Church Hows.

THE Central Canadian, Carleton Place, is urging union between the two Presbytesian congregations of that town A Young Women's Christian Temperance Union was organized recently in connection with the Division St.

church, Owen Sound. RRY. J. W. MACLEOD, one of our missionaries in Teinidad, died at Mr. Motton's house, Tunaputa, on the 1st April at 4 p.m., having been confined to bed only about one week.

THE Presbytesian church choir, Cobourg, recently gave a sacred concert in the church. Says the World, describing the concert: "The Presbytesian church has a choir of which it ought to feel proud."

A UNION meeting of Presbyterians, United Brethren, and Methodists has been called in the Methodist Church for the consideration of matters relating to the inorality of the village and the preservation of law and order in our midst.—Oranger ille Advertiser.

Time Presbytery of Hamilton has granted to the Rev. R. Thynne, of Port Dover, leave of absence for three months for the purpose of visiting Great Britain. Mr. Thynne and Miss Thynne will sail from New York in the steamer City of Rome on the 26th Inst. Mr. J. McD. Duncan, of Toronto, son of the Rev. J. B. Duncan, of Paisley, Ont., will supply his pulpits in his absence.

raistey, Ont., will supply his pulpits in his absence.

THE Rev. H. A. Robertson sends a statement and inventory of arrow root contributed by the natives of Erromanga for 1885—to be equally divided between home and foreign missions, Eastern section. The arrow-root is shipped in twelve casks, containing in all 2,368 lbs net. This represents a large measure of liberality on the just of the Christians of Erromanga. All the arrow-root is a "Thank-offering." Mr. Robertson's letter is dated Feb. 24th, 1886.

In the last week of April the Rev. Dr. Mossat, of West Winchester, lectured to large gatherings for the Mechanics' Institutes, of Caledon, upon "Self-culture" of Napanee, Oakville and Kingston, upon "Fresident Garfield, or Lessons from Ilis Life for our Young Men." Dr. Mossat this season could only spare the time to go to a few of the places desiring to hear his lectures. We understand that he is busy upon a new lecture on "Chinese Gordon," which will fully follow those on Havelock, Stonewall Jackson, Lincoln and Garsield.

FROM the annual report of the First Presbyt-rian church, Brantford—Rev. Dr. Brattle, pastor—we learn that the attendance at the different services had considerably increased. This is especially true of the evening service and the prayer meeting. During the year 48 new members were received, making the total membership now 224, against SS four years ago. Five adults were taptized iluring the year besides 14 infants. The congregation has been divided into elders' districts, and communicant cards have taken place of the members' tokens. All the reports show progress.

Mrs. HENDERSON, the esteemed wife of the Rev. Alex. Henderson (Presbyterian), of Hyde Park, died suddenly Tuesday afternoon. On Saturday a slight indisposition was manifested, but nothing serious was apprehended, beyond a slight asthmatical tendency which had been a source of annoyance for the last few years. The deceased lady was highly esteemed for her many Christian. victues, and her usefulness in the church and the neigh-bourhood at large. The rev. gentleman and his family have the heartfelt sympathy of the community at large in this sudden bereavement. The funeral will take place at St. George's Cemetery, Hyde Park, to day.—Strathiop Age, April 30.

THE closing conversazione of the Young People's Association, of Erskine church, Montreal, was held in the lecture room of the church on Thursday evening, 6th fast. A very attractive programme of music, readings, etc., was successfully carried out, but most of the evening was reserved for informal social intercourse. The audience room was very much admired for its tasteful arrangement (fined), hereograms and alayming objects of ment (friends having supplied in abundance objects of interest to engage the attention of those who were present). The decorations—in the way of flags, flowers and illuminated texts—were exceedingly well conceived. The conversatione was designed also to commemorate the first anniversary of the induction of Rev. L. H. Jordan, B.D., as pastor of the church.

