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For the PRESBYTERIAN REVIEW.

THE WIDOW OF NAIN.

And He said unto her, Weep not— Luke vii., 13.

WEEP not, O mother of the dead!
Weep not those bitter tears of grief
For him, who on the narrow bed
Is borne away—his days how brief—
For he shall be restored to thee,
And Death be cheated of his prey!

She saw him fade before her eyes,
The death hue on his throbbing brow;
Had all the world—its highest prize—
Been hers, to save him from the blow
It had been freely rendered up,
Ere he should taste the bitter cup.

His image in her heart was laid;
He was her solace and her joy;
For him she wept, for him she prayed,
And begged of God to spare the boy,
But darkness o'er the threshold came,
Darkness that might be felt and seen!

Her words fell heedless on his ear—
She grasped a cold hand passively,
And o'er her son's untimely bier
Hot tears are falling heavily—
For woman's love is strong and deep,
Outliving e'en the last long sleep!

An only son! how sore the blow!
Her heart is crushed and desolate;
No filial arm to help her now,
Or labour for the bread she ate,
It was the chastening hand of God;
She bowed her head and kissed the rod.

She bowed her to the solemn king
Who claimed his subject in that hour,
For who may turn aside the sting,
Or idly mock the monarch's power?
And forth, to lay him with the dead,
She tottered with a mourner's tread.

Al! little deemed her sad heart there,
Amidst those images of pain,
That o'er that night of dark despair,
The cheerful morn would break again,
But oft from out the cloud appears
The sunshine that dispels our fears!

She knew not then that One stood by,
And gazed with pity on the scene,
Whose heart o'erflowed with sympathy
For all the suffering sons of men—
Who knew the sorrow and the woe
That they must wade through here below.

Loud was the wail, but louder still
The voice that bade the dead arise;
And lo! to those accents o'er him thrill,
And loose again the sealed eyes!
Now, cease ye weeping minstrels cease!
Let happier songs your tears efface!

Toronto. T. K. HENDERSON.

For the PRESBYTERIAN REVIEW.

WHY PRESBYTERIANS DO NOT KEEP
A LENTEN FAST.

REV. W. D. ARMSTRONG, M.A., OTTAWA.

There is a growing tendency in some quarters, not Romish but Protestant, to lay emphasis on fast days and feast days. The observance of fasting during Lent is being insisted upon by many of the Anglican clergy, and is looked upon as a decided religious virtue by many in that communion. Many a good Presbyterian is called upon by Anglican neighbours to answer the question, Why do you not keep Lent? He might, indeed, in good Scotch fashion, answer the question by asking another, Why do you keep Lent? and so turn the tables on his questioner. Whatever reasons may prompt others to keep a stated fast, we ought surely to have good reasons for the non-observance of it. A few points, therefore, about fasting may not be amiss at this season.

A fast that means simply a change of diet from flesh meat to fish, eggs, and oysters, whatever be its hygienic virtues, has surely in it nothing essentially religious. To rush night after night to theatre, party, and ball, and then, simply because Ash Wednesday has come, reluctantly cease for forty days, longing for Lent to be over, to begin again, however excellent the rest and respite may be in recuperating the jaded physical system, there is surely nothing essentially virtuous or religious in the proceeding. On the other hand, true fasting is not to be despised or set aside as if it were in itself wrong. Our Saviour deigns to give directions concerning the spirit of true fasting, "More-over when ye fast be not as the hypocrites of a sad countenance; for they disfigure their faces that they may appear unto men to fast. Verily I say unto you they have their reward. But thou when thou fastest, anoint thy head and wash thy face, that thou appear not unto men to fast but unto thy Father which seeth in secret; and thy Father which seeth in secret shall reward thee openly." This is not much like an ostentatious Lenten fast, but a fast known to God, hidden from man.

Excess of diet clogs the soul and numbs the finer feelings. To be careful, therefore, in the matter of eating and drinking is a religious duty all the year round, and if at any time your heart prompts and your judgement dictates a fast, let the Saviour's teachings, and not the traditions of men, be your guide. Further, I would say that whilst we are not disposed to receive as commandment any fixed period for fasting brought about by the changes of the seasons or regulated by mechanical rules, our Saviour does commend, and the crowding cares of busy life render almost indispensable, periods of devotion and prayer when the soul is withdrawn from enervating care and centered more upon God and spiritual realities.

On one occasion we read that the disciples of John the Baptist came to our Saviour with this question, "Why do we and the Pharisees fast often but thy disciples fast not?" Our Saviour answers the question by asking, "Can the children of the bride chamber mourn while the bridegroom is with them?" Now when certain people come to us and virtually ask, "Why do we and the Roman Catholics fast often but you Presbyterians fast not?" it might seem supercilious and self-righteous for us to refer them to our Saviour's answer to John's disciples, but of this we feel sure, that the question of fasting or not fasting must be determined by the principle enunciated there.

It is not a matter of custom or of fixed time or of church conventionality or of priestly arrangement. Is the Bridegroom with you? Then fasting and mourning are out of place. Let the outward observance correspond to the inward feeling. We ask attention to the words of good Dean Alford on this place, (Matt. ix., 15). "This (the answer of Christ) furnishes us with an analogous rule for the fasting of the Christian life; that it should be the genuine offspring of inward and spiritual sorrow, of the sense of the absence of the Bridegroom in the soul—not the forced and stated fasts of the old Covenant now passed away. It is an instructive circumstance that in the Reformed Churches, while those stated fasts which were retained in their first emergence from Popery are in practice universally disregarded even by their best and holiest sons—Nothing can be more genuine and genuine than the universal and constant observance of any real occasion of fasting placed before them by God's Providence. It is also remarkable how uniformly a strict attention to artificial and prescribed fasts accompanies a hankering after the hybrid ceremonial of Rome."

We commend these remarks to any who set great store by Lenten fasts, and would further ask them to consider the application of our Saviour's illustrations of the new patch on the old garment, and the new wine in old bottles.

THE KNOWLEDGE OF GOD'S WILL.

We recently met a friend whose spiritual life had suffered much in consequence of protracted indecision. Two calls for Christian service had unexpectedly come to him; both seemed equally imperative. He could not determine which ought to be chosen. The momentary bias of his mind toward one would as quickly be followed by some reason for resolving upon the other course. He had passed many weeks in gloomy uncertainty. This painful perplexity had been increased by the advice of near and dear friends, advice sometimes inconsiderately given and usually conflicting. But amid it all there was a conscious integrity or purpose, a fixedness of aim to please God in everything. It is not possible for such an earnest believer to be left long in darkness.

One day his eyes rested upon the words: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." The question at once arose—may not some old tenant of unbelief, hitherto undiscovered, linger within and arrest the knowledge of God's will? This inward transformation, he knew, must be complete in order to have a right view of our relations to God and His service. Through this the soul is "filled with the knowledge of his will in all wisdom and spiritual understanding." He was led to seek anew for that cleansing which is so free and full. He has received that fulness of grace. He rejoices in this victory which is by faith. He now bears a joyful testimony to the mighty power of his Saviour's merit. He has nothing of his own to boast of; Christ alone is to be henceforth exalted.—*Christian at Work.*

DR. COCHRANE has received the sum of £150 from the Church of Scotland, to be divided between the Home Mission Fund, and Queen's and Manitoba colleges.

THE Rev. K. J. Grant, missionary to Trinidad, begs thankfully to acknowledge the receipt of \$60, from a few ladies in Toronto, to aid in the training of Indian helpers. When in Toronto two-years ago he urged the necessity of a training school, and this contribution indicates that his appeal has not been forgotten.

Mission Work.

OUR WORK IN FORMOSA.

GURUHI, April 5th, 1886.

[To the Editor of the PRESBYTERIAN REVIEW.]

STR.—The accompanying letter from Mr. Jamieson has just been received. In it he gives the translation of an address delivered in the Hospital at Tamsui, by Li-ang-kan, who is filled with wonder at what Dr. Mackay has been enabled to do among the people of Formosa. The address will explain itself.

I send also a copy of a telegram from Dr. Mackay, received last week: "Baptized eleven hundred more. Bought land. Sent money. Mackay." I have of course received no particulars as yet. But these pregnant words coming to us by cable, powerfully appeal to us. Many friends have, in past days, nobly responded to calls for aid from Formosa. I trust that many will do likewise in response to the appeal thus addressed to us. Our brethren have gone down into the dark pit of heathenism. Let us feel that it is ours to "hold the rope." In the darkness, God has given them light. Let us ascribe to Him the glory. And let us, by our prayers and our contributions, show our sympathy with those who are spending and being spent in the service of our Lord Jesus. Yours, etc.,

THOMAS WARDROPE.

TAMSUI, FORMOSA, 25th February, 1886.

REV. DR. WARDROPE:

MY DEAR SIR,—The following is a translation of an address delivered in the hospital here on Sabbath, 17th. The speaker was Li-ang-kan, head mason from Kap-tsu-lan:—

1. Up to this time I have been a heathen. Dr. Mackay engaged me to build chapels in Kap-tsu-lan. Every day I saw him preaching and speaking with all the people. Everyone acknowledges his superior talents. In the daytime travelling everywhere, eating with the Chinese; at night sleeping on the ground; regarding Dr. Mackay's toil and suffering one might speak with a good end.

2. Dr. Mackay asked me to build the girls' school. He is a very fine-looking, but only because he planned it and taught me how to build it. Night and day Dr. Mackay watched the masons' truly without him I would not have dared undertake it. This, you people in his native land do not know. We people in Formosa all know him, looking on him as like "the holy men of China."

3. In 1883 Dr. Mackay engaged me to come and build chapels in four places, Kelung, Sin-Tian, Bang-Kah, Sek-Khan. Seeing these four chapels, all the people in North Formosa, men and women, old and young, praise Dr. Mackay's skill, regarding him as like one come down from heaven—able to do everything. In building these chapels he has endured much; every day he walked over 20 miles, the wind blowing and the sun beating down on him, constantly exposed to showers of rain, sometimes not able to eat, always without sleep, day and night anxious about the chapels. I and all the people indeed pity him working so hard and suffering; this is what you people in Canada do not see, and so you do not know.

4. These chapels late, built are of an entirely new style, exceedingly beautiful and very strong; seats, tables, platforms, roof—all of new patterns. Many people say chapels like these have never been seen in China before. Mrs. Mackay has travelled round the world, and she says she never saw churches so pretty as these; many foreigners have gone to see them, and everyone says they are really beautiful.

5. The chapels Dr. Mackay has built truly give glory to God, because last year the French attacked Formosa; bad men tore down the chapels. This year Dr. Mackay built them again and, purposely, better ones than before, so enemies can have nothing to say, and the Church is made to triumph. Now that he has finished them the mouths of enemies are completely shut up.

6th. Now, because I have seen Dr. Mackay's work, I, Li-ang-Kan, will enter the Church and believe in Jesus. I repent and change, not for any other man, but only because of what Dr. Mackay has done.

7. Mr. Jamieson, you in Tamsui never going out, do not know how Dr. Mackay has built the chapels; now I entrust you, Mr. Jamieson, here in Tamsui, to write a letter, and let the Great Church know. The people in Canada ought to sympathise with Dr. Mackay in Formosa suffering for the Church. This is our wish.

The above is but one expression of universal voice—"The people in Canada do not know how Dr. Mackay is working; he will not write; he just tells them that the work is done; never writes that it is he himself and no one else who does it, and people in Canada know nothing about what he endures to accomplish it. If we could write English we would soon tell them something about it."

I was present and heard this man's testimony, which was given in a simple, straightforward way. A Hoa also was present, and he tells us the man himself lately smashed and burnt up his idol with all its belongings, worth about 100 dollars. Yours sincerely,
(Signed) JOHN JAMIESON.

Woman's Work.

ANOTHER MISSIONARY FOR SANTO.

[To the Editor of THE PRESBYTERIAN REVIEW.]

DEAR MR. EDITOR,—A few weeks ago I was privileged (along with about fifty other ladies) to listen to a deeply interesting and thrilling address from Mrs. Annand, of Ancityum. She told us of their first going out to the New Hebrides twelve years ago, and briefly alluded to the feelings of loneliness they experienced when they took possession of their first home on one of these islands. A small wooden house had been hastily erected for them, and thither they were conducted to take up their abode before either doors or windows were hung. As there was no water fit for drinking on the island, two of their dusky friends rowed to an island about a mile away and returned with a bucket filled with this necessary but simple drink, which, with two loaves of bread, was placed in their dwelling, and then their friends bade them "Good-bye," and left them alone. Alone on an unknown island, over 12,000 miles away from home and friends, in a rude unfinished house, their commissariat consisting of two loaves of bread and a bucket of water! No wonder that when recalling her feelings on that day Mrs. Annand's voice trembled and then stopped for a few moments, and that several handkerchiefs were brought out to dry sympathetic tears, as she said "Oh! it was very lonely."

After telling of their settlement for a time in Esate and afterwards in Ancityum, and describing their very comfortable home in the latter place, Mrs. Annand spoke of their probable removal on their return to the island of Santo, the largest island of the group, 400 miles from Ancityum and over 100 from Erromanga. The natives are naked, painted cannibals, but are anxious for missionaries, and the Church thinks it right to listen to their call, although it is not a desire for the knowledge of Jesus that has prompted it, but simply the worldly benefits they would receive—protection from trading vessels, always ready to take advantage of ignorant and poor people; and the intervention of a war which the missionaries would be able to secure if necessary. Mrs. Annand explained that although these were not the highest motives to influence these poor savages in sending for missionaries, still they felt that they would be kindly treated by them, and the very fact that they were so looked up to, would give them influence and authority in teaching them of Jesus and His love. It was plainly seen from Mrs. Annand's address that a refined cultured woman has naturally a shrinking from these degraded painted cannibals, all of whose customs and ideas are so diametrically the opposite of her own. At the same time all present must have been impressed with the unconscious heroism, and earnest devotion of the Christian woman and missionary who was gladly willing to leave all the comparative comforts and refinements of the now Christian island of Ancityum and the faithful church members there, and go with her husband at the request of the Church to this new, benighted, uncongenial field not knowing the things that awaited them there.

One of the ladies present asked if there would be another missionary sent with them, Mrs. Annand replied that it was not likely, "Why not? Is there no one willing to venture?" "Yes, there are two or three who have signified their willingness to go, but the Church has no money to send any one, and the Foreign Mission is in debt. "No money!" was ejaculated by several more or less audibly, "No money! Must our dear Mr. and Mrs. Annand go alone to this uninviting new field. "Are we Christians at all?" said one lady. "How much do we sacrifice for this cause? What do we deny ourselves in order to give to it?" said another. Now again many eyes were wet and hearts full as one lady led the meeting in humble confession to God of our half-heartedness and selfishness and an earnest prayer for a fresh baptism of the Holy Spirit that we may be willing to give to the Lord's work even what costs us something.

