. But we regard the Holy Spirit as a person, who is capable of responding to our thoughts and words, and of impressing our spirits, as human persons do. This is the meaning of the creed, as stating the doctrine of Scripture. This is the language usually employed in prayer and in meditation upon the truth, of His existence, office, and presence in the Church. Have we not under the above explanation, notwithstanding the form of some words used, lost sight of His personality? Is not the absence of His name, and of such regard and treatment as we usually pay to most distinguished persons, evidence of neglect to pay due honour to Him? Is not the lack of answers to the many prayers for revival, for quickening, for enlightening, due to the fact that these prayers have never been received from Him? If in the brief record of the primitive Church He is named more than forty times and in the pastoral epistles as many more, the personal present Intercessor and Comforter, taking the place of the absent Lord, may we not err, and mistake in not giving Him the same place in our personal study and preparation for work? Will not the individual habit and practice become apparent in our lives? And when we come to the imperative duty of consecration, must not the very life of all surrender, and of all obedience, flow from His personal indwelling in the renewed heart? And if so, must we not be occupied more with Him, and with His revelations of Christ to us, through the Word, than with our own resolutions, and prayers, and efforts at self-inspection? Human nature is so deceitful that the flesh, in regenerate sinners, will cheerfully undertake all religious duties, to the utter exclusion and silence of the Holy Spirit. He certainly cannot work in any Christian who undertakes, with never so good intent, to do the work of the indwelling Spirit.

I write these few words to stimulate the great number of honest, earnest Christian workers, to pay more attention to the words of the Holy Spirit, as interpreted by Himself to their waiting hearts, than to the writings of men, however earnest or holy. The Great Deceiver has gained his point, when he has made a believer unwittingly "quench" or "grieve" the Holy Spirit of God. We do this when we listen to any other voices for direction before we listen to and obey Him.

WALDENSIAN JUBILEE.

BY REV. G. L. MATHEWS, D.D.

The great commemorative service of the Waldenses was held on August 27th, under most favourable conditions. It is said that the Roman Catholic priest in Pinerolo prayed the previous Sabbath that the day might be stormy, but his wishes were not gratified. The weather was magnificent. For thirty-six hours a steady stream of Vaudois, visitors and delegates from many churches and societies flowed uphill to the famous mountain refuge. Five hours of good walking are required from Perosa before one's destination is reached, but when there, the weariness is all forgotten in the joy of the occasion. The Balsille cliff is simply the sharp edge in which a steep and lofty mountain mass terminates. Standing on the cliff, to the left hand is the Col del Piz, and to the right is the Col del Guinevert. The cliff has four distinct breaks in its sawlike front, each of which became successively the refuge of the Waldenses. Down the Col del Piz came the French armies, and down that of Guinevert came the Piedmontese, bent on the destruction of the handful of exiles. The terrible winter of these Alpine heights was spent by the Waldenses in keeping their enemies at bay. Still they were driven at last to the highest peak, nearly seven thousand feet above the sea. Then came the crisis. The offer of life and rewards if they should surrender was spurned, when the French General vowed that before the next sunset he would have every one of them in his hands and would not leave one alive. By next morning the clouds were enveloping the Balsille in a mantle of mist. The French army had to be inactive, but the Waldenses, recognizing their opportunity, stealthily came down their hillside, crossed the Col del Guinevert, and next morning were found on the much loftier summit of a neighbouring mountain while their enemies could only say: "The Barbets have escaped."

The special event celebrated, August 27th, was the return of the exiles, who had yearned with a Hebrew-like love of country for their native valleys. On August 16, 1689, eight hundred of these gathered secretly on the shores of the Lake of Geneva, and after enduring intense suffering, and fighting almost continuously under the leadership of Henri Arnaud, reached in safety their famous cliff. To mark the occasion, a band of able mountaineers

left the Lake of Geneva, on the 16th of August, and followed the route of the exiles so as to reach the Balsille on the 27th. A crowd of several thousand people was waiting to welcome them, while a band of music and friends with banners received the representatives of the exiles on their arrival. In a little hollow in front of the cliff, a small booth had been erected, over which waved a number of silk flags, having the arms of Italy on one side and the Waldensian symbol on the other. Professor Geymont, of Florence, presided. After a number of addresses were given, some by eminent Waldensian pastors, others by friends from other countries, a great historical address was given by Pastor Peynolt which told the story of the siege most vividly and deeply interested the whole audience.

A more striking spectacle than that afforded by the crowd itself could hardly be witnessed. Scarcely less vigorous than the men, many a mother had walked the long distance, carrying in her arms an infant, that the babe might be identified from its earliest days with the Waldensian people and their faith. This reminded one of the oath of Hannibal's boyhood, obliging him to eternal opposition to Rome. The dress of the Waldensian women in this valley is striking. It is generally made of a deep purple or ruby-colored material; a scarf for the neck of some other bright color—blue, pale-yellow, white—with a cap, black in the case of unmarried girls, but snowy white when married. This cap is very peculiar. It resembles what is called a mob-cap, but has a close quilting, of about four inches deep and quite stiff, running all round, while at the division of the hair on the forehead there is a break in the quilting. This cap, as a rule, is worn only by the Waldenses, their Roman Catholic neighbours wearing the common broad, flat straw hat of North Italy.

The aspect of the people was very remarkable. They were there to recall the deeds of the Most High in the deliverances of their fathers, and to tell these to their children. The very presence of the Eternal was realized as they looked to those encircling Alps, but specially to Balsille. They had ascended to this place, so memorable in their history, feeling as a Jew would feel when standing before the rocks of Sinai. Their memories of the past and their sense of obligation made every face serious and earnest.

When the services were concluded, the whole multitude wended its way down to the valley. Twelve or fifteen miles of rough mountain walking had to be done before they could reach a place where a bed could be secured. So with grave countenances and with the fixity of purpose in their bearing they demeaned themselves as those that had been in the secret place of the Most High. The Waldensian exiles reached the Balsille on the morning of August 27th, and in the evening they went down the valley to the village of Macel, and rested there for the night. I followed their track, finding in the little house of the Waldensian pastor more comforts than were enjoyed by the exiles. On August 28th, they were early afoot to cross the Col de Fontaine, on their way to Proll. Profiting by their experience I did the same, and started off to cross the Pass just as the sun was rising. The Col is perhaps two thousand five hundred feet high, and would almost be the better in places of ladders, that one might go up the hillside in comfort. When the summit was reached I found a small arch of twisted foliage erected in honour of the occasion. At this point a good long rest would have been most welcome, but the guide suggested haste, if I would reach the village of Proll before ten o'clock. So off we started, and succeeded in gaining our object.

When the exiles had reached Proll they found still existing their old church which had been built in 1556. This is still used for worship. At this sacred place two hundred years ago they sung Psalm seventy-four, after which Henri Arnaud preached to them from Psalm one hundred and twenty-nine. This was the first sermon subsequent to their return. This interesting incident in the life of their ancestors was to be marked by the placing of a marble tablet in the front of the church, and a meeting was to be held, with addresses by prominent men. As the tablet had not arrived, the meeting only could be held and the addresses delivered. The village itself is of considerable size, as it is a frontier Custom House station and is a small military post. The Assembly met in a grove of trees, a quarter of a mile distant, and was attended by about eight hundred people. On August 29th the exiles crossed over the Col Julien, and gathered together at Sibaoud, on September 1st, to take the "oath." Some of my friends again followed their track, and had for their pains a thirteen-hour walk over the mountains, half of this in the dark, as they lost their way. I preferred the longer but easier

route of a walk of six hours to Perosa, thence by train to Torre Pellice. That walk will not soon be forgotten. The tremendous descent, the roughness of the road and the deep dust that had to be waded, constitute an experience whose repetition is not desired. However, we pulled through, and reaching Piverolo, stopped there for the night. The next afternoon Torre Pellice was easily reached by train.

