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For the L'adobytanian Kariaw

THE PREACHER'S WARNING.

BY JOHN IMRIE. REMEMBER, O youth I in thy early prime,
The God of this fathers in olden time:
The Creator of heaven, and earth, and spheres,
With whom one day is as a thousand years;
While the years of man are as early grass,
To day in health, but to morrow doth pass
In a negative course of decay away.

In a dural course of decay away, To mingle again with its mother—clay I Ere the evil days come and years draw nigh, When pleasure and hope give way to a sigh; And the eye whose fusire was clear and bright, Gives forth but a dim and uncertain light ; And the step, once firm and lithe in the dance, He crippled, and weak, and slow to advance; Oh! young man, beware, and remember now Thy Creator—God, and thy father's vow!

Let faith and prayer like daily incense rise
To God above, beyond the starry skies;
Seek wisdom from on high as daily food,
Let not thy left hand mar thy right hand's good;
list grow in grace, and in the knowledge rare
Which maketh rich, and Christ's atonement share;
Then shall thy path be as the rising sun,
And God at last shall say—Well done, well done?

TORONTO.

Fer the Publishmann Parisw THE PATENT BIBLE.

BY DIAKONOS.

ABOUT the beginning of the century, a waggish Scotchman, on going into a general store and being told that they sold everything there, asked if they had a copy of the Bible revised and corrected by the author. So witty was his question considered that, notwithstanding its wickedness, it has been handed down as one of the funniest things a Scotchman had been known to say up to that time. But such has been the advance of civilization during this 19th century, and so great have been the improvements made on both the wit and wickedness of past times, that you can go into any book-store in the Province of Ontario now and ask in sober earnest far funnier questions than the wittiest Irishman of fifty years ago was ever known to ask. Your questions may be: " Have you any copies of the Word of God revised and corrected by the Education Department, so as to be fit to be read in public schools?" "Have you anything in the shape of a Bible that will not offend the prejudices of a sceptic, an infidel, or anybody else?" "Have you a copy of the sacred Scriptures so ingeniously altered and adjusted as to suit the views of both Protestants and Roman Cathoantagonisti 1235**CS** (have editions of the works of Burns and Byron with the objectionable parts left out-have you similar copies of the writings of Moses and the Apostle l'aul? "Have you an expurgated edition of the Holy Bible?" "Have you in book form, any selections from the Old and New Testaments fit for a woman to read?" And before you have finished your first sentence the ready clerk will whip down a book from his shelves and say, "Here it is, the very thing you want, 'Scripture Readings for High and Public Schools, Authorized by the Education Department'; or, to be more explicit he will turn to the title page and read, 'Scripture Readings for use in the Public and High Schools of Ontario, patented by the Minister of Education, in the Office of the Minister of Agriculture, Toronto. Printed for the Education Department, 1885.'" Then, by way of further commenda-tion, the salesman will call your attention to the preface, where it is stated that the volume "has been carefully revised by representatives of all the leading religious denominations," and will probably add in an undertone that it was not thought necessary to send a copy to the Pope for his approval, but the Archbishop has examined it and pronounced it all right. Reading further on in the preface you will learn that with this expurgated Bible in his hand a teacher can avoid "giving a sectarian bias to the instruction im-parted," and can give proper attention to the "moral training" of the pupils.

If you still hesitate to purchase, the clever

clerk will turn to the table of contents and show you that the book is perfectly pure and harm-less. "See, Part I. is simply 'Historical.' Part II. is 'Devotional, Didactic, Prophetic, Moral, perfectly moral, you see. Part III. contains 'The Gospels,' or as much of them as is necessary. Part IV. 'The Acts of the Apostles,' not all the acts, of course, but as many of them as were found suitable. Part V. Selections from the Epistles." You proceed to examine to see if the passages are all given verbatim; you try to turn to Deuteronomy vi., 6, to know if that passage has been amended so as to read, "And some of these words which I command thee this

children." But you observe that there are no words of this covenant and do them, that ye may books nor chapters mentioned, so that you are prosper in all that ye do." children." But you observe that there are thooks nor chapters mentioned, so that you are prosper in all that ye do."

Are you sure, when you pray, that you are in earnest, fervent, believing, importunate? or are you cold, lifeless, and formal? "The effectual you cold, lifeless, and formal? "The effectual "it is not intended that the book shall be com-pared with the old edition of the Bible; people fervent prayer of a righteous man availeth might be curious to see what had been left out, and the very idea is to keep the minds of people, and particularly the young, off some of the omitted passages. As for that Book of Deuteronomy, you know there two opinions about it, anyway." Meanwhile you remember that there is one passage you know where to find—the closing words of Revelation: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book," etc. But as you turn to the end of the volume and look for these words, the interested shopclerk bids you notice that the passage you are in search of occurs at the 19th verse of the last chapter of Revelation, while the "representatives of all the religious denominations" concluded that it was better that the volume should end with the 14th yerse. "You see—that Book

of Revelation—well—you understand?"

It must be confessed that this carefully revised volume will be of but little practical value even to the patentee and printers of it, for at the present rapid rate of progress in wit, etc., its contents will soon become obsolete. But in and "He that believeth on the Son hath evercoming years it will be of considerable interest lasting life." as a literary curiosity. The few copies of it that may survive will be of some value also as historic relics, by means of which future generations will learn what sort of people lived before them, and will be able to trace the influences by which infidelity was made to flourish in the last years of

the 19th century.

What a remarkable advance has already been made upon old ideas regarding the Bibly, since the Education Department took the moral and spiritual as well as the mental training of our children under its care! But a few years ago it was thought that passages of Scripture that are incw seen to be objectionable were possessed of a kind of virtue that was essential to the formation of sterling qualities in the growing child; But recently the most advanced opinion was that the Bible should be read as a whole; that he who confines his reading to particular parts of it will become narrow in his views, and be in danger of moral starvation for lack of a sufficient quantity and variety of moral food; that in spiritual as in natural sustenance, while the purely nutritious matter might be condensed into very little bulk, yet the substance that is not directly nutritious must be taken along with the nutriment if one would enjoy vigorous health; and especially that if one would receive the full benefit to be derived from the essential elements of truth which the Bible contains, he must take these elements not alone, but together with the other ingredients with which by Divine appointment they have been so skilfully commingled. issued a patent Bible.

Had this patent production been issued a century or two ago, our Bible-loving forefathers would have imperatively demanded the recall of every copy of it, and gathering them all together, as an heap of biasphemy, would have solemnly consigned them to the flames. But we are not the rebellious race our fathers were.

For the Pabsatterian Review

ARE YOU SURE?

ARE you sure that you will live to see the dawn of another day? "Boast not thyself of tomorrow."

Are you sure you will go to heaven when you die? and if so, can you give a Scriptural reason for being so? Does your life give evidence that your feeling sure is well founded, and not presumption? Are you sure that you are, by the guidance of the Holy Spirit, taking the road which leads to present and future happinessthe way of faith in Christ your Saviour, a faith which works by love? Are you sure you are not deceived by a name to live while you are spiritually dead? "Be not deceived; God is not mocked: for whatsoever a man soweth, that] shall he also reap."

Are you sure you are not injuring the cause of God in your family, and in public by an inconsistent walk? Are you sure you are training up your children in the way they should go, and by your example recommending religion to them? I will walk within my house with a perfect

Are you sure your temper is mild and affect tionate; that you are of a forgiving spirit and heavenly in conversation, so that others may take knowledge of you that you have been with Jesus? Are you sure you never unnecessarily speak of the faults of others when absent? and if you reprove for faults, are you sure that it is in meekness and love? "If any man among you seem to be religious, and bridleth not his tongue but deceiveth his own self, that man's teligion is vain."

Are you sure you read the Holy Scriptures

much.

Are you sure you make no vain excuses for not attending the house of God on the Lord's 'day? Will the excuses you make now be accepted in the day of judgment? "For a day in thy courte is better than a thousand." "The Lord loveth the gates of Zion, more than all the dwellings of Jacob."

Are you sure that you spend nothing in gaudy dress, unnecessary ornaments, expensive food, or vain amusements, which might be better expended in relieving the poor, sending the gospel

Are you sure that you are not putting off repentance? Beware, for you may die suddenly, be deprived of reason, or given up to hardness of heart I "My Spirit shall not always strive with man."

Friend, ponder these questions, and answer them as in the presence of God; and may the

Lord bless them to your soul.

[The above may be obtained in leaflet form from the Presbyterian News Co., Toronto.

Mission Fork.

SUMMARY OF A SERMON

DELIVERED BY THE RETIRING MODERATOR, REV. JAS. ROBERTSON, SUPT. MISSIONS N.W.T., AT THE SYNOD OF MANITOBA.

firmative. Difficulties may arise from bringing with every class of them, even with the bush-the highest civilization end the lowest barbarism men; he had slept by their camp-fires, and face to face suddenly. It may be difficult for studied their habits, and he could bear testi-the Indian to become the Canadian. But that mony that there was no tribe of which it could he is an apt pupil is beyond doubt. The suc- be said they were not human beings. Tried by cess of the Roman Catholic, Anglican and an intellectual test, Africans could hold their Methodist missions in the north is the best proof own. Dr. Livingstone had taken some youths that the Gospel is the power of God to the sal-vation of the Indian. The history of the mis-sions of our own church is also instructive. MacKenzie showed by personal reminiscences These were the old-sashioned notions which prevailed only a few years ago, before the school-master went abroad beyond his wonted sphere, and in the form of an Education Department, of life. To-day there are only two or three future before it. families at Okanase that are not Christian, and the people generally have adopted the habits of civilization. The spirit shown by the Christian Indians during the last rebellion is e best evidence of the effect of Christianity in making them loyal. He would not attempt to outline a policy, but a few things are plain. The commissioner should be appointed for life, and his accumulated experience would be of increasing value. His subordinates should be selected for their competence and character, and not because of their politics or political services. These men should be liberally remunerated, be obliged to have their families with them, and so civilize the Indians by the example of good Christian homes. Men of spotted reputation should never be em-ployed or retained. The census reveals the fact that there are about 20,000 south of the North Saskatchewan, west of Manitoba, and of these nearly 8,000 are still pagan. It is not creditable that the spiritual wants of these people should be so long neglected. According to the reports received by the last General Aseembly, the F. M. C. of our church spent between \$60,000 and \$70,000 on free mission work, and of this sum only \$6,000 in cash on Indian missions, and a considerable percentage of this sum was for building. The claims of the new settlers on our Church arise from various considerations. No Church has laboured as extensively, and certainly sent services are held at over 350 points within the bounds of the synod. Four years ago the number was 129. The number of labourers engaged in our synod exclusive of the pastors of self-sustaining congregations is 101. Of these 47 are ordained, 47 are students and 7 are catechists. There is not a single point of any importance between Lake Superior and Calgary that is without a missionary.

The growth of the work of the Church during the past four years is encouraging.

Congregation and mission stations. 129
Families 2027
Communicants 1355 351 5119 4769 Communicants.
Sabbath Schools.

S. S. attendance.

18 5727 89 30 day shall be in thine heart, and thou shalt teach daily, and search them, and try to retain and Churches.

thine own selection of them diligently unto thy practice what you read? "Keep therefore the Masses.... Churches.....

To overtake this work men are needed, and men of the right spirit and fibre. Without the spirit of entire consecration it is useless to enter upon the Christian work here. We need men of picty-for the religious temperature is lowof scholarship—for the people are atelligent and well read—of endurance, for the word is hard of common sense, for a minister must be a missionary, session and board of management, all In one. Owing to the demand in the east and the superior advantages that are offered, we must depend largely on Manitoba College to meet the growing demand of our field. A hearty and generous support the college deserves. We need means. Hitherto the Church in Ontario has responded liberally to all appeals made for the prosecution of missionary work. Year by year the amount has been larger, and the Assembly's to the neglected at home, or the heathen abroad; committee have endeavoured to meet our wants, distributing tracts, leaslets, or in some work of We have a claim on Ontario. Her people are beneficence? "To do good and to communicate forget not; for with such sacrifices God is well pleased."

We have a claim on Ontario. Her people are coming to us. She should follow her children to their new homes with the gospel that has made herself prosperous and contented. Our made herself prosperous and contented. Our Church in Britain should aid. Hitherto the amounts received had been small. The liberal donation of the U. P. Hall, Edinburgh, we hope, marks a brighter era. To send her children here and make no provision for them savours too much of Spartan. It would be a pity if Scottish picty should find here its grave.

> OPIUM REFUGES IN CHINA.—The missionaries in China are opening homes, where the patient stays for twenty or more days. He is encouraged in times of depression, taught to pray to God for strength, and the gospel is faithfully preached to him in daily conversation. After the first few days of pain most patients are well enough to attend to such things and are glad to have something to occupy their minds and make them forget the craving. It is not unreasonable to believe that a fair proportion are converted. But even if not, the patient learns to respect the man who helped him in his time of need, and in his native place his influence would be upon the missionary's side.— The Christian Leader.

AFTER reference to the missionary character the synod, Mr. Robertson discussed the future of the Indian, contending that none of the many suggestions made afford a solution of the problem. At the outset several questions meet us—Can the Indian be civilized? Can he be made to support himself? Can he be made loyal? These questions must be answered in the afford a support himself? Can he be made loyal? These questions must be answered in the afford a support himself? Can he be made loyal?

SOUTHERN ASSEMBLY.

THE Southern Presbyterian Assembly met in Augusta, May 20th. The opening sermon was preached by Dr. H. R. Raymond, of Alabama, on the subject "Orthodoxy." After an animated contest Rev. J. H. Bryson, of Alabama, was elected Moderator. The opening sermon and the contest for the moderator's chair had evidently in view the decision of a question which has agitated the Southern Church for some years. This is none other than the attitude of the Church to the theory of Evolution, which as has already been noticed in tirese columns, Dr. Woodrow, the Perkins Professor in Columbia Seminary, taught to his classes. Dr. Woodrow was for some time suspended from his professorial functions, but on giving an assurance that he would no longer teach this theory he was allowed to resume his duties. But he did not disavow his belief in the theory, and in consequence the whole Church has been in a blaze. Overtures from every portion of the Church, couched in the strongest language, were sent up to the Assembly asking it to utter itself distinctively on this subject. Whole days were spent in a discussion of the subject, and by a vote of 137 to 13 the Assembly adopted the following report: "The Church remains at this time sincerely convinced that the Scriptures, as none more successfully, than our own. At pre-truly and authoritatively expounded in our 'confession of faith and catechism, teach that Adam and Eve were created body and soul by the immediate acts of the Almighty Power, thereby preserving a perfect race unity, so that Adam's body was directed and fashioned by Almighty God without a natural animal parentage of kind, out of matter previously created of nothing; and that any doctrine at variance therewith is a dangerous error, inasmuch as the methods of interpreting Scripture which it must demand, and the consequences which by fair implication it will involve, will lead to the denial of doctrines fundamental to faith."

> THE delivery of the Moderator's sermon at the opening of the General Assembly at Minneapolis occupied eighty three minutes.

The Pamily.

TWINT MAY AND JUNE.

Here let us rest and sing.
Wille the warm treezes blow.
O'er sonight gastures gay with all the flowers of Spring,
Where dayled herds all day agrazing go.
Or lie in shadow where the boughs hang low.

The year is in its prime, io chaim la orcibionni Ah, pushee stay thy sands, thy golden sands, old Time!
Pass on to other lands, till our young tirds are flown
Leave us with joy a little while alone! What does thy haste avail,

When all for once goes well?

Old traitor! thou can't creep as slow as any snall,

If a poor heart doth weep, or passing bell

Ring for some vanished hope the funeral knell.

Grant us a brief delay,
Now when our souls are frin
With longing, as we drink the summer-hours away,
And, dreaming on the brink of heart-sweet pain,
Ponder the cuckoo's liquid low refrain. It may not be, alas !-It may not be, stas:—

Faster than blossoms fall,

The honey-laden hour will vanish, fade and pass:—

Fly sweet! come sour! That butterest pang of all is spared us—when that perfect jey deth fail.