CORRECTION. - The Woman's F. M. Society (Eastern CORRECTION.—The Woman's F. M. Society (Eastern Section) not the ladies of Fort Massey church, as incorrectly stated in a recent issue, pusrantee the support of a fourth missionary in the New Hebrides to accompany Mr. and Mrs. Annand to their new field (Santo). In this effort our eastern sisters desire the co-operation of their sisters in the west to signalize the coming unification of our F. M. work. The Eastern portion of our church, which was foremost in the work, has a much heavier burden to carry in connection with foreign missions than the west, and it is just and proper that the Apostolic rule be followed, "I mean not that other men be eased and ye buildened, but that there should be equality."

Mr. McRae is not going to Santo but to Triuldad.—Com.

FROM the annual report of the Edmonton, N.W.T., church—Rev. A. Baird, pastor—we learn that thireen members had been added to the roll, and four removed. leaving a net increase of nine. The three Sabbath Schools under the care of the church had done good work, and that in Edmonton especially exhibited a decided growth. The treasurer's report showed that the total revenue of the church for the year amounted to \$1,183, of which \$300 was under the control of the branch congregations, consisting of Sturgeon, Ft. Saskatchewan and Clover Bar; \$420 had been contributed to the minister's salary, \$270 \$420 had been contributed to the minister's salary, \$270 to the building fund, \$45 for fuel, light and attendance, \$30 for incidental expenses and \$93 for musion and other schemes of the church. This had been divided as follows. \$45 to Manitoba College, \$20 to augmentation of stipends, \$12 to home missions. \$5 to foreign missions and \$8 to synod and presby tery funds. The statement of the Ladies' Association showed that a considerable part of this money had been raised by them and that they had rendered valuable assistance to the congregation in these ways.

MEETING OF PRESBYTERY

OTTAWA. - The presbytery met on the 4th May. Mr. Fairlie obtained leave of absence from his congregation for three months. Mr. John McLaren, student in theology, after examination was licensed to preach the Gospel. Mr. Fairlies, convener of the Home Mission Committee, reported five students obtained for mission work during the summer months. Messrs. Hay and D. Gamble, elders, were appointed commissioners to the General Assembly instead of Mr. Bronson, who resigned his commis-sion, and Mr. Gibson, who is absent in Britain. Messrs. Ami and Hughes, ministers, were appointed commission-ers to the General Assembly instead of Messrs. Farries and Vernier resigned. Petitions were received from Messrs. Christie and Jamieson for leave to retire from the active duties of the ministry. The relative documents accompanied the petitions. The presbytery appointed Messrs. Dr. Moore and Hughes to support the petition before the General Assembly An application was received from Mr. George, of the Methodist Church, for admission into the Presbyterian Church of Canada. Presbytery to meet again on Thursday, the 13th instant, at 2 p.m., in Knox charch, Ottawa.—J. Witter, Clerk.

CHANGES.

A GLANCE at the minutes of symol for 1860—the year of the Union between the Free and Presbyterian bodies in Nova Scotla, shows what changes twenty five years have brought about. Pictou Presbytery embraced most of what is now Wallace Presbytery. On its roll were twenty ministers. Of these twenty only two remain in the charges occupied in 1860—vis., Rev. D. B. Blair and Rev. T. Sedgwick. Messra. MacGillivray, Watson, Roy, M'Curdy (Chatham), Stewart, Campbell, Walker, Bayne the first eight on the roll-have passed away. Another,

Rev. John Munro, Wallace, also is gone. Of the rest, one is a Free Church minister in Scotland; one a Methodist local preacher in the North-West, two are in charges in Ontario. Others have retired, or are engaged to home mission work.