Now, Mr. Editor, can there not be a special fund started for this object? I believe many will give to it without decreasing their ordinary contributions to the Foreign Mission Fund. Could not Eastern and Western Section join in this matter in view of the unification of the boards? Will the Foreign Mission Board kindly give their countenance and support to this plan, or suggest another way of accomplishing the object? I know that I speak the mind of a large number of our people when I say, "The Church must not let Mr. and Mrs. Annand go to the island of Santo alone." The money to send another missionary is in our hands. May God give us the heart to use it for His work. Yours, etc.,

HALIFAX.

E. H. R.

The Methodist Woman's Missionary Society in India, having collected nearly \$35,000 for the purpose, have started a newspaper designed especially for zenana ladies. It is issued fortnightly from their press at Lucknow in the Urdu and Hindi languages, and it is proposed to start a similar paper in Calcutta in the Bengali language.

The Family.

THE SWEET SOUTH WIND.

OVER the fields and the waters there suddenly swept in mid-April something that seemed like a breath that was blown from far coasts of the sunlands.

Over the trees in the orchard and forest it breathed in its progress, bringing the sap from the roots to the near and the farthestmost branches.

So on its way passed the wonderful wakening wind from the sunlands, driving before it the frost and the coil of the winter, reluctant.

Thus in mid-April the heat of another springtide was awakened. Faster the blood ran along through the veins in the glorious weather.

SCOTLAND'S PSALMS.

THE oldest version of the Psalms in English metre, is that of Sternhold and Hopkins. Thomas Sternhold was groom of the robes to Henry VIII. and Edward VI.

The version of Sternhold and Hopkins was reprinted in Scotland under the auspices of the General Assembly, for the use of the Church of Scotland, very soon after its appearance.

In 1631 what is called King James's version of the Psalms was published. The device on the title-page represents King David on one side, holding a harp, and King James on the other, holding a book.

In 1643 appeared a version of the Psalms by Francis Rous. At this period, as is well known, an attempt was being made to bring about a uniformity in the doctrine, discipline, and form of church government and worship of England and Scotland.

Rous's version was republished in 1646. In the interval, since its first publication, it had undergone repeated revisions, and it was not until it had been critically examined by the General Assembly and reported on by the various Presbyteries, that the version, as it now stands, was adopted and sanctioned by the General Assembly in 1649.

Many and zealous attempts have been made to displace it, but all with signal ill success.

tees of Assembly have laboured over the attempt in vain. The lounge at book stalls frequently sees still-born looking volumes, being versions of the Psalms in metre, and commonly bearing "to be printed for the author"—too plain a sign of caution in the trade, and of extenuation of muse to the luckless poet.

In addition to its intrinsic merits, the present version of the Psalms has a value to Scottish Christians which no other could have. The version has been sung by their martyrs; its melody has been swept in plaintive Eolian wail on moorland breezes, in days when it makes the "caulest" of them all poetical to think of.

CHRISTIANITY AND POPULAR EDUCATION.

THE Rev. Dr. Washington Gladden, in an article in the April Century with the above caption, says: "I have not mentioned this demand for the entire secularization of our schools for the sake of opposing it at this point in the argument, but rather for the sake of calling attention to a manifest deterioration of public morals which has kept even pace with this secular tendency in education.

JOHN KNOX'S CLOCK.

A CORRESPONDENT of the N. Y. World writes from Huntington, Pa., concerning an ancient time-piece once owned by John Knox:

"Not on account of its intrinsic worth, but owing to its historical value, W. H. Woods, Esq., of this city, has in his possession a clock that would command perhaps as high a figure as any other time-piece in the country. It was built at Paisley, Scotland, by Eavn Skeoch, in 1560, and was owned by John Knox, the great Scottish reformer, from whom Mr. Woods is a lineal descendant.

"Dr. Witherspoon prized the clock very highly. He cleaned it himself at regular intervals, and took pleasure in showing it to his friends and the members of Congress. When he died he requested that it should remain in his family and descend to the first-born of succeeding generations.

THE IRON WOLF.

"I conducted the services two months ago," said a clergyman, "at the funeral of one of my parishioners. He had been a farmer. Forty years ago, as a young man, he commenced work for himself and his young wife with one hundred acres of land, and he ended with one hundred.

"It was always a warm, hospitable house," said one. "The poor man was never turned away from that door."

"His sons and daughters all received the best education which his means could command. One is a clergyman, one a civil engineer, two are teachers; all lead useful, happy, and full lives."

"Said another neighbour, 'Those children sitting there and weeping are the orphans of a friend. He gave them a home. That crippled girl is his wife's niece. She lived with them for years. That young fellow who is also weeping so bitterly was a wail that he rescued from the slums of the city.'"

And so the story went on, not of a miser who had heaped dollar on dollar, but of a servant of God who had helped many lives, and who had lifted many of them out of misery and ignorance into life and joy.

On my way home from the funeral, I stopped at the farm of another parishioner, who said to me, in a shrill, rasping tone,—

"So poor Gould is dead? He left a poor account. Not a penny more than he got from his father. Now I started with nothing, and look there!" pointing to his broad fields. "I own down to the creek! D'ye know why? When I started to keep house I brought this into it the first thing, taking an iron savings bank in the shape of a wolf out of the closet. Every penny I could save went into its jaws."

"It's surprising how many pennies you can save when you have a purpose. My purpose was to die worth one hundred thousand dollars. Other folks ate meat; we ate molasses. Other men dressed their wives in merines; mine wore calico. Other men wasted their money on schooling; my boys and girls learned to work early and keep it up late. I wasted no money on churches, or paupers, or books, and—he concluded triumphantly—and now I own to the creek, and that land with the fields yonder and the stock in my barns are worth one hundred thousand dollars. Do you see? and on the thin, hard lips was a wretched attempt to laugh.

"The house was bare and comfortless; his wife, worn out by work, had long ago crept into her grave; of his children taught only to make money a god, one daughter, starved in body and mind, was still drudging in his kitchen; one son had taken to drink, having no other resource, and died in prison; the other, a harder miser than his father, remained at home to fight with him over every penny wrung out of their fertile fields.

"Yesterday I buried this man," continued the clergyman. "Neither neighbour nor friend, son nor daughter, shed a tear over him. His children were eager to begin the quarrel for the ground he had sacrificed his life to earn. Of it all he only had now earth enough to cover his decaying body.

"Economy for a noble purpose," added the good old clergyman, "is a virtue; but in the houses of some of our farmers it is avarice, and like a wolf, devours intelligence, religion, hope, and life itself!" —Selected.

OLD-FASHIONED SCRAP-BOOKS.

SOME of us recall with pleasure the old-fashioned scrap-book. Its contents were ordinary printed pictures, with here and there in odd corners little clusters of conundrums, or humorous items, gathered from the press. When children, we spent hours over the books, first preparing them, then looking at the pictures. The more carefully made books were often pictorial histories. As current events were illustrated in the weekly papers, the illustrations were cut out and pasted into the scrap-book. This was a veritable omnium gatherum, comic pictures being as freely honoured as the more sedate. Civic scenes and martial glimpses, home life and life abroad, matters ecclesiastical, political, and social, maritime views and landscapes, animals and men, anything and everything pretty that crossed the threshold of home found its way into the scrap-book. No particular order was observed, the pages being filled one after another utterly regardless of suitable association.

THE roses come and the roses go, But the roots of the roses live under the snow. Wrapped in a dreamless sleep they lie Till the sunshine shall waken them by and-by.

Sheltered behind her cloudy bars, Night keeps her army of glittering stars, The light wind ruffles o'er hill and plain, And each silvery star comes back again.

Friendships are born and friendships die, But the love of the soul is kept on high, The blossoms of faith may come and go, But the roots of the roses live under the snow. —Ex.

—What do you think would be the result if every member of the Church increased his subscription to the Mission Schemes by ten cents.

THE CRANK DEFENDED.

WHAT would we do were it not for the cranks? How slowly the tired old world would move, did not the cranks keep rushing it along! Columbus was a crank on the subject of American discovery and circumnavigation, and at last he met the fate of most cranks, was thrown into prison, and died in poverty and disgrace.

And, by the by, the crank you despise will have his name in every man's mouth, and a half-completed monument to his memory crumbling down in a dozen cities, while nobody outside of your native village will know that you ever lived. Deal gently with the crank, my boy. Of course some cranks are crankier than others, but do you see very slow to sneer at a man because he knows only one thing and you can't understand him. A crank, Telemachus, is a thing that turns something, it makes the wheels go around, it insures progress. True, it turns the same wheel all the time, and it can't do anything else, but that's what keeps the ship going ahead. The thing that goes in for variety, versatility, that changes its position a hundred times a day, that is no crank; that is the weather vane, my son. What? You nevertheless thank heaven you are not a crank? Don't do that, my son. May be you couldn't be a crank if you would. Heaven is not very particular when it wants a weather vane; almost any man will do for that. But when it wants a crank, my boy, it looks very carefully for the best man in the community. Before you thank heaven that you are not a crank, examine yourself carefully, and see what is the great deficiency that debars you from such an election. —Burdette.

A DISORDERLY MAN'S LECTURE.

"Where's my hat?" "Who's seen my knife?" "Who turned my coat wrong side out, and flung it under the lounge?"

There you go, my boy. When you came into the house last evening you flung your hat across the room, jumped out of your shoes and kicked 'em right and left, wriggled out of your coat and gave it a toss, and now you are annoyed because each article hasn't gathered itself into a chair, to be ready for you when you dress in the morning. Who cut those shoe-strings? You did it to save one minute's time in untying them! Your knife is under your bed, where it rolled when you hopped, skipped and jumped out of your trousers. Your collar is down behind the bureau, one of your socks on the foot of the bed, and your vest may be in the kitchen wood-box for all you know.

Now, then, my way has always been the easiest way. I would rather fling my hat down than hang it up; I'd rather kick my boots under the lounge than place them in the hall; I'd rather run the risk of spoiling a new coat than to change it. I own right up to being reckless and slovenly, but, ah, me! I had to pay for that ten times over! Now set your foot right down and determine to have order. It is a trait that can be acquired.

An orderly man can make two suits of clothes last longer and look better than a slovenly man can do with four. He can save an hour per day over the man who flings things helter-skelter. He stands twice the show to get a situation and keep it, and five times the show to conduct a business with profit.

An orderly man will be an accurate man. If he is a carpenter, every joint will fit. If he is a turner, his goods will look neat. If he is a merchant, his books will show neither blot nor error. An orderly man is usually an economical man, and always a prudent one. If you should ask me how to become rich, I should answer: "Be orderly—be accurate." —Detroit Free Press.

POWER OF THE PRESS.

IN an address delivered before the New York State Press Association, one of the speakers (Judge Tourgee) expressed himself in the following striking language: "The rum-seller cannot do half the harm in a year that a bad man who has the long end of the lever of a press can do in a week. He writes in our brain, when we think we are only thinking ourselves. The man behind a newspaper comes into our daughter's heart before she is a woman, to elevate or to degrade it. He comes into our boy's heart before he is out of his first boots, either for good or evil. There is not a man present but who, looking into his past life, could say to some periodical—that did me infinite good or the opposite." The speaker hoped that the divine who had opened the meeting with prayer would forgive the expression, but it seemed to him that the earliest mention of the press we have is found in the New Testament, and is not far from right; "many sought to come unto Him, and could not for the press." Many a good man has been transformed into a fend by it. Many a good woman's life has been turned to shame by the press of to-day. Those who are sent out for news sometimes have a nose for scandal; and according to the adage, "send a buzzard to market, and you will have carrion for dinner." Scandal is printed so freely that the young daughter grows up with the idea that her mother's virtue is an old-fashioned thing. The danger is not so much that men who direct the press will be grossly corrupted, as that they will become blinded to their personal responsibility.

DON'T.—Do not fret, murmur and complain, and by all means do not take up the idea and insist on it that people are not using you properly, that you deserve more notice than you get, and that if you are not better attended to you will break away and go into some kind of solitude. Do not do this, for if people see you are incorrigibly set upon it they will let you go, and after a little forget you, while you will perish under the influence of a self-consuming bitterness. As a rule, if one is doing his duty he has sympathy enough to keep him cheerful. —United Presbyterian.

We are confident that no one who carefully reads this paper for a year will say that he does not get value received for his money. We hope that many new readers will join our ranks this year.

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY. BY THE AUTHOR OF "OUR NELL," "A SAILOR'S DAUGHTER," ETC.

CHAPTER XII.—Continued.

"THAT is very humble-minded of you," said Waterhouse; and they both laughed. And Grace was in a gayer mood when Waterhouse had gone than she had been before. As for Waterhouse, he grudged those three days that he had wasted in indulging his morbid feelings, for instinct told him that as soon as she resumed her duties Grace would freeze again. This was not a state of things which he was likely to enjoy in the future, this in which he heard her laugh, watched her tricks of gesture, saw her eyes flash fun, listened to the caressing-mocking tones in which she addressed her mother and sisters: in which also he made the discovery that she was not perfect, that she was something of an autocrat, that she had impatient ways, that she would not be advised, and that in spite of this no one could be vexed with her. She was not an exemplary invalid; the imprisonment was unbearably irksome to her, and in consequence she persisted in trying her ankle frequently to see if she could walk, though Waterhouse, as her doctor for the time being, forbade it.

"If you felt in rude health, Mr. Waterhouse, and were tied by the leg, as I am, and all your work cried out to be done," she said one day, "I put it to your honour, would you exercise the lamb-like patience you recommend to me? But, oh!" she continued, lightly, "I forgot that you don't do any work."

Waterhouse winced. "That is my misfortune," he said, gravely.

Grace looked up wonderingly. "You would like to work?" she said. "Then I wonder why you don't."

"Because my work was taken from me, six months ago, when my father died."

Grace did not reply. She felt rebuked, and looked at Mr. Waterhouse with earnest eyes. When he went away, she gave him her hand for the first time, and it may be imagined that he felt the touch of that small supple hand for some time afterwards.

In consequence of Grace's willfulness, she did not walk at the end of a week. A few days after that period, she began to get about a little, and at the end of a fortnight she could use her ankle as usual.