BIBLICAL MISQUOTATIONS

-Goal Words.

Tite literary value of the Bible, and especially of our authorized version of the Bible, has been confessedly, the two chief sources of whatever is pure, noble, and musical in the English style, and by so much as the books of the Bible are more dear, sacred, and widely read than the works of Shakespeare, the former must be regarded as the more potent and abundant source of the two. And yet, although almost every author of the first rank tacitly or explicitly acknowledges the immense debt he owes to the Bible, although many a master of style would bid those who wish to trite well study the Bible and Shakespeare night and day, although our novelists are stealing the very titles of their tales from this sacred repertory of noble and taking phrases-too often vulgarizing what they steal, nothing is more common than to find authors, and authors of some distinction, betraying an ignorance of the Bible, and even of its most familiar incidents and parables, which is all but incredible; or quoting it with a looseness and inaccuracy of which they would not dare to be guilty were they citing Homer or Horace, Milton

or Tennyson.

From men who have devoted themselves to authorship, and who have won a certain distinction in the world of letters, we may fairly look for an exacter knowledge of the authorities they quote, and a more accurate use of it. What, then, are we to say when so pleasant an essayist and so accomplished a story-teller as James Payn, twice in a single story, betrays an ignorance of Scripture for which he would infallibly be pluched were he to go in for any of the examinations at which our senior Sunday scholars compete for prizes? Yet, in "The Luck of the Darrells" (Vol. 1, p. 253) we read: "There are some things of a very commonplace kind, such as 'the way of a ship on the sea,' that even Solomon professes himself unable to understand." "Solomon indeed!" I think I hear some of the stern young critics who have just carried off a prize exclaim; "why the man liad only to look at the first verse of the very chapter he quotes to see that it was not written by Solomon, but by Agur (whose wish has passed into a byword), the son of Jakeh !" And the only plea I could urge on his behalf would be that even Phil Robinson, who really does know a good deal about the Bible, has fallen into the selfsame blunder, and writes, in the current number of Harper's Magar nym for political mutiny and disaffection.—Samuel writes, in the current number of Harper's Magagine (April), that "one of the very few things Cox, D.D., in The Christian World. which Solomon did not understand was the way of a ship in the sea."

Even that charming writer, Walter Besant, Proessor Huxley's favourite story-teller, contrives to perpetrate two blunders in a single sentence. In a story called "Children of Gibeon," which is now coming out in Longman's Magazine, he speaks of Mordecal as "a beggar in rags," who was elevated "to a purple robe, a white ass, and the post of grand vizier." Now" white ass "would not be a bad guess for a man who did not know, since asses of that colour were, it is said, reserved for royal use. But why should Mr. Beaant guess? He had only to turn to the book of Esther to learn it was not an ass, but "the horse on which the king rode," to which Mordecai was "elevated." And why should be conceive of Mordecal as "a beggar in rags," unless, indeed, he had been reading a well-known parable, as well as the book of Estuer, and 'combined the information" he derived from the two? It is true we are told that Mordecal sat in, not at, the king's gate; but whatever else or and bound him to a silversmith, more the curious phrase "sitting in the king's suon as he was free, became a pagate" may mean—and probably "gate" is here! first savings he went to England. used in a similar sense to that in which we use the word "porte" in such phrases as "the Sublime Porte," or " the Ottoman Porte"—it cannot mean less than that, after the elevation of his cousin Esther, Mordecai held a place in the royal service. He is expressly mentioned (Esther iii, 2) as one of "the king's servants," and the only one who had so little of the "beggar" in him that he would not prostrate himself before Haman, the allpowerful vizier. And if he were not one of the king's statesmen and had no political function, if he were only one of the royal bousehold, yet it is precisely these gilded butterflies of a court who are most gorgeously arrayed. In fine, if Mr Besant had not had in his mind some reminiscence of Lazarus "lying in rags and sores" at the rich man's gate, it is difficult to understand how so accomplished a writer should have spoken of any f servant of that splendid and profuse despot, Xerxes, as " a beggar in rags."

No passage in the New Testament is more familiar and be oved than that "pearl of parables," the Produgal Son. And there are difficulties of interpretation in the parable of the Unjust Stew ard which have drawn much attention to it and fixed it in the public mind. It would seem even more impossible that any good author should confound the two than that he should confuse the "parts" of Poiloctetes and Ulysses, or transfer one of Cressida's wanton speeches to the lips of to church; and he offends and outrages young Imogen, or put Mark Tapley's speeches into Tom | ladies by impudently staring at them. He is the Pinch's mouth. Yet a bright and taking writer, and of respectable parents, and is endeavouring by M. Betham Edwards, accomplishes this well-nigh his good clothes to make the impression that he is impossible feat, and makes one of the characters ayoung gentleman.—Words and Wenpons.

in Kitty say, "I am like the Prodigal; I cannot work ('dig,' sloven!), and to beg I am ashamed."

Southey's gross blunder, over a blunder of which to hardly assumed Bunyan to have been guilty, is well known to critics, though not perhaps to the general reader. Pages might be written on it, so cutious is it, and in many ways so suggestive. But here it will be enough to say that, in his Pil-grim's Progress, Bunyan speaks of a certain Hemon who, like Hezesiah and David, well-nigh lost his faith in God toward the close of his career; and that Southey, when he brought out a new edition of that immortal dream, assumed, first, that Heman, of whom he seems never to have heard, must be a misprint for Haman; and then assumed that when he wrote Bunyan must have meant Mordecal; and so printed Mordecal, instead of Heman, in his edition of The Progress, where it stands to this day? He did not pause to reflect that Mordecal himself was but a sorry and dubious example of the heroes of faith, and that we have no hint that such faith as he had was ever "sicklied o'er with the pale cast of doubt." He did not take the trouble to consult a concordance or a biblical dictionary, which would have told him that Heman was a sage of the time of David and Solomon, who was almost as wise as Solomon himself.
And he did not know, as many students of the
Bible to this day do not know, though Bunyan had
somehow found out, that Heman was the author of one of the saddest and most scepical pasims (88) in the whole Paalter. Hence, while elevating himself above Bunyan, and presuming to correct him, he fell into a ludicrous blunder.

I shall cite only one more instance-scores might be given from almost every newspaper and every magazine- and that not of a misquotation, but of a mortal risk run by one of the greatest orators of recognized by almost every great writer of the the day. Doubtless, John Bright is more familiar English race. The Bible and Shakespeare are, with his Bible than most of our public men. In confessedly, the two chief sources of whatever is, his speeches he has often made a noble and effective use of it. But, in the best known illustration he ever drew from it, he ran such a risk of provoking a crushing retort as he probably would not have ventured on had he been speaking anywhere but in the House of Commons. No speech he ever made told more, whether in the House or out of it, than that which he delivered twenty years ago (March, 1866), when Lord John Russell brought in his abortive Reform Bill, and when Mr. Horsman and Mr. Lowe seceded from the Liberal party and sought, not with much success, to establish a following or faction of their own. The House was convulsed with laughter, when, speaking of these two ambitious politicians, neither of whom was at all disposed to concede the first place to the other, signed his name, and then waited for others to follow his example. Halfintoxicated as they were, the aignatures were mere scrawls, but each man was the tail of it." The House also laughed consumedly, if not very intelligently, when anertics of Mr. Horsman heart. was the tail of it." The House also laughed consumedly, if not very intelligently, when, speaking of Mr. Horsman, he said, "The right honourable gentleman is the first of the new party who has ... entered into what may be called his political cave of Adullam; and he has called about him every one that was in distress, and everyone that was discontented." Many queer stories were told at the time of the way in which this biblical allusion pureled the members of the Mouse. lical allusion puzzled the members of the House, strength to persevere to the end !" one of whom was said, when asked where that There were tears, and prayers, and thanksgiv-cave of Adullam came from, to have replied, "No, ings, the children hardly comprehending the situation don't take me in; I have read my Arabian tion until their grandmother explained it, and their Nights," and had to be informed that Aladdin's cave and the cave of Adullam were not precisely identical. But think of the risk the great orator ran! If either Mr. Horsman or Mr. Lowe had known his Bible well enough to remind the House that, after all, the true Israel was gathered in the cave of Adullam, that it sheltered David, the darling and the hope of Israel, that the broken

WHAT A MUSSEL-SHELL DID.

(MICHA)

and discontented men who came to him there rose

to be the chief statesmen and soldiers of the immediately succeeding reign, and that they were driven into discontent and distress by the political wrongs inflicted on them by an intolerable tyranny

IN an old record of colonial times is a singular and true story which illustrates the endless chain of results often depending on an insignificant

In 1780 the son of a poor widow named Fulton was a pupil in a little country school in Lancaster County, Pennsylvania. Another boy, who had seen a painter at work in Philadelphia, made brushes for himself of hogs' bristles, and vegetable paints which he kept in mussel-shells. Young Fulton had never seen a painted picture; he watched for months with breathless interest his schoolmate at work.

At last the artist, in a sudden fit of generosity, gave him half the mussel-shells and brushes. From that day Pulton's whole heart was in his work of painting. His mother removed to Philadelphia, and bound him to a silversmith, but the boy, as soon as he was free, became a painter. With his

A Quaker artist liked the buy, and took him into his family. He there met Lord Stanhope, a famous mechanician, whose influence induced him to study mechanics. He entered the family of Joel Barlow, and there thoroughly educated himself as a civil engineer. His inventions in submarine navigation

brought him both fame and money.

In 1807 he launched in New York a steamboat, the proof of the great success of his life, the application of steam as a propelling power.

Between the mussel-shell and the boat ploughing its way up the Hudson-what a vait space I had his schoolmate been less generous, Robert Pulton might have lived and died a village laborer. The tinder and fuel were ready. It was no accident that supplied the spark. — Youth's Companion.

"Move On."—With the return of warmer wea-ther the "gentlemanly" (?) loafer has reappeared. There are about a dozen of him. He may be seen almost any Sabbath day, before and after service und Sunday-school, standing in front of the church. You may distinguish him from others by these signs: He keeps in a group. He usually carries a little silver-mounted cane. He wears kid gloves. He is almost always smoking a cigarette, the stinking smoke of which he manages delily to puff into the faces of the people who are coming and going

A GLASS OF BBER.

FORTY years ago, in a small New England town among the hills, there occurred one of those strange events which no philosophy can explain or mere

human reason comprehend.

In a house so old and dilapidated that only a drunkard would think of occupying it lived Preeman Colton, the best mechanic and the haidest drinker in all the country round. It was a bitter evening in midwinter when he, with five boon companions, sat by a blazing fire in the old-fashioned kitchen, tossing off now and then a glass of New England sum, until the liquor furnished by the generous host was exhausted. Thus engaged, they did not heed how time was passing; but in the adjoining room were Freeman Colton's mother, his wire, and four small children, and to them each minute seemed an hour. Compelled to hear the fearful oaths and maudin songs, they scarcely dared to move, leat some sound should provoke the anger of the half-crazed man, whose voice was loudest and whose laugh was the most recklers. At length, when comparative silence had reigned for a few minutes, one said:

"Let us try something different. We have been hard cases a good while. Wander how it would

hard cases A good while. Wonder how it would seem to turn over a new leaf. I promised my wife I'd be home early and get up some wood to burn; but when Colton invited me to help empty his jug

forgot all about the wood." "Too bad about your wife," responded another, with a sneer. "Cold night to do without a fire. I left plenty of wood for my folks to burn, but I suppose they'd feel better to have me 'round. I promised my old mother I wouldn't drink a drop of liquor for a month; but I can't keep any such promise when Colton has a party." And the speaker laughed at what he considered a sally of wit.

His, however, was the only laugh. Something had sobered the company. Perhaps it was the thought of other mothers weeping over recreant sons, or it may have been the silent prayers going up to the throne of grace from the cheerless room

where were gathered Freeman Colton's family,
"Wonder if I couldn't give you an invitation
you'd refuse?" said the heat, with an oath. "Try us and see," was replied.
"I will," he answered quickly—"I will. Will

you sign a pledge not to drink another drop of iiquor for a year? How many of you will do

"Will you do it yourself?" asked one.

"Yill you do it yoursell r" asked one.
"I will, so help me God l" he responded, bringing his hand down heavily upon the table before him.
Taking from a cupboard in the chimney pen, ink, and paper, he wrote the pledge, to which he

Then, throwing wide open the door of the room where his family were sitting in cold and darkness, he bade them come out and hear what he had to tell them. But words failed him, and he could only give the crumpled paper to his wife, who read it, and then passed it to his mother, who exclaimed:

"Thank God, my son, and may He give you

tion until their grandmother explained it, and their father kissed them as he had not done for many a

Then wood was heaped higher in the broad fireplace, and such food as the house contained was brought forward. It was enough for the aged mother that her prayers were answered, enough for the wife that her husband craved forgiveness for neglect and unkindness, but the youngermem-

bers of the family were eager to satisfy their hunger.
It was soon known that six drunkards had pledged themselves to a year's abstinence from all intoxicating drinks, including older. Their friends rejoiced, although with many fears; yet as months went by, and they gave no sign of returning to their former habits, they gained more and more the confidence of the people.

A relative of Freeman Colton advised him to

with both money and influence. This offer was accepted, and the family soon left the old house for

a home among strangers. In a rapidly growing city the skilful mechanic found his skill appreciated; and, having free scope for his talents, he proved himself a competent architect. Orders flowed in upon him, until he employed a large number of men. His work was thoroughly done; his contracts were fulfilled to the letter. He was accounted a prosperous business man, and the relative who had assisted him felt more than repaid for every effort on his behalf Never once had he broken the pledge, which at the end of a year had been renewed for life. As he had accumulated no property, he was still obliged to ask for credit, which was readily granted, with the same name upon his notes as security for their payment.

At last he contracted to build an addition to a large hotel, and while superintending his workmen the proprietor came to him with a foaming pitcher of strong beer with which he proposed to "treat" all present. Mr. Colton declined it firmly, even after much urging and the repeated assurance that it was as harmless as cold water. Most of the men drank, and then there was another temptation for the master-mechanic, to which, however, he did not yield. But the beer was pressed almost to his lips, and, whether by design or accident, it was spilled so that he could not avoid tasting it. For a moment he looked around as if dazed, then

seized the glass and drained it. Another and another was drained, and then he went his way. His pledge was broken. He knew only too well that the beer contained alcohol. He did not attempt to deceive himself in regard to this, and it was not long before he drank the strongest liquors, careful only to conceal the fact as much as possible. He drank after working hours, and his family soon became aware that he was on the downward road.

His business suffered. His workmen were paid less punctually. Notes matured which he could not pay, and his endorser was called upon to meet the demands. His creditors closed up his business. He was bankrupt, while the friend who had done

so much for him was greatly embarrassed.

If a had lost all except his skill as a mechanic It had often been said of him that he could do more work than any two men he could hire, so that he could easily earn a competency. But he did not do this. He would work for a few days, and then drink until his money was exhausted. Appeals were made to him in vain. He seemed to have lost all power to control the appetite which had overmastered and was last rulning him.

Later, when bereft of one after another of his self; and the symbol of our commanding, there were times when he would abstain believe in the Catholic Church."

from liquor for weeks, and even months; but with each relapse he sank lower, until he became a wanderer and a vagabond, dying at last in a county almshouse, and only saved from a pauper's grave by the generosity of one who had paid thousands of times over for the glass of beer which proved his

Talk of beer and ale as "temperance drinks." Talk of the German layer as nourishing and healthy. Hewers count their profits and smile at the credulity of those who can be so easily deceived.—N. V. Temperance Advocate.

NOT A BAD IDBA.

DEACON SAYRE died. Soon after his death the trustees of the church received a notice from the Judge of Probate to be present at the proving of his will. A single clause is all that need be quoted

"I further devise and bequeath to the trustees of the church, in the village of C-, of which I have been for twenty years an unworthy member, the sum of \$30,000, to be expended in the erection of a house of worship upon the site where the old

one now stands.