There were nineteen on the roll of the Halifax Presby-There were nineteen on the roll of the Halitax Fresbytery. Of these not one remains in the same charge. Mr.
Murdoch, Professor King, Dr. Sedgwick, Dr. M'Gregor,
W' Murray, A. Stuart, A. W. McKay are no more.
Three are in charges in Ontario. Two are in Great
Britain. Of the five on the roll of Cape Breton Presbytery two have died—viz., Messrs. Fraser and Wilson.
The other three have retired from their respective charges.
Two of the three on the Presbytery of Richmond roll
have died—viz., Messrs. Stewart and Ross—Mr. Forbes.
the remaining member, has retired. Of the five on the have died-vir, Messra, Stewart and Ross-Mr. Forbes, the remaining member, has retired. Of the five on the roll of Victoria Presbytery two remain-Messra. Mackin-tosh and Mackenzie. Of the twelve on the P. E. Islund roll, only Mr. Allan continues in the same congregation. Messrs. Patterson, Frazer, W. Ross, D. Morsison, and Alex. Munro have died. The rest are variously scattered "far and wide." The Truro Presbytery has been wholly changed. Of the thirteen then on the roll four have passed away. Of the seventy-seven on the roll of synod thirty have died. Only fifteen of the seventy-seven are now in pastoral charges in the Maintime Synod. Two then in charges are theological professors. Several have charges elsewhere. But the facts we have stated show how great the changes that usually take place in a quarter of a century.—Halifax Witness.

Communications.

A SCHEME FOR THE CONSOLIDATION OF OUR COLLEGES.

[To the Editor of the PRESBYTERIAN 'REVIEW.]

[To the Editor of the PRESENTERIAN REVIEW.]

SIR,—No doubt the burning question of the day, so far as the Church is concerned, is the consolidation of the colleges. Much has been said and written about the question during the past year. Most people are agreed that we really have too many colleges. Pethaps we have. If so, why not reduce the number? "We are afraid to tooch them" is generally the reply. Afraid of what? The Church afraid of herself? "Oh, no a we are afraid of stirring up old party lines." That is childish. Neither personal interest nor personal feeling should be allowed for a moment to stand in the way of the Church's prosperity. Well, what is to be done? That is the question that every one seems to be trying to get at. Yet no one ventures to propose a scheme. One of your correspondents seems to think the matter should be left with the Principals. I wonder why, Have they not enough to Principals. I wonder why. Have they not enough to attend to? And even if time did hang heavily upon their hands, I venture to assert that this que-tion does not belong to Principals or Professors, but to the Church. Here then is a scheme and the only one in my judgment that will work if the colleges are to be touched at all. And first of all, let Queen's University be retained for the benefit of the Church (the day may come when she will be glad to have such an institution) with Dr. Grant as be glad to have such an institution) with Dr. Grant as l'rincipal, and let the theological faculty be taken to the Fresbyterian College. Montreal. That would form one well-equipped college. Next let a portion of the endowment of Manitoba College be used for defraying the travelling expenses of students to and from the North-West, and let the professors be appointed to chairs la Knox College, Toronto; and you have College No. 2 well equipped. Again, let the literary department of Morin College, Quebec, continue affiliated with McGill University, and let the professors be removed to Halifax, and you have College No. 3 well equipped. It will be seen from this arrangement that there is no loss of property with the exception of Manitoba College, and doubtless it could be sold at a good price. Now, if there is any difficulty in carrying this scheme into effect, will some one be kind enough to point it out. Yours, etc., Suuscaiber.

THE GROWTH OF ROMANISM IN AMERICA. [To the Editor of THE PRESENTERIAN REVIEW.]

than 1 to 3. but in 1880 the Roman Catholic population of the two countries was as 12 to 74 million Protestants, that is, from less than 1/3 they decreased to less than 1 in other words, while Romaniam has doubled, Protestan tism has quintupled, and according to the increase of population in Britain since 1841 Romanism lost M million, and her best writers admit that 20 millions were lust to their Church in the United States. To compare the adherents of one Church with the members of another Church, as your co. resp indent has done, is no fair criterion of their comparative strength. To arrive at a proper or meir comparative sirengin. To arrive at a proper estimate we must compare adherents with adherents, and members with members. In 1870 the Roman Catholic population was 4,600,000, and according to the census of the United States taken by aworn officers of the Government the members were only 1,990,514, less than millions, while the Protestant members were nearly 21 millions.