Torre Pellice is the Mecca of the valleys. Here the Waldenses have their college, their orphanage, and their most influential members. Here the Synod meets annually, and here they have just built their Vaudois House as a bi-centennial memorial of all the goodness they have received.

About eight miles about Torre Pellice is the village of Bobi—twenty minutes' walk from which, on the face of the Col Julien, is Sibaoud. This is only a little projecting shoulder in the midst of a grove of grand old chestnuts, some of which might be two hundred years old. On September 1, 1689, the exiles met at Sibaoud. On a door taken from a dwelling-house and placed upon two rocks, Pastor Montoux preached to his brethren from Luke, xvi. 16, exhorting them to mutual affection and trust. Moved by his appeals the Waldenses pledged themselves to one another in a most solemn covenant, in recognition of the goodness of God in restoring them to their native valleys. That engagement has ever been borne in mind and sacredly kept. The taking of this oath was impressively celebrated. Sibaoud, where the celebration occurred, being near Torre Pellice and other populous places, is easily reached, and occurring as the service did on a Sabbath, about eight thousand people gathered together on that plateau. A number of addresses were given, when Dr. M. Prochet gave the address of the day. Speaking of the oath, he reminded his hearers that many before him were the descendants of the men who had sworn that oath—that our obligation to do as that oath required rested on them. Then, in impassioned tones, he called on the assembly to take upon themselves their ancestral vows by their lifting up their hands to heaven and pledging themselves anew to God. The appeal was electric. A solemn thrill ran round through the crowd, as in every direction a cry of "An signeur, an signeur!" was heard on every side, and tears came streaming down many a cheek. A short prayer was immediately offered and the choir sang an appropriate hymn. Many a voice quivered as the hymn was sung, and we were led to pray that a rich spiritual revival might follow so remarkable a scene.—N. Y. Observer.

Mission Work.

METLA-KAHTLA.

REV. PRINCIPAL GRANT'S IMPRESSIONS.

REV. PRINCIPAL GRANT, who has just returned to Kingston from a visit to Vancouver, B.C., has been interviewed by the *Whig* respecting things that came under his observation during the journey. He thus gives his impressions on a matter that has excited a great deal of interest throughout the missionary world:

"Did you meet Mr. Duncan, of Metla-kahtla?"

"Not on this occasion, but I met two or three persons who had been recently both at Old and New Metla-kahtla. These were not clergymen, but laymen, one of them a traveller, another a shrewd, solid, salmon-canning business man. The testimony was uniform. Old Metla-kahtla, once the glory of British Columbia and the joy of every Christian who visited it, is like Goldsmith's 'Deserted Village.' Instead of 1,000 Indians there are about 30. The rumours we hear, from time to time, that those who left are dissatisfied with Duncan, and intend to return to the 'old place' which they reclaimed from the wilderness by long years of toil, are baseless, set afloat by interested parties who would fain make us believe anything that would cover up their own terrible mistakes and wrong-doing. Duncan's Indians have, of course, a hard row to hoe in New Metla-kahtla. They have to begin at the beginning again, and amid some uncongenial surroundings. Rather than work on the Lord's day, in the salmon canning establishments in Alaska, they travel south across the boundary to work where they can rest on that day. This I had from a gentleman for whom many of them now work. But, not one of them, except he may be a fugitive from the wholesome discipline of the community, or for some other cause that is for the general good rather than his own, is likely to leave the man to whom he owes all his intellectual, moral and industrial elevation. Besides that, the United States Government knows the worth of a man like Duncan, and helps him in every possible way,

and travellers from the States are so enthusiastic about him that they would do anything he asked. Not that he asks anything from outsiders. Duncan knows that what his Indians need is not charity, but manhood; not alms-giving, but the full development of self-respect; not patronage, but justice. The same applies to all Indians, but the work is difficult, and every honest missionary and Indian agent will confess that he has had scant success. Duncan is an extraordinary man and he succeeded."

"Then, I suppose he is universally popular in British Columbia?"

"Not at all. How could such a man be popular! He is certain to fight against powerful forces, and if you throw stones at dogs, they will bark and, if they dare, bite. How could he be popular with whisky sellers, who were not allowed into his prosperous settlement, or with their friends? How could he be popular with ruffians whose aim was to debauch those Indian girls, to whom Lord Dufferin paid so high a compliment? Would even those traders be very fond of him, who used to make cent per cent out of the Indians, and who saw them trading with Victoria on their own hook, to the extent of \$100,000 a year? How easy for all those classes to set stories and sneers afloat, and how many idle and itching ears are there in every community ready to listen and then industriously to circulate? But these foes could not have prevailed against him. It is when he is wounded in the house of his friends that the bravest has to succumb. The culmination of human sin was reached when the leading men in the Church and the State combined against the Lord, and when the Pharisees (the lordly ecclesiastics) and Sadducees (the place-loving officials of the day) combined against his followers."

"What then should be done in Duncan's case?"

"The wrong has been done to him and his Indians, and it is now difficult to set it right. But, in my opinion, the Government of the Dominion should appoint an independent commission to inquire into all the facts and to report their views. No country can afford to do injustice either to its poorest wards or its grandest men. In this case, an independent commission is more needed than it was in the case of the French schools in this Province. Long before Duncan left Metla-kahtla, I wrote, both in the *Montreal Herald* and the *Toronto Mail*, calling attention to the facts. These were partly questioned, partly denied then, and all warnings were scouted. I am only sorry that I did not call louder, and that others, especially men in British Columbia, did not join in the call. But I am quite clear that an honest effort should be made to give Duncan and his Indians their own again."

AM I CALLED TO FOREIGN MISSION WORK?

WHEN this question comes to a man it is usually in connection with the more general choice of a profession or occupation in life, which choice having been made, the place of labour remains to be decided by will or circumstance. (With women it is not exactly the same, although, perhaps, as our women's colleges year by year graduate their classes, a future career may become more or less a matter of decision with them also. Let us hope that it will forever be the rule, however many the exceptions, that our women leaving school or college, will sooner or later follow the old, beautiful path of home-making and child-training, ordained of God and blessed by Him.)

But there will always be many, in the providential arrangement of things, whose steps are directed into other ways and into whose hands outside work is committed. And there will always be some who are peculiarly fitted by nature and training, to do better than others some parts of the world's work. We do not believe that women have yet learned how great is their influence in the lines of occupation which have opened to them in late years, or how mighty may be their power as Christian women in those very places which they now throng. These multiplied opportunities of independent labour at home, and the awakening in our own and other lands to the desire of receiving and imparting both secular and Christian teaching make it oftentimes a serious question to a woman, no less than to a man, "What shall I do with my life?"

The earnest, consecrated woman with no detaining home ties can scarcely fail in these days of missionary interest, to find facing her the question at the head of this article. It may never go beyond her own secret consciousness. It may be answered at once and to her own satisfaction in her closet before Him to whom she has given herself. Or it may be settled promptly and decisively by those who have a right in a measure to guide her course, and to whom she,

therefore, owes obedience. If it is not thus decided, it may be a source of long and anxious doubt to her who is considering it, and these words are written to aid, if possible, any who are in that condition of perplexity.