Waterhouse had written to Denston when the accident happened, telling him he should be out in the evenings at present. He now sent a note to the effect that he would be glad to see him any night he liked to come. It was some days before he did come. When he presented himself, Waterhouse exclaimed—

"My dear fellow! what on earth have you been doing to yourself? You look frightfully ill."

"Do I?" said Denston, walking over to the chimney-glass languidly. "Rather white about the gills, I suppose."

"You have been working too hard, haven't you? Too much of that desk work, which I am convinced in time destroys body and soul. I wish you could do something better."

"One must live," said Denston, throwing himself into a chair, and running his hand through his hair with a weary air.

"Does your sister support herself?" Waterhouse asked, abruptly, after regarding Denston for a few moments critically.

"No—oh no."

"Not with that writing of hers?"

"She buys her own nicknacks. One does not expect a woman to do more."

"Why haven't you been in before? I suppose you've been at that dreadful copying."

"Yes, I bring it home now, and get a good deal done in an evening."

"Oh, you bring it home do you? Come, now, I'll tell you what; bring some of it over here for me, and give yourself some rest, man. I have nothing to do; I should be glad of the occupation."

"Nonsense." The bluntness of the reply was softened by one of Denston's infrequent smiles.

"I am perfectly serious," said Waterhouse.

"I never met such a fellow as you Waterhouse. You seem to regard the world as created for the special purpose of owing you obligations."

"Bother your obligations!" Waterhouse burst out in a rage. "I'm sick of this unceasing chime."

He strode across the room furiously, and then returned to poke the fire.

"How is Miss Norris?" asked Denston, after a time.

Waterhouse looked at him sharply, as though suspecting him of the same mental association as his own.

"Oh, she's all right again. Shall we have some chess?"

The two men were soon absorbed in their game. Denston's coolness generally acted like oil on the troubled waters of Waterhouse's impetuosity.

But on the floor below all was not right that evening. The waters there were sorely troubled, and there was no oil likely to still them. The growing sense of peace and harmony, which had deepened much of late in presence of the happy change noticeable in Hester, had been that afternoon destroyed in a few short moments.

Not many hours before Denston came to pay his visit up-stairs, Mrs. Norris, Grace, and Hester being at work in the dining-room, the postman's knock came to the door. Hester, being nearest went to fetch the letter, but there was a little discussion heard at the door, and she came back without anything in her hand.

"What is it, my dear?" asked her mother.

"A wrong address, mamma; but oddly enough, the letter was directed to Mrs. Norris Fleetwood at our number."

As Hester spoke, she saw every vestige of colour leave her mother's face.

"Grace!" she cried in a hoarse frightened voice. Grace had already risen, and was on her way to the door. She stopped, and said, soothingly—

"Yes, mother; it is probably a misdirected circular. What was the handwriting, Hester?"

"It was certainly not a circular," said Hester, looking from one to the other in bewilderment.

"But how could it be for us?"

But Grace was already gone, and Mrs. Norris went after her, and Hester saw the former hurry past the window in the direction from whence came the sound of the postman's now distant rat-tat, and soon afterwards return to the house. But neither Grace nor her mother came back to the dining-room to explain the mystery, and when they

all met again not a word was uttered referring to it. Grace alone looked and spoke as usual. Mrs. Norris was silent and nervous, with compressed lips and trembling hands, while Hester seemed as if turned to stone. Never had she experienced so desperate, so forlorn a situation as this. Almost as soon as she had turned with a rush of loyal feeling to cling to the love she believed she had misjudged, she had been met by a confirmation of all those judgments, nay, by a revelation which allowed them up as utterly inadequate to gauge the truth. The sweet waters of that fountain of love which had so lately sprung up within her heart had been turned in a moment as bitter as gall to the taste. She would ask no questions—no, not though she were kept in ignorance to her dying day. She moved about cold and passive and pale, and as soon as she could, bade her mother and sister good-night, and went to her room.

If Kitty should not be asleep! Kitty was asleep, or appeared to be, but appearances might be deceitful; so Hester took her light up to the small bed, and, shading it with her hand, gazed for a few moments on the closed eyes and parted lips, and listened to the regular breathing. Yes, Kitty was asleep. Tears rushed to Hester's eyes as she looked, and a softer feeling stole over her. Kitty, at least, was innocent of this unnatural bewildering concealment and mysterious under-current of family affairs, from which she was to be shut out. Kitty, too, was in the dark, poor child! and they two ought to cling together. But bitter thoughts followed in the train of that; for Kitty was only a child, and could not be admitted to a share in Hester's experience, and she must submit to watch daily the child's devotion to Grace.

But now there was nothing to be done but to sit down, and with a sickening sense of insecurity, and a bewildered imagination, to piece out that puzzle whose separate bits were floating here and there before her in vague recollections and isolated bits of fact, and in larger conditions which had never gathered meaning in the natural acceptance of habit, but all of which now began to take shape—the occurrence of that afternoon having wrought upon them as though with some chemical action, bringing out latent meaning.

There was, first of all, the singularly isolated position which they as a family held. They had literally no friends. They could not have been always so. Was it possible that there could be no relations living on either father's or mother's side? The family life for the last fourteen years seemed to have been always just what it was now, except that the little children had gradually grown up. The mystery belonged to the time before that, which was all shrouded in darkness for Hester. Grace was the only one whose memory could be of service here, and, apart from memory, there was little to help the imagination in constructing theories. Their father's name never came into the family talk, and now the omission (which had formerly seemed natural after so many years' interval, and in the absence of any personal feeling towards her father on Hester's part) began to gather significance. Mrs. Norris would refer sometimes to some childish memory or girlish experience, but of her wedded life Hester could gather nothing from recollection of her mother's talk. She knew that they had been rich, and that at their father's death they became poor, and that was really all she knew. She guessed, too, that they had not lived in London, but it was only a guess. She now marvelled much that she had not questioned her mother in the days when such curiosity would have been spontaneous and unsuspecting; perhaps she had done so in very early days, and had been so often met by evasive answers or rebuffs, that ignorance had long ago become a matter of course.

"Mrs. Norris Fleetwood." Hester began to search in the brain—that storehouse of odds and ends—for some connection with the name Fleetwood. First she conjured up the vision of a linen wrapper, laid over the contents of a certain drawer, which she remembered noticing that name marked in the corner, at the time supposing it to have been sent from the wash in exchange for one of their own. Then there was the monogram on the tea-caddy, which as a child she had often tried to decipher, and which was full of flourishes that might be almost anything, but which she had never been able to reduce to anything but G. M. F., the first two initials being those of her mother's Christian names, Grace Mary. The last was the crux, for it should have been N., and she had always felt vexed at her own stupidity in not being able to make it so. If the initial stood for Fleetwood the difficulty was no longer remarkable. But what a labyrinth of conjecture the supposition would lead to! It was not the way out of, but rather into mystery. That the family should have lived under two names was a terrible conclusion to be forced to, for the explanation, be it what it might, must inevitably bear with it some disgrace, or shame, or sorrow.

Then she thought it was perhaps only her own imagination which had thus distorted quite explicable facts; and yet, apart from reasoning, she felt an oppressive atmosphere of mystery around her which would not disperse, and she could not shake off the conviction that there was a hidden side to the family history. But, oh, whatever it might be, Hester felt that she could have borne it bravely had the knowledge come to her as it ought to have done, through the willing confidence of her mother and sister. There was the sting. If they loved her as she loved them, would they leave her thus to painful lonely perplexity and distress? A thousand times no. Hester declared to herself that it was all true that she had often felt before—there was no place for her in this home. It was well, indeed, that one person loved her, and would think it happiness to live with her: perhaps Miss Denston's wish would some day be fulfilled, and Hester would go to her friend and devote her life to her.

But this consideration did not appear to carry with it the comfort that might have been expected. Hester began to cry, and cried so long and so heartily that she awoke the sleeping Kitty. Kitty at first was only drowsily conscious of a noise in the room; and when she became aware gradually of the light, and that the sound was that of Hester's sobs, the little girl was very frightened, quite too frightened to speak, or to show herself awake. She curled right down under the bed-clothes and listened in wondering awe to this strange outbreak of grief on the part of her dignified sister.

CHAPTER XIII. GRACE'S FAILURE.

With the morning light Hester awoke from a troubled sleep. Morning did not bring with it, as it often does, the feeling that the fears and griefs of the night before were unfounded or even exaggerated. She went downstairs with a heavy heart,

which was not lightened by the sight of her mother's face. The conclusion inevitably was that the letter, whatever it had been, had brought trouble with it. Her mother looked abstracted and pale, and so haggard that it was evident she had not slept. Grace was cheerful, as usual, but she gave many an anxious glance towards her mother, and soon announced that they two were going out for a time, and would not be back till afternoon. Hester's heart gave a great jump when this was said. She had not before connected these journeys, whose object was never announced, with the mystery of the letter, and the connection seemed further evidence of its importance. Grace and Mrs. Norris gone, lessons began, and then came a walk and a lonely dinner, during which Hester was so absorbed in her own thoughts that she almost forgot Kitty was present, and bestowed very few words upon her. After dinner Hester felt relieved from the care of her pupil, and leaving her to amuse herself as she pleased, she took up a book and sat down by the fire, but the book was not read, for Hester's thoughts were employed in turning over and over again the problem to whose existence she had just awakened. She did not think of confiding in Miss Denston, as might have been expected. Was it pride that forbade the discussion of a problematical family disgrace; or was it that her confidence with that lady had been rather on sentimental matters than real? This was, indeed, the first time that Hester had faced practical troubles or difficulties, and the experience was surprising as well as unpleasant. Her principal sensation was that of indignation at the injustice that kept her in the dark. She had every right to know, and she felt no doubt that her position of ignorance was due to Grace, who seemed at all points to meet her with a determination to keep her subordinate and to treat her as a child. But the afternoon was wearing away, and a visit to Miss Denston, who would most certainly expect it, must be paid; yet she did not proceed to pay it with the usual alacrity. Since that memorable afternoon, when Miss Denston had drawn from her her confidence, she had been less and not more ready to confide her feelings to her friend, one reason being that she had latterly been more in accord with Grace; but besides this, without being quite conscious of it, a slight element of dread had that day entered into the relationship, and since then she had an occasionally recurrent sensation of being tied in a way that no free-born creature relishes, with whatever docility they may submit to it. Miss Denston had on that occasion drawn the bonds just so much tighter as that Hester had felt them for the first time, and though afterwards the fetters had been silken and ungalling, it could not be quite the same with the girl as though she had never felt them.

When Hester reached Miss Denston's room, to her great surprise she found that lady was not alone. Her brother was at home, and not in his usual seat far away from the fire, but sitting close to it in an easy-chair. Miss Denston was on the sofa.

"You are not alone, Georgie," said Hester, bowing to Mr. Denston, "and you will not need me. I will come in to-morrow."

But Mr. Denston rose, and placed a chair for her. He even smiled as he said—

"Pray, take compassion on my sister, Miss Norris. I am boring her to death. I am not an amusing companion at any time, and to-day I am less so than usual."

Hester looked at him for the first time in their acquaintance as if he were a living man and fellow-creature, and not a stock or stone. He had never before addressed her with so much interest and cordiality in his manner, and that he should do so now was a surprise. And then there was that about him this afternoon which will excite any woman's interest, for it was evident to even a superficial observation that he was suffering.

"I am sure Philip is ill," said Miss Denston. "I have been urging him all day to see the doctor, but it is of no use. I think he ought to give way, if only to relieve my anxiety."

"If you can bear your anxiety to-day, Georgina, I promise to relieve you of it to-morrow at eight o'clock, by taking myself out of sight, and by that means out of mind."

Miss Denston at this only sighed, and Hester felt an access of indignation against this ungracious brother.

Denston continued, turning to Hester—

"I have never been ill in my life, Miss Norris, and it is too late to begin now—don't you think so?"

"I am afraid that is not logic," said Hester, gravely.

"Logic! Do you believe in logic? You surprise me. The most illogical things are the truest."

"Philip," said his sister, "pray don't talk so wildly, or I shall certainly think you are in a high fever."

"I believe I am feverish, by-the-by," said he; "but I shall be all right to-morrow. I think I must take more sleep for a few nights. I have been burning the candle at both ends lately."

Hester, with disgust, thought of the continual pleasure-seeking of this young man, and hardened her heart against the little creeping-in of sympathy which she had been experiencing, as she observed his flushed face and languid air, which convinced her that he ought to be in bed, and that he needed care and nursing, which he was not likely to get.

Hester rose to go, having sat for a few minutes for mere form's sake. But Miss Denston said—

"Sit down again, and read something, Hester, for pity's sake; the day is unutterably long."

"Cheer up, Georgina; it will be shorter to-morrow, for I shall be in town."

Through the usual dryness of Mr. Denston's tone Hester's ear caught an undeniable ring of bitterness. She looked at him. He was leaning his head on his hands, and looking down; but, as if attracted by her eyes, he lifted his, and their eyes fairly met for the first time. "However worthless he may be, he is clearly very unhappy," was Hester's instant reflection. Was it possible that he, too, felt himself isolated and unloved? Hester shuddered: the world seemed made up of such unhappy creatures. Miss Denston forbore any answer to her brother's speech. She handed Hester the book she held in her hand in silence. Hester had blushed when the request was made. She disliked reading before this young man, but to refuse a request from Miss Denston was not to be thought of. To hurt that lady's feelings was a proceeding not lightly to be entered upon. So, without any protest, she took the book, and began to read where Miss Denston directed her. When she had read for half an hour she stopped.

(To be continued.)

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Sabbath School Work.

LESSON HELPS.

SECOND QUARTER.

JESUS AND NICODEMUS

LESSON IV., April 25th, John III., 1-18; memorize verses 14-16

GOLDEN TEXT.—"Ye must be born again."—John III., 7

TIME.—April 9, A.D. 27. Five or six weeks after the last lesson.

JESUS.—30 31 years of age. About three months after his baptism, and just beginning his public ministry at Jerusalem.

PLACE.—Jerusalem. The guest-chamber in a private house, perhaps John's.

RULERS.—Tiberius Cæsar, emperor of Rome. Pontius Pilate, governor of Judea. Herod Antipas, tetrach of Galilee.

INTERVENING HISTORY.—Soon after the wedding at Cana, Jesus and his mother's family went to Capernaum on the Sea of Galilee. After remaining here a short time he went up to Jerusalem to the Passover (April 9). Here he drove the cattle-dealers and money-changers from the temple, and, by his teaching and miracles, won a large number of believers. Among them was Nicodemus, the teachings of Jesus to whom form the subject of our lesson.