"There shall be an Annex opening out of the vestibule of the church. Said Annex shall contain one large handsome room, which I hereby direct to be fitted up and furnished as a parlour. I direct that all its appointments be attractive and home-like. I also direct that it be kept open, warmed and lighted at all the regular services of the church on Sunday. I do not direct, but suggest, that the care of the said Annex be in the hands of a committee of ladies, rather than in the hands of the sexton, experience having shown that ladies have an uncompromising hostility to dirt, dust, and spiders' webs. I further direct, and I expressly condition the enjoyment of my said bequest upon a strict compliance with the following, viz. That the pastor whenever he holds a service in the church, shall publicly invite all strangers present, to meet him, immediately after service, in the Annex. I do this, hoping that no stranger can ever be present without making the acquaintance of the paster, if he is disposed to meet him half-way.—Presbyterian Messenger.

Why shouldn't the ordinary vestry be fitted and furnished when necessary, and used as the good deacon decreed his "Annex" should? And why should not the pastor "receive" for a few minutes after every service, not strangers simply, but any who might wish a word with him on spiritual themes, and who might not perhaps find another opportunity?

SAVED BY A SONG.

PRESENCE of mind is always looked for in soldiers and sailors and those who are constantly exposed to danger, but it was recently shown to be he well-developed possession of a minister in Illinois.

A large audience had gathered to celebrate the birthday of Robert Burns in a hall which forms the second floor of a large building, and which is sup-

ported from the crossbeam by a bolted from rod.
During prayer the floor began to sink, and a
total collapse of the building seemed imminent.
The Rev. Mr. White, pastor of the Methodist
Episcopal Church, seeing the danger, began to sing.
The immense congregation paused, and theintervalue of inaction saved countless fives, for the next
instant the sinking sensation general. In accord-

instant the sinking sensation ceased. In accordance with advice then given, the crowds dispersed in small details. An investigation showed that the thread of the

rod had stripped off inside the bolt because of the weight below. It a rush and the consequent dis-turbance of the floor had followed the settling, the rod must have been wrenched from the bolt and the building wrecked.

A great calamity was thus prevented by the com-bined coolness and courage of this one man.— Youth's Companion.

A BOY'S LOGIC.

A BOY astonished his Christian mother by asking her for a dollar to buy a share in a raffle for a silver watch that was to be raffled off in a beer saloon. seek employment in the city, offering to assist him | His mother was horrified, and rebuked him. "But," said he, "mother, did you not bake a cake with a ring in it, to be raffled off in a Sunday school

> "Oh, my son," said she, "that was for the church.

> "But If it was wrong," said the boy, "would doing it for the church make it right? Would it be right for me to steal money to put in the collection? And if it is right for the church, is it not right for me to get this watch if I can?

The good woman was speechless, and no person can answer the boy's argument. The practices are both wrong, or they are both right.

THE POWER OF A SMILE.-The Christian, of London, tells a story worth remembering of what can be done by smiles that come from the heart A lady of position and property, anxious about her neighbours, provided religious services for them. She was very deaf-could scarcely hear at all. On one occasion one of her preachers managed to make her understand him, and at the close of their conversation asked, "But what part do you take in the work?" "Oh," she replied, "I smile them in, and I smile them out?" Very soon the preacher saw the result of her generous, loving sympathy in a multitude of broad-shouldered, hard fisted men, who entered the place of worship, delighted to get a smile from her as she used to stand in the doorway to receive them. Many more of those who now neglect the church and Sabbath School would be found there if Christians would "smile them in and smile them out."

FATHER HYACINTHE. - A recent refusal of a Protestant church in Paris to open its doors to Pather Hyacinthe has caused much surprise there, and called forth the following statement of his telation to Rome, which we gladly welcome, only hoping for something more definite as he comes farther into the light and liberty of Protestant Christianity.—"I am a Protestant; I am so in the general, generous, eternal sense of the protest of enlightened and Christian consciences against the errors which everywhere, both at Rome and elsewhere, men have mingled with the Christianity which is of God. This does not, however, prevent my joining to the name of Protestant-which is rightly negative—another name sacredly affirma-tive. I mean the name of Catholic. That which from the beginning has been always, and everywhere, believed among us, that alone is truly Catholic. Thus did a Gallo-Roman teacher of the fifth century—Vincent de Serins—express himself; and the symbol of our common faith say: " I

Our Story.

BARBARA STREET.

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

CHAPTER XVII.

OUR friends were fortunate, for soon after they had turned into the Chester Road, a rough yellow terrier flew towards them with great demonstra-

tion of joy. "Hallo I" cried Waterhouse, "here comes the great dog Pan, and the others will not be far behind."

And soon Grace and Kitty appeared in sight, with Mrs. Norris and Hester just behind. When Grace caught eight of the two men walking arm In-arm, she exclaimed-

"Dear me I look at Damon and Pythias coming to meet us, and I am afraid we are disgracefully

Kitty stated round for one astonished moment. being unable to imagine who these acquaintances of Grace's could be, and then the two parties met face to face. Hester was the least taken by surprise, for she had observed the advancing couple before any one else had done, and had already re-hearsed the coming small draina in the several ways in which it might chance to be enacted. Yes; Mr. Waterhouse was pointedly raising his hat to l Grace, addressing her, turning round by her side, enclosed invitation.—I am, my dear madam, very Mr. Denston fell behind, greeted Mrs. Norris and lester, and walked on with them. Hester, eager within, calmness itself without, found that the draws had gone as it should. A row chalter was the side of the si Hester, and walked on with them. Hester, eager within, calmness itself without, found that the drama had gone as it should. A gay chatter was

going on in front.
"Where have you been, may one ask?" began Waterhouse.

"You bught to be able to find out from our an

penrance. Ah! I don't observe anything very different

said Waterhouse, eyeing the party doubtfully.

"Thank you, Mr. Waterhouse! I don't think we look quite so shabby as this generally, do we, Kitty? But don't you see what rosy cheeks we've got? We have been taking two-pennyworth each of country air."

Waterhouse laughed.

"How did you procure that homocopathic dose?" "By taking the train-car as far as it goes, then we walked on till we really could see nothing but fields, all golden with buttercups, that is, of course, by judiciously turning our backs upon the new houses and the brickyard. It was lovely, wasn't

it, Kitty?"
"Yes," said Kitty; "we sat down in the shade of a hedge."

Do you like the country, then, Miss Norris?" "Like the country I" Orace spoke rather scornfully, and gave a little twist to her parasol. The question seemed too dense a one to be tolerated. "You might as well ask, do I like to breathe."

Waterhouse made no reply, being occupied in constructing a castle of acreal substance, if the plan of which had been manifest to his companion, she would not have calmly continued to walk by his side. But he must say something, so he roused

himself from his too pleasant reverie.

"Why, we might be in Paris, to hear you talk.
So you sat down under a hedge, and gathered buttercups, en famille! I should not be surprised to
hear that you drank strop, and danced round hand,
in hand. It is the best fun to see Prench people in the country. It is such a charming pretence at rusticity, and they enjoy it so mightily."

Grace, who, to do her justice, was seldom offended, was not over-pleased with these remarks, which poor Waterhouse had only made in older to

say something.

You should not laugh at our poor little pleasures, Mr. Waterhouse, because you can procure

greater ones."

Waterhouse felt so taken aback that he knew not

hope I am not a snob."
"No, of course not," said Grace, heartily. "I showed my bad taste in not relishing your comparison. I am sure it would be well for English people if they could enjoy themselves more in the

simple Prench fashion. You would not see that. I suppose, in the streets of Paris? And they moved aside out of the way of a reel-

And so the little breach was healed, and they all reached home well content with each other.

Hester had not joined much in the talk, but she looked handsome and animated.

Kitty's mind was much exercised by a wonder that had taken possession of it.

Grace," she said, when the family were alone,

" why aren't you rude now to Mr. Waterhouse, as you used to be?" Grace took on a rather comical air under this

home thrust. She slightly coloured, and slightly

"I li tell you a fable, Kitty. An icicle once hung in the sun, and said, 'I won't melt l' but in half an hour's time it was all gone. Why did it melt? Answer me that, and you'll answer yourself."

44 Why, it could not help it," said Kitty.
44 Quite so; and being human I suppose I find that I can't be always cross, though the fact never struck me before.

"Well, I'm glad you can't I" and Kitty ended

with this little retort. Waterhouse meanwhile had not lost sight of that pleasing idea that Grace loved the country-at once pleasing and pitiful. It was pitiful to think of her long denial; it was pleasing to include the idea that he possessed at least one possibility of offering her what she would value, for he had seen no reason yet to encourage him to any confidence in wooing her. He had grown very downcast under the constant reflection that he possessed nothing calculated to attract her, and that what other women might have considered his advantages, Grace held very cheap. Nevertheless, the end of such reflections invariably was that he set his teeth and determined to win her. No one else, he de-clared, could love her as well, take care of her as well, value her as well. He thus combined, it will be perceived, that modesty in view of his mistress's high merits, and that determination in view of any rival's pretensions, which have always

with Denston, to make it less personal?—nay, why not use Denston to give it a colour? A happy thought indeed? Why not go to the Ridley Woods. where one of his friends had one day taken him? Truly the very spot, with its stretches of rich turf.

"Why, Mustardseed," she said, drawing Kitty to ber here "I feel colour value of the where one of his friends had one day taken him?
Truly the very spot, with its stretches of rich turf,
dotted with clumps of thorn, its dusky glades and
fine old beeches and oaks—an easy distance by
rail, a capital old into in the town—one advantage
after another recurring to his mind, he chuckied
aloud, and rubbed his hands in the solitude of his
live, and say, 'I will not be blown, good sir !''

"But I want to go," said Kitty, opening her sitting-room. But how to convey the invitation, how to combine the deepest cunning with the most delicate tact, the most skilful art ! The next day, which happened to re Saturday, he consulted with Denston, who fell in with the scheme, in a cer-tain dry, yet half eager way, all his own. So it came to pass that, in the afternoon, as the family were all seated at work, Sarah made her appearance, with a note for Mrs. Norris. Broken open, the following words were disclosed, which Mrs. Norris read aloud-

"My Dan Mapan,—I have been thinking that it would do Denston a world of good to take him out into the country. I do not, however, feel that it would be the thing for me to undertake alone the responsibility of looking after him. He might get his feet wet, for instance, if a lady were not with him. May we venture to look to you for assistance? I could take good care of you both. We think of going to the Ridley Woods. Would it not be pleasant to your daughters also to join our forces? It would be an additional favour if they would do so, and in this hope we venture to send them the

weather.'

By the time Mrs. Norms had finished reading this composition, she was smiling, as were also her elder daughters—Grace, indeed, laughed malici-ously, while Kitty exclaimed in delight. Mrs. Nor-ris laid down the letter, and met her eldest daugh-ter's eye, but no one spoke—the fact being that no one wished to take the initiative-each in secret being inclined to desire the scheme to be fallen in with, but by no means inclined to say so.

"Look liere, mamma—you are dropping another

paper I" cried Kitty, running to pick up a flutter-

Ing piece of note paper.
"Come, Grace, you had better read this," said Mrs. Norris; and Kitty took it to her sister.
"Well, some one has enough assurance!" ex-

claimed she; but she looked rather amused than angry as she read the following:-

"To the fairies Peasblossom, Cobweb, and Mustardseed.-Since at times ye stoop from your airy dignity to appear to certain two beings of the grosser kind, these mortals dare to offer their clumsy greeting. To fairies pent in city streets it may be necessary to announce the arrival of May, which their small compeers who peep from the oaks and the elms are already celebrating with their merriest pranks. They have already spread summer snow over the hawthorns, have upreared the sweet-smelling chestnut pyramids; in the woods they have trained the young boughs and decked them with green, and have made known to the birds that it is time to sing lustily. Moreover, a certain spot is known to him who pens these lines, where by moonlight the fairy assemblings are held, where there is turf of the finest for fairy friskings, dalaies of broadest feill for parasols, and buttercups to hold draughts of dew; while over all the sturdy oak spreads out flickering shade, and the lady beech drops young leaves of transparent silk. Come, then, ye fairies three, leave your city streets, and fear not to trust your dainty selves to the mortels who would fain hear you to the mortels. the mortals who would fain bear you to the woodland haunts that become you. l'easblossom | sprite most airy and nimble, come, who deignest in the guise of a maiden to be the maker of the earthly tart—an occupation which thy tongue, though not thy heart, doth occasionally suggest—into which thou puttest an unearthly and ambrosial flavour. bitten his tongue out.

Grace, perceiving from his silence that her rebuke had taken effect, was at first glad and then sorry that she had given it. So that she was quite ready to be gracious when by and by, he said—

"I may be a blundering fool, Miss Norris, but I hope I am not a snob."

she who appeareth to mortals as a fancy-weaving maiden, bearing under an abstracted demeanour a kind and gracious heart. Mustardseed, thou sprite, hypocritical carelessness. Come likewise I A puff of wind would blow us the:—nevertheless, a mustardseed, If thou canst understand my words, is capable of great increase.

Come, then, whether as fairies or as maidens, and reader harmonic forms.

"Well!" exclaimed Grace, with a smile, when she had finished reading, and said no more, being occupied in glancing over the document again. "Why, who wrote it?" cried Kitty, full of sol-

emn wonder. "Mr. Waterhouse has sent it, and we may sup-

pose he wrote it," replied Hester. " Fancy I" exclaimed Kitty, peering over Grace's shoulder.

Grace looked up.

Don't you suppose it?" asked she of Hester. "I was only thinking that the style is not quite

what one would expect from him." Why not?" asked Grace, laughing. "I saw the 'Essays of Elia' on his table this morning, and I believe this concaction is a bad limitation of one of them. I half-remember one in which the tairles

'Let me look at it," said Hester, holding out

Heater looked it through, but read several times over the invitation to "Cobweb," and compared it thoughtfully with that to "Peasblossom."

"What is that about you, Grace?" asked Mrs. Norris; "for I suppose ' Peasblossom' stands for you, does it not? I did not catch the meaning as

you read.

"Hester, read it again," said Grace.
"That is all very well," remarked her mother, when Hester had reached the more personal part of the invitation; "why did not Mr. Waterhouse stop there? Well, what is that about Grace?"

Hester read it.
"Her 'tongue' and 'heart'!" repeated Mrs. Norris. " Is not that rather impertinent, Grace? "Shockingly so, mother," said Grace, whose face was brimming over with merriment. "Hester, your reformed Mr Denston can hardly have written that. Besides, what cause has he to consider my ambrosial tarts the most impressive feature of our intercourse?"

Hester coloured. She believed Mr. Denston had written the invitation, but had hardly imagined her belief so patent.

"What does 'ambrosial' mean?" asked Kitty, thus creating a diversion very welcome to Hester, who did not wish the words addressed to her to undergo public examination.

She read them as unimpressively as possible and

concoct some affair of the kind in combination only. Had Denston written it? A surmise as dis

Grace laughed.

"And what is to be the answer to all this?" asked Mrs. Nortis. "I suppose young people will have their jokes. I don't know that I am altogether pleased with this one; but---"

"But the fact is," interrupted Grace, who had put Kitty aways from her, and was now kneeling before her mother, her favourite position when any coaxing had to be done, " that, like Kitty, we all want to go! I want to see the woods, I want to smell the hawthern, I want to hear the birds-I want to go I"

There was more than playfulness in Grace's tone, there was a note of passion, of longing that fell on the ear startlingly. Her mother looked down at her in wonder. Hester felt that the matter would be settled as she wished, without need of any word from her.

"But," said Mrs. Norris, "Mr. Waterhouse will wish to pay for us."
"Well," said Grace, a comical turn coming into the corners of her mouth, "you know we have given him a great deal of attention. You know you days him a great water they came from darn his socks every week when they come from the wash, don't you?"