It is well to look at this subject very calmly and practically. Enthusiasms are good—the world and the Church would be dull without them. But enthusiasm by itself has sometimes insisted that its own voice was a call from God, and has followed the supposed summons to the bitter disappointment of all concerned. Not always, by any means, does the call to foreign mission work come as a clear, an imperative, unmistakable voice from above, overcoming all doubts, and giving no peace until it is obeyed. In a somewhat long experience in connection with those offering themselves for missionary service, I recall but very few instances where the call came in this manner. Usually it is a growing conviction, fortified by careful weighing of all circumstances and considerations, and by prayerful attention to every Providential leading.

Some few things point to a very prompt decision. One is the condition of health. No matter how strong the desire to do this work, or how full the equipment in other respects, if a sound, physical embodiment be denied to the ardent soul, it is safe to conclude that its call is not to the trying climate and exhausting labour of a foreign missionary field. Home duties—those near of kin dependant for support, care or comfort upon one, should usually lead to the belief that He who "setteth the solitary in families," intends that claims arising from that ordering shall not be set aside for distant needs or appeals.

But, you say, these things not being in my way as obstacles—am I called? how shall I know?

Of course the question cannot be answered in a word, or fully answered in many words. Only a few hints can be given as to the points to be carefully and prayerfully considered. It is a mistake for anyone to regard herself as called to foreign missionary work unless she is conscious of a strong, steadfast purpose to give her life with all that it holds, and for as long as it is worth giving, to the service, wherein and of what ever kind may be indicated in the plan of God for her. A spirit of obedience—absolute and unquestioning—should possess the soul that would take upon its lips the words, "Here am I, and send me," and follow in the steps of the Lord Jesus as He came to do His Father's will.

Fitness—physical, mental, spiritual, for the demands to be made upon the whole nature; freedom from detaining bonds of God's ordaining: a heart burning with love to Christ and to the souls for whom He died; a child-like confidence in the Father's care and love and leading—all these possessed as fully as fallen nature can possess them, would, in our view, go far towards constituting a call from God to "go teach the nations."

After all, to one thus qualified, the tremendous need is the call. The white harvest, the few tired reapers, the sense of ability to do the work, and grateful, adoring love to the Lord of the harvest, do not these combine to call you to it with an irresistible voice, if so be that you can meet the requirements of the work?—"M. H. P." in *Woman's Work for Woman*.

MISSION NOTES.

REV. ALEX. CAMPBELL, of File Hills Reserve has resigned his charge on account of ill health in his family, and the need of better facilities for the education of his younger children. His resignation has been accepted by the Foreign Mission Committee of the Synod of Manitoba and North-West Territories, and the position has been offered to Rev. Alex. Robson of Fort Qu'Appelle, who has taken great interest in the Indian reserve adjoining his field.

REV. SOLOMON TUNKINSURIVE, who has been spending a year with his old friends in Dakota, has recently visited his mission station among the Sioux Indians of the North-West. His health is not sufficiently re-established to warrant his undertaking work again, and the Foreign Mission Committee after consulting with him and with his Presbytery have granted him a retiring allowance of \$150, bulk sum, and dismissed him with an appreciative resolution to the Church in Dakota, from which he came fourteen years ago. When Solomon came to the band among which he laboured in the North-West he found only three men who called themselves Christians; and when he left, the band had so far advanced in the arts of civilization, that they make a comfortable living for themselves without assistance from the Government, and the majority of them are, so far as outward appearances indicate, sincere and humble-minded Christians.

The Family.

LIFE'S FOREST TREES.
The day grows brief; the afternoon is slanting
Down to the west; there is no time to waste.
If you have any seed of good for planting...

EIGHT HOURS A DAY.

It is very desirable that the Church of Christ should feel and exhibit a constant, helpful and sympathetic interest in the questions included in the labour problem.

The workmen now aim to secure a reduction in the hours of labour. They ask that eight hours may constitute a day's work.

Other examples could be given. But such a point should be settled with discrimination. There are occupations in which it is no hardship, no injustice to make the day consist of ten hours, and others in which seven hours of application is more exhausting than eight hours or even ten in other pursuits.

The advocates of eight hours base their claim upon the fact that there are about two millions of workmen out of employment in this country during about one-third of the year, and that limiting a day's work to eight hours will require the employment of a larger force of workmen, and decidedly reduce the number of the unemployed.

In discussing such assertions difficulty is encountered from the lack of statistics. The Bureau of Statistics of Massachusetts seems to be the only body doing thorough work.

On the other hand it is by no means certain that an eight-hour law will compel the employment of a larger number, and so give relief to the unemployed; or that it will, by the same necessity of employing more hands, increase the cost of production.

The American Federation of Labour invites all organizations of wage-earners to make a common effort to secure an eight-hour law to go into effect on May 1st, 1890.

DORA'S GIFT.

"You don't mean me to believe, Emily, that all these tall girls are yours? One, two, three, four,—my! what a lot!"

"Oh! I'm the housekeeper, and I've just been preserving strawberries; that's where my finger-tips get their rosy color. You'd better speak me fair, uncle, if you want your bread buttered on both sides while you are here."

"Well, Sister Emily," he said presently, "lump them now, and say what you will take for them. I'll give a fair price for the lot."

"Koh-loos as thick as hail-stones couldn't buy one of them," said the proud mother.

"Foolish woman!" he cried in pretended amazement. "Don't you know some trifling fellows will come along presently, and steal one after the other away from you?"

"Dora? What is Dora's forte? Why, I don't know; but we couldn't do anything without Dora!"

"But she can always be the dearest dear of a Dora that ever was," said the sister on the other side of Dora, giving her a troublesome squeeze as they walked along.

"It was, as I said, a rainy day. Of course it had to rain," Julia had said grimly, as they gathered into the breakfast room.

"It is well you have got a beau that will wait till a clear day," said Dora who was busy pulling up the blinds to the top pane, that they might get all the light there was to be had.

"Ah, what a nice little blaze!" said Uncle Phil, limping around to the grate. "Which of you knew that I had rheumatism this morning?"

"Dora always keeps a little pile of wood and shavings hid away for a morning like this," Julia said, leaving the window and coming to warm her cold nose at the cheerful glow.

"How lucky that it rains!" cried Dora. "No visitors, no going out; we can be busy bees to-day without molestation. Sit down and keep Uncle Phil from being cross, mother, while we go and scratch up a little breakfast."

In a very short time a comfortable breakfast was on the table, everybody chatting pleasantly, and not a frown to be seen. It was at this moment that Uncle Phil announced his discovery that Dora was the most gifted child in the family.

"Proof positive; I have made a bit a toast without scorching the edge," said Dora, with a mocking little bow.

"No," said Uncle Phil gravely, in answer to the questioning eyes fixed upon him all around the table, "but Dora has that rare treasure, the gift of pleasantness, of being pleasant herself, and making other people feel so, no matter what is going on. I am sure that was the kind of woman the Apostle Peter was thinking of when he said it didn't matter about plaiting the hair and putting on gold ornaments, if a woman had that—sweet, bright, quiet, unselfish spirit that the Lord thought so much of."

And then all the eyes fixed upon the speaker filled up suddenly with loving tears, and everybody seemed trying to kiss blushing Dora first.

"Yes," said the mother softly—"pleasantness—that is just my Dora's gift."—S. S. Times.

AN UPLIFT FROM DEPRESSION.