HELPS OVER HARD PLACES.—1. Nicodemus: a Pharisee, a member of the Sanhedrim, a learned man, a teacher of the law. We hear nothing more of him, except a defence of Jesus (John VII., 50), till the time of Jesus' death, three years later, when he seems to have become a true convert (John XIX., 39). 2. Came by night: not from fear, but because he could converse more quietly than he. And it was prudent not to commit himself till he had learned more. Rabbi: i. e., an honorary title, teacher, master. 3. Jesus answered: his implied question. Born again: or anew, or from above. He needed a new life of holiness, a new principle, a life like God's. 5. Born of water and of the Spirit: born of water refers back to John's baptism of repentance, saying that he must be cleansed from his past sins, and confess publicly his renunciation of his past life. Born of the Spirit refers to a new spiritual life. Without public confession he cannot enter the visible kingdom; without a new heart he cannot become a real member of the kingdom of God. 11. We speak: Jesus and all who have experienced the new birth. 12. If I have: here Jesus returns to the singular number, because he alone knew about heaven. 13. Which is in heaven: is ever in communion with heaven. It was ever plain and open before him. As God he was always there. 14. As Moses, etc.: see Num. XXI., 4-9. 16. Only begotten Son: God's son in a close and peculiar sense, different from that in which we are all God's children. 18. Condemned: judged. Condemned already: he is judged for his sins, and they have not been forsaken or forgiven: he remains in condemnation. His choice of sin itself judges and condemns him.

SUBJECTS FOR SPECIAL REPORTS.—The intervening history.—Nicodemus.—Why he came by night.—The kingdom of God.—Born of the water and the Spirit.—The Spirit's work compared to the wind.—Christ's knowledge of heavenly things.—The serpents in the wilderness.—God's love.—Eternal life.—The condition of receiving it.

LEARN BY HEART the whole lesson, or vs. 5, 8, 13-16.

QUESTIONS.

INTRODUCTORY.—Where did Jesus go after the miracle at Cana? How long after did he go to Jerusalem? Why? How old was he? How long was it since entering upon his mission at his baptism? What did he do at this Passover? Did he make many disciples?

SUBJECT: HOW TO BELONG TO THE KINGDOM OF GOD.

I. THE INQUIRER (vs. 1, 3).—Who was Nicodemus? What hints as to his after history? (John VII., 50, 51; XIX., 39.) Why did he go to Jesus by night? Of what was he convinced? How was he convinced? Are miracles a proof of the divine mission of a teacher?

II.—INSTRUCTION AS TO THE NECESSARY CONDITION OF ENTERING THE KINGDOM OF GOD (vs. 3-8).—What is the kingdom of God? On what condition only can any one enter, or even see this kingdom? What is meant by "born of the water"? What by "born of the Spirit"? Why cannot one enter God's kingdom without this new birth? What illustration does Jesus give of the method of conversion? (v. 8.) What is the argument in v. 6? Do most people know the exact time when they are converted? How can one know whether he is born of the Spirit? (Gal. V., 22, 23.)

III. THE AUTHORITY OF THE INSTRUCTOR (vs. 9-13).—How did Jesus know all about heaven and heavenly things? Is that good authority? How does the fact that Jesus was divine make this authority more sure? How did Jesus come down from heaven? How is he "in heaven"?

IV. HOW TO OBTAIN THIS ETERNAL LIFE (vs. 14-18).—What comparison does Jesus use? Relate the story from Num. XXI., 4-9. Why is an like the bite of these serpents? How was Christ lifted up like the brazen serpent? Was faith required in both cases in order to be saved? What is saving faith? How has God shown his love? What will become of those who refuse to believe? What will be given to those who do believe? Why is faith necessary to eternal life? What is eternal life? Is it offered to all? How are those who do not believe condemned already?

PRACTICAL SUGGESTIONS.

I. Let us ever go to Jesus for light and help.

II. The Gospel is proved by the marvellous things it does for men.

III. The great need of men is new life, new hearts.

IV. Without this no one can enter God's kingdom.

V. Jesus is the true teacher about heaven because he has been there, and as the Son of God knows all about it.

VI. Jesus has come to bring us eternal life.

VII. We can obtain it by believing on him with all our heart.

VIII. God has shown his infinite love by what he has done for men.—Peloubet.

In vain we call old notions fudge, And bend our conscience to our dealing; The ten commandments will not budge, And straying will continue stealing.

The Presbyterian Review.

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THURSDAY, APRIL 15TH, 1886.

ROME IN AMERICA—SOME STARTLING FIGURES.

THE elevation of Archbishop Taschereau, of Quebec, to the cardinalate marks another step in the growth of Romanism in this country. As quietly and apparently as resistless as the rising tide Romanism is spreading over this continent every hour gathering new strength and volume until it threatens to inundate, if not submerge, everything. It is a tide, too, that has apparently no ebb. We do not seek to be alarmists, nor to foment dissensions between our Roman Catholic fellow-citizens and Protestants, nor to deny to Catholics the exercise of their just rights; but in the light of recent events and statistics we emphatically assert that Protestants must awake from their dream of security if they wish to preserve their preponderating influence on this continent. It is very generally assumed that however great may be the growth of Romanism it is not so great as the aggregate growth of Protestantism, and that whatever may happen politically Protestantism will be in the ascendancy. There is no ground for this assumption. Facts and figures given by trustworthy authorities show that the very opposite is true. A book recently published in the United States entitled "Our Country," shows by an array of figures which cannot be disputed that the Roman Catholic Church has grown since 1850 faster than any other church, and faster than all the Protestant Churches put together! Here is the startling statement, which we commend to the notice of the opponents of our French Evangelization scheme especially—

"In 1850, the Catholic Church was nearly one-half as large as all evangelical Protestant churches. From 1850 to 1880 the population increased 116 per cent., the communicants of evangelical churches increased 185 per cent., and the Roman Catholic population 294 per cent. From 1850 to 1880 the number of evangelical churches increased 125 per cent. During the same period Catholic churches increased 447 per cent. From 1870 to 1880 the churches of all evangelical denominations increased 49 per cent., whilst Catholic churches multiplied 74 per cent. From 1875 to 1880 the ministers of evangelical churches increased in number 46 per cent., Catholic priests 61 per cent. From 1850 to 1870 ministers increased 86 per cent., priests 204 per cent. From 1850 to 1880 ministers increased 173 per cent., and priests 391 per cent. In 1850 the Catholic population was equal to 45 per cent. of the evangelical church membership; in 1870 it was equal to 68 per cent., and in 1880 there is a slight loss, due to falling off of immigration during the latter half of the period. Examination shows that the growth of the Catholic Church corresponds closely with that of the foreign population, but is somewhat more rapid. Since 1830 there has been a marked increase in the Catholic population. The annual growth of the latter, from 1870 to 1880, was 176,733, while from 1833 to 1884 it was 2,313,322."

These are not very encouraging facts. But there are other features of this growth that are not any more inspiring. The great bulk of the vast number of immigrants pouring into the Western States are Roman Catholics. Already it is stated that the adherents of that church

are there in a majority, and the fear is openly expressed in the East that the Roman Catholic Church by massing its forces there for some years may be able to control the political and commercial interests of the land. It is in the Western States that the Jesuits, expelled from nearly every country of Europe on account of their intrigues and interference in politics, have found a refuge. How they are regarded may be seen from the following utterances in the Presbyterian Home Missionary.

"When the Jesuits," says the Rev. Josiah Strong, "were driven out of Berlin, they declared they would plant themselves in the Western Territories of America, and there they are to-day with empires in their brains; expelled from their intrigues even from Catholic countries, Spain, Portugal, Italy, Mexico and Brazil, and other States, they are free to colonize in the great West and are there gathering and plotting to romanize and control our Western Empire."

Writing from California, where there are four times as many Romanists as Protestant church members, the Rev. J. H. Warren, D.D., states that: "The Roman Catholic power is just becoming an overwhelming evil. Their schools are everywhere, and number probably 2,000 in this State. Their new college of St. Ignatius is, we are told, the largest, finest and best equipped of its kind in the United States. They blow no trumpets, are sparing with statistics, but are at work night and day to break down the institutions of the country, beginning with the public schools." And it adds: "Protestants may shut their eyes and feel indifferent for a time to the growing power in the United States, of this order of the Romish Church; but the time is not far distant when they will see that they have in them a powerful antagonist."

In Canada the danger of Roman Catholic ascendancy is even more apparent. In fact Roman Catholic influence in our political affairs is almost supreme. By taking advantage of Protestant dissensions, Roman Catholics have secured the balance of power and they are constantly on the watch to use their power for the aggrandizement of their own church and to strengthen their influence over the people. In the Province of Quebec they control through the pulpit the press, the bar, the bench and the legislature. From Quebec, as a basis of operation, they skillfully push their conquests into New Brunswick, Manitoba and the other Provinces. The last census returns show, as Mr. G. H. Clarke points out in the April Popular Science Monthly, that "over one-third of the population of Canada is of French origin, wedded to its language, religion and traditions, and controlled to an extraordinary degree by its astute and admirably organized clergy. While the great tide of modern progress and civilization is surging everywhere else through the continent the Province of Quebec is the one stagnant pool which is never supplied by a freshening current, and over which hangs the miasma of medieval superstition. The control of the church over the French population of the Province of Quebec is complete, and is constantly exercised to prevent their amalgamation with other races on the continent. Inter-marriage with Protestants is sternly denounced, and early marriages are earnestly advocated from the pulpit. Their faithful obedience to their pastors in these matters is proved by the census returns. . . . Baulked in their design to capture the great North-West, the French Canadian leaders turned their attention to the easier task of 'freezing out' the small English-speaking element in Quebec. The English speaking population are being steadily rooted out and their places filled by settlers of French origin. Not content with wresting Quebec from the conqueror, the French Canadians are spreading into New Brunswick on the east and Ontario on the west. In the latter Province they control two counties already and will soon have majorities in two others, and it is only a question of time when they will have possession of the capital of the Dominion, a consummation which the French-Canadian members of the Dominion Cabinet are endeavouring to hasten by filling every vacancy in the civil service, as far as they can, with their countrymen." It is almost unnecessary to add that French Canadian is synonymous with Roman Catholic.

Protestants on this side of the lines may also shut their eyes and refuse to see the stealthy progress of the most powerful organization the world has ever known. They may even join hands in imposing upon the country a most galling form of ecclesiastical tyranny, but most assuredly here as in the States, the now blind eyes will be opened. That the opening of the eyes may not be delayed until it is too late should be the peculiar care of the religious press of the country. The secular press is muzzled by party ties made by Roman Catholic hands, and little can be expected in this direction from it. A Protestant pulpit remains, and we urge it as occasion offers to declare the whole truth irrespective of the politicians. Let Protestant ministers and the religious press remember what Lafayette, himself a Roman Catholic, said: "If the liberties of the American people are ever destroyed they will fall by the hand of the Romish clergy."

CHRISTIAN INSTRUCTION IN OUR PUBLIC SCHOOLS.

THE RIGHT AND DUTY OF THE MAJORITY

IN pleading for the communication of Christian instruction in our provincial schools, we are anxious that it should be fully apparent that it is open to no objection on the ground of principle. We admit that nothing is to be allowed in our schools that is inconsistent with

the most complete religious toleration, or that implies an endeavour on the part of the civil powers to aid religion by endowing it with public money. But while the principle of religious toleration is sufficiently guarded by the provision that no child shall receive Christian instruction contrary to the wish of his parents, the identification of the communication of Christian instruction in the provincial schools with State endowment of religion is founded, we believe, upon a mistaken view of the real question at issue. The endowment of religion by the State is with us a dead issue. We are all agreed that it is no part of the duty of our rulers to give any portion of the public money for the support of religion. It is an entirely different issue that we have now to deal with, namely, "Is a Christian people, as we assume ours to be, not at liberty, or are they not bound, with the convictions they have respecting the Christian religion, to make such use of it as they believe will promote their own well-being as a people?" The object in view in putting the Bible in our schools, and daily instructing our children in the distinctive principles of Christianity, is not to confer a benefit upon the Christian religion, but to derive benefit from it. It may be said, "You cannot do the one without the other. When you seek to promote the welfare of the community by teaching the distinctive principles of Christianity by salaried teachers, you are giving public money to support the Christian religion." But to make this a ground of objection to Christian teaching is surely a mistake, even conceding the voluntary principle. It is obviously a matter of course that we cannot get benefit from the Christian religion without thereby strengthening its position. But the fact that the Christian religion is incidentally strengthened in the hold that it has in the community by the good that it does, is surely no reason why the good should not be arrived at. If the great body of our people believe that the communication of Christian instruction in their schools is fitted to benefit the community, to say nothing of their conviction of its necessity, they cannot reasonably be required to forego the benefit, on the ground that the credit of the instrument that does the good is thereby incidentally increased.

The question runs up into that of the right and duty of the majority to do what they believe to be for the advantage of the community. We are not to be imposed upon by abstractions. Let it be granted that the province of the State is distinctly secular; but do not let us imagine that, on that ground, it is debarred from making use of the Christian religion to further its own interests. Let it be borne in mind that the State is composed of the same individual units that compose the Christian Church, and that the action of the State is just the action of the people—the Christian people—acting in their civil capacity. The civil authorities are with us supposed to represent the people, and to express the mind of the majority; and, while it may not be incorrect to say that their sphere of action is distinctly secular, few, if any, will say that they are not bound to have regard to the moral interests of the people, and to seek the promotion of those interests, were it for no other reason than that even material and secular interests are essentially dependent on the morality of the community. If, then, when we speak of the action of the State, we simply mean the action of the people, i. e., the majority of them, in their civil capacity, who will deny them the right, or say they are not bound, to use what they believe to be the best means of promoting the welfare of the community, because a minority, larger or smaller, happen to think differently? No theory about the separate functions of Church and State can stand in the way of the right and duty of the majority to do what they believe best for the general well-being; it being always understood that there shall be no interference with the religious convictions of any one. Majorities are unhappily too often in the wrong, but their right to rule is not, on that account, to be questioned, while they are bound not to use their right oppressively, the minority can only, in such cases resort to persuasion, yielding submission unless conscience forbids, and taking to themselves the comfort that the responsibility for evil consequences is not theirs. In the case before us, in which we are glad to believe the majority are in the right, the minority have all they are justly entitled to, if the majority can say, "In carrying out our convictions respecting what is best for our children and the community, we do not seek to impose them on you. While we take the responsibility of the line of action which our convictions indicate, we leave you to take the consequences of withholding from your children what we believe is fitted to benefit them. You cannot expect us to go further and withhold the benefit from our own children; for that were to make your convictions our guide in opposition to our own."