Mrs. Norris smiled. The anxious Kitty waited

y, eager for a word; but Hester smiled too, and felt that the matter was safe

"Besides," continued Grace, "it is not Christian to be so savagely independent. We deprive kind people of the pleasure of giving pleasure." "'Is Saul also among the prophets?' mur-

mured Hester, quito revived under the influence of hone. " My dear," said Mr. Norris, " surely you are a

little foreaking your own principles."
"I am tired of being on stilts," said Grace, rising, and giving a sigh; "and I do want to see the

Mrs. Norris smiled, and said, after a pause But we could not leave Sarah on Monday-wash-

ing-day."
"No," said_Grace, "of course not. Oh, you gentlemen of England, that sit at home at ease, how little do you think about—give me a good line, Hester, quickly—the cares that maidens tease I Why, that is quite an inspiration, I declare. Run, Kitty, for the pen and ink before I lose it. Don't you are my eye rolling in a fine frenzy?"

Kitty ran to obey with all her usual alacrity, and

did all she could, by leaning eagerly over Grace's shoulder, to assist her in the composition. Rhymes were in great requisition for a while, and then the answer was despatched by Sarah.

CHAPTER XVIII.

OVER THE WALL.

All the next day Waterhouse carried about with him, in the breast pocket of his cost, a certain folded paper which had been handed to him by Sarah on the Saturday evening. It was the first written communication he had yet received from the hands of his mistress, and as such, it was jus-tifiably a sacred possession, though a communication in spirit less sentimental could hardly have been conceived. He had unfolded it, read it, and folded it again so often that by the evening of the

next day it was getting quite worn at the folds.
With Denston this precious communication had to be shared, so far as consisted in allowing him to read it through. The two spent Sunday afternoon together in Waterhouse's room.

"It is easy to see who wrote this, don't you

"It is easy to see who wrote this, don't you think?" said Denston, holding the paper rather

"Well, I don't suppose the stately Hester would [fulfilled? (Acts il., 1-18)

Waterhouse observed his companion attentively Denston returned the look steadily. "She has been a little overshadowed by her

aister, I fancy. I don't think Hester has reached her full growth." "Perhaps not," said Waterhouse, putting his hands in his pockets, and walking to the chimney-

"But the further growth the more unlike ness there will be to her sister."

"Oh, I did not compare the two," said Denston.
Waterhouse fancied he detected a flavour of irony in this reply, and smiled to himself, not uncomplacently. If Denston admired Hester, why, he admired Grace, and that was a very good division of things. He supposed they would each find it necessary to make allowances for the bad taste

of the other.
"This is a good handwriting," said Denston

"Pity the fellow has not a specimen of Hester's to prefer," said Waterhouse to himself; aloud ho said, slyly, "I don't know Hester's."

Denston took no notice of this remark.

"I think you had sufficient cheek in your address to Miss Narris; your invocation to Hester, I remember, was in guite a different key-a touch of

mentiment there."
"I fancied I knew my ground." There was a little stiffness in the reply. The fact

had been that Waterhouse, not daring to betray the slightest hint of his real feelings towards Grace, had, conscious of innocence, been less careful in

the address to Hester.

By the by, he continued, taking up a book and seating himself, "I have made it all right about going to-morrow. I explained to Mrs. Norris last night that we shall be away all day, and should

require no dinner-cooking or anything of that sort So we must fix the time of starting before you go." The two men settled down to reading, and dropped the discussion concerning the sisters.

(To be continued.)

WE have to think the friends who have renewed their subscriptions to the REVIEW by prompt payment in advance. We have respectfully to request that those in arrears for renewal would take advantage of our most favourable rates. The individual amount is only over DOLLAR, but the aggregate is very considerable. The view of any rival's precensions, which have always been held to be characteristics of the ideal lover.

Just now his mind was wholly taken up by an idea glanced at her sister curiously. She was atruck rate as possible, a good religious weekly will help us very suggested by Grace's country expedition. Why not with the touch of sentiment occurring in this part materially by remitting in advance.

Sabbath School Work.

LESSON HELPS.

SECOND QUARTER.

JESUS THE CHRIST.

LESSON XI., June 13th, John vii. 37-52; memorlio verses 43.40

GOLDEN TEXT - Thou art the Christ, the son of the living God. - Matt. wri., 16.

TIME, -Oct. 17, A D. 29 Six months after our lass lesson, at the feast of Tabernacles.

PLACE. - Jerusalem, in the court of the temple. JESUS -Nearly 33 years old, six months before his crucifixion.

INTERVENING HISTORY. Matt, chapt xv. xvlii ; Mark, chaps vil. ix; Luke ix vilit 1, record the events between the last lesson and this

INTRODUCTORY -- Jesus, after spending a year and a half in Galilee, goes to Jerusalem to the feast of the Tabernacies. He suddenly appears in the temple during the feast, and teaches the mul-

HFLPS OVER HARD PLACES. - The feast of Tabernacles: was a thanks giving feast, and also commemorated the 40 years' wanderings in the wilderness (Lev. xxiii, 33-44; Ex. xxiii, 16). It was the most joyous of the feasts. 37 In the last day: the seventh. One of the ceremonies at this feast was the drawing water in a golden pitcher from the pool of Siloam, and pouring it on the altar. It was done with a great procession. It was just after this, in a pause of the ceremonies, hat Jesus probably space. Thirst: in his soul. Men thirst for God, for life, for pardon, for goodness, for comfort, for a better life, for a noble object of living, for love, for friendship, for eternal life. Come unto me. all these thirsts are satisfied in Jesus, 38. Out of his belly: his heart. Shall flow the good is for others and not self alone. Rivers: denoting abundance. 39 Holy Ghost not given: in the abundance of which characterized the new dispensation. See day of Pentecost. lesus glorified: by his atonement, resurrection and Jesus glosified: by his atonement, resurrection and ascension on the right hand of God. 40 The prophet: Deut. xviii., 15. 41. The Chrett: the Anointed, the Messiah. 52 Out of Galiles no prophet: not true, Jonah was from Galiles 2 Kings xvi., 25), probably Elijah (1 Kings xvii., 1), and (Nahum i., 1).

Subjects for Spr. IAL REPORTS—The intervaning history. Figure of the Tehenacles. Cere.

vening history —Feast of the Tabernacles. —Cere-mony of pouring out the water. —Thirsts of the soul .- How Christ satisfies them .- The outgiving nature of true religion.—The Holy Spirit like living water.—Never man spake like this man. LEARN BY HEART VS. 37, 38; Isa, Iv., 1-3.

QUESTIONS.

INTRODUCTORY.—How much time intervenes between this lesson and the last? Where did Jesus spend this time? What were some of the chief events? Where are they recorded?

SUBJECT: JESUS SHOWN TO BE THE MESSIAH.

I. THE SCENE AT THE FRAST OF THE TABER-NACLES.—To what feast did Jesus go? (John vil., 2, 10) Where was it celebrated? Give some account of this feast. (Lev. xxiii., 33-44.) Describe the ceremony of bringing water from the pool of Siloam. Give a fuller description of this ceremony and of the last day of the feast

II. JESUS SHOWN TO BE THE MESSIAH BECAUSE HE ALONE GIVES THE LIVING WATER (vs. 37-39)

—Where was Jesus on the last day of the least? Ifohn vii., 14) What ceremony had he probably just witnessed? Of what was it a symbol? (Num xx, 4-12, 1 Cor, x, 4) What did Jesus proclaim to the people? Could any mere man say this with truth? What is meant by thirst here? For what do people thirst? Can anything in this world eatisfy the thirsts of the soul? How does Jesus satisfy them? What is it to come to Jesus? What promise did he make to those who believed on him? What is meant by living water? How does it flow from Christians? Why is it spoken of as "rivers"? In what respects is the gift of the Holy Spirit like living water? Where was this

III. BY THE VERY OBJECTIONS BROUGHT AGAINST HIM (vs. 40-44).—What discussion arose among the people? Why did some think he was the Messiah? What objection did some make? Did Jesus fulfil these scriptures? (Matt. fi., 1.8. Acto ii., 22-32.)

IV. By HIS MESSAGE TO MEN (vs. 45-52)-Who had been sent to arrest Jesus? (John vii., 32.) Did they succeed? Why not? What was their report of Jesus? In what respects did Jesus speak differently from other men? How did Nicospeak differently from other men? How did Nicodemus defend Jesus? What have you read of
Nicodemus before? What kind of arguments did
the Pharisceause? Do sneers ever help the truth?
Were the rulers inconsistent? Is this usually true
of those who argue against Christianity? Was
Nicodemus a true disciple? Was he growing
nearer to it? Did it require special courage for
him to do as much as he did?

him to do as much as he did? PRACTICAL SUGGESTIONS.

I. All have thirsts of the soul which this world cannot satisfy.

II. Among these thirsts are the longing for life, love, comfort, pardon, goodness, a life worth living, happiness, heaven, God.
III. Jesus Christ alone can satisfy these thirsts.

IV. The living water is pure, refreshing, abundant, life-giving, cleansing, free, abiding, flowing

V. Those who have this living water love to impart it to others.

VI Jesus speaks as never man spoke (1) as to truth, (2) with the authority of one who knows. (3) in the best manner, (4) accompanied by the Holy Spirit.

REVIEW EXERCISE—(For the whole school in concert)—12. To what feast did Jesus go? ANS. The feast of Tabernacles, in October. 13. What was one of the ceremonies? ANS. A great procession bringing water from the pool of Siloam. 14.
What did Jesus do during the feast? (Repeat v.
37.) 15. To what did the living water refer?
ANS. The gift of the Holy Spirit. 16 What did
some officers say of Jesus? ANS. "Never man
spake like this man." spake like this man."

THE Rev. Robertson Smith, late Free Church professor, the well known Arabic scholar, and notorious in the Pentateuch controversy, has been appointed librarian of the University of Cambridge, England, over Mr. Christopher Wordsworth, a son of the late Hishop of Lincoln, who was a candidate.

The Presbyterian Meview.

NOTICEST

(a) Trams — In advance \$1 on a after a months, \$2.25, after 6 months, \$2.50, after 9 months, \$2.00.
(b) The number against the name on the tab upon the paper above to what time the submitph of a pull and serves a the purposes of a manager. Thus, "A Junes, out means that A Junes has pure to number of Runtur. At least two weeks are required after the receipt of money by us before the number of the sab can be charged.

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THURSDAY, JUNE 3RD, 1886.

THE PRESBYTERIAN CHURCH OF ENGLAND.

AST week we gave a short summary of the proceedings of the recent meeting of the Synod of the Presbyterian Church of England, and we propose now to draw attention to some features of special interest in her work. There are many reasons why we of the Presbyterian Church in Canada should take special interest in the English Presbyterian Church. Like our own it is a Church formed by union, though as yet the few congregations of the Church of Scotland in England have not been incorporated with it. Like ourselves it has prospered greatly since union was consummated. It is closely associated also with us in the foreign mission field, sharing with us the task of conquering Formosa for Christ. In its aggressive spirit in prosecuting home mission work, it rivals our own enterprise. And last, though not least, it has received from our Church some of its best known and most highly esteemed ministers, of whom we need mention only Rev. Dr. Donald Fraser, Rev. Dr. Monro Gibson, and Rev. R. H. Thornton. There has been some reciprocity in this ministerial borrowing, whereby our Church has benefited, and which we hope may be further cultivated on both sides of the water.

Like our own Church, the English l'resbyterian Church is blessed with a noble band of Elders, men of deep piety, and some of them also of high intellectual attainments and exalted social position, who freely give both time and labour to Church affairs. Prominent among their distinguished men stands Dr. Leone Levi, whose annual report on the condition of the Church is always awaited with much interest. From his report presented at the recent Synod we find that in 1876 the Church had 256 congregations, with 46,540 communicants, and that now it has 286 congregations, with 61,021 communicants—a growth that is certainly encouraging when the obstacles in the way of progress are considered.

The temperance work of the Church, we note on by the formation and operation of temperance societies as an integral part of the congregational work—a plan which we trust will yet be adopted in our own Canadian Church. There are 240 such congregational societies, having now a membership of 23,471, as against 197 societies with 19,356 members in the previous year-a rate of growth which shows that temperance work is prosecuted with great vigour and success.

But to us the most interesting part of the report is the record of the progress made in foreign mission fields during the last ten years. In 1875 we find there were in China 12 ordained and 3 medical missionaries, 49 native evangelists and 66 stations; now there are 16 ordained and 6 medical missionaries, 2 medical teachers, 7 lady teachers and a membership in the mission churches of 3.312. There are five native pastors entirely supported by their own congregations; and there are in all 80 native preachers actually engaged in, and 50 students of theology preparing for, the work. These figures give some idea of the surprising energy and missionary zeal of the English Presbyterian Church.

But it is in a portion of the foreign missionary field dear to our Canadian hearts where the zeal and energy of this Church may be seen most conspicuous. They occupy the southern part of Formosa and it is generally admitted have established there one of the most successful and best managed missions in the whole Christian Church. Last week we drew special attention Formosa, and we shall take an early opportunity of explaining the plans so successfully adopted by our friends in Southern Formosa, not only in this particular department of mission work, but tance to Dr. Mackay in entering upon his work in the north of the island. It will be remembered that this mission freely placed at the serthe service of our Church to the great loss of celebrities of the Presbyterian Church, among preacher.

the Presbyterian Church in Canada has ever fittingly acknowledged its obligations to the English Presbyterian Church for its most valu-able help to our North Formosa mission. Perhaps if our own Church were better informed of what is doing in the South the obligation would not so long have remained undischarged. But as this is only a matter of formality it need not be dwelt upon here. It is of much more impor-tance that our Church should fully understand the admirable system of organization of the missionaries and native workers that have laid broad and deep the foundations of Presbyterian AF AU communications for the Fointenal. Literary, News and Ministrance Columns of this Journal should be addressed to the Editor of the "Presbyterian Review," P.O. Box 2567.

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AF No notice will be taken of accompanied by the name and address of the writer, not necessarily for publication, but as a supersed by one correspondents.

AF We do not hold ourselves responsible for the views or opinions expressed by one correspondents.

AF Persons demang a return of their manuscripts, if not accepted, should send an addressed envelope with stamp. have to face the problem; what would happen to our mission work in North Formosa if Dr. away? Provision must be made for carrying on this work along the lines of Presbyterian politya method that has not yet failed when fairly tried either at home or abroad. The system adopted by the English Presbyterian Church in Worship so as to give a distinct chapter to the of their small salary of \$400 to this object, while at the Southern Formosa appears to us to afford a "worship of God by offerings," recommending same time their health was broken down from overwork-ready solution to the problem before our a weekly offering as a part of public worship, will ing, by which they incurred heavy additional expenses. adopted by the English Presbyterian Church in Church. It will not do to wait until difficulty arises. It is now when things are going well that we should provide for an emergency that is

> But to return to the Synod. The report of the Jewish mission is also of much interest. Up to the past yea their only field of labour among the Jews was in the city of London itself, but lately they have sent out a medical missionary, Dr. Ker, to Morocco, where there are said to be about 200,000 Jews with only one missionary labouring among them. As we have said in other columns, we believe it is the duty of our Board of Ministerial Relief and Aid for Colleges, Church to follow the footsteps of our English in sums of \$1,000,000 and \$500,000 respecbrethren. Undoubtedly, the thoughts of Christian people everywhere are being more and more turned towards God's ancient people. It would be the basest ingratitude on our part to show indifference to their welfare. When our Church shall have decided to take part in this work also, she will be able to learn much from the wisdom and experience of our kinsmen beyond the

There are some other features in this report that we may return to, but in the meantime we shall conclude with greeting our sister Church of England with all Christian salutations. We earnestly pray that she may be even more abundantly blessed in the future than she has been in the past.

JEWISH MISSIONS.