THERE is a physical depression of disease departing only with the return of health, or from indolence dissipated only by exercise, or of fatigue remedied only by rest.

home; or the mother sinks in dread lest her boy is taking the downward path; or as when the pastor trembles because the sheaves are few, or the harvest delays to ripen till the winter's blast uproots the seed sown in his tears.

There is! Simple, sweet, sufficient. Turn from the outward to the inward, and thence look upward. "Who is among you that feareth the Lord, * * * that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."

"A Presence melted through my mood, A warmth, a light, a sense of good, Like sunshine through a winter's wood."—N. Y. Christian Advocate.

BARGAINS.

AT certain seasons of the year it occurs that not only do the newspapers contain glaring advertisements of wonderful bargains to be found in different kinds of goods, but in the windows or against the doors of many of the largest retail stores are placed great placards promising wonderful bargains to all who will walk in and buy.

There has been such an increasing demand in the fashion as to dressing, style of living and furnishing within comparatively few years, that it has become one continual race to keep up with the exhausting round. Every thing in parlour, library and dressing-room must be ornamented with bows or sweetened with sachets—must be hand-painted, inlaid, embossed or "just imported."

The table is likely to contain dishes which a country visitor will be embarrassed to know either the name or the use of; and meals are often served with a tiresome attempt at effect entirely out of keeping with the usual simple habits of the household.

After a day spent in shopping, in planning, calculating and worrying—for expenditure involves worry for many toilers along the way when night comes on and brings a review of the day's transactions, its bartering and its bargains—how to the weary brain, like vanity and vexation of spirit, the whole thing appears!

Only a chasing of baubles, after all, and the tinted and gilded bubbles burst almost as soon as they are fairly in possession. What had seemed so desirable a bargain to read of, and so pleasant to examine as long as its possession was a questionable possibility, seems suddenly to have lost most of its attractiveness and desirability once it has been bought and paid for.

The truth is, these earthly things seldom satisfy an immortal soul, and the fashion of this world not only passes away, but passes so quickly that scarcely is a bargain completed, but the discovery follows that one reason why it was a bargain was because of the pushing claim of some new style, or some better invention, which made the disposal of the coveted goods a necessity on the part of the shrewd dealer.

And hardly is the garment comfortably adapted to the figure, or the eye accustomed to the surroundings which become pleasant from familiar association, but there is a demand for something newer and fresher. Never satisfied, always craving something better for to-morrow than has been realized to-day, what lesson more easy to learn than that the things of the world are vain and fleeting, powerless to yield any abiding satisfaction or content? The question which confronts the tired shopper, at night: What, after all, do these few bargains amount to—what have I gained in comparison with the money and vital energy which has been expended in securing them? is only a faint echo of that startling, pertinent query of old: "What shall it profit a man if he gain the whole world and lose his own soul?"

What a question of profit and loss! What profit, indeed, in gaining a satiety of even beautiful baubles and alluring, yet perishable joys, and giving in exchange a jewel of priceless value, an imperishable, undying soul? Verily the life is more than meat and the body than raiment. It seems as if in the heartless rush after the style and glitter of the world's poor bargains the noblest cravings were starved, the soul's greatest needs either husbed or overlooked. In ornamenting the senseless clay of the potter, the mind, with its deeps of yearning, is too often treated as an unworthy parent might treat a needy child, who, when it asks for bread, is given a stone. What then? Shall no thought be given to raiment or to make the home attractive with pretty things? Shall not the table be set with

nicety, or the manner of serving be orderly and in good taste? Oh, yes; no great lovers of the attractiveness of becoming attire, of the real grace and beauty lurking in a tastefully-adorned home, of the good breeding and refinement evinced in a well-appointed and well-ordered table need exist, than those who condemn excess in these things.

For the vital, all important matter is to "seek first the Kingdom of God and His righteousness," knowing all needful things will be added. Pity is, that unconsciously so many souls are merged into the empty bargainings of earth, that heart and brain are so steeped in worldly cares, so engrossed with buying and selling and getting gain, that even professing Christians are unwillingly trying to serve God and Mammon; yet, remember! the Bible affirms that ye cannot do this. A good bargain is a desirable thing for all concerned, but it is the very epitome of everything sad and deplorable that many a man, aye, and many a woman, too, is in danger of bargaining away all the very best interests in life, while chasing the deceitful, glittering toys which soon fade, and can only be thrown away.

"All things that are on earth shall wholly pass away. Except the love of God, which shall live and last for aye!"

"And the great globe itself—so the Holy Writings tell— With the rolling firmament, where the starry armies dwell, Shall melt with fervent heat, they shall all pass away. Except the love of God, which shall live and last for aye!"—Mrs. H. A. Cheever, in Christian at Work.

LITTLE HELEN KELLER, THE BLIND DEAF-MUTE.

HELEN KELLER has a wonderful memory, and seldom forgets what she has once learned; and she learns very quickly. She is a wonderfully bright child, and her teacher instead of urging her to study, is often obliged to coax Helen away from some example in arithmetic, or other task, lest the little girl should injure her health by working too hard at her lessons.

But her marvellous progress is not due to her fine memory alone, but also to her great quickness of perception, and to her remarkable powers of thought. To speak a little more clearly, Helen understands with singular rapidity, not only what is said to her, but even the feelings and the state of mind of those about her, and she thinks more than most children of her age. The "Touch" school mistress has done such wonders for her little pupil that you would scarcely believe how many things Helen finds out as with electric quickness, through her fingers. She knows in a moment whether her companions are sad, or frightened, or impatient—in other words, she has learned so well what movements people make under the influence of different feelings that at times she seems to read our thoughts.

Thus, when she was walking one day with her mother, a boy exploded a torpedo which frightened Mrs. Keller. Helen asked at once, "What are you afraid of?" Some of you already know that sound (i.e., noise of all sorts) is produced by the vibration of the air striking against our organs of hearing—that is to say, the ears, and deaf people, though they can hear absolutely nothing are still conscious of these vibrations. Thus they can "feel" loud music, probably because it shakes the floor; and Helen's sense of feeling is so wonderfully acute, that she no doubt learns many things from these vibrations of the air which to us are imperceptible.

The following anecdote illustrates both her quickness of touch and her reasoning powers. The matron of the Perkins Institution for the Blind exhibited one day, to a number of friends, a glass lemon squeezer of a new pattern. It had never been used and no one present could guess for what purpose it was intended. Some one handed it to Helen, who spelled "lemonade" on her fingers, and asked for a drinking glass. When the glass was brought, she placed the squeezer in proper position for use.

The little maid was closely questioned as to how she found out a secret that had baffled all the seeing people present. She tapped her forehead twice, and spelled "I think."

I cannot forbear telling you one more anecdote about her, which seems to me a very pathetic one. She is a very good mimic, and loves to imitate the motions and gestures of those about her, and she can do so very cleverly. On a certain Sunday she went to church with a lady named Mrs. Hopkins, having been cautioned beforehand by her teacher that the most sit very quiet during the church service. It is very hard to sit perfectly still, however, when you can't hear one word of what the minister is saying, and little Helen presently began to talk to Mrs. Hopkins, and ask what was going on. Mrs. Hopkins told her, and reminded her of Miss Sullivan's injunction about keeping quiet. She immediately obeyed, and turning her head in a listening attitude, she said "I listen."—St. Nicholas, for September.

It is a common saying that it takes two to make a bargain. There are three that are visible and the One that is invisible. Buy and sell as seeing that Third that is invisible and your business, instead of hindering, will help.