THE Dominion Churchman, with the object of getting a blow at its special aversion, Wycliffe College, which stands as an affiliated college in the same relation to Toronto University, as University College and our Knox, thus expresses itself regarding a recent occurrence.—

A COLLEGE IS KNOWN BY ITS TEACHERS.—That a man's friends tell us what he is, is admitted. If it is no less true that we can judge well what people are by those they select as their teachers. A few evenings ago, a well-known infidel, who is, as they usually are, a Communist, and a foe generally to social order, delivered, by invitation, a lecture before the University College Literary (sic) Society. As this individual is utterly illiterate, has merely set up as an agitator of the revolutionary order on the strength of a very clementy gift of the gab, and a few scraps picked up second or third hand from newspapers, there was not the slightest propriety in asking such a wind bag to address a body of students. If he could teach them anything they are in a "perilous case." If they could endure his vile twang and vulgar English, they are indeed blind of sensibility, and if, as it appears they were, anxious to proclaim ostentatiously their sympathy

with an infidel, communist agitator, then we may indeed doubt whether it is fit for a Church Divinity College to have such intimate association with an institution which honours ignorance and vulgarity, because they are exhibited by a notorious atheist and scoffer.

We would heartily join the Churchman in expressing surprise and regret if the Literary Society of University College, Toronto, had actually found itself in such poor case as to need enlightenment from such a person as it describes; but from what we happen to know of the matter we are warranted in stating that our contemporary is in error in making it appear that the college authorities had anything to do with the visit of the "infidel communist agitator" to the precincts of the University, or that his visit had the countenance of the Literary Society, or was acceptable to the students as a whole. The "agitator" was, we understand, invited to address a so-called Political Science Club on the sole responsibility of a little knot of students, led by a graduate whose sympathy with agitation and revolutionary measures sometimes overmasters his judgment. The Churchman should inform itself better and should not judge of a great institution of learning by the vagaries of a few students and a single graduate who, in choosing to act independently of the College authorities unfortunately set well-understood rules of college etiquette at defiance. The Churchman must not be unduly alarmed. Wherever Presbyterians lead in educational matters Anglicans may safely follow. Wycliffe is not in bad company. It would not be amiss, however, for the students of all the colleges grouped around the University to note, in their zeal for knowledge, what a vigilant eye is upon them, and to observe how the ill-advised action of anyone connected with her may be construed to her disadvantage.

THE chief event of the week, perhaps the most momentous event of the century in British politics, is Mr. Gladstone's bill proposing the granting of a measure of Home Rule to Ireland. Whether the bill deserves to become law remains to be seen, but it must be regarded as a heroic attempt to provide a remedy for certain acknowledged grievances, and a preventive of their recurrence. Until discussion shall have made apparent the full meaning of the proposed enactments it would be idle to speculate on the wisdom or equity of the bill, or its value as a panacea; but it is not difficult at this stage to discern that the decision to leave the Protestant minority to make the best of their altered circumstances is a most unsatisfactory proposition. In no country where religious animosity prevails would it be wise to leave any minority to the mercy of the majority, and least of all in Ireland. We would greatly fear the danger of a revival of religious bigotry. We do not hesitate to agree with the London Spectator, that if Orangemen were ever at the head of affairs we should look for a very harsh treatment of the Roman Catholic Church, and we would have more serious anxiety as to the sort of use which the Roman Catholic priesthood would make of their victory, if they found an Irish parliament completely under their control. The remark quoted from Friar Behan in Dr. Maguire's recent pamphlet, "England's Duty to Ireland," "From the topmost to the bottomest man, we'll have a man of our own," has the genuine Irish Catholic ring about it, and shows what is to be feared. It is perfectly obvious that in Ireland, at least, it would be the gravest dereliction of duty to abandon any minority to the will of the majority, without proper safeguards.

A FULL report of the closing exercises of the Presbyterian College, Montreal, is held over till next issue.

OUR THEOLOGICAL HALLS.

KNOX COLLEGE, TORONTO.

CLOSING EXERCISES, CLASS LISTS, SCHOLARSHIPS, GRADUATES, ETC., ETC.

THE closing exercises of Knox College for the session of 1885-6 took place on Wednesday, 7th inst., afternoon and evening. At three o'clock a large audience assembled in Convocation Hall to witness the presentation of diplomas and the conferring of degrees in divinity. Rev. Principal Caven presided, but owing to a severe cold, which prevented him speaking above a whisper, was unable to make an address. There were seated on the platform with Dr. Caven—Rev. Professors Guegg and McLaren, Dr. Daniel Wilson, President of University College, Toronto; Rev. Dr. Sheraton, Principal of Wycliffe College; Rev. Dr. Keid, Rev. Dr. Laing, Dundas; Rev. Dr. Prossford, London; Rev. Drs. Torrance and Wardrop, Guelph; Rev. E. D. McLaren, B.D., Jamaica; Rev. F. R. Heattie, Ph.D., Brantford; Revs. J. A. Middleton, Elora, John Thompson, Sarnia; and Messrs. W. Mortimer Clark (Chairman of the College Board), and Thomas Kirkland (Principal, Normal School, Toronto), members of the Senate.

Among the audience we noticed Rev. W. Fraser, D.D., Barric, Clerk of the Assembly; Rev. W. Burns, Agent of the College; Rev. Prof. McCurdy, Rev. J. A. W. Dickson, B.D., Galt; R. Ure, D.D., Goderich; W. McKinley, Inverkip; K. Pettigrew, M.A., Glenora; W. G. Wallace, M.A., Georgetown; R. D. Fraser, M.A., Bowmanville; J. H. Gilchrist, B.A., Cheltenham; J. A. Alroy, Whiteby; S. H. Eastman, B.A., Oshawa; Alex. Tait, Moon Mills; A. McKay, Erasmus; S. Lyle, Hamilton; W. A. Duncan, Churhill; A. Henderson, Hyde Park; J. F. McLaren, B.D., Rocklyn; J. A. McDonald, Horning's Mills; R. M. Grant, Orillia; P. McF. McLeod, H. M. Parsons, J. Cameron, J. Mutch, Jno. Smith, A. Wilson, A. Gilray, G. M. Milligan, B.A., D. J. MacJonnell, B.D., W. Prizzell, Wm. Beattie, T. McGuire, Toronto, etc., etc., and many prominent elders and laymen. The Hon. J. W. Ross, Minister of Education, was also present, but was unable to remain throughout the proceedings.

The proceedings were opened by the singing of a psalm, the reading of a lesson by Rev. Dr. Gregg, and prayer by Rev. Dr. Sheraton. Rev. Dr. Gregg said it was a matter for great thankfulness that professors and students had been blessed with an unusual exemption from sickness during the session. There had also been an unusually large attendance in the theological classes. The number of regular students in the three classes in theology had been fifty, but in consequence of affiliation with Toronto University, nine students of University College had attended the theological classes, making the total number in attendance fifty-nine. During the past year, as a result of the pea-

where he resided two years and a-half as a tutor of the late celebrated physicist, Clerk Maxwell, to whose father he was recommended, at the close of his first session at college, by a well-known educationalist of that time.

THE ENDOWMENT FUND

had been swollen to \$158,550 (Applause). It was to be hoped that before long they would reach \$200,000, after making allowance for losses. During the year \$35,000 had been paid in to the fund, the whole amount paid at the present time being \$121,412.35. (Applause) As usual the examinations had taken place at the close of the lectures, but before reading the awards made he wished to state that the scholarships were not given uniformly to those who were first in the classes, because there was an understanding that a student shall not, as a rule, receive more than one scholarship. He then read the list of the students standing first in the different subjects as follows:

First Year.—Systematic Theology—C. A. Webster, B.A., J. C. Tolmie, B.A., D. McKenzie, B.A., equal Exegetics—D. McKenzie, B.A., D. McGillivray, B.A., equal. Church History—D. McGillivray, B.A., A. J. McLeod, B.A., equal Apologetics—D. McGillivray, B.A., Biblical Criticism—A. J. McLeod, B.A., Christian Ethics—A. R. Barron, B.A., McLeod, B.A., equal Biblical History—D. McKenzie, B.A.

Second Year.—Systematic Theology—A. E. Doherty, B.A., Exegetics—C. W. Gordon, B.A., Apologetics—D. A. McLean, C. W. Gordon, equal. Church History—D. A. McLean, Church Government and Pastoral Theology—A. E. Doherty, B.A., Christian Ethics—C. W. Gordon, B.A., Biblical History—C. W. Gordon, B.A., A. E. Doherty, B.A.

Third Year.—Systematic Theology—W. Farquharson, B.A., R. Haddow, B.A., S. S. Craig, equal. Exegetics—R. A. Haddow, B.A., Biblical History—J. McKay, B.A., Church Government and Pastoral Theology—J. McKay, B.A., and W. Farquharson, B.A., Christian Ethics—W. Farquharson, B.A.

SCHOLARSHIPS

The following scholarships were awarded.—First Year.—Blyne Scholarship, \$50, for Hebrew—D. McKenzie, B.A., J. B. Armstrong Scholarship, \$50, systematic theology—C. A. Webster, B.A., J. B. Tolmie, B.A., Goldie Scholarship, \$50, exegetics—D. McKenzie, B.A., Gilles Scholarship (1) \$40, Church History—A. R. Barron, B.A., Dunbar Scholarship, \$50, apologetics—J. G. Shearer, J. J. Elliott, B.A., Gilles Scholarship (2), \$40, Biblical criticism—A. J. McLeod, B.A., Hamilton Scholarship, \$40, best average by student who has not gained another scholarship—C. A. Webster, B.A., J. G. Shearer.

Second Year.—J. A. Cameron Scholarship, \$60, general proficiency—A. E. Doherty, B.A., C. W. Gordon, B.A., Knox church (Toronto) Scholarship (1) \$60, systematic theology—A. E. Doherty, B.A., J. A. Macdonald, Knox church (Toronto) Scholarship (2) \$60, exegetics—C. W. Gordon, B.A., J. McGillivray, B.A., Loghin Scholarship, \$50, apologetics—D. A. McLean, Heron Scholarship, \$40, Church history—Jonathan G. Goff, Torrance Scholarship, \$50, best average, etc.—J. McGillivray, B.A., J. Argo.

Third Year.—Huron-Bonar Scholarship, \$80, general proficiency—W. Farquharson, B.A., R. Haddow, B.A., J. McKay, B.A., Fisher Scholarship (1), \$60, systematic theology—W. Farquharson, B.A., R. Haddow, B.A., S. S. Craig, Fisher Scholarship (2), \$60, exegetics—R. Haddow, B.A., W. Farquharson, B.A., J. McKay, B.A., Boyd Scholarship, \$40, Biblical history—J. McKay, B.A., R. C. Tabb, B.A., J. L. Campbell, B.A., Cheyne Scholarship, \$40, best average, etc.—R. C. Tabb, B.A., J. L. Campbell, B.A.

Second and Third Years.—Central church (Hamilton) Scholarship, \$60, Church government and pastoral theology—R. C. Tabb, \$101 J. L. Campbell, \$101 A. U. Campbell, B.A., \$40, Smith's Scholarship, \$50, essay on "Love of God in Relation to His Justice," John McGillivray, B.A., Brydon Prize, \$30, special examination on Decrees of God—A. E. Doherty, B.A., J. McKay, B.A.

First, Second and Third Years.—Clark Prize (1), Lange's Commentary, for New Testament Greek—D. McGillivray, B.A., Clark Prize (2), Lange's Commentary, for Old Testament Hebrew—Wm. Farquharson, B.A., Gaelic Scholarship, \$40—J. L. Campbell, B.A.

First and Second Years.—Prince of Wales' Prize, \$60 (for two years), essay on "The Doctrine of Evolution in Relation to Theology and Morals"—Donald McGillivray, B.A.

DEGREE OF B.D.

Dr. Gregg, continuing, said that examinations had also been held for the degree of B.D., three candidates presenting themselves for the first examination. One of these, however, appeared at the second examination. The following passed in the first department—Rev. D. M. Beattie, B.A., Princeton, Rev. Peter Wright, Stratford, and Rev. Mungo Fraser, Hamilton. The following had passed in the second department, and would be admitted to the degree of B.D.—Rev. Peter Wright, Stratford; Rev. D. M. Ramsay, B.A., London; Rev. W. M. Martin, Exeter; Rev. C. D. Macdonald, B.A., Thorold.

Rev. E. D. McLaren then presented these four gentlemen to the Principal in receipt of his hands the distinction the Senate had decided to confer upon them. Principal Caven placed upon the candidates severally the hood of the degree, and expressed his congratulations.

DEGREE OF D.D.

Rev. Dr. Wardrop said he had much pleasure in presenting Rev. James Middlemiss, of Elora, for the degree of Doctor of Divinity. He counted it a privilege to do so, because of his esteem for Mr. Middlemiss as a personal friend, and as a valued member of the presbytery to which he (Dr. Wardrop) belonged. Mr. Middlemiss had laboured faithfully and efficiently in his pastoral charge for the past thirty years, he enjoyed in a high degree the confidence of the generation now passing away, and he enjoyed in an equal degree the respect and affection of the generation growing up around him. (Applause.) His counsels in the presbytery were always received with deference, and he generally acted upon without qualification or change. He had been diligent as a pastor and as a preacher of the gospel of the grace of God, faithful and painstaking and instructive. In the esteem of the community in which he lives he occupies a high place as a man of steadfast principles, warm sympathy, and benevolence. In addition, by his exposition in the press of Christian doctrine and duty he had shown himself able rightly to divide and defend the word of truth. Therefore, he (Dr. Wardrop) asked the Senate of Knox College to give him a place among the graduates as a Doctor of Divinity. (Applause.)

The Principal then conferred the degree of D.D. on Mr. Middlemiss.