HE present Bishop of London, Dr. Temple, has the credit of saying that God elected the Greeks to be the ideal of beauty to the world; and the Romans to be the ideal of power to the world; and the Hebrews, because of their deep and mystical natures, to be the ideal of religion to the world. We have high authority for saying that "salvation is of the Jews." More than this—the highest type of morality comes through them, for there is nothing in the world so elevating as the Two Tables of the Moral Law promulgated amid the thunders of Mount Sinai. We have also from the Jews the wisest The temperance work of the Church, we note sanitary laws, regulations which, if faithfully with special pleasure, is very vigorously carried observed, would greatly reduce early mortality among men. We have also the Jewish Bible now published in more than two hundred and fifty living languages, and interwoven more than we can tell in the language, literature and thoughts of the English-speaking race. There are 8,000,000 of Jews scattered throughout the world. Jesus Christ gave the final command to His followers before leaving this earth: "Go ye into all the world, and preach the gospel to every creature, BEGINNING AT JERUSALEM." Eighteen centuries have passed since that command of the Eternal King, and how has it been obeyed? In England with its thirty millions of inhabitants, there are two societies for the propagation of the Gospel among the Jews. At the last annual meeting of one of these societies in England one of the speakers emphatically said: "We should have fifteen or twenty societies to pay our debts." What have we Presbyterians in Canada as a Church done to fulfil the command of Jesus Christ and repay the debt we owe to the Jews, of whom the great poet in his Hebrew Melodies so pathetically said:

> Tribes of the wandering foot and weary breast, Where will ye fly away and be at rest?
> The wild dove hath her nest, the fox its cave, Mankind their country—Israel but the grave !

We Presbyterians have done nothing, or next to nothing. In the line of what our contributor "M. R. K." has been saying upon the importance of the Church giving some attention to this work we might repeat that there are two British societies operating in England and abroad for the conversion of the Jews-one to our own medical mission work in North the London Society in the hands of the Church of England, of which the late Lord Shaftesbury was president; and the other the British Society for the Propagation of the Gospel among the Jews. The latter is non-denominational their general plans and polity. It is well known It has two Bishops of the English Church, as that the English Presbyterian mission in South-patrons. One of its Honorary Secretaries is the ern Formosa was of the greatest possible assis- well known Presbyterian minister, Adolphe Saphir; and at its last annual meeting the Revs. C. Spurgeon and Adolphe Saphir were among the speakers. It was founded on the 7th Novvice of Dr. Mackay their best native helper, and ember, 1842, under the auspices of the Rev. essay in the same paper on the enormity of prise that this pious man was prematurely cut off in Robert M. McCheyne, Dr. James Hamilton, fighting, or the report of a sermon by a popular

mission work in China generally, but especially others. Its income by last annual statement THE AGED AND INFIRM MINISTERS' FUND. in Southern Formora. We are not aware that was about \$35,000. It was leng presided over There is no fund of our Church in such a poor conby Sir Culling Eardley Eardley, Bart. Presby-terians in Canada till they have a Jewish mis-sion of their own, may safely send offerings to the Secretary of this Society, 96 Great Russell on the fund, and several more are being yearly aided to St., Bloomsbury Square, London, England.

> THE General Assembly of the Presbyterian Church in the United States of America, consisting of nearly 500 delegates, met in Minneapolis, Minn., on May 20th. The Rev. E R. Craven, D.D., having preached the opening sermon on the subject, "The Saviour's Reward," (Phil. I., 29, 30) Rev. Dr. David C. Marquis, of Chicago, was elected Moderator. It is noted months, but more than a year to the mission field—refusthat although there was a contest for the mod- lirg every call because the fathers of the Church thought crator's chair, the election was happily unattended by any of the unpleasant feeling so ling thousands of miles on foot or on horselack along the deplored in recent assemblies. We regret to worst of roads, preaching and expounding from house to notice that the Boards of Home and For-house incessantly—content with the poorest accommodacign Missions, notwithstanding a considerable tion, such as the new settlers could afford—many of the increase in the gifts of the churches during the groups thus formed being now large and flourishing congreyear, have had to report a debt, the former of gations-and yet have not had even their current expenses \$43,000 and the latter of \$57,000. The hope paid, but often having to eke out their salaries from their is expressed that the adoption by a majority of private means—till all their means were exhausted, while the Presbyteries of the overture sent down by helping to ray for several new churches for the benefit of the last Assembly, amending the Directory of our Presbyterian cause. Some of these gave one fourth greatly help towards a steadier flow of funds into the treasury. The report of the Committee on the Centennial Assembly was adopted. The report recommended that the one hundredth General Assembly of the Presbyterian Church in the United States be held in Philadelphia in 1888, that one day of that Assembly be specially devoted to the presentation of historical and memorial addresses by persons previously appointed, and that a Centenary Fund of \$5,000,000 be raised by the Church. This fund is to tively, to the endowment of the other boards of the Church, in sums sufficient to meet all the costs of administration, and to the endowment of the theological seminaries of the Church. It was also decided to invite the Southern Presby terian Church to co-operate in the Centennial For several years the Assembly has been instituting enquiries into the management of the Board of Publication. A most careful enquiry has commanded His people properly to sustain the Gospel conducted by experts has revealed some errors in business methods. Resolutions were adopted looking to the correction of these errors, while expressive of the highest confidence in the honesty of the Board's management and in the usefulness of its services. An important point for our own Church to note specially is that the Committee on Ministerial Relief was able to report the unprecedented balance of twenty-six and the expenses necessary to maintain his position thousand dollars. Twenty thousand is to be devoted to restoring former reductions. This is good news, and gives additional point to an article in another column on our Aged and Infirm Ministers' Fund. The remaining proceedings of the Assembly we shall notice in next issuc.

REVIEW is correct, the fair inference is that the sands of ruling elders of discretion and approved thing for old age. Years ago regulations were made worthy of note that our brethren of the Southern Overture is in these terms: "That to the clause in form of Government, chap. iv., sec. 3, par. 2, stating that ruling elders 'possess the same authority in the courts of the Church as sentence: 'When, however, a ruling elder is moderator of a presbytery, synod or general assembly, any official duty devolving upon him, the performance of which requires the exercise elder, shall be remitted by him for execution to such minister of the word, being a member of the court, as he may select."

Last Friday afternoon and evening our streets resounded with the cries of the newsboys shouting "Here you are! Globe-Mail-News-Worldand-Telegram - all-about the-great-prize-fight 1" and it was evident from the manner in which the offices were bulletined and the papers were sold, that not a few must have thought that the knowledge of the sickening details of a most disgusting form of so-called sport was something to be desired. The horrible details and that to be supplemented by the yearly collections of brutal "battles" are doubtless acceptable to many minds, but there are many, and we doubt ministers would be willing to increase the amount of their not, a large majority, to whom all such reports rate if only assured of such provision for old age. Far are unspeakably revolting. If respectable newspapers would leave all such matters to the penny dreadfuls they would not suffer even pecuniarily, and the heads of families and persons of refined tastes would breathe more freely. The debasing effect of the narrative of a prize rent expenses, or does not meet them? The American fight in a family newspaper, especially upon Presbyterian Church has a fund of \$1,000,000 for the young minds, cannot be corrected by a moral essay in the same paper on the enormity of prize of our Church in the Maritime Provinces, thus setting a

dition. The invested funds amount to very little, and last year the interest was not sufficient to pay the miserably small amount due to the large number of ministers now the list.

Why is it needed at all? Because of the utterly inadequate salaries of the great majority of our ministers. Many of these men have devoted their hearts and livestheir whole if we and strength to the service of the Church -after a long and expensive education of from eight to ten years, and then have fately received enough to pay current expenses. Some even of the hardest and most it destrable-gathering together groups of people, travel-

In some cases they have had to spend several thousand dollars of private means, besides many years of excessive toil and care in the service of the Church, and have nothing left for old age but poverty and privation. And then after all this toil and sacrifice during forty or fifty years, all that is promised them is about \$200 a year, besides the retiring allowance they may receive from their congregations. Is it right that such a state of thing should be allowed by the wealthy members of our Church? Has not the King and Head of the Church laid the duty of advancing His cause equally upon all His people? Why then should the chief burden be allowed to fall on a few, or ministers be expected to make all the sacrifice.?

Should not al! Christians realize that all that they have belongs to Christ, and should be used in such a way as will best promote His glory? He says, "Ye are not your own; ye are bought with a price." If some men are called to devote their whole time to the work of Christ, surely they should be properly sustained by their fellow Christlans who devote themselves to making wealth. Now the Great Head of the Church made ample provision for His servants under the old dispensation, and He ministry as well. (Luke x, 7; I. Cor. ix, 11-14; Gal. vl. 6; I. Tim. v. 18). Some may ask what might be a proper support?

. The late James Leslie, of Eglington, many years ago editor of the Toronto Examiner, when discussing the question of an established Church, to which he was opposed, yet stated that owing to the many calls upon a minister, principle, set forth by an intelligent layman, not belonging to any leading denomination, were acted on it would greatly increase the salary of many of our ministersmany of those ministers by giving the time and efforts to business which they have given to the Church, might have accumulated wealth. But when they devoted themselves Ir the position taken by Dr. Jardine in his able paper on the "Eldership" in last week's But they had a right to expect that their expenses would be met, and that they would be enabled to lay up a modest Ruling Elder is or ought to be eligible for the Moderatorship. And why should he not? Why should any man be a member of a Church tunate as to have wealthy members and spirited generous Court or other deliberative and legislative body who is ineligible to any of its offices? Would log to their place and position, so that they are not only the Church suffer in any way if one of our thou- placed above privation but are enabled to lay up somebusiness capacity were at the next Assembly the Aged and Infirm Mlaisters' Fund Committeee that at elevated to the chair? We think not, and what | least \$ to per year of service should be paid to ministers on is more, we would very much like to see some the fund that is, that after forty years of service or more action taken looking in this direction. It is each appulant should be entitled to \$400 per appunp but the want of funds has prevented that being carried out. Presbyterian Church have just taken this step Even the \$400 would not do much more than pay house in advance, the overture expressly affirming the rent, fuel and water rate in a city; and those that during eligibility of Ruling Elders to the Moderatorship the greater part of their lives have been accustomed to having been adopted by the presbyteries. The town or city life would be compelled to reside in some country district in order to live at all.

But what shall we say of an aged minister having to depend on the highest amount now paid, namely, about \$200 a year? Let educated men who spend their thousthe ministers of the word,' shall be added this ands imagine, if they can, the misery thus caused. That justice demands that at least such a provision should be made for disabled ministers as was contemplated by the committee becomes more evident when we consider the generous provision made by the civil service for servants of functions pertaining only to the teaching of the public, they being generaly allowed about half of their ample salary when superannuated. Even policemen who only require the merest elements of education, are yet far better provided for than ministers of the Gospel after long years of the most expensive education, as well as requiring large and expensive libraries properly to discharge their duties. Thus the Toronto police, after fifteen years' service, are entitled to one-third their salary-over \$200 a year, and after twenty years to one-half, or from over \$300 to \$500 a year of a retiring allowance. Thus they are more than twice as well provided for as ministers of the Gospel.

Now in order to insure that small annuity to ministers of \$10 per year of service we require a fund of \$100,000, better double the rate if necessary than be kept down to the present paltry annuity. Some say, why not lavest in an insurance company and thus provide for old age? All very well for the few who have large salaries, but how can this be done when your salary barely meets your cursame object, and one gentleman left \$20,000 to this fund noble example to our rich Presbyterians of the Western Provinces.

It would be much better for the wealthy members to raise such a sum rather than to fall back on the general constituency of our Church, so as not to interfere with their contribution to the other schemes. Now ten of our wealthy men, each giving \$10,000, would provide this fund, or five giving \$10,000 and ten \$5,000 each, or one hundred giving \$1,000 each Surely there need be no diffie culty in getting one hundred to du this, and as the endowment of Knox College is now safe, this scheme would not need to be delayed any longer on account of it. We hope, therefore, that the General Assembly will give its sanction to this scheme, and that measures will be taken to call forth the liberality of our wealthy members towards it. We read of members of our Church giving large bequests to relatives already well off; should not such men, while still in active life, dedicate a goodly portion of their wealth to the service of Him from whom they received power to get wealth, in order to make this necessary provision for HI- servants (Deut, vill., 181) Does not the Master identify Himself with Ilis servants, and declare, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done unto Me "? Let the wealthy members, then, show their gratitude to Him, and honour Him in the way that He expects. What will be the alternative if this be not done? That the servants of Christ will have their old age embittered by privation and sorrow. After having spent their lives and their whole strength in doing he work of the Church, some of these, with their sensitive feelings increased by their education and prominent position for many years, where they were wont largely to provide help for others, would rather die than be dependent on the cold charitles of the world or on private aid. But, let there be a public fund, from which they are entitled to draw for services rendered to the Church, and they will shave no hesitation in accepting their annuity as a right. Some of these men might have made money had they gone into speculation with their private means, but they feared that their usefulness would be impaired thereby, and were more anxious to promote the Divine glory and to avoid everything that would hinder the cause of God, than to make money for themselves, -and are they to be allowed to suffer because of their conscientiousness?

If no proper provision be made for ministers in old age. their energies will be greatly weakened, and their power to do good greatly hindered by care and anxiety how to meet the many claims upon them while in the work.

Another result of the want of proper support and provision for old age is, that an inferior class of men will be likely to succeed the present generation of ministers. The sons of ministers are driven away from the work by the straightened circumstances and anxieties with which they have been too familiar. Rev. David K. Guthrie, some time ago, said at Glasgow, that it was difficult to get parents to dedicate their sons to the ministry, or to get talented young men to give themselves to that work, because the prospect before them in life is genteel poverty. In America the difficulty is greater than in Britain. The interests of the Church, in securing an adequate supply of able ministers are bound up with the proper support of this fund; for while men of great devotedness may bear a great deal while able to work and barely live, the prospect of no proper provision for old age is too much for educated sensitive men to bear, and should not be required by a Church having ample means in the hands of its members; let them give even a tenth to the Lord (Gen. axviii., 22; 2 Chron. xxxl., 4 6) and all our funds will flourish. In the Disruption Worthes we find that several of the leading lawyers and elders of the Free Church gaves a fourth or fifth of their income, besides a great deal of time, to the vario's enterprises of the Church. The men of means set a noble example to the entire people which they followed, and thus we find the secret of the wonderful success of that Church which in a few years covered Scotland with hundreds of churches. manses and schoolhouses, besides raising a Sustentation Fund that secures an average salary far higher than that of our ministers.

Finally, the Divine blessing cannot be expected by professing Christians who fail to do their duty to the servants of Christ. He has promised His special blessing to those who honour Him by properly sustaining His servants, (Is xxxii., 8, Prov. xL, 25; 2 Cor. viil., 9). It is vain to expect this blessing while His people allow His servants to suffer, for He declares that the test at the Great Day will be whether they have belped and honoured Him in the person of His servants. Many men of means who do little for God's servants are thus dwarfing their own spiritual life on earth and lessening their spiritual attainments and enjoyments in the future world. If then we are to look for the blessing of the Great King of Zion upon our Church and people, and for the success we desire, let means be taken to put this Fund in a better A LOVER OF THE CHURCH. position.

May, 1886.

SYNOD OF MANITOBA AND N. W. TERRI-TORIES.

Tilk synod met in Knox church, Winnipeg, May 18th. a large number of delegates being present. The retiring moderator, Rev. Jas. Robertson, preached from Romans L, 14 and 15. (See page 1 for summary.)

L, 14 and 15. (See page 1 for summary.)
Rev. Dr. King was nominated moderator, but declined as he would be unable to attend to the duties of the position. On motion of Rev. A. Bell, seconded by Rev. John Hogg, Rev. C. B. Pithlado was unanimously elected.