—Rev. Wm. M. Taylor.

The Children's Corner.

PEPPER.

He came in a basket, one bright morning in May. He was black and white, with green eyes, and the first thing he did was to scratch the baby.

Then he got out of the basket and dashed wildly for the door and up the stairs. That was the last we saw of him for the forenoon. We hunted and called, but could not find him.

After lunch mother was dressing to make some calls, and taking her bonnet from the tipped-over box, found it very heavy for a bonnet, and looking again, there was a black and white kitty curled up among the feathers and ribbons, his green eyes shining and his claws unsheathed.

She had just time to draw her hand away, or he would have punished her for disturbing his nap.

We named him Pepper, for his claws and teeth were sharp and his temper was fiery.

Mother thought the worst thing Pepper did was to scratch the baby, but he was far more cruel to Edith's chickens. They were not pretty chickens. Their legs and necks were long, and they had hardly feathers enough to cover their poor lean bodies. Generally they kept close to their mother, but sometimes one would wander into the front garden and lose itself among the bushes and flowers.

Then Pepper, hearing the sad little "peep, peep," of the lost chicken, would creep up to it, cuff it until it fell down, pull it by its wing or leg, and unless one of the family came to the rescue that chicken would never "peep" again.

Every day he lay in wait behind a bush and seldom failed to catch a chicken. The more we scolded him the more he enjoyed his wicked play. He had already killed two, and papa was beginning to talk about a bag and a stone and the river, when something happened that frightened him out of his naughty ways.

Our next-door neighbour had a parrot, which part of the time swung in his cage and part of the time sat on the fence, looking into our garden. She watched Pepper's bad actions with great interest, and one morning as Pepper was blinking and waiting under his favourite rose-bush, Polly clambered down the fence, hid herself in the petunia-bed, flapped her wings and called "peep! peep! peep!" just like a chicken in distress. Pepper lifted his head, his green eyes glittered and his sleek body quivered with delight. A quick glide, a crouch, a pounce—and Pepper had his chicken!

O, no! no! it was the chicken that had Pepper! A big green and yellow chicken, with a sharp beak. With shrieks of laughter she tore his pretty fur. She followed him from one end of the garden to the other, for she could fly as fast as he could run, until at last Edith came to his rescue.

For a week Pepper lay in an empty salt-box behind the kitchen stove, eating nothing but warm milk. His eyes were closed, his nose was swollen, his fur was off in patches.

The whole family petted him, and when at last he was able to crawl out into the sunshine again, his whole nature seemed changed. He did not scratch, bite or fight, and the very sight of a chicken filled him with terror. Polly still sat on the fence and looked into our garden. When she saw Pepper she would remark, "peep! peep!" and Pepper would run and hide.

Pepper became so good finally that we changed his name to Pepper-mint, and as all you little folks love peppermints, you must know that he became a very good cat to deserve so sweet a name.

—Little Men and Women.

WHAT GRANDMA SAW.

GRANDMA had been out riding with papa late one afternoon. "What did you see, grandma?" asked Lutie, after she came home. "What do you s'pose she saw?" asked Carl, pettishly. "She only rode up to the farm; there's nothing there to see."

"But I'm sure she did see something worth while telling of," persisted Lutie, stoutly, "for she always does, wherever she goes."

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THURSDAY, OCTOBER 3, 1889

TO OUR CITY SUBSCRIBERS. SUBSCRIBERS in this city whose residences have recently been renumbered would confer a favour on the publishers of THE REVIEW by sending to this office both the old and new numbers.

COPIES OF "THE REVIEW" WANTED. In order to complete files, copies of THE REVIEW of the dates April 2, Sept. 3, Sept. 24, Nov. 12, 1885, and Jan. 14, 1886, are required.

THAT SIXTY THOUSAND DOLLARS. IT is currently reported that at a meeting of the Protestant Committee of the Council of Public Instruction, assembled in the city of Quebec, on the 25th ult., it was, on motion of Rev. Prof. Shaw of the Stanstead Wesleyan College, seconded by Archdeacon Lindsay, agreed, by a majority, to accept the \$60,000 which the Quebec Government had, upon certain conditions, offered it from the Jesuits Estates' Fund.

tion in this city, in June, will be long remembered, has said in reference to the Committee's resolution: I cannot but deplore the action of the Protestant Council of Public Instruction. If I mistake not, every man on that Board believes that the action of Mr. Mercer was an immoral one.

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A YOUNG gentleman who proposed to adopt literature as a profession asked Carlyle for his advice on the subject, and received the following note, dictated by the Chelsea sage to his niece.—"Dear Sir: Mr. Carlyle bids me say that he has never in his life heard a madder proposal than the one you have just made to him. He would advise you by no means to quit your present employment. He thinks it would only be a degree less foolish to throw yourself from the top of the monument in the hope of flying. I am, dear sir, yours truly,—MARY CARLYLE AITKIN.

Church News.

We are thankful for items of Church News...

BRANTFORD LADIES' COLLEGE.

With a promptitude that was expected under the new executive...

OBITUARY.

REV. J. J. RICHARDS

The Chronicle and News, of Kingston, dated 19th inst., has the following notice of the death of an old friend and college companion...

visited Penso and arranged the matter of request from the people there. It was agreed to sanction the action of the Clerk in certifying Mr. Ogilvie to the Church in California...

HURON.

Met in Egmondville on the 10th September. Sessions were instructed to arrange for their own missionary meeting, and to report at the January meeting of the Presbytery...

SARNIA.

Met in St. Andrew's church, Strathroy, on the 10th Sept. Rev. Mr. Beamer, Moderator, in the chair. The committee appointed to confer with Mr. Rogers...

J. LEISHMAN.

New Lowell, Sept. 21, 1889.

MEETINGS OF PRESBYTERIES.

HAMILTON.

Met on the 17th September. Besides routine business, a petition was received for organizing a mission station at Windham Centre...

REGINA.

The Presbytery of Regina met at Qu'Appelle, on the 11th inst. Mr. Hall, of Wolseley, intimated that he had decided to accept the call to Stonewall...

It was agreed to apply for Mr. Zesler, a catechist now labouring within the bounds of Chatham Presbytery...

BRUCE.

Met at Walkerton, on September 17th. A call from the congregation of Pinkerton and West Bran, signed by 177 members and 81 adherents...

MINNEBOSA.

Met at Birle, Sept 11th. Rev. Wm. Hodnett, Moderator. The Session of Birle reported that Mr. Charles Webster had been appointed Presbytery elder for the ensuing year...

Promote Spiritual Life." The discussion was opened by Messrs. Todd and Murray, who were followed by Dr. Robertson, Messrs. Colter and Patterson...

Making Bowler. THE STERLING OLD COOK'S FRIEND Baking Powder. It is still at the service of its patrons and the public in general.

Medical. DR. ANDERSON & BATES, Eye, Ear, Nose and Throat Specialists.

Dentistry. CHAS. P. LENOX - DENTIST. ROOMS A. AND B, YONGE STREET ABOVE R.

THOMAS HENDERSON, SURGEON DENTIST. (Gold Medalist and Honor Graduate of B.C.D.)

J. A. TROUTMAN, DENTIST. 509 Spadina Avenue, late of Church Street.

O. ADAMS & SON, Surgeon-Dentist, 201 Yonge St., entrance on Elm.

E. CUNNINGHAM, L.D.S., D.D.S. DENTIST, Corner Yonge and Edward Sts.

Dr. McLaughlin, Dentist, Corner College and Yonge Sts.