21 millions.
In 1776 they formed 118 of the whole population. In 1795 they formed 118 in 1800 they formed 118 in 1810 they formed 118 in 1810 they formed 118 in 1830 they formed 118 in 1830 they formed 118 in 1850 they formed 11850 they formed 11880 they were about 6 to 35 millions in population. The statistics of Father Hacket are disproved by the statistics of his own Church. Yours, etc.,

"MISSIONARY STUDENTS, ATTENTION!" [To the Editor of the Parsbytenian Review.]

Six,-As you are renowned for fair play, I hope will allow me to say a few words in reply to a student. He heads his article "Attention !" Well, I paid attention. As to his firstly, I would like to tell him there are many Christian farmers not alow to move in Christian work in the spring, who (thank God) never grow torpid, who find God's grace sufficient to keep alive His love in their heart the year round. As to the people being slow to provide conveyances, does not a student know that April in most years is a most important month to farmers; one day lost may sad has incurred the loss of a crop by a rainy spell setting in. I wonder what that student's legs were given him for if not to walk. We never hear of our Lord riding but once; He always walked to and from

life work. We read of Elisha's staff as though it was often used. I'hilip stems ito have been greatly blessed in his work after a long walk. "Walking powers below

average," why? for want of use.
Thirdly; well, we would have to go out of both church and world to get free from those antagonistic elements ; the two dears will have to be brought in fiere, bear and forbear.

and world to get free from in one an agonistic elements that two dears will have to be brought in here, hear and for bear.

His fourthly, I consider very unfair; there may be some sare exceptions, but as a rule all the members of the country congregations are most anxious that their minister should be suitably lodged, becoming the dignity of his officet I think it a slor to just in the word "economy" in such a connection (though let me just say here that if it was not for economy in Christian homes, the augmentation would be found in many cases to come short). He goes on to say "At length some one volunteers, and to make it jusy supplies the student's daily wants out of the usual family store of plain food, such as swine's fleth, beans and bread, justity, pancakes, etc." Are these the words of a follower of the meek and lowly Jesus? of one who professes to walk and to teach others to walk in the footsteps of his Lord? When did He speak thus of the food set Mojer Ilim? Would our friend like locusts and wild honey for a change? And yet John seems to, have been able to preach both joyously and sweetly on such fare when he said, "Behold the Lamb of God that taketh away the sin of the world."

He speaks of Judigestion. If, on leaving college, he

He speaks of ludigestion. If, on leaving college, he is not able to digest the strong wholesome food he men-tions, there is always good milk, butter, good home-made bread and eggs in every comfortable farm house. It as he never read of Daniel who was not reduced to a skeleton,

never read of Daniel who was not reduced to a skeleton, though he lived on pulse or porsidge? and if we may judge from his prayer, would be able to speak both joyously and sweetly for his Master.

When I was a little girl (I am an old woman now) we lived in an out of the way place and had preaching very seldom. I used to almost worship the ministers and missionaries, expecting to see the image of the Master shine out in all their words and actions; my ideas were formed by reading the lives of such men as Swartz, David Brat end and Oberlin, the benevolent Howard, and by seeing and hearing W. C. Burns. Need I say how disappointed I was as I grew older; so much so as to almost lose faith in all missionary enterprise. I wonder how many little girls will listen to a student this summer and think him as an angel of God? In Luke vii. 25, the Master tells us where to look for such people.

A FARMER'S WIFE.

1'.S—I never burnled a minister, but have entertained many, especially students and probationers.

many, especially students and probationers.

RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

[To the Editor of THE PRESDYTERIAN REVIEW.]

SCHOOLS.

[To the Editor of THE PRESBYTERIAN REVIEW.]