Mr. Middlemiss is a native of Dunse (or, according to the old orthography reverted to in late years, *Duns*), in Berwickshire, a small town of some note in border history, and the birthplace of some whose names are not likely to be forgotten in the ecclesiastical history of Scotland—notably, Thomas Boston, author of the "Footstool State," etc., and the elder Dr. Thomas McCrie. Mr. Middlemiss was born in 1823, and received his classical education in the parish school under Mr. John Mercer, who occupied the position of master for over forty years. His father having died when he was only a few months old, he passed his early childhood in the home of his maternal grandfather, on whose death he became the charge of an unmarried uncle till he entered the University of Edinburgh at the age of fifteen, in November, 1838. His family was connected with the Relief congregation, which had been formed in the latter part of last century, in consequence of a violent settlement in the parish church. During his college course, however, he became deeply interested in the "Ten Years' Conflict" which, in the year 1830, began to assume a very serious aspect in connection with the decisions of the civil courts. He joined in the observance of the Lord's Supper, for the first time, in the parish church of Parton, in Galloway,

where he resided two years and a-half as a tutor of the late celebrated physicist, Clerk Maxwell, to whose father he was recommended, at the close of his first session at college, by a well-known educationalist of that time. From that time he had to depend on his own exertions, and supported himself, during the whole of his course, by teaching. After completing his university curriculum creditably, standing fourth in the Mathematical and Logic classes and second in Natural Philosophy, he began, in 1844, the study of Theology under Dr. Chalmers, under whom he sat for three years, his other theological teachers being Drs. Wm. Cunningham, James Buchanan and John Dunlop. He was licensed in 1849, and after continuing to teach for some time, and subsequently spending two or three years as a ministerial assistant, various circumstances determined him to seek a settlement in Canada West. He has now, as is generally known, been for thirty years minister of Chalmers' church, Elora. The congregation was formed early in 1856, and Mr. Middlemiss was settled in the summer of the same year. Though Mr. M. has not taken a very prominent part in the superior courts of the Church, he has in various ways been brought into notice. He was appointed Clerk of the Presbytery of Hamilton in 1858, and immediately after the union in 1861, when several new presbyteries were formed, he was appointed to the same office in the Presbytery of Guelph, resigning it in 1869. He also occupied the Moderator's chair in the Synod of Hamilton previous to the union of 1875, and, besides being for two or three years Convener of the Assembly's Committee on Sabbath Observance, he has, since 1877, appeared regularly before the Assembly as the Convener of its Committee on the Western Fund for Aged and Infirm Ministers. Mr. Middlemiss has occasionally spoken in the Assembly in connection with public questions, and has not unfrequently responded to the request of his brethren to give to the press papers prepared on subjects of general interest to Christians. His articles on "Misconceptions of Calvinism," which appeared some time ago in the REVIEW, are now passing through the press.

Rev. Dr. Laing said he had pleasure in presenting the Rev. John Thompson, of Sarnia, for the degree of D.D. (Applause.) Mr. Thompson, he said, had been long known to the Church. He was an alumnus of that college, and during his course had distinguished himself as a student. Afterwards he was engaged in the work of education in Morrin College, Quebec, and as lecturer with great success on Homilies in Queen's College. He had also acquired eminence from a literary point of view, and during a long pastorate, of now over twenty years in Sarnia, had made himself most useful and efficient in that part of the country, and secured the confidence of the community amongst whom he dwelt. To the Church he had rendered many services from time to time. Important interests connected with the Synod had been committed to him, and the trust was well discharged. With his pen he had supplied many useful contributions on important subjects. As he was still comparatively young in years, he (Dr. Laing) hoped he would continue for many years to adorn the college, to be useful to the Church at large, and abundant in labours for the advancement of the cause of Christ. (Applause.)

Principal Caven then conferred the degree of D.D. on Mr. Thompson.

[A biographical note of Dr. Thompson is unavoidably held over this week.]

Dr. Middlemiss, who was called upon to speak, was received with applause. He said he accepted with humility and thankfulness the Senate's estimate of him, and the distinction which that estimate had prompted them to confer upon him. He regarded it as a very high honour. Looking back upon the past he said he could see that his position as a minister of the gospel, whatever might have been its bearings upon others, had been a great benefit to himself, both as a man and as a Christian. It had been a great stimulus to him, and he could freely say it had even been a great safeguard to him. He believed he owed much as a man and as a Christian to the fact that God, in accordance with his early wish, had called him to the ministry, and he thought he might reasonably expect that the honour they had conferred upon him would in like manner be a benefit to him, both as a Christian and as a minister. He thought the words of Dr. Wardrop were perhaps too complimentary, but they were words of great sincerity, and he felt that they laid him under a solemn responsibility, which he trusted, by the blessing of God, he would realize, both to his own good and to the good of the Church, including that college, which, of course, from his relation to it would be more than ever in his mind and heart. (Applause.)

DR. DANIEL WILSON'S ADDRESS.

Dr. Daniel Wilson, who was then called upon to speak, was received with very hearty applause. After expressing his appreciation of the honour they had done him by inviting him to be present, he said he had long looked with pleasure upon the high standing that Knox College takes as a theological school. Years ago he had pointed to Knox College as an exemplar for that branch of the Church to which he belonged. No one who feels an interest in the real progress of the Christian Church in all its branches in our young country could fail to realize a sense of thankfulness in seeing education receiving the attention which was being paid to it among them. He supposed the simplest construction they could place upon the wonderful manifestation on the Pentecostal day was that it was a miraculous giving of culture and requisite knowledge to those who were to be the first teachers in the Christian Church. They could not look back upon the history of the first years of the Christian Church without calling up the fact that among the synoptical gospels, that of the Evangelist Luke attracts attention by its charm; and among all the apostles the educated and cultured Paul, who was trained in the learning of Greece, and who quotes in his epistles from the classical poets, was enabled to accomplish more work than all the other apostles put together. Therefore they attached importance to culture. He felt an interest in Knox College, as being identified with his own University College. From his earliest years he had strongly and earnestly advocated and sympathized with the idea

OF NATIONAL EDUCATION.

In contradistinction to denominational education. Experience of a very personal kind strongly tended to develop that in his early years. His brother, Dr. George Wilson, an earnest Christian man and a distinguished scientific man, was excluded for years from a chair in Edinburgh University because of tests, and when these were abolished he succeeded to the chair and adorned it, and when by a premature death, he left it vacant his memory was revered. Therefore he looked with disfavor upon what interfered with the national care of general education. (Applause.) On the Senate of Toronto University they felt the strength of the representatives of the different theological colleges, and they had learned to look on the wise counsel and judicious advice of the Principal of Knox College as a special aid and service to them. (Applause.) More and more he trusted it would be felt that they were identified together, bound in one common bond of union—that the secular character of University College does not imply anything but a reverent sympathy with the religious character of the theological colleges in connection with it, and that it would be felt that the religious character of these institutions is not incompatible with the secular elements that constitute the special duties of its training. He trusted they would have hearty co-operation between the theological colleges and University College in the building up of a system that will be a pattern for the provinces yet to be formed in the wilderness of the North-West. (Applause.)

DIPLOMAS.

Graduation diplomas were then presented by Principal Caven to the following gentlemen who have completed the course of study at the college:—George Ballantine, A. W. Campbell, B.A.; J. L. Campbell, B.A.; S. S. Craig, A. H. Drum, W. Farquharson, B.A.; A. McDi. Hagg, B.A.; R. Haddow, B.A.; G. F. Kinneer, B.A.; Robert McIntyre, John McKay, B.A.; D. S. McPherson, B.A.; William Patterson, J. H. Simpson, R. C. Tabb, B.A.; Thomas Wilson, and J.R. Campbell.

Principal Caven, in a scarcely audible voice, assured the graduates that the faculty would follow them in the future with the solicitude of love and the solicitude of prayer. Their hope and prayer was that the Master would be with them and honour them by enabling them to save souls, and at last receive a blessed reward.

The theology, exegesis, and the benediction pronounced by Rev. Dr. Wood, brought the proceedings to a close.

PUBLIC MEETING.

A public meeting was held in the evening in the Central Presbyterian church, which was largely attended. The chair was occupied by Rev. Prof. McLaren. The following gentlemen were on the platform:—Rev. Principal Caven, Rev. Dr. Gregg, Rev. Dr. Thompson, Rev. G. M. Milligan, and Rev. P. McLeod. The opening exercises were conducted by Rev. P. McLeod.

The Chairman said he was glad to be able to announce that a class consisting of seven new students had just completed their theological studies, and were at last to go forth to the work of the ministry. This was considerably larger than their ordinary graduating class. The average was about twelve or thirteen, so that this year the class was considerably above the average. The attendance at each week a satisfactory increase. It would be difficult for him to compare the class with classes preceding, or classes about to follow, but he would say with all confidence that they are men, speaking of them generally, who, from their attainments and high standing, mentally, morally, and spiritually, would prove a real accession to the ministry of the Church. He thought the Church was to be congratulated upon the large accession to its ministerial force on that occasion. He then addressed

THE GRADUATING CLASS.

He told them that they had completed a very long course of studies to prepare themselves for the Christian ministry. Most of them had gone through the arts course and others had taken the preparatory course which the Church accepts as an equivalent. They had gone through three years' training in theology. They had gone through a more lengthy and protracted course of studies than was required to fit a person for any of the learned professions. At starting they had doubtless thought the course was too long, but now they were likely of the opinion that it was too short. He hoped the time would soon come when the theological season would be increased one month, and that they would have seven months' study in the year instead of six. Three courses of seven months were the very best they should think sufficient to fit them for the great work of the ministry. Some people were apt to think that this study was not so necessary as it was made out to be. Such persons laboured under a great mistake. If they looked at the way in which God would find them when they were a very lengthy period of preparation and then a very short period of decisive action. He instanced the life of Moses, who spent forty years in preparatory work, forty years in the wilderness, and at eighty years of age entered upon his life work as a leader, ruler and legislator for a space of forty years. What a course of preparation for so short a time of action! The work, however, was a great one, and

ITS INFLUENCE WAS SPREADING,

and would spread till the end of time. During His work on earth Christ spent thirty years of preparation for three or three and a half years of action. He thought they might learn from that not to think the time of preparation and training long, although the period for work was limited. A very short period of work, if that work was done as it ought to have been done, may tell unspeakably more for the benefit of the Church and the human race than a long period of imperfect performance of duty. They had just commenced to study, and would have to go over all their work again in order to make it their own. If they kept themselves constantly at the work of getting deeper into the Word of God, they would be able to handle it with the greatest power and would be able to carry on their work as they had never done before. It was an important thing to study exegesis, but where one man fails prominently for lack of good education, ten fall because they have not been digging for Divine truths and bringing to the surface things new and fresh. He was sure he could say on behalf of the Faculty that they would follow the graduating class with the greatest interest. They would rejoice to hear of their success. He wished them God-speed in their work and trusted that they would be instrumental by God's blessing in accomplishing a great work for their Master. In due time they would be gathered home and have the reward of them that turn many to righteousness and shine as the stars for ever and ever.

VALUABLE ADDRESS.

Mr. Haddow, one of the graduating class, was the next speaker. He spoke on behalf of his fellow graduates words of farewell to the other classes, to the faculty, and to the friends in the city. He urged on the students the duty of taking the fullest advantage of every opportunity of thorough equipment for the great work of their life. They should be actuated by motives of love to God and man, and by nothing lower. Love to man was to be cultivated by knowing man, and by earnestly seeking to do him good. Love to God was in the same way to be cultivated by seeking to know God through study of His Word and by prayer.

Rev. Dr. Thompson, of Sarnia, said that among all the great things that God permits men to undertake was the Christian ministry. He had no sympathy whatever with the cry that there are too many colleges. The institutions of learning were doing a great work. Each college had its own special friends, and they were more likely to draw out the latent energy of the people by remaining just as they are at present. He commended the students to study three volumes—the volume of nature, the volume of human life, and the volume of God's Word. If they were diligent students of these they would become wise men.

NATURE AND REQUIREMENTS OF PREACHING.

Rev. G. M. Milligan delivered an address on the nature and requirements of preaching. He said that those who undertook the Christian ministry were preachers. That was their peculiar work. Everything must flow to that and everything must focus at that. Some people said that the Bible was not taught enough in the theological colleges. He could tell such persons there was not a chair in the college that was not teaching the Bible. The preacher's duty was to proclaim a message, and that message was in the Bible. In the present day men asked: "How did things come to be?" That style was characteristic of the nineteenth century. The truths of the Bible were simply a history of God's dealings with men. He did not believe in treating the Bible as a lot of congregated atoms, but as a salient living principle. They were not simply texts, but behind them were whole centuries of practice. The truths of God were like a dawning light from Genesis to Revelations. The preacher's remarks, in order to be graphic to others, must be impressive to himself. He should study the geography, customs, and topography of the place or people he was speaking of, and try to see the Bible through these things in its original settings. This was the secret of Moody's power. What was the meaning of that assembly? It meant that they were not mystics. It meant that they were not persons who expected to get fruit without the tree and without the blossoms. There were men who told people that if they had faith they should not use quinine. Such men were mystics. Some contended that faith alone was needed to believe in the Bible. Such persons would tell those who did not believe the Bible that it was only because it was not revealed to them. He did not agree with that view. The ministry was the hardest profession a man could undertake. The intelligent farmer would get more from his soil than the ignorant one would, so the intelligent student would get more from the Bible than the ignorant one, all other things being equal.

The address was one of great brilliancy and power, and the speaker was frequently interrupted by bursts of applause. Rev. Dr. Gregg pronounced the benediction, after which the meeting was brought to a close.—*Enlarged from Neil Report.*

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Church News.

The Rev. Geo. Geddes has resigned the charge of the Missing Mission.

The Presbytery of Paris has decided that the Salvation Army is a hindrance to religion.

The congregations of Crumlin and Dorchester are moderating in a call to Rev. J. Brown, of Kingston.

The Rev. A. Brown has tendered his resignation as pastor of the Presbyterian church at New Dublin, Lunenburg Co.

Mr. J. W. McKENZIE was, on the 15th ult., ordained and inducted into the congregation of East St. Peter's, P. I.

The Young Ladies' Mission Band of the church, Stratford, recently held a most successful social in aid of the Mission Fund.

The induction of Rev. Dr. Kellogg into the pastoral charge of St. James' Square church, Toronto, has been fixed for May 20th prox.

The Rev. Jas. Pitchard, Auburn, has recently received from his Smith's Hill congregation a special token of their good-will to him.

The Rev. D. Cameron, of Lucknow, has accepted the appointment of the Home Mission Committee to the field of Manitowaning.

The Rev. A. Dohson, at the last meeting of the Toronto Presbytery, tendered his resignation of the pastorate of the Ballinacraig congregation.

The church building, Ashburn, Ont., is undergoing extensive repairs. There is to be a grand re-opening as soon as the work is completed.

The Rev. W. McDonald, of Prince Street church, Picton, having obtained three months' leave of absence, is on a trip to Southern California.

The Rev. John Ross, Brussels, Ont., has received a call to Knox church, Scarborough. The stipend promised is \$1,000, with a manse and a glebe of six acres.

The Rev. Herbert Ross, of Columbus, Ont., a minister of the Canada Methodist Church, has applied, through the Toronto Presbytery, to be received into our Church.