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British and Foreign.

THE Wesleyan Local Preachers' Aid Association numbers 5,200.

THE African Methodist Episcopal Church has established a Home for Aged Ministers.

THE statistics of the Christian Church show a membership of 100,000, with 1,000 churches, and 600 preachers in Missouri.

THE Rev. Dr. Gloag, Moderator of Assembly, is said to be a candidate for the vacant Chair of Biblical Criticism at St. Andrews.

THE Pittsburg Presbytery answered the Assembly's overture on revision of the Confession of Faith in the negative. The vote was unanimous.

A STAINED GLASS window has been placed in Carlton parish church, Glasgow, to commemorate the semi-jubilee of the Rev. John Murray.

DUNCAN T. PARKER, of Aniston, Alabama, has recently given the magnificent sum of \$100,000 to the Twelfth Street Baptist church of that city.

THE rumour that Mr. R. H. Hutton, of the London Spectator, is about to join the Church of Rome, and resign the editorship of that journal is categorically denied.

THE contributions and legacies to the American Board are in excess of the previous year by \$7,727, and the total income for the twelve months ending Sept. 10th, was \$550,000.

THE will of John W. McCoy, late of Baltimore, contains a bequest of \$100,000 to the Johns Hopkins University. He also gives to this institution his library and to the Peabody Institute his gallery of paintings.

THE annual conventions of the General Christian Missionary Convention, Foreign Christian Missionary Society, and Christian Woman's Board of Missions, will be held in the city of Louisville, Ky., beginning October 22nd.

REV. H. T. McCLELLAND, D.D., Professor of Theology in the Presbyterian Seminary, Allegheny, Pa., has just returned from a six month's visit to Europe, and will deliver the address at the opening of the seminary this year.

DR. PENTECOST has arranged to give another year to Gospel work in Scotland. He hoped to commence the autumn campaign at Newport-on-Tay about the 20th ult., and his engagements extend to the close of May next.

THE twenty-second convention of the General Council of the Evangelical Lutheran Church, in North America, will be held in the First English Evangelical Lutheran Church in Pittsburg, Pa., Rev. E. Balfour, D.D., pastor, commencing on Thursday, October 10th.

THE number of Roman Catholics in Ireland is 3,792,450, the churches number 2,547, and the priests 3,251. In England the Catholic population numbers 1,353,465, the priests 2,340, and the churches 1,261. In Scotland there are 308,643 Catholics, 295 churches, and 329 priests.

At the thirty-seventh annual meeting of the Sunday-school Society of France, a motion was borne to the progress of the movement. There has been satisfactory advance since 1882, when there were 1133 schools in the country, Corsica and Cantal being the only departments to which the excellent institution was a stranger.

At the recent meeting of the Mission directors in Portrush, the Rev. W. Moore, from Spain, gave a very interesting account of the progress of the college in Puerto Santa Maria for the education of a native ministry. It has already furnished one pastor who has charge of the work at Cordoba and the stations in the neighborhood.

THE "Protestant Alliance" have resolved to give a most determined opposition to the proposal of the Government to establish a Roman Catholic University in Ireland, in concession to the demands of the Roman Catholic hierarchy. They request communications from all interested in the subject to be addressed to the Secretary, 9, Strand, W.C.

THE new buildings to be erected on the site of Whitefield's Tabernacle, Tottenham, Court Road, London, are estimated to cost £20,000. Besides the Whitefield Memorial Chapel there is to be a lecture hall to perpetuate the name of Toplady, author of the hymn, "Rock of Ages." Mr. Toplady's remains were interred beneath the floor of the old Tabernacle.

A PRESENTATION of an address and a purse of sovereigns has been made to the Rev. James Heron, B.A., by the Dundela congregation, Belfast, of which he has been for many years the devoted and esteemed pastor, on the occasion of his entrance upon the duties of the Chair of Church History in the Assembly's College, Belfast, to which he was elected in June last.

REV. LOWELL C. SMITH, who has served the First Congregational church of Moravia, N.Y., as acting pastor for two and a half years, was installed as pastor September 10th. Rev. Charles M. Tyler, of Ithaca, preached the sermon. Rev. John Cunningham, of West Gorton, gave the charge to the pastor, Rev. William A. Robinson, D.D., of Homer, extended the right hand of fellowship, and Rev. Edward Taylor, of Binghamton, delivered the address to the people.

WHEN the native Presbyterian community of Moukden, in Manchuria, where the United Presbyterians have an active Mission, were recently forming rules for their church, of their own accord they resolved that no opium smoker should be a member, and it was the missionary himself who got them to make an exception in favour of elderly converts. This is an indication of the opinion which the intelligent Chinese hold as to the mischievous nature of the drug.

DR. AIRD, the ex Moderator of the General Assembly, deprecates the "doctrinal errors" which are stealthily increasing in the Free Church. The inspiration and infallibility of the Bible are, he says, denied, and the fundamental principles of their religion are assailed. He specially bewails the action of the General Assembly in recently appointing to one of its professional Chairs a man who is in full sympathy with, and a leading promulgator of, these erroneous views.

MR. GEORGE DUNCAN, a Regent-square elder, continues to offer large sums to congregations on condition that they raise a like amount and free themselves from debt. One of the last to receive his generous help has been Mr. Curry's congregation at Bermondsey, to whom he promised £250, and they have set themselves to raise a like amount. Mr. Duncan gave £400 to the Canterbury congregation, and Mr. James Goodman presented them with £600, which he had advanced when the church was built.

REV. DR. ALEX. ROBB, once a missionary at Old Calabar, West Africa, in connection with the United Presbyterian Church of Scotland, and who has for the last twelve years been labouring at Kingston, Jamaica, as pastor of St. John's church, and Principal of the U.P. College, is at present in Scotland, where he has gone previous to going to settle in Australia. When he was leaving Jamaica recently, the Kingston Presbytery expressed deep regret at parting with Dr. Robb, and testified to the high esteem in which he was held for his personal worth, his attainments, and his labours in Jamaica and in Africa.

SPEAKING at the annual social gathering of Grange Free church Kilmarnock, Dr. Whitelaw, of King street United Presbyterian church, in that town, remarked that he was perfectly amazed that the union with the Free church and the United Presbyterian had not been accomplished long ago. He thought it was a bit of a joke on the part of the Free Assembly to pass a recommendation to the Free Church ministers to go down and cooperate with the United Presbyterians. They had been co-operating in the most kindly and efficient manner possible for the last ten years. They should get united as speedily as possible.

THE Rev. S. R. Crockett, who during the summer acted as one of the preachers sent by the Free Assembly to Paris, addressing a meeting in his own church at Pentecost on the present religious condition of the French capital, said that the main feature which struck one going from this country was that there was no national knowledge of G. d. After describing some of the forms in which immorality specially manifested itself, he said there were 30,000 English speaking people in Paris, of whom 1,500 were Scottish. For this number there was only one Scottish Church, and although it was faithfully ministered to, seldom more than fifty people gathered there. He desiderated a mission which would come between the McAll Mission and the Church.

At the recent meeting of the Long Island Presbytery, in Setauket, the overtures from the General Assembly on the revision of the Confession of Faith were considered, discussed and answered. The vote by yeas and nays was: For revision, two ministers and elders—against revision, eleven ministers and eight elders. This Presbytery contains the oldest churches in the Presbyterian Church of the United States of America. The Southold and the Southampton churches were organized in 1640, and the Setauket and the Easthampton churches were formed only a few years later. The Bridgehampton church also is ten years older than the Presbytery of Philadelphia, the oldest classical Presbytery in this country. They are composed almost wholly of the offspring of English Puritans. These churches were organized in the same decade that the Westminster Confession of Faith and Catechism were written.