Sir.—I am in full sympathy with every wise effort to introduce, not alone litble reading, but litble teaching, into our schools, public and high. Having had a separate school system granted to them, Roman Catholics have no right to object to the introduction of the litble into the public schools. So long as their rights are protected by a "conscience clause," protests from them should receive little attention. They cannot expect to have a separate school system and at the same time debar the children of Protestants from enjoying the advantages of daily systematic instruction in little truths. For the resolute determination of Roman Catholics to have the pupils in their schools religiously instructed, I have no little admiration. Would that Protestants were equally anxious about the religious instruction of their children. In the great majority of the public schools of Ontarlo we have Bible reading. In few is there any attempt at the systematic teaching of Bible truths. Why? In recent issues of your journal this question has been discussed at length. With the majority of the answers given by you to the question I agree. Our system of examinations, our course of study, the departmental regulation which explicitly forbids any explanation of Scripture by teachers, must each bear a part of the responsibility for the existing state of affairs. Still less do I think you are justified in charging our teachers with hostility or dialike to the Bible. Such a charge should never have appeared in your paper. For more than twenty years I have, as teacher and in other capacities, known (much more intimately, in all probability, than the writer of the editorials to which I refer) public school teachers, and I am convinced that your charge is unjust. I hops it was the outcome of inadvertence, and that it will be withdrawn.

in 1839 they had 449 other orders, but in 1861 they had 50, increase in Britain, 1,019, and now (1886) they had 490 other orders, but in 1861 they had 50, increase in Britain, 1,019, and now (1886) they had 1,019, and now (1886) they had 1,1019, and now (1886) to £,2050 per day. In 1853 to £,2050 per day, and now (1886) to £,3050 per day. In 1853 to £,2050 per day, and now (1886) to £,3050 per day. In 1850 to £,2050 per day, and now (1886) to £,3050 per day. In 1850 to £,2050 per day, and now (1886) to £,2050 per day. In 1850 to £,2050 per da

nurrier in the cause of education; in their pulpits and in their pastoral visitations let the importance of the schools (in the concrete—the schools in their own districts) be magnified and the influence of the teachers supported, actively and unnitakably; in short, let the school be recognized as the most important auxiliary of the church, and the teacher as a co-worker of the pastor, and immense good will be done.

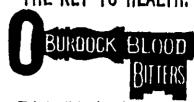
Deputation after deputation of clergymen has inter-viewed the Minister of Education and the Government on the subject of "the Bible in the schools" with meagre results we all know. How many similarly commissioned deputations have attempted to influence the Provincial Teachers' Association? How many the County Associations? As an old member of the former I am in a position to assert that no such body of clergy-men has ever sought to shape its opinions. Why? I will not attempt to answer. Certainly any body of represen-tative clergymen bent on such an errand would have received a hearty reception and the most courteous attention. Have the teachers and inspectors been deemed unworthy of attention, without influence?

unworthy of attention, without inneence?

Does not the result of the many interviews, and the much newspaper writing on the subject, suggest a new application of the old advice not to put your trust in princes? In these days of Parliaments, parties and party organs, may the expression "princes" not be rendered "politicans?" The public school system of our Provinces. needs in many respects the intelligent and watchful guardianship of all true and enlightened lovers of their country. In the past too little account has by clergymen and others been taken of the very important services that in this connection can be rendered by teachers. Indeed the great majority of ourselves realize too little the neces-alty that exists for exercising to its full extent the influence that we should be able to exert on matters affecting the public school system. Yours, etc.,

PUBLIC SCHOOL PARENCE PUBLIC PUBLIC SCHOOL PARENCE PUBLIC PUBLIC SCHOOL PARENCE PUBLIC PUBLIC SCHOOL PARENCE PUBLIC twee exceemed correspondent is entirely in error in sup-posing that we regard our teachers as hostile to the Buble. We entertain no such opinion. We have repeatedly expressed the opinion that the teachers as a body are desirous of having Bible instruction in the achools and are perfectly competent to give it without wounding the religious prejudices of any one .- ED. REVIEW.]

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