The Rev. D. J. MacLennan, pastor of St. Andrew's church, Toronto, has been nominated by the Toronto Presbytery as Moderator of the next General Assembly.

The Rev. Robt. Rodgers, Collingwood, having tendered his resignation of his charge, the Presbytery of Barrie has accepted it, to take effect on the second Sabbath of June.

The V. P. Associations of Chalmers' and Knox churches, Guelph, invited the Rev. Hugh Rose, of Elora, to lecture before them last week. The lecture chosen was "A Walk Through Rome," and was listened to with great delight and profit by the large audience.

On March 30th, Rev. J. Loughhead, Presbyterian minister at Rolling River, was found quite dead a short distance from his home by Indians, his riding whip still tightly clasped in his hand. He had evidently been riding a young horse and was thrown, causing instant death.

SPECIAL services have been held for three weeks in St. Paul's church, Ottawa. The pastor, Rev. W. D. Armstrong, received cordial assistance from ministers of all denominations in the city. There was an excellent spirit throughout all the meetings, and good results have followed.

A LITERARY, musical and scientific entertainment took place in the hall of Knox church, Montreal. Mr. Walter Paul presided, and opened the proceedings with a neat speech. Prof. Donald, M.A., F.C.S., lectured on scientific recreations, illustrating his subjects with interesting experiments.

The Rev. T. T. Johnston, of Wick, lectured under the auspices of the Mutual Improvement Society of Knox church, Cannington, on the 15th of March. The subject was "The South," and so well was it handled that there is a probability that the reverend gentleman will be asked to repeat it. The lecture was illustrated by several original sketches.

At the meeting of the Sherbrooke congregation, 29th ult., the Rev. A. Lee, of Russelltown, was the choice of the congregation for minister to fill the place made vacant by the removal of the Rev. Mr. Cattachan. Mr. MacLaren, of Montreal, who was selected at a former meeting, being under the rules of the Church, unable to take charge for eight months, made a different choice necessary.

The Rev. Mr. Jamieson preached his farewell sermon in the Presbyterian church here on Sunday morning last. The rev. gentleman leaves this week for the Carps, where he will remain for a short time. It is his intention then to go to Western Canada. Mr. Jamieson will be greatly missed from amongst us, and our good wishes follow him wherever he may be stationed to do the Lord's work.—Aylmer Times, March 30th.

The Rev. Lachlan McPherson, of Alta Craig, died on Monday at the advanced age of 73 years. He was born in Glasgow, Scotland, came to Canada in his youth, was educated at Queen's College, and was ordained minister of the Presbyterian church in East Williams in 1849, remaining as pastor for thirty-four years. He remained firm and steadfast in the "aid kirk" at the time of the union, and was so highly respected that a majority of the members adhered steadily to him.

The Ladies' Aid Society in connection with the Pickerton congregation, Rev. J. Eadie, pastor, has set to work with a will to remove the debt upon the manse. A committee of ladies was formed, and within a month so much has been raised as to excite the hope that before the end of the year the whole debt will be wiped out. The ladies deserve much praise for the manner in which they have taken hold of the work, and the congregation is to be congratulated on having such active and competent workers amongst them.

The Presbyterian Mission church in North Chatham was opened on Sunday evening, 4th April, services being conducted by Rev. A. McColl. Services will be held every Sunday evening, conducted alternately by the three Presbyterian ministers, and it is to be hoped the Presbyterians of North Chatham, for whose especial benefit the scheme was instituted, will avail themselves of its privileges. When it is considered that there are over sixty Presbyterian families on the North side, it is a matter of surprise that a movement of this kind was not inaugurated long ago.

A MASS meeting of the children of the Presbyterian Sunday Schools of this city was held on Saturday afternoon, 3rd inst., at Knox church. The object of the meeting was to collect books for the propagation of missionary work in the North-West. Mr. Robertson, Superintendent of North-West Missions, and Mrs. Harvie, of this city, delivered addresses illustrated by some interesting curiosities from Trinidad, Central India and the North-West. About 500 children were present, all of whom appeared to enjoy the entertainment. A large number of books, etc., was contributed.

By action of the Lanark and Renfrew Presbytery, the charges of McNab and Renfrew are henceforth to be separated. The Rev. Dr. Campbell's labours are to be confined to the village of Renfrew. The old church of McNab is to be closed, and the families accustomed to worship in that church are to connect themselves with the congregation of Barnston, or Castledore, as may be most convenient. The Rev. Mr. Bremner withdraws from Stewartville, and confines his labours to White Lake and Barnston. Stewartville is annexed to Castledore and Dewar's, under the pastoral oversight of the Rev. Mr. Stewart. These arrangements, it is stated, will tend to consolidate and strengthen the cause of Presbyterianism in the Township of McNab.

The opening services of the new Mission church, Winnipeg, situated on the west side of Main Street in the northern part of the city, in the vicinity of St. John's Ladies' College, were held Sunday, 28th ult. Sermons were preached in the forenoon by Rev. Dr. King, in the afternoon by Rev. J. Pringle, of Kildonan, and in the evening by Rev. D. H. Whitmer, who has the pastoral charge of the congregation. The church is a frame building, in size adapted to the present wants of the congregation, and will be a source of great convenience and benefit to residents of that portion of the city. It is intended to hold services regularly at the usual hours on Sunday.

From the annual report of the Unbridge congregation, Rev. F. Cockburn, pastor, we learn: In every department of the church's work most gratifying progress has been made. Thirty-five names have been added to the communion roll during the year, and 12 removed; the total membership is 169. The Sabbath School shows an average attendance of 120, six additional teachers have been added to the staff. The following are the leading items of receipt and expenditure: Envelope collections, \$1,203, being an increase over last year of \$165; plate collections, \$259, an increase of \$19; receipts of church treasurer, \$1,508; the W.F.M.S., \$170, of which \$170 has been forwarded for foreign missions; total contributions to all schemes of the Church, \$320; contributed by Willing Workers on behalf of Building Fund, \$363; Lend a Hand Band, \$33.85; Sabbath School contributions, \$65; paid on subscription to Building Fund, \$1,484; total raised by congregation for all purposes, \$4,175.57. All the services are well attended, and a deep interest is manifested.

ON Sunday, 28th ult., the Rev. Donald Strachan celebrated the tenth anniversary of his pastorate of the Presbyterian church, Rockwood, Ont. After the usual service Mr. Strachan made a few remarks appropriate to the occasion. He said that during the past year 16 new members were added to the church and 17 were removed by death, or had left the neighbourhood. Ten years ago, when he first assumed charge of the church, there were only 17 families, or 30 persons, in communion with it; now there were 68 families, or 106 members on the roll. During the ten years of Mr. Strachan's pastorate, 213 members were admitted by certificate or profession, 95 children and 9 adults were baptised, and he had officiated at 58 funerals. During all that time there had been no dissensions in the congregation, although several innovations in the services had been introduced, notably those of the organ and choir. Many congregations had been shattered to atoms over these questions, yet those changes had been effected quietly and peacefully among his people, and they had not lost, nor were they likely to lose a single member, on account of having introduced instrumental music into the church.

We learn with feelings of deepest regret that the Rev. Mr. Sinclair is about to sever his associations with us in his present ministerial capacity. The reverend gentleman came to Upergrove in August of 1882, and although the manse was pending under a heavy debt, he succeeded, by his untiring efforts and own personal advances, not only to clear off the encumbrance, but to enlarge and beautify the church, until it assumed its present commodious dimensions. He gave donations of gothic tops for windows and chandeliers complete for church. Mrs. Sinclair was not behind in her efforts, having aided very materially in getting up a bazaar which realized over \$300, to pay for repairing and enlarging the church. He fitted up the manse comfortably shortly after he commenced his ministerial labours, at his own expense, adorned the grounds by setting out ornamental trees and orchard, which lends a pleasing appearance to the surroundings, and shows that he had a personal and lasting interest in the place. During his probation here he performed his pastoral duties honestly and faithfully, and exercised every effort to promote the interests of God's work among the people. He carries with him the kindest regards and most sincere wishes of the people.—Orillia Packet.

In the month of January the young people of Knox church, Embro, at a social meeting, given by the pastor, Rev. G. Munro, in the manse, resolved to undertake the renovation of the basement of the church. The issue of this resolution was the re-opening of the basement after a most thorough renovation, on the 25th ult. Rev. James Little, of Princeton, and the Rev. W. Wylie, of Paris, preached on the occasion with great fervour and power, to large and appreciative audiences. The basement of Knox church is now one of the best adapted for Sabbath School work in Western Ontario. It is bright, cheerful, well ventilated, and divided into class-rooms, etc., which, by means of glass folding doors, can be thrown into one large audience room when required. About two years ago the auditorium of the church was renovated, at a cost of \$300, the whole of which was placed on the collection plate on the day of re-opening. On the present occasion there was a renovation to the value of \$500, and the congregation had the pleasure of returning home on the evening of the re-opening with the happy thought that all was again paid for. The pastor's Bible class has always been a very encouraging department of the work of the congregation, and the facilities which are now afforded for carrying on the work is mainly due to the activity and earnestness of the young people.

OBITUARY.

MRS. F. R. LOWRY.

MRS. FLORELLA KRID LOWRY was the youngest daughter of the late Rev. John Lowry, who, during his long and most successful pastorate in the congregation of Upper Clenanes, Co. Tyrone, was one of the most prominent and influential members of the Secession Synod in Ireland. She was born at Clenanes, on the 20th of February, 1815, and she died at Toronto on the 17th ult., in the 72nd year of her age. In 1830, she became a communicant in her father's church. Though her domestic duties, and her naturally strong preference for the quiet of home life, prevented her from taking a prominent part in church work, work in which so many of our Christian ladies are now happily finding so congenial an outlet for their sanctified energies, she always evinced the liveliest interest in the progress and prosperity of true religion, and in the up-building of Christ's kingdom in the world. As the wife of a minister of the gospel, she did not a little, in a quiet unobtrusive way, to aid and encourage her husband in his work, and to contribute to the efficiency of his labours. In early life, following her father's example, she gave herself to extensive reading, manifesting a very decided preference for books of historic narrative, and especially for those relating to the history of her own land, and the empire of which it is a part. But the book in which above all others she delighted was the Bible. During her life-time, in her private devotions, she read it through, in consecutive order, several times, continually striving for a firmer grasp of its teachings, and eagerly availing herself as helps to this end of every work explanatory and illustrative that came in her way. By this means she became thoroughly familiar with its contents, and was able to converse with marked intelligence on any subject embraced within the wide range of its disclosures. Next to her Bible, she prized most the Shorter Catechism; and one great object of her family life was to lead her children to a thorough acquaintance with the Book of books, and with this most admirable summary of all, that it requires us to believe and to do to God's glory. In 1833 she was married to the Rev. Thomas Lowry, who, after an honoured and useful ministry of sixteen years in the Irish Presbyterian Church, came with his family to Canada in 1849, who is widely known throughout the Presbyterian Church in this country, and as highly respected on all hands as he is extensively known, and who is now the father of the Presbyterian Church in Canada, having been in the ministry for the long period of fifty-three years. A few years ago, Mr. Lowry, then minister of the First church, Hamilton, was visited with a long and severe illness, which left him incapacitated for the further discharge of the active duties of the ministry. Having been in consequence allowed to retire from active work, he came to reside at Toronto. Here they connected themselves with Knox

church, under the pastorate of the Rev. H. M. Parsons, whose ministrations the subject of this notice was wont to speak of during her illness as having been peculiarly refreshing. The deceased had a large family, and was blessed with a life, on the whole, happy. She was no stranger, however, to the trials from which none are altogether exempt. Perhaps the severest affliction that befel her during her long life was the very sudden death, many years ago, of her youngest son. In the 10th year of his age, whom she had specially dedicated to the Lord, and whose sudden removal she felt so keenly that it is probable she never fully recovered from its effects. In her last hours she was surrounded by all her surviving children, one son and five daughters, who, though all married and living at very considerable distances from Toronto, were for weeks before her departure constantly by her bedside, doing all that was in their power, as affectionate children, to soothe her dying pillow. Though her sufferings were great and of long continuance, and though she knew for some weeks before her great change came that her latter end could not be far off, she never allowed one word of complaint to escape from her lips, but was perfectly resigned to the will of her heavenly Father. Once only, at the commencement of her last illness, a cloud came, but it was soon rolled away, and for the prayer "Let my darkness become light," she was enabled to substitute, with all the energy of a living faith in a living Saviour, the glowing exclamation, "My Lord and my God." A few days before her departure, she called her husband and her children to her bedside, and took an affecting leave of each of them, bidding them an affectionate farewell, counselling them to live mindful of her latter end, and commending them to the care and compassion of a faithful and covenant-keeping God, giving as her reason for doing so then, that in her condition she might at any moment become unfit for doing so with the consciousness and composure she desired to possess in such a painfully trying hour. Her last intelligible words to her husband were, "Weep not for me, I am happy, Jesus is with me, and He will not forsake me." Her last end was peace. Early in the morning of the 17th ult., she quietly passed away, and on the following Friday her earthly remains were laid in the churchyard of Millerton, Township of Mornington, Co. of Perth—beside those of her beloved son, who was cut off suddenly in early youth—where she now calmly sleeps, far away from the land of her birth and the home of her youth, awaiting the resurrection of the just.—C. TORONTO, April 3rd, 1886.

MEETINGS OF PRESBYTERY.

KINGSTON.—This presbytery met in Kingston on the 15th March, and transacted business during five sessions. The following are the most important items: It was found that most of the augmented congregations had been visited as required. The rule requiring licentiate to spend six months in the mission field was not regarded favourably, as it interferes with the speedy settlement of some of the vacancies within the bounds. It was decided to memorialize the Assembly to rescind it in so far as it applies to our own students. The Home Mission Committee Report was presented and considered in its several parts. Sidney was placed on our list of mission stations. The Sharbot Lake field was divided so as to be worked by two missionaries. The following were appointed commissioners to the Assembly: Ministers—Messrs. John Mackie, M.A., James Cumberland, M.A., William S. Smith, John Robertson, Matthew W. Maclean, M.A., Principal Grant, D.D., and Mr. Henry Gracey. Elders—Messrs. John Duff, Geo. Gillies, W. P. Hudson, M.P.P., A. F. Wood, M.P.P., William Craig, A. G. Nerthrup, and Rev. E. C. McLean. The list of students of Queen's College, who were seeking employment in the mission field, was examined and those approved ordered to be certified to the Assembly's Home Mission Committee. Permission was granted to sell a portion of the Picton manse property. Mr. Cumberland, who has taken a great interest in the Fredericksburgh church property, submitted plans for the renovation of the house of worship on it, and also an overture in relation thereto for transmission to the synod. Twelve students of Queen's College made application to be taken on trials for license. A memorial from the Rev. David Beattie was ordered to be transmitted to the synod. The result on vacancies was disapproved of, while that on printing was regarded favourably. Mr. Maclean submitted an overture on the supply of vacancies which was adopted and ordered to be forwarded to the Assembly. The financial statement was submitted by the treasurer. The Rev. James K. Smith, M.A., of Galt, was nominated as Moderator of next General Assembly. On Tuesday evening a public meeting was held in the interest of the Woman's Foreign Mission Society of the Presbytery of Kingston at which addresses were given. Committees were appointed to arrange for the dispensation of the sacrament of the Lord's Supper in the several mission fields within the bounds, the conveners of which are Messrs. Houston and Maclean. An adjourned meeting was appointed to be held in St. Andrew's Hall, Kingston, on Tuesday, the 11th day of May, at 10 a.m.—THOS. S. CHAMBERS, Clerk.