WEDNESDAY The Presbytery of Brandon applied for leave to license The Presidents of Brandon applied for reave to receive the following students. D. Anderson, W. M. Omand, P. Gough and A. McD. Haig. The names were then taken up seriatim. The names of W. M. Omand, P. Gough, A. McD. Hag and D. Anderson were passed. When the name of G. A. Laird was reached, Dr. King. explained that he was a graduate of an eastern university and had laboured in the Brandon Presbytery, and they wanted the Assembly to rank Mr. Laird as a two years student in standing on account of his two years' labour. The application was referred back to the presbytery for information. The application of Mr. John Mc

Arthur, from the Presbytery of Winnipeg, was agreed to.
Rev. James Robertson, convener of the Home Mission Committee, submitted the report of that committee, and in adultion an abstract of the receipts and expendi tures to connection with the mission work of the synod.

Rev. Dr. King moved, seconded by Rev. Mr. Gordon, that the Home Mission Report and financial statement now submitted, be adopted, the synod reserving the ques-tion of the future administration of the fund by the committee nutil it has expressed its opinion on the overtures about to be considered .- Carried

The overture to the General Assembly on the CONDUCT OF THE HOME MISSION WORK CONDUCT OF THE HOME MISSION WORK
by the synod's Home Mission Committee was read. It
asked that the Assembly abolish the Home Mission Com-

mittee of the Syn al of Manitoba and the North-West Territories, and grant the same control of home mission matter to the prerbyteries in the said ayond as is piven to pre-byteries in the eastern portion of the western division of the Church.

An overture to the General Assembly was also read from Rock Lake Presbytery asking to with fraw from the Synod of Manitolia and the North-West Territories and from its Home Mission Committee, the special power given by the Assembly to the synod and its Home Mission Committee, and to so amend the instructions given to the superintendent of missions as to prevent the powers entrusted to him from conflicting with the undoubted

tights and privileges of the presbyreries.

The overtures were supplied by Rev. Jas. Todd, Rev.
II. McKellar and Rev. J. Farqubarson.

Rev. Mr. Todd, in supporting the overture, referred to the friction which existed between the presbyrery's Home Mission Committee and the synod's Home Mission Committee in the distribution of the nien, and the distance ments of money. The present system entailed great expense which was wholly unnecessary for the efficient carrying out of the work. The presbytery's committee was doing the work admirably, and the work of the synod's committee was at best a repetition of what the presbytery did. The genius of Presbyterianism did not require a committee whose chief work had been an infusion of confision. He moved the algoriton of the exertise of confusion. He moved the adoption of the overture and its transmission to the Assembly.

Rev. Mr. McKellar seconded the motion and spoke of the injury done to Presbyterlanism by the existence of central committees, whose interference was unnecessary. It was the duty of the Church to economize its expendi ure to the utmost and preserve Presbyterianism in its historic strength to our people. Committeessm had failed, but Presoyterian principles were as strong as ever and the full establishment of these was asked by the over-

Rev. Mr. Farquharson aupported the overture from Rock Lake Presbytery which was similar to the former except that it asked for the limitation of the power of the superintendent of missions. He showed how ineffective the operations of the synod's committee were and that the powers granted to the superintendent were subversive of he best interests of presbyteries and the principles of Presbyteriani-m.

Mr. Townsend seconded the adoption of the overture, and the discussion was adjourned.

Rev. Mr. Todd moved, seconded by Rev. Mr. McKellar, that the synod receive and adopt the overture from the Presbytery of Brandon and transmit the same to the

General Assembly. Adjourned,
At the evening session the auditor's report on the
synod's receipts and expenditures was received and
adopted. Rev. Mr. Pitblado tendered his resignation as treasurer of the synod,

The report of the committee on the

STATE OF RELIGION.

was taken up by Rev. Dr. King. The report recom-mended the synod to memorialize the Government to have regard to the integrity, purity and morality of those appointed as Indian agents, and to cancel appointments of such as have proved themselves impute in life and immoral in conduct. Report adopted.

TEMPERANCE.

Rev. Mr. McKellar presented the report of the coming recommendations. The committee make the following recommendations

ist. That our people be asked to carry out as far as practicable the principle of total abstinence from all intoxicating liquors as a beverage within the bounds of the synod. 2nd. That our ministers, missionaries, Sabbath School teachers, office bearers and members be earnestly recommended to office bearers and members be earnessly recommended to support the principle of temperance prohibition with a view to the entire abolition of the liquor traffice in this land. 3rd. That the synod regrets that the new License Act recently enacted by the Provincial Legislature falls short of the expectations of an intelligent, Christian community, and would strongly recommend our people at the approaching provincial elections to give their support to such candidates as will pledge themselves to pass a more stringent liquor lawthan now to force. 4th. That the synod will heartily unite with other Christian bodies in securing such amendments to the Canada Temperance. Act as will render it more emclent.

All the recommendations except the third were adopted In amendment to the third clause, Dr. Bryce moved the following amendment, seconded by the Rev. Mr. Mac-

That the synod would advise the people to exercise watchfulness in order that candidates at the approaching provincial elections be pledged to secure a more stringent

temperance law than is at present in force."

The clause was referred back to the committee in order to have the above substituted.

The report on SABBATH SCHOOLS was submitted by Mr. W. D. Russell and adopted.

THURSDAY. The synod proceeded to resume consideration of the overtures to the General Assembly from the Presbyteries of Brandon and Rock Lake on the work of the synod's

Home Mission Committee.

Rev. D. M. Gordon addressed the court in support of the present system, and moved in amendment to the motion that the synod transmit the overture from the Presbytery of Brandon to the General Assembly simpliciter.

Rev. James Robertson contended that all his acts had not been to interfere with the pre-byteries, but to facilitate the work. The presbytery at Regina had fully agreed with the changes.

Rev. Dr. Bryce hoped the discussion would be con ducted calmly. He knew that not only in the province but in the east it is felt by many that the moderator of this synod is over critical in regard to the home mission work rather than actuated with a desire to advance the interests of missions. He contended that the picture presented by the superintendent of missions was the greatest justification for the overtures being carried into effect. The difficulty and confusion shows the Impossibility of working this system with convenience at present. Quietly the stations in Brandon were changed entirely without the

thowledge of that presbytery.

Rev. Mr. Robertson objected to that statement in toto. to changes of that character were made.

Dr. Bryce, continuing said he was prepared to sub-stantiate the statement. It showed the difficulty of the present system, which he thought was injurious. He was prought up in a school of Presbyterianism which held it was the right of the presbyteries to control their own missionaries and locate their own stations. He had been charged with being a convert, well, so was Dr. King. Dr. King depied that he had changed his opinions, and

Dr. Bryce withdrew the statement.

Continuing, Dr. Bryce contended the system must be changed.

The still believed a synodical committee which would not interfere with the presbyteries would be the best system, but now he felt for the good of the Church in the North-West, the presbyteries must have their local rights intact. He believed in the rule of the people, and any interference with the presbyteries is manifestly un-

Rev. Mr. Whimster said that as far as the synodical committee was concerned no appointment had been made

Rev. Mr. Hogg said he was present at the first meeting of the synod, and his impression was that Mr. Robertson's connection as superintendent of missions was cut off from Winnipeg and Rock Lake Presbyteries and attached to Brandon and farther west. It was therefore but natural that he should have a more direct control of the missions in those sections. He quoted from the constitution defin-ing the duties of the superintendent and contended he had heard nothing to show that Mr. Robertson had gone

beyond his nowers. Rev. Mr. Douglas said it had been the custom of the

and others have come in their place, and the fact that the sup timen fent is authorized by the presbytery to deal with these matters shoulds worth a moderably. He regard the overture as a feeler after a better plan.

Rev. Mr. Bell had supposed the overture as he folithere was friction and there should be a better system. Dr. King's speech had been too much for him. He believed that de coulies would still arrie and more Christian for bearence would be needed.

The Medicator and there was a feeling that in opposing the present system he was actuated by personal mealies. He would near go faither than to say that he worked with Mr. R between healthy. He had made large sacrifices by staying in Winnipeg, and he could not see why it should be charged that he was actuated by feeling. If contended that the present administration of the home missions was unwise. As long as the superintendent and the syndical committee continue there will bifriction. The machinery, as a whole, is adapted one to the other. The question is, is the synchical committee a necessary adjunct to the superintendency? His own opinion was, it is not. If the synchical committee is abolished representatives will go down to the Home Mission Committee in Torocto. Then they will ask if they have the proper information. Well, more definite information could not be obtained than from the superintendent. The next question is, will they in Toronto give the time to the matter? Well, that was a question, but he thought if the measures went down

in proper shape, the matter would be attended to.

Rev. Dr. King desired on behalf of the synod to dis claim the opinion said to be entertained that hir, Pithlado's views on the question were the result of feeling.

Rev. Mr. Publisdo was prepared to go farther and say that the motives of those who are readjusting the administration are pure. He had weighed the arguments and heard not a word of imputation against those administer in the funds. These themselves definited they had made ing the funds. They themselves admitted they had made mittakes. He drew the distinction between the adminis-trator and administration. He wished to ask Mr. Robertion during the five long years he had worked with him and criticized the administration if he had made a personal instantation.

Mr. Robertson re siled he had not. Mr. Pathlado said

he desired this reply as the insinuation had been made and apparently acquiesced in this morning. Dr. King projected against this statement. He had disclaimed such an imputation on behalf of the synod. Mr. l'itblalo accepted the statement. Continuing, he held if the synodical committee were abolished the powers of the superintendent would not be interfered with, but the friction between him and the committee would be done away with. If anyone could show that the large powers held by the superintendent would produce friction with church goers it would be an argument for the abolition of the superintendebcy which was not necessarily a part of Presbyterianism. The connection of the superintendent with the synodical committee was the work of the synod. If he were not convener it would be easy to define what the committee had done, and what the superintendent had done; whereas if the offices were separate the confusion would not arise. We say if this system is to be perpetuated in the same way, friction is ineritable. Still farther, he had grave-doub's as to the practicability of the matter as to financing. He spoke from experience and knew what was impracticable for a man. It was almost cruei for the synod to put Mr. Robertson in such a position. He did not blame the fotentions or ability, but it was well known the accounts could not be understood as Toronto. He submitted the following resolution: That the synod appoint a committee to frame a deliverance to be transmitted to the General Assembly along with the He submitted the following resolution : That

overture from the Presbytery of Brandon; that the com-mittee report to the synod not later than 9 30 to-night. Mr. Gordon asked permission to amend the motion made in the morning. As he had already said, the synod could not decline to transmit the overtures, but he desired to have this answer returned to the committee at Toronto As a member of the committee he felt somewhat the cruticism upon it. With the expression of opinion of these facts, the committee could not express an opinion whether the overtures should be accepted.

Dr. King said if the combined book-keeping is not done

by each convener the amount of correspondence will be largely reduced. All this is largely a matter of feeling, that there is tampering with authority, and once the authority is recognized the difficulty will cease.

Mr. Copeland thought it well to have this matter referred to a committee representing all shades of opinion. It was desirable to have unanimity. Certainly that would be more satisfactory than a majority vote. Matter referred to a committee.

MANITOBA COLLEGE.

The report of the committee on the maintenance of the theological department in Manitoba college was read. It pointed out the necessity of increasing the interest in this department and increasing the sul scriptions for that object, Since the appointment of Dr. King, three-fourths of the contributions were from Winnipeg. It was suggested that some one be appointed to present the claims of the college to the different congregations. Rev. Mr. Gordon, who presented the report, referred to the valuable services rendered by Principal King, and the growing

importance of the college work.

Rev. Dr. King gave an outline of the report of the
Senate of the college. There were 67 scholars in all, 12 in the theological department, 35 preparing for the University and the remainder in the preparatory or the special classes. Twenty-nine students took examinations for degrees in May, 1885, six receiving B.A., eleven scholarships, three medals, and at the present time thirtyscholarships, three means and at the process that the com-five students are being examined or more than the com-bined forces of St. John's and St. Boniface Colleges. The Senate asks the authority of the Assembly to engage an extra lecturer for three months next summer.

Several members of the synod expressed their saturation at the report, and Rev. Mr. Robertson mored, seconded by Mr. Farquharson, that the report on the maintenance of the theological department in Manltoba College, with its recommendations, be adopted; that the synod express their appreciation of the work done in evoking the liberality of members and adherents of the Church in support of the said department by the committee, and especially the convener and the secretary; and that this synod pledge its hearty support to maintain the department efficiently for the future. It was unanimously agreed that the committee charged with the maintenance of this department in Manitoba College be authorized to use whatever means they deem best to carry out the recommendations contained in their report.

FOREIGN MISSIONS.

At the evening session Rev. James Robertson presided, The report of the Foreign Mission Committee was read.

The following resolutions were adopted unanimously ist. That the number of schools at present in operation is too small; that the education given in them is too ele-mentary; that the attendance is irregular, and the result not as satisfactory as the amount of money expended might secure. 2nd. That the synod gratefully recognize the work already done by the Government in connection with the education of the Indians; that it is of the opinion that more industrial schools should be established in central localities for advanced pupils; that pupils might be draughted into such schools from the more ele-mentary schools; that the synod press this matter upon the attention of the Government, believing that the ex-pense of supporting these schools might be materially lightened by utilizing the produce of garden and farm, by serving out the food allowed to the Indians through the officers in charge of the schools, and by such donations of clothing as people in Ontario and elsewhere may be disposed to contribute. 3rd. That, in order to remedy existing defects and evils, it is desirable that schools be established at which the children may be buarded, and so removed from the injurious influence of their home life that teachers of competence and character be placed in charge of these achools, men who could teach the acholars gardening, farming, and the use of tools, and that as far as practicable, it is desirable that the teachers employed be married, and that provision be made that their families

may revide on the reserves with them, and so help to civil ze the Ind and by their example.

The committee on

THE BRANDON OVERTURE

reported they were unable to agree. The clerk then read the main motion, by Rev. James. Tod i, that the synod receive and adopt the over the and transmit the same to

receive and adopt the over the and transmit the same to the General Assembly, and Rev. Art. Gordon's amend-ment that the overtore be sent to the Assembly but with the statement that the symbol does not approve of it. The amendment was carried by a large majority. On motion of Kev. James Farqubarson, seconded by Dr. Beyoe, it was resolved that the part of the overture of the presbytery of Rock Lake, asking for a modincation of the duties of the superintendent for Manitoba and the Northwest Territories, be transmitted to General Assem-bly simpliciter.

bly implicates.

It was agreed also that the resolution passed by the synod in regard to the overture to the General Assembly from the Brandon Presbytery, he regarded as the synod's reply to the reference from the Assembly's home mission committee, and he accordingly transmitted to the secre-tary of sald committee, After addresses by Rev Geo. Flett and Rev. Hugh

McKay on Indian missionary work, the synod adjourned.

PRIDAY.

A memorial was presented from the First Presbyterian church, of Brandon, complaining of the presbytery in granting organization to the second presbyterian congregation in that place. The memorial was supported by a deputation from the First Presbyterian church, consisting of the pastor and Messes J. M. Robinson, J. Lockhait and James Sheriff, who addressed the court in support of their contention. They pointed out that Brandon with a population of 3,100 could not support two churches of the same denomination, and both would probably so to the same denomination, and both would probably go to the wall if the present state of affairs was allowed to continue.

After discussion the synod by resolution declined to Interfere, but expressed sympathy with the first Church and a hope that the site of the second church may yet be chanced. A resolution anent the death of Rev. P. S. Livingutone was passed, and the standing committees were appointed. The synod agreed to urge the necessity of sustaining the theological department of Manlioba

College.

It was decided to hold the next annual meeting of the next, at 7 30 p.m.

An overture from Brandon Presbytery anent Indian missions was transmitted to Assembly, with an expression of hearty approval of the powers at present existing for earrying on mission work.

SABBATH OBSERVANCE.

The clerk read the report of the committee on Sabbath observance. It was agreed to recent adopt the following recommendations : It was agreed to receive the same and

1. That ministers be requested to preach at least once rearly on the subject of Sabbath observance. 2. That yearly on the subject of Sabbath observance. 2. That all lawful endeavors be made by the presbyteries to prevent unnecessary Sabbath traffic within their bounds. 3. That ministers and elders be specially careful not to travel by railroad on the Lord's Day. 4. That the synod should cause a letter on the whole subject of Sabbath observance to be prepared and sent to all ministers to be read from the pulpit on the Lord's Day.