THE death of Dr. Christlieb, of Bonn, removes one the most prominent of the evangelical leaders of Germany. He was not an old man, for he passed away in the fifty-sixth year of his age. He was an ardent defender of the Christian faith, as against the rationalistic writers and preachers around him, but was chiefly known for his zeal in missions, especially in evangelistic movements among the masses of the people. The building called the Johannum in Bonn was converted by him in a training institute for evangelists, and has already sent out six or eight men who are doing good work in several cities. His departure leaves a vacancy in the ranks of evangelical men in Germany which will be long felt, and the saddest thing connected with it is that there seems to be no man ready to step into the vacant place and take up the work of the fallen leader.

Special Notices.

REV. ALLAN MENZIES, D.D., of Abernyte, has been appointed Professor of Divinity and Biblical Criticism at St. Andrew's, in room of the late Professor Crombie.

A CALCUTTA telegram says that a new Rukhmabai case is exciting great interest among the natives in the Western Presidency. A girl, aged fourteen, has been sent to jail for refusing to join her husband.

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

In Great Britain and Ireland about one million sterling has been left to religious, educational, and charitable institutions within the past six months, no less than £300,000 coming from sixty-five persons.

REV. JOHN McNEIL resumed his ministry at Regent Square on the 15th ult., when he occupied his own pulpit—a new one—the venerable structure from which Edward Irving preached having disappeared.

ADVICE TO MOTIERS. MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

THE Christian Irishman, for September, contains a paper by Mr. Thomas Connellan, on "The Real Needs of Ireland." He points out that it is the "pure Gospel of Christ" which is the principal need of that unhappy country.

MR. GLADSTONE has declined to discuss the question of Scottish Disestablishment in a correspondence with Lord Balfour, of Burleigh, who had written to him for an explanation of his references to it in his speech at St. Austell.

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

ADDRESSING Glasgow Established Presbytery on Jewish Missions, Rev. D. Spence, of Constantinople, stated that he had found the national prejudices among the Jews had been broken down, so that the people now came freely to the missionaries as such. A number had openly embraced Christianity, and large numbers were intellectually persuaded of the truth. The first missionary to the Jews, Rev. J. Edwards, of Breslau, is still alive.

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Miscellaneous.

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of DR. C. H. LAND, of Detroit, Mich., no matter how badly teeth may be decayed they can be restored to their normal appearance of pearly whiteness that is the pride of true refinement. Even old roots can have new crowns attached to them and become as useful as ever, free from aches and pains. Under no circumstances can be enlarged to their proper size and made to assume a natural appearance so perfect that the art is concealed and with the facilities now available the wholeness of the natural teeth is maintained a thing of the past, and no less true is the disagreement of conspicuous gold or any metallic fillings. The operations are comparatively painless by the practice of Modern Dental Art

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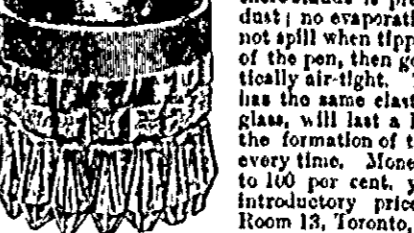
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Miscellaneous.

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In the Southern and Western States, where derangements of the liver are so general, Ayer's Pills have proved an inestimable blessing. D. W. Baine, New Berne, N. C., writes: "I suffered a long time with stomach and liver troubles. I tried various remedies, but received no benefit until I commenced taking Ayer's Pills. These pills benefited me at once. I took them regularly for a few months, and my health was completely restored."

Throughout New England, next to lung diseases, Stomach and Bowel Complaints are the most prevalent.

Dyspepsia and Constipation are almost universal. Mr. Gallacher, a practical chemist, of Roxbury, Mass., who was long troubled with Dyspepsia, writes: "A friend induced me to try Ayer's Pills, and, after taking one box without much benefit, I was disposed to quit them, but he urged perseverance, and, before I had finished the second box, I began to experience relief. I continued taking them, at intervals, until I had used eleven boxes. Suffice it to say, that I am now a well man, and grateful to your chemistry, which outstrips mine."

The head and stomach are always in sympathy; hence the cause of most of those distressing headaches, to which so many, especially women, are subject. Mrs. Harriet A. Marble, of Foughkeepsie, N. Y., writes that for years she was a martyr to headache, and never found anything to give her more than temporary relief, until she began taking Ayer's Pills, since which she has been in the enjoyment of perfect health.

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Presbyterian Review.

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Pastors and Readers.

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

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PRESBYTERIAN NEWS CO

SABBATH SCHOOL COMMITTEE

MEETINGS of the Sabbath School Committee of the General Assembly will be held as follows -

- 1 In the vestry of Knox Church, Picton, N.S., on Friday, October 4th, at 9 o'clock a.m.
2 In the Bible House, 102 Yonge street, Toronto, Ont., on Wednesday, Oct. 23rd, at 9.30 o'clock a.m.
Corresponding members, etc., Conveners of Presbyterial Sabbath School Committees, are particularly requested to be present. Suggestions forwarded in writing to the Convener will be laid before the Committee.

The following docket will be submitted at both meetings -
1. Forms for Reports. 2. Appointment of Examiners, local centres and presiding Examiners. 3. Precise dates of Examinations. 4. Selection and purchase of diplomas, prizes and medals. 5. Syllabus for 1890. 6. Circular to Presbyteries regarding a General Superintendent of Sabbath School work. 7. Preparation of Handbook referred to in Recommendation (2), of Report to last General Assembly. 8. Publication of Concert exercises prepared by the Foreign Mission, etc. Committees as per Recommendation (3). 9. Preparation and publication of a Children's Service for September, 1890. 10. Time and place of next meeting. 11. Other business.
T. F. FOTHERINGHAM, Convener.
ST. JOHN, N.B., Sept. 18, 1889

REV. W. G. MILLS, B.A., of Sunderland, has returned from his trans-Atlantic trip.

HON. AND REV. R. MORETON, of Hamilton, has been giving a series of Bible Readings in Montreal.

THE pulpit of Knox church, Toronto, was occupied Sabbath morning, Sept 22nd, by Rev. Principal MacVicar, Presbyterian College, Montreal.

REV. W. URQUHART, of Dunwich, Presbytery of London, has declined the call to Berne, Duff, and Chalmers congregations, Maitland Presbytery.

REV. J. H. MACVICAR, on his way to the Honan Mission Field, occupied the pulpit of Central church, city, Sabbath evening, 22nd ult., preaching very acceptably to a large audience.

REV. F. M. DEWEY and his bride received last week a hearty reception from the congregation of Stanley street, Montreal, who assembled to welcome them on their return from a trip to Europe.

THE new organ present-d to the Uxbridge congregation by a band of young ladies, known as "The Willing Workers," at a cost of \$1,500, was opened recently by Prof. Garrett, of Brantford Ladies' College, and is pronounced to be a very fine instrument.

ON the 8th ult., Rev. J. K. Smith, late of Galt, was formally inducted into the pastorate of St. John's church, San Francisco, Cal., of which he has been stated supply for the last eighteen months. During this period numerous additions have been made to the pastorate of the congregation.