SARNIA.—The presbytery met March 9th. Rev. R. W. Little was appointed moderator for the next six months. Rev. Hector Currie, minister, and Mr. Alex. Gilliaty, elder, were appointed representatives of the presbytery on the synod's committee on bills and overtures. A communication was received from the congregation of Petrolia, in answer to a citation in regard to the supply of Marlville by Rev. Mr. McIntock, on terms of said communication. Presbytery agreed to let matters remain there as they are till next ordinary meeting in June. Rev. Mr. Tibb, convener of the presbytery's committee on Temperance, gave in a report which was received and adopted, and the thanks of the presbytery given to the committee—especially to the convener who was instructed to transmit the report to the convener of the synod's committee on that question. Rev. Mr. Tibb, in the absence of Rev. John Thompson, read an excellent report on the State of Religion, which was received. The presbytery expressed regret that so few sessions had responded to the circular on that question, and the convener was instructed to communicate with the said sessions and request them to transmit answers for the formulating of a report to be transmitted to the convener of the synod committee on the State of Religion. Rev. Mr. Currie, convener of the Presbytery's Home Mission Committee, gave in a report from the 1st October, 1885, to the 1st April, 1886. It was agreed to receive the report and consider its recommendations. It was agreed: (a) To grant for \$4 per Sabbath for Forest, instead of \$2.50, as granted by the General Assembly's sub-committee in October last. It was agreed: (b) To ask for \$50 for Maundamin, in the event of the Marlville arrangement falling through after June next. It was agreed: (c) To ask \$150 for Corunna and Mooretown. It was agreed: (d) To ask for \$300 for Oil Springs and Oil City. On motion of Rev. Mr. Currie the presbytery agreed that after hearing the report of the deputation appointed to visit the congregation of West Williams and North East Adelaide in regard to Augmentation recommend the Home Mission Committee to place the above congregation on the supplemented list, and ask \$150 per annum. It was further agreed that the convener of the Presbytery's Home Mission Committee be instructed to secure a student for each of the home mission fields, and ask for a grant of \$2 per Sabbath for the mission field of Sombra and Dabel church; and further, that the Home Mission Committee of the Presbytery be instructed to take into consideration the cost of supply of mission fields, and report to the presbytery at a meeting to be held during the meeting of the synod in Sarnia in April. The following delegates to the General Assembly were elected: John Leys, Geo. Cuthbertson, and Robt. W. W. M.A., John Anderson and J. L. Lockard, M.A., ministers; Robt. Rae, Thos. Gordon, Wm. Bryce, Wm. Cole and Macdougall, elders. The presbytery agreed by a large majority to recommend the continuance of a lectureship instead of the appointment of a professor in Knox College.—GEO. CUTHBERTSON, Clerk.

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CHURCH NEWS.

BRITISH AND FOREIGN.

THE Rev. W. Colquhoun has been called to First Omagh, Ireland.

THE Rev. William MacMordale has been inducted into the Mournie Presbyterian Church, Killeel, Ireland.

MR. THOMAS HUGHES, author of "Tom Brown's Schooldays," has undertaken to write the life of Bishop Fraser.

ST. PATRICK'S DAY was observed as a day of united prayer for Ireland; and large meetings were held at Dublin and Belfast. The invitation was issued by the Irish Branch of the Evangelical Alliance.

THE exodus of Jews from Russian Poland has attained extraordinary proportions. Statistics show that during 1885, 20,150 left the country for America, to say nothing of those who emigrated elsewhere.

THE Rev. Robert Montgomery, of Victoria St. Presbyterian Church, Belfast, has been presented with an address and a purse of sovereigns on the occasion of completing the twenty-fifth year of his pastorate.

THE Rev. John Rankin, probably the oldest abolitionist in the United States, certainly the oldest in the ministry, died recently at Ironton, Ohio. It was more than sixty years ago that he began his contention against slavery, long before Garrison and Phillips had moved.

KISSING games and dancing in connection with Sunday School and church entertainments are occupying the attention of some of the English clergymen. The Vicar of Wheelock has refused to permit members of his choir to resume their places in church because they attended a dancing party.

PROFESSOR A. B. BRUCE, of Glasgow, Scotland, is to be the Ely lecturer this year in the Union Theological Seminary, Allegheny, Pa. He will give ten lectures, the main subject being the miraculous element in the gospel. The lectures will all be delivered during the first three weeks of April.

THERE are now 194 native labourers connected with the Presbyterian Mission in Syria. The total number of pupils in schools is 5,881. Three steam-presses and six hand-presses printed, last year, 19,000,000 pages, half of them Holy Scripture. From the beginning, 253,000,000 pages have been printed.

REV. JAMES VAUGHAN, the last of that group of distinguished Brighton Evangelicals which included Henry Venn Elliot and his relative Charles of the Horse Apocalypse, has retired from the incumbency of Christ church, Brighton. He is one of the last of the surviving local contemporaries of Frederick Robertson.

REV. DR. McLAUCHLAN, of Free St. Columba's church, Edinburgh, died on Sabbath, March 21st. For over thirty years he was minister of the Gaelic congregation in Edinburgh. He was Moderator of the Free Assembly in 1876. Some years ago the Daily Review said that "for the Highland people Dr. McLauchlan has done more than any other man living."

IN the Philadelphia Conference last week resolutions were adopted protesting against Sunday work, which includes camp-meetings, funerals and unnecessary travel on Sundays; refusing to support all newspapers publishing Sunday editions, and urging upon the people the duty of refraining from using the columns of such papers as a medium for advertising.

REV. THOMAS R. WELSH, D.D., died in Hamilton, Ontario, March 25th. Dr. Welsh had been the leading man of the Presbyterian Church in Arkansas for upwards of twenty-five years. The announcement of his death will carry sorrow to many a heart all through his church and state. He gave up pastoral work fifteen months ago on account of impaired health. He suffered from heart disease.—N. Y. Observer.

THE Queen has intimated her intention of bestowing upon Mrs. Tulloch a pension of £200 a year from Her Majesty's Privy Purse, as a token of the great respect the Queen had for the late Principal Tulloch. She has also been pleased to appoint the Rev. Dr. James MacGregor, of St. Cuthbert's, Edinburgh, to be one of her chaplains in the place of the late Principal Tulloch.

THE Rev. Mr. Robertson, home mission deputy, Church of Scotland, is making a vigorous effort throughout the Church to raise for the ensuing assembly the special fund of £10,000, needed beyond the ordinary collections and subscriptions, for the endowment of the additional hundred parishes under taken by the Church in 1876. The sum of £2,000 is still required to complete the undertaking.

AT the last meeting of the committee of the Methodist College in Belfast Ireland, Sir William McArthur announced that if the trustees of the college would provide a site, he was prepared at his own personal expense to erect a hall for the education, first, of the daughters of ministers; and secondly, of other ladies who might wish to avail themselves of the advantages of collegiate education.

A TABLET is about to be placed in the vestibule of Newington church, Edinburgh, to the memory of Dr. Hegg. The inscription runs—"A true patriot and philanthropist, an able minister of the New Testament, an eloquent man, and mighty in the Scriptures, he contended valiantly for the faith, withstood all change in our Presbyterian form of

worship, testified and suffered for the crown rights of the Redeemer, as King in Zion and Governor among the nations."

THE Irish Presbyterian Orphan Society has completed its second decade without pausing in its career of progress and development. During the first five years of its existence the subscriptions amounted to £12,629; in the second five they rose to £25,805; in the third to £32,496; whilst in the five years just closed they attained to £35,785. During these twenty years £116,577 has been paid directly for the maintenance and education of 6,831 orphans.

REV. LANSING BURROWS, D.D., one of the secretaries of the Southern Baptist Convention which met in Augusta, Ga., last year has compiled some interesting statistics for the Minutes of the Convention. In the fifteen states and one territory composing the convention are 570 Baptist associations, 14,102 churches for white, and 7,480 for coloured people. The total membership is 997,529 whites and 871,013 coloured. Total Baptist churches in the United States, 28,599. Total Baptist churches in the world, 33,800. Total Baptist membership in the United States, 2,507,753. Total Baptist membership in the world, 3,059,635.

AT the recent conference the Bishop of Bedford is stated to have said that the number of persons who attended Divine worship in one district in London was only 3,000 out of 60,000; and that in others the attendants were not above one per cent. of the population. The right rev. prelate, in the course of his remarks, very properly insisted upon the great need of "simple, straightforward, manly preaching, and more plain expository sermons." Dr. How further stated that one noble lady had offered him £2,000 a year for the rest of her life in aid of mission preachers and mission rooms. That is the kind of Christianity London needs just now.

AT the annual dinner of the Princeton Alumni President McCosh spoke of the design to make Princeton a University, and said:—"In order to accomplish our end fully we would be the better of \$300,000, but I calculate that \$150,000 would place us on a satisfactory footing and I think I see my way to procure one-half of this sum. There is a prospect, through the generosity of one of our younger professors, to get an Endowment for a professor of Archaeology, who will be a member of our School of Art, but who will also aid the departments of History and of Classics. We greatly need a high class teacher of French and the Romance languages, who can give instruction, when required, in Italian and Spanish, and I hope to get this done. I believe that \$50,000, or, better, \$100,000 in addition, will place our college on a broad and solid foundation as a college or a University."

THE first revision of the Malagasy Bible, says the Chronicle of the London Missionary Society, is now completed and the second already commenced. In the preface to the concluding portion the Revision Committee record their gratitude to God for enabling them to finish a work of such importance. They say—"This revision was begun Dec. 1st, 1873, but it was suspended from March 7th, 1876, to October 28th, 1878, owing to the absence of Mr. Cousins on furlough; the work has, therefore, occupied the Committee a little more than nine years. The Committee has sat on 433 days, and has held 771 sittings chiefly of three hours each. Twenty-two missionaries have been members of the Committee, of whom twenty have taken part in the work; but of the seven who were present at the first meeting, only the Rev. L. Dahle, of the Norwegian Missionary Society, and the Rev. W. E. Cousins, the principal revisor, are still members of the Committee." The second revision ought not to occupy a very long time. Future generations of Malagasy Christians will owe much to the labours of this Revision Committee.

REV. R. LAWSON, minister of the West parish, Maybole, in the March number of his Monthly Letter to his congregation, throws out the excellent suggestion that there ought to be a more Christian-like method of celebrating marriages and funerals in Scotland. He says:—"Marriages, as commonly conducted, are mere scenes of frivolity, if nothing worse. There is a religious ceremony, it is true, but it is of the briefest, and those present seem relieved when it is over. Why should there not be a little Christian praise at marriages to allow all present to breathe publicly a wish for the highest welfare of those who have been united? Then, at funerals, there is no public religious service at all round the grave, and Christians are buried in silence, as though there was no hope of a resurrection. Now this might be fitting for a heathen, but it is not for a Christian; and I have a strong feeling that every true believer should be buried with song, in public testimony of Him who has for us robbed the grave of its victory. In a climate like ours, the service of course ought to be short, but need not be dispensed with; and the recent occasions on which it has been tried among us left such a profitable impression that I think the practice might be continued."

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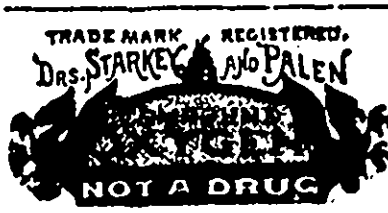


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Brass Hubs, Turned Brass, 1/2, 3/4, 1, 1 1/4, 1 3/4, 2, 2 1/4, 2 3/4, 3, 3 1/4, 3 3/4, 4, 4 1/4, 4 3/4, 5, 5 1/4, 5 3/4, 6, 6 1/4, 6 3/4, 7, 7 1/4, 7 3/4, 8, 8 1/4, 8 3/4, 9, 9 1/4, 9 3/4, 10, 10 1/4, 10 3/4, 11, 11 1/4, 11 3/4, 12, 12 1/4, 12 3/4, 13, 13 1/4, 13 3/4, 14, 14 1/4, 14 3/4, 15, 15 1/4, 15 3/4, 16, 16 1/4, 16 3/4, 17, 17 1/4, 17 3/4, 18, 18 1/4, 18 3/4, 19, 19 1/4, 19 3/4, 20, 20 1/4, 20 3/4, 21, 21 1/4, 21 3/4, 22, 22 1/4, 22 3/4, 23, 23 1/4, 23 3/4, 24, 24 1/4, 24 3/4, 25, 25 1/4, 25 3/4, 26, 26 1/4, 26 3/4, 27, 27 1/4, 27 3/4, 28, 28 1/4, 28 3/4, 29, 29 1/4, 29 3/4, 30, 30 1/4, 30 3/4, 31, 31 1/4, 31 3/4, 32, 32 1/4, 32 3/4, 33, 33 1/4, 33 3/4, 34, 34 1/4, 34 3/4, 35, 35 1/4, 35 3/4, 36, 36 1/4, 36 3/4, 37, 37 1/4, 37 3/4, 38, 38 1/4, 38 3/4, 39, 39 1/4, 39 3/4, 40, 40 1/4, 40 3/4, 41, 41 1/4, 41 3/4, 42, 42 1/4, 42 3/4, 43, 43 1/4, 43 3/4, 44, 44 1/4, 44 3/4, 45, 45 1/4, 45 3/4, 46, 46 1/4, 46 3/4, 47, 47 1/4, 47 3/4, 48, 48 1/4, 48 3/4, 49, 49 1/4, 49 3/4, 50, 50 1/4, 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