The synod agreed to request the moderator to prepare such a letter.

such a letter.

Several overtures and applications were considered and transmitted to the Assembly. Mr. C. M. Copeland was chosen treasurer of the synod funds, and Dr. Agnew auditor .- Condensed from Sun report.

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Church Nows.

THE Rev. Dr. James has lately been preaching in

Titz ladies of the Descronto church recently held a most successful basaar.

Tite grounds around the church, Cookstown, have recently Teen much improved

Fire grounds around the Presbyterian church, Selkitk, N.W.T., have been planted with trees.

THE collections morning and evening at the re-opening of the Presbyterian church in Campbelliord amounted to

At the secent sacramental service in St. Andrew's church, l'akenham, a large addition was made to the

Tite congregation of St. Andrew's church, Ingersoll, has elected by an almost unanimous sote in fasour of using instrumental music in the services. Only seven votes were cast against the resolution.

Rev Dr. Suprilip, who was severely injured over three months ago, has been able to resume preaching Dr. Smellie was obliged to sit while conducting the service; but his many ir ends, far and near, will be very much pleased to hear that otherwise he manifested his usual vigour, his voice scenning to gather strength as he proceeded with his discourse.

At the semi-annual meeting of the Sabbath School Association of Canada recently held in this city, Rev. John McF.wan, of Lakefiel i, was made the recipient of a handsomely framed address on the occasion of his severing his connection as secretary to the association. It will be remembered that Mr. McLiwan has recently returned to the active duties of the justorate.

the active duties of the pastorate.

THE Carleton Place Pleral Igives an excellent summary of a sermon preached on Sabbath, May 16th, in Zion church, by Rev. A. A. Scott, M.A., on the text, "We all do fade as a leaf" The occasion which called forth the special sermon was the death of two members of his flock during the previous week, one being an elder in the church—Mr. Thus, McCallum—and the other the Infant son of Mr. P. M. Campbell Both died the same night.

SAYs the Minnelota correspondent of the Portage la SAIS the Minneloss correspondent of the Portage la Praisie Tribina- Neurity Our Presby terianfriends are about to make a call to a minister to fill the place of Rev. Mr. Wellwood, who resigned on account of ill health. We hope the congregation will get one who will be as much thought of as Mr. Wellwood, who was very popular with all denominations. The rev. gentleman intends to reside in Minnedosa, and although he cannot perform his ministerial duties his charge of inspecting schools in the counties of Minnelosa and Brandon will occupy his time.

On the 22nd April three new elders were ordained and ON the 22nd April three new elders were ordained and inducted over the congregation of Port Persy—Rev. I McMechan, paster. Six had been elected, but only three consented to act, these were Messrs. Robert Robertson, William Burns and Alex. M. Rae. The Rev. T. T. Johnston preached on the occasion a good, practical sermon from John xi. 5. On Sabbath, May the 23rd, the Lord's Supper was administered in the Port Perry church, all the session as now constituted assisting. Upwatos of ninety persons communicated, thirteen for the first time—eleven on profession, and two on certificate. time-eleven on profession, and two on certificate.

THE nearly printed and well prepared report of Knox church, Owen Sound—Rev. A. H. Scott, M.A., pastor—has reached us. It contains a large number of very interesting facts of which we can note but a few. The communion roll is about 400 strong. "No year has been better than the one just closed for the Sunday School." Number on roll, 466. Average attendance good. The board of managers report a balance on the right side. The new church, the opening of which we noticed a short time ago, will add strength to the congregation and it is hoped that "its best days are coming on." The following summary of missionary contributions is worth noting: 1881, \$91: 1882, \$200: 1883, \$325: 1884, \$425: 1885, \$510.

THE Hamilton Times gives a report of a sermon for the times preached on the 23rd inst. by the Rev. R. J. Laidlaw, of St. Paul's church, from I. Timotay ii. 2. Laidlaw, of St. Paul's church, from I. Timotay II. 2, "That we may lead a quiet and peaceable life in all god-liness and honesty." After referring to present disturbances in the would over the labour question, and to the cry that has come over the sea from the churches in Ireland for sympathy and help in their hour of fear and trouble, the preacher unfolded the scriptural method of securing social order and national peace. This was shown to be by the use of spiritual means, not drawing the literal sword, but the aword of the Spirit, not giving special attention to the righting of particular wrengs, by means of secular appliances to the neglect of the Gospel, but seeking to have nations and communities so permeated by the spirit of the Gospel that markind would naturally the spirit of the Gospel that minkind would naturally attend to the adjusting of grievances and the righting of rongs in accordance with the principles laid down in Seripture. Jesus was no politician.

A MEMBER of Mr Pithlado's congregation, Winnipeg, writes us - "Selkirk Hall, in which the congregation of St. Andrew's church, Winnipeg, has been worshipping St. Andrew's church, Winnipeg, has been worshipping for nearly four years, has just been enlarged and improved at a cost of about \$3,500. At the reopening services on Sabbath, May toh, appropriate sermons were preached—in the morning by the pastor, Rev. C. B. Pitblado, and in the evening by the Rev. D. M. Gordon, pastor of Knox church. Accommodation is provided for 1,200 hearers, and it was filled on both occasions. Every one may desirable to the worlderful change wrought. was delighted at the wonderful change wrought upon the interior of the building. It has been enlarged, the roof raised, the stairways made casier, and the whole interior beautified. The pastor was able to state that most of the money required to make the improvements had been paid and the talance provided for. The collection on the day of opening amounted to \$300. On the following Thursday evening a congregation social was held at which \$100 was realized. Ex-Alderman Crowe presided. Alter a congratulatory address by the Rev. John Pringle, B.A., Kildonan, Mr. C. M. Copeland expressed the love and esteem in which Mr. Pithlado is held by h s congregation. He also informed him that in addition to giving him a holiday of at least three months to recuperate his health the congregation wished still further to express in a substantial manner their affection and appreciation by desiring his acceptance of a cheque for \$350. Mr. Pit-lado was taken completely by surprise, and thanked the congregation for the kindness shown him. The large choir of St. Andrew's church, under the able teauceship of Mrs. E. J. Dignum, rendered a number of anthems and solos in a very pleasing manner. The success of St. Andrew's congregation is a source of gratification to all interested in Christian work in Winniegs. peg. The membership his grown in four years from 45 to over 400. The Sunday School has an average attendance of 500. Fully \$10,000 has been raised annually by the congregation, so that the enormous debt into which they unsusp clingly fell at the outset has been reduced to moderate proportions. They have resolutely set themselves to the task of paying off every cent of their liabilities and are succeeding admirably. They recognize the fact that under God the success attending their efforts is very largely due to the pastor the Lord sent them. His unswerving honesty, fidelity to duty, piety and rare abilities as a preacher and teacher of the Word are understood and appreciated not only by his entire congregation but by the citizens at large. Mr Publishis emphatically a preacher of the Word, and serves out rich food to those who are hungering and thirsting after righteourness. The ur godly are warned in language they cannot maunderstand, hence St. Andrew's church is an uncomfortable haven for nominal Christians or religious drones. The congregation wish their pastor God speed and safe return. It is understood that he saits for Europe immediately after the meeting of the General Assembly."

OBITUARY. RPV NM. BARR.

We tigret to announce the death of the Rev. Wm. Bare, for meany ten years past a resident of Brantford, which took place a short time ago. Mr. Barr was a native o tick place a short timo ago. Mr. Barr was a native of Ireland, born in Strahane, near Londonderry, reventy-one years a.o. After the usual thementary education of the public schools he studied in Belfan College, where he graduated in 1849. His diploint hears among the names of his professors that of the tamed Dr. Samuel Hanna and Dr. Thos, Hir. ks, father of the late Sir Francis Hinchs, who died recently in Montreal; and Dr. John Edgar, the well-known pulpit divine and advocate of the temperance movement. Mr. Barr then went to Edinburgh, and studied should gy under Dr. Chalmers. Having completed his theological curriculum he was licensed to greach, and came to Countain in 1840. His first charge was Hornby, in the county of Halton, where he remained fouriern years. After this he was settled in Dunganoon, Huron County, for ten years. At this time his health began to fail, and he was compelled to give up the regular ministry, alth ugh occasionally officiating in vacant pulpis or tail, and he was compelled to give up the regular musicity, alth uch occasionally officiating in vacant pulplis or assisting other Presbyterian clengymen. Since he left the regular nunisity he and his family have used their home successively in London, Orangeville, and finally litantford, where he has been a well-known and respected resident these past years. He leaves behird a widow and seven children, viz.: Rev. Isaac Barr, minister of the Fpiscopal church, East Saginaw, Mich.; Wm. Hall Barr, in buttness in Chicago; John Baird Barr, in the North-West Territorics; Mrs. Stanley Mitchell, Montreal; and Misses Maggle, Jennie and Minnie, at home in Brantford. In the early years of his ministry in Canada, Mr. Barr underwent considerable toff, when churches were more sparsely located than now, and travelling was exceedingly exhaust

MEETINGS OF PRESBYTERIES.

located than now, and travelling was exceedingly exhaust

ing The physical toil of these years doubtless shortened the years of his active ministry.

HAMILTON.—This presbytery met on the 18th May Mr. Lyle obtained leave of absence for three months. A committee was appointed to prepare a scheme for the visitation of congregations by the presbytery. Committees were appointed to visit Dunnville and Sutherland street, Caledonia, in view of the reduction and cessation of the grant for augmentation. An application for leave to retire from active service from Rev. R. Stevenson was received and ordered to be transmitted. A call was laid on the table from Nelson and Durdas street to Mr. Robert McIntyre. The presbytery resolved to petition the General Assembly to allow them to ordain Mr. McIntyre as soon as practicable, notwithstanding the regula tion of last Assembly requiring six months at mission work. Dr. Thompson's resignation of Drummondville and Chippawa was accepted, to take effect on July 1st. A resolution was passed recording the deep sympathy of the presbytery with Dr. Thompson in his severe silliction through impaired eye-sight, and their appreciation of the diligence, real and earnestness with which for more than seven years he has discharged the duties of the pastorate, also their undiminished confidence in his Chrisconduct in the circumstances which led to his resignation. The Kilbride congregation got leave to sell the manse property.—John Laing, Clerk.

HURON,—This presbytery held a regular meeting in Londesborough on the 11th May. Messrs. Martin, of Exeter, and Ramsay, of Londesborough, were congratulated on their receiving the degree of B.D. It was agreed to make application to the General Assembly for leave to license Mr. John Young, M.A., a graduate of Queen's Colinge, recently arrived from Scotland. On behalf of the Financial Committee Mr. McCoy presented a tabulated report of the financial returns of congregations. half of the Financial Committee Mr. McCoy presented a tabulated report of the financial returns of congregations for the year just closed, showing the contributions per member and family. The report with slight alterations was ordered to be printed for the use of congregations. A call was sustained from the congregation of Union church, Brucefield, addressed to Mr. J. 11. Simpson, recently licensed. Mr. Simpson having accepted the call a special meeting of presbytery will be held at Brucefield on Tuesday, the ist of June, to hear his trial discourses, etc., and to ordain him should his examination Brucefield on Tuesday, the 1st of June, to hear his trial discourses, etc., and to ordain him should his examination be sustained. The stipend promised is \$500 with a manse, glebe, and four weeks sacation yearly. A petition from 27 heads of families, residing between Grand Bend and Park Hill, was received, praying that a mission station be organised among them to be supplied in connection with Grand Bend. The petition was accompanied with a subscription list to the amount of \$132 to pay for the support of ordinances. It was resolved to correspond with the Presbytery of Sarnia in the matter, Mr. Carriere to give what apply he could in the meanume. Messer, Fletcher and Mattin were appointed a committee to confer with a committee of the Sarnia Presbytery in the matter, if such a committee should be appointed by the matter, it such a committee should be appointed by the latter presbytery. Mr. Pritchard gave a report of his attendance at the meeting of the Assembly's Home Mission Continuitee and the grants made to this res-Presbytery a Home Mission Committee for the enuing year. Mr. John Kerr, elder, having resigned as commissioner to the General Assembly, Mr. George Habkirk was appointed in his place.—A. McLean, Cark.

ROCK LAKE. - The presbytery met in the Presbyterian ROCK LAKE.—The presbytery met in the Presbyterian church, Manitou, on Wednesday, the 5th ult., at 7.30 p.m., and was duly constituted by the Moderator. Securint.—The Rev. J. A Townsend, Moderator; Revs. H. J. Borthwick, Jas. Farquharson, J. Calms, W. R. Ross; Messis. Murdock and D. D. Campbell. The matter of Rev. J. Lantrow's arrears was left in the hands of the Home Mission Committee of the presbytery. A letter was read from Rev. R. H. Warden, of Montreal, anent supplement. Mr. Farquharson also read his reply to the above, and the presbytery adopted it as their own. A communication was read from Mr. Campbell, of the Lintrathen group of stations, asking for a minister, and Lintrathen group of stations, asking for a minister, and offering \$600 towards his support. Mr. Farquhasson reported that the Rev. S. Polson had been appointed to Lintiathen, and that he was expected to enter upon his labours there in the course of the week. Arrangements were made anent horses for the use of the student misalouates for the summer. The General Assembly's Home Mission Committee's new regulations were read by Rev J Farquharson. An overture to the General Assembly was introduced by Rev. Jas. Farquharson, seconder by Rev. j. Cairns, praying for the abrogation of certain powers at present exercised by the H. M. C. of the Synod of Manitoba and the North-West Territories. the Synod of Manitoba and the North-West Territories. The overture was carried, and sent up to the synod for transmission to the General Assembly. A letter from the Supt. of Missions was read, asking the assent of the presbytery to Mr. Lockhart's supplying a part of Rev. J. Brown's held, Mr. Lockhart being within the bounds of the Brandon Presbytery. The presbytery ordered the cierk to write to Mr. Brown, to see if he could undertake the work in the station referred to himself, and that if he could not do so, the pre-bytery signify its willingness to grant the request of the Supt. of Alissions. It was resolved that the next meeting of the presbytery be held at Boissevain, on the second Wednesday in July, at 10 o'clock in the forenoon. The presbytery then adjourned to meet at Morden on Thursday, for the induction of the Rev. M. McKenne. The presbytery met according to Rev. M. McKenne. The presbytery met according to adjournment, at Morden, and in the church there, for the induction of the Rev. M. McKennie. The Moderator constituted the court with prayer. Rev. H. J. Burthwich. preached and presided at the induction. The Rev. W. A Ross, of Carman, addressed the newly instituted minister, and the Rev. J. A. Townsend, of Manitou, addressed the people. At the close of the service, Mr. McKenzie was conducted to the door by Mr. Ross, and received the congratulations of the people. The presby-tery gave authority to Mr. McKensie to proceed as soon as

(Rev. II, J. Borthwick), Rev. W. R. Ross, Rev. J. Colpitts (of the Methodist chutch), Rev. J. A. Townsend and Rov. M. McKerzie. The specches were interspersed with music and readings a refreshments were served and a pleasant evening spent.