THE Rev. John Gauld of Hamilton, at the end of August, concluded a period of three month's pulpit and pastoral work, in the room of Rev. J. McInnis, Owen Sound Presbytery, during which the attendance of both congregations was most creditable to the people and most encouraging to the minister.

DR. COCHRANE has received the sum of \$125 from Dumfries street Presbyterian church, Paris, being half of the \$250 which the congregation have agreed to pay for the support of a missionary in the North-West. This \$250 is in addition to their regular contributions to the Home Mission Fund. Mr. Cockburn, the pastor, takes a deep interest in our Home Mission work.

MEETING OF PRESBYTILRY KINGSTON.

HELD at Kingston and within Cooke's Church there on the 17th ult. Application was made to the Congregation of Geneva, Harrowsmith and Milton for moderation in a call to a minister. The application was received, and Mr. McGillivray, of Kingston, appointed to attend to the matter. Mr. Millard gave in his resignation of the pastoral charge of the congregation of Lansdowne, Fairfax and Sand Bay. The resignation was laid on the table in the meantime, and the Session and the congregation were cited to appear for their interests at an adjourned meeting of Presbytery to be held in Kingston on the 5th of October next, at 3 p.m. A call from the congregations of Melrose, Londale and Shannonville in favour of

James Rattray, B.A., was presented and read Partics were heard in support, after which it was sustained and handed to Mr Rattray for his decision. Having signed his acceptance of said call, his ordination and induction were appointed to take place at Melrose, on Thursday, the 10th of October prox., at half past two o'clock in the afternoon. Mr McLean to preside, Mr McKinnon to preach, Mr Craig to address the minister, and Mr Young the people. A circular from the conveners of the Home Mission and Augmentation Committee was submitted and read, from which it appeared that the amounts required for this Presbytery for the year of 1889, for Home Missions is \$1,650, and for Augmentation is \$1,150. On motion by Mr Gracey, duly seconded, it was agreed as follows:—"The Presbytery instructs each pastor to take an early opportunity of laying before the people of his charge the special claims of the Home Mission Committee and Augmentation, and urging them to special liberality in supporting these schemes, and as there is a considerable deficit in each fund on last year's operations, it is recommended that a contribution be given to meet the deficit before October." It was further moved by Mr Laird, seconded by Professor Fowler, and agreed to "That in view of the very small increase in the stipends of augmented congregations by themselves, the Presbytery earnestly and hopefully recommends these congregations to take the subject into their early and serious consideration, so as to be able to relieve the fund and thus encourage the efforts of the General Assembly in these important schemes." Mr Hugh Walker, a member of the Session of St Andrew's Church, Belleville, was added to the Presbytery's Home Mission Committee. The Presbytery adjourned to meet again on the 8th of October next, in Cooke's Church, Kingston, at three o'clock in the afternoon, and thereafter in Belleville, and within St Andrew's Church there, at half past seven o'clock in the evening.—A. YOUNG, Clerk.

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Mr. Myers arrived in Toronto about a week ago, and may be seen at his office, 18 King St. East, where his assistants will be glad to give proof of the excellence of the goods.

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Meetings of Presbyteries.

- BRIEF—Pasley, Dec. 10th, 1 p.m.
CALGARY—Calgary, March 6th.
GUELPH—Guelph, Nov. 10th, 10.30.
HELEN—Clinton, Nov. 12th.
HERON—Clinton, Nov. 12th, 10 a.m.
LINDSAY—Woodville, Nov. 26th, 11 a.m.
MAITLAND—Wingham, Dec. 10th, 11.15.
ORANGEVILLE—Orangeville, Nov. 12th.
PETERBORO—Port Hope, Jan. 9th.
SARNIA—Sarnia, Dec. 10th, 1 p.m.
STRATFORD—Stratford, Nov. 12th, 10.30.
SARNIA—Sarnia, Dec. 10th, 1 p.m.
SAVOY—St. Forest, Dec. 10th, 10 a.m.
WHITBY—Oshawa, Oct. 16th, 10 a.m.
WINNIPEG—Winnipeg, Dec. 10th, 7.30 p.m.

Births, Marriages, Deaths.

Announcements under this head 25 cents each insertion.

Births.
DOHERTY.—At the Manse, Carluke, on September 28, 1889, the wife of the Rev. Albert E. Doherty, of a son.
DUNCAN.—On September 25th, at Toronto, the wife of Dr J. T. Duncan, of a son.

Marriages.
ARMSTRONG—HOBSON.—On Sept 20th, at Toronto, by the Rev. G. M. Milligan, B.A., W. J. Armstrong, M.D., of Fullerton, Ont., to Susie Pillar, fourth daughter of Benjamin Hobson.
CURRY—TOWNS.—On Sept. 25th, at Toronto, by the Rev. W. A. Hunter, M.A., James Curry, Toronto, to Minnie Martin, second daughter of Edward K. Towns, Esq., Toronto.

WILSON—DUNCAN.—At Montreal, on Sept. 21, by the Rev. J. Flock, B.A., assisted by the Rev. W. R. Cruikshank, Wm. E. Wilson, of London, Eng., to Sarah, eldest daughter of Adam Duncan.
ROBERTSON—MCNEIL.—On Sept. 25th, at Montreal, by the Rev. W. K. Cruikshank, James Robertson, Montreal, to Catherine Edith McNeil, eldest daughter of Samuel McNeil, Esq., Lancaster, Ont.

MACQUEEN—GUNN.—On Sept. 25th, at Woodstock, by the Rev. W. A. McKay, B.A., Frederick William MacQueen, to Fanny J. A. Gunn, daughter of the late James Gunn, Esq.

WALKER—ATKIN.—At Woodstock, on Sept. 25th, by the Rev. W. A. McKay, B.A., assisted by Rev. G. W. Kerby and Rev. G. Munro, of Embro, Ed J. R. Walkour, to Amelia J., daughter of Mr. J. S. Allen, all of Woodstock.

SMITH—SUTHERLAND.—At Woodstock, on Sept. 25th, by the Rev. Gustavus Munro, assisted by the Rev. W. A. McKay, B.A., Alexander Smith, of Shelburne, Ont., to Catherine, daughter of Mr. Thos. Sutherland, of Woodstock.

REITH—MACPHERSON.—At St. Helen's, Ont., on Sept 25th, by Rev. R. Anderson, Rev. Charles Rutherford, of Springfield, Long Island, N.Y., to Jessie MacPherson, daughter of Duncan MacPherson, Esq., of St. Helen's.

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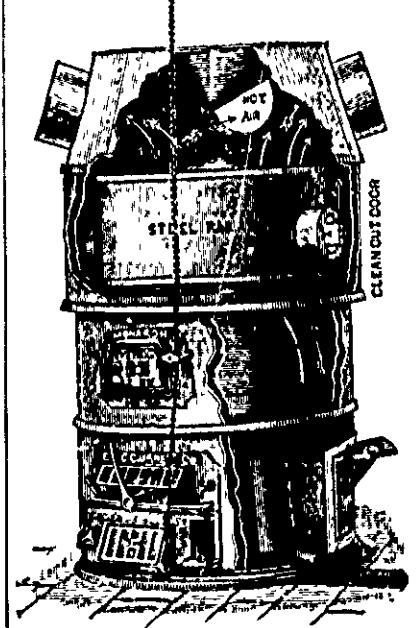
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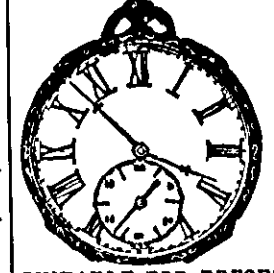


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