Sr. John. The presbytery met on the 8th ult., in St. Andrew's church, the moderator, Rev. A. McDougal, St. Andrew's church, the moderator, Rev. A. McDougal, presiding. An exhaustive report was submitted on the State of Religion, by Rev. Mr. Gray, of Sussex. They reported an adminor of 336 to the full communion of the Church, or an average of 28 to each congregation, and were the ten non reporting congregations to give the same average there would be an adminor of 666 to the full communion of the Church in this presbytery during the year, not including the intesion stations. The congregations receiving the larger additions are Moneton, which added 100.4 reclerition, which added 29 for the past year and 37 so far in the present year. The Hampton group of stations adds 20, of which 18 are at Saltsprings—a large addition for that section which has been without a settled pastor for some years. St. Andrew's church, St. John, also adds 20. Glassville and Florence ville add 18. Carleton and Harvey 17 each. The answers to the remaining questions were generally satisanswers to the remaining questions were generally sails-factory. The committee, in closing their report, say 1 factory. The committee, in closing their report, say i –
From the answers received their is surely profound cause
for thankfulness that there are strong evidences of improvement and progress among the congregations of our
presbytery. The report was adopted and Rev. Mr. Gray
was thanked for his efforts. The Sabbath school report
showed a slight falling off in the number of teachers and
pupils. The number of communicants added to the Church from the schools was 136, as against 38 of last year. In the evening St. David's church was crowded to its utmost capacity, to witness the solemn ceremonles attending the ordination of five young men to the work of the ministry. The candidates for ordination, Messrs Caider, Cahill, Ross, Macdonald and Haddow, were questioned after the usual form, and they were ordained liv the customary invocation and laying on of hards. When this ceremony was concluded Rev. J. McG. McKay addressed the missionaries, counselling them upon their future conduct. Rev. Dr. Macrae delivered the address future conduct. Rev. Dr. Macrae delivered the address to the congregation, after which the ceremonies were brought to a close. After the ordination service the presbytery met and the newly ordained missionaries were added to the roll. The following clergymen agreed to exchange pulpits with the missionaries, and announce when, how and where they will introduce the missionaries to their people:—Rev. K. McKay at South Richmond, at which place Rev. Mr. Ross is to labour; Rev. T. F. Fotheringham at Pisarinco, where Rev. Mr. Calder is to labour; Rev. Geo. Bruce at Quaco, etc., where Rev. Mr. Macdonald is to labour; Rev. James Gray at Spring field, where Rev. Mr. Caldill is to labour; Rev. J. McG. McKay at Riverside, at which place Rev. Mr. Ifaddow is to labour; it was agreed that Rev. Mr. McDougall shall preach at Hampton Village and Hammond, Rev. Mr Bearisto at Kincardine, and Rev. Dr. Macrae at St George at the earliest dates possible. The following were elected delegates to the General Assembly:—Revs. Jas. Gray, J. S. Mullen, J. D. Murray, J. A. Boaristo, K. McKay, T. F. Fotheringham, George Bruce and McDougall. The alternates chosen were Rev. Messrs. Gunn, William Stewart, Bennet and Shore. The following were elected representative elders to the Assembly: Dr. Jas. Walker, Andrew Lamb, St. Andrews; A. W. Coburn, Harvey; Mr. Henderson, Woodstock; J. G. Fothes, John Willett, St. John; L. W. Johnson, Fredericton; E. Friar, Shediac. The following alternates were chosen: Rev. R. J. Laidlaw, of Hamilton, where the Assembly meets; A. McMurchle, of Teronto; Rev. J. Hudson, of Patry Sound, and Rev. D. H. Fletcher, of Hamilton. The preabjetery then adjourned to meet again on the 25th May.—J. BENNETT, Clerk.

GUPLEH —The Presbytery held its regular meeting in Chaliners' Church, Guelph, on Tuesday, 18th May. Dr. to the congregation, after which the ceremonies were

GUPLEH -The Presbytery held its regular meeting in GUFLII —The Presbytery held its regular meeting in Chaliners' Church, Guelph, on Tuesday, 18th May. Dr. Wardrope was appointed Moderator fro tem in absence of the stated Moderator, who has been confined to his bed for several weeks through serious Illness. A committee was appointed to consider and devise some proper way of celebrating the Jubilee of John Duff, who, if spared to the 10th August, will have reached the 50th year since he was ordained to the work of the Ministry. The Committee on Church Property in Puslinch gave in their report to the effect that they had reached a basis of The Committee in Church Property in Pustinen gave in their rep it to the effect that they had reached a basis of settlement satisfactory to the parties concerned. Report adopted. A resolution was presented, adopted by the cut gregation of Chalmers' Church, Guelph, asking that the managers be authorized to dispuse of the manse property for the sum of three thousand dollars. It was the intention of the congregation to give henceforth two hundred dollars a year for house rent, exclusive of the partor's salary, in lieu of a Mante. After full and careful defiberation the leave asked was cranted. A motion of deliberation the leave asked was granted. A motion of sympathy with Mr. J. C. Smith in his present severe bodily afflic ion was passed. Permission was granted to the Second Church, Garafraxa, and the Station on the the Second Church, Garafraxa, and the Station on the Sixth Line to proceed with the erection of places of worship. Mr. J. K. Smith, who was appointed for the purpose by the spired of Toronto and Kingston, brought before the presliytery a proposal that has been made to repair the fuilding at Fredericksburg in which Mr. Robert McDowall, one of the very early pioneers of Presbyterianism in Ontario, preached for several years before his death, and to make it a memorial church erecting in it a suitable memorial tablet with his tiame. It was agreed a suitable memorial tablet with his name. It was agreed to approve of the proposal, and co-operate in carrying it into effect, and every minister within the bounds was instructed to lay the matter before his congregation, asking for a contribution of not less than five cents per family for this purpose, and to remit the same within six weeks to the Rev. James Cumberland, M.A., Stella P.O., Ont., and to report to next preshytery. Anextract minute was read from the clerk of synod to the effect that the synod had decided on the erection of the new Presbytery of Orangeville, and that it would take in the pastoral charges of liurns' church, Erin, and Ospringe, and Hillsburg, and Price's Corners. On motion of Dr. Torrance, seconded by Mr. J. K. Smith, it was resolved that the presbytery express its Smith, it was resolved that the presbytery express its regret at being called on to part with the two brethten labouring in these two pastoral charges. A great part of the afternoon was spent discussing a resolution proposed some time ago by Mr. Charles Davidson as to the introduction of the libbe as a whole in our schools. After lengthened deliberation it was moved by Dr. Torrance, seconded by Mr. C. Davidson, that this presbyttry, while recognizing the difficulty with which the use of the whole Word of God in the Public Schools of the land is beset in consequence of the diversity of religious senti ment that exists, and appreciating the concern that has been shown, and the effort that has been made by the Honograble the Minister of Education to meet this difficulty by the preparation and authorization of Selections from the Sacred Scriptures, would yet record its opinion that these Selections do not satisfy the religious wants and desires of the community, and would, therefore, overture the Venerable the General Assembly at its first meeting to take such steps as in its judgment may appear must conducive to having the Word of God as a whole re-introduced into our public schools for use therein. It was moved in amendment by Mr. J. K. Smith, seconded by Mr. J. Davidson, that this presbytery, while expressing a hope that the valuable Selections from the Scriptures now in that the valuable Selections from the Scriptures now in use may serve a good purpose, yet earnessly trusts that the Bible as a whole may be speedily introduced in our achools, and thus be placed in the position which it ought to occupy. On being put to the vote the motion was declared carried over the amendment, and the presbytery agreed to overture the Assembly in terms thereof. Drs. Mildlemiss and Torrance and Mr. C. Davidson were appointed to support the overture on the floor of the Assembly. The clerk was instructed to furnish Mr. Rose, of Knox church, Elora, with a certified extract of a minute recorded some years ago on the statement made by the then pastor of that church, that the debt on it had convenien: with the organization of a session. The pres-bytery then closed. In the evening a social was held in the church, to extend a further welcome to Mr. Mo-Kenti . Addresses were delivered by the chairman

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CHURCH NEWS. BRITISH AND FOREIGN.

BARON ROTHSCHILD has surprised the Londoners by pinning on the blue ribbon of total abstinence.

THERE are nineteen Sunday Schools connected with Dr. Newman Hall's church in London having a membership of 5,600.

THE Rev. James Bell Cox, of Liverpool, has been suspended six months and condemned to pay costs for Ritualistic practices.

MR. W. T. RUSSELL, & Scotch gentleman formerly resident in Calcutta, has given \$95,000 recently for Christian female education in India.

At the annual meeting of Mr. Spur geon's Fabernacle, London, 265 were reported received by haptism during the year. The present membership is

THERR is not a single heathen to-day in Piji. Out of a population of 112,000 no fewer than 102,000 are adherents of the Methedist Church; the others belong to the Roman Catholic Church.

SEVERAL young students from Edinburgh University are holding evangelis-tic services in different parts of Scot-land. News comes of deep interest aroused through the visits to Pountainbridge and Inverness.

DR. ROBERT KERR has just arrived in Morocco, where he is to begin work as a medical missionary among the Jews, under the auspices of the English Presbyterian Church and of the United Presbyterian Church of Scotland.

As an illustration of the gradual weakening of the long established habits of Indian society, it is remarked that many more respectable native women unaccompanied by men now use the street cars in Calcutta than even a year

A NATIVE of Madagascar who studied medicine in Edinburgh and returned home, now has seventy young men studying under him, and a large class of women whom he is training for nurses. He is in great favour with his Queen, and is about to marry the Prime Minister's daughter.

DR. S. G. GREEN, the accomplished secretary and book editor of the Religious Tract Society, has been on a visit to Scotland, and went as far north as Aberdeen and Strathpesser, being engaged on a new edition of his "Scottish Pictures," one of the finest and also most successful works ever issued by the

In the month of March the oldest Sabbath School superintendent in the world passed away to his test and re-ward at Spring Mills, Pernsylvania, Forty-eight years ago he organized a Presbyterian Sabbath School of which he was superintendent at the date of his death, eighty-nine years of age. Though an elder in the Presbyterian Church for more than thirty years, yet his Christtian work began thirty years before that. Mr. Wilson's remarkable record has perhaps never been equalied. To one Sabbath School he gave his continued services for nearly sixty years.

AT the seventieth anniversary of the American Bible Society, the Rev. Dr. Joseph D. Wickham, of Manchester, Vi, who was present at the constitution of the Society in City Hall, read a psalm and offered prayer. He subsequently gave many interesting reminiscences of the early work and workers. Or. Wickham is ninety years of age but would compare favourably with many men of only seventy for activity and intellectual force. The Society reported the year's receipts at over half a million dollars, but they were more than \$60,000 behind those of the previous year. A great deal of activity in the matter of translation and revision was reported. About six hundred colporteurs have been employed in distributing God's Word, two thirds of the number abroad and the remainder at home. The total number of copies of the Scriptures, in whole or part, published during the past year was over a million and a quarter.

TIIL question of what is a sufficient stipend for a minister of the Church of Scotland was recently debated at the Synod of Aberdeen, when Dr. Hutchison, convener of the Assembly's Committee on Endowments, made a statement of the work of his committee. The endow-ment scheme was launched in 1845, and since that date no fewer than 351 quoad sacra parisher have been instituted. From 1845 to 1870 they were formed at the rate of six per annum; from 1870 to 1876 the pace was accelerated to seventeen per annum; and during the last ten years new parishes have averaged ten per annum. Such an amount of activity would be very gratifying to the Church but for the fact that the endowment of these parishes is of a beggarly description. One hundred pounds with a manse, or £120 without a manse, is all that these poor ministers possess apart from voluntary contributions, Such parishes lack staming and fibre; and some of the hard-headed men in the Aberdeen Synod think that before the Church propagates more of these plants she should endeavour to reinvigorate some of those already in existence. At any rate, it is considered that no freah charges should be formed, unless they have forty per cent, more substance in the shape of annual income than those constituted hitherto. A minister with only £140 per annum is certainly not

A HEAVY BURDEN.

Mr Goo ge Rumell, of Aurora, Ont, sare he was a great sufferer from a rounding sore of the worst description, which hadled the best medical skull, and his life was a burden. He was cured by K.U.U., to his great joy and the surprise of his friends.

DOMINION BANK REPORT.

PROCEEDINGS OF THE FIFTEEN HE ANNUAL GENERAL MEETING.

OF THE STOCKHOLDERS, HELD AT THE BANKING HOUSE OF THE INSTITUTION IN TORONTO, WEDNESDAY, MAY 26TH, 1886.

THE annual general meeting of the Dominion Bank was held at the banking house of the institution on Wednesday, May 26th, 1886.

Among those present were noticed Messis. James Austin, G. Boyd, Walter S. Lee, James Scott, R. S. Cassels, Anson Jones, Wilmot D. Matthews, R. H. Bethune, E. Leadlay, Aaron Ross, Geo. Robinson, William Ince, E. B. Osler, J. Mason, J. K. Dingle, J. Foy, T. Walirsley, etc.

It was moved by Mr. R. S. Cassels, seconded by Mr. E. Leadlay, "That Mr. James Ince do take the chair."

Mr. Wm. Ince moved, seconded by Mr. E. B. Osler, "Resolved, that Mr. R. H. Bethune do act as secretary."

do act as secretary,"

The secretary read the report of the direc-

tors to the shareholders and submitted the annual statement of the affairs of the bank, which is as follows :-

Balance of Profit and Loss acc't 30th Aprill, 1885. \$2,129,14
Profits for the year ending April
30th, 1885, after defacting
charges of management, etc. and making full provision for all had and doubtful debts... 201,287 14

\$203.416 28 Dividend five per cent., paid 1st cons. November, 1885. \$75,000 00: 4.5. Dividend five per centi, payable 1st
May, 1886 75,000 00 00

- 150,000,000 \$53,416 28 Carried to Reserve Fund \$10,000 00 Written off Bank

l'remises Ac'et 00,000,01 50,000 00

Balance of Profit and Loss car-

ried forward \$3,416 28
Owing to the extreme low rates of interest prevailing for money, not only in Canada, but also in New York and England, it is difficult to employ the funds of the bank at remunerative rates. Whilst these conditions last, it is not easy to understand why the Dominion Government centinges to pay such high rates of interest for deposits. This course operates against the manufacturing and other industries of the country, as it compels the banks to charge a higher rate than it would otherwise be necessary to do.

A resolution will be proposed to the shareholders, asking them to authorize a payment of \$5,000 to a Guarantee and Pension Fund for the officers of the bank, which it is thought advisable to commence.

JAMES AUSTIN, Prendent. Messrs. Walter S. Lee and R. S. Cassels

were appointed scrutineers.
The report was adopted.
Messrs. James Austin, Wm Ince, Edward Leadlay, Vilinot D. Matthews, E. B. Osler, Jas. Scott and the Hon. Frank Smith were duly elected directors for the ensuing year. At a subsequent meeting of the directors Mr. James Austin was elected president, and the Hun. Frank Smith vice-president for the ensuing year.

GENERAL STATEMENT. LIABILITIES.

Capital stock paid up \$1,500,000 00 Reserve fund \$1,020,000 00 fits carried for 3,416 28 Dividends unclaimed . . 2 50 Dividend No. 30 payable on 1st May

Reserved for in-68,059 37 change 21,276 21 discounted 1,182,754 36 \$2,682,754 36 Notes in circulation

\$997,499 00 Deposits not bearing inter-D'posits bearing interest 1,025,054 61 4,862,171 72 Balance due to other banks in Great Britain 42,037 41 other bankein 150 41 Canada . .

Balance due to 6,926,904 18 \$9,609,658 54 ASSETS. \$159,609 81 Specie Dominion government de. mand notes 526,132 00 Notes and checks of oth-234,765 12 er tanks Balances due

from other 603,455 28 banks. Covernment se-603 935 10 Cutilles Municipal and other deben-669,879 So tures -2,796,777 11 Bills discounted and cuttent (including a 1-vances on call\$6,613,861 31 Overdaed e bts 22,028 41 secured. Overdued a bis not specially secured (estimated loss provided for) 32,475 19 4.376 St 136,092 49 Réal estate

Hank premises.

Other assets not

heads.

included un

der foregoing 6,811,88: 43 \$9,509 658 54 R. H. BETHUNE, Cathier.

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I have subjected to a careful chemical and microacopeal examination the two varieties of bread
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cases the cookery of the farinaceous constituents
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importance in the process of digestion—and in other
respects, as shown by the clasticity, lightness,
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and intelligent workman.

and intelligent workmen, E. B. SHUTTLEWORTH, Analytical Chemist Laboratory, Toronto, Oct. 18th, 1888. THOMAS ADAMS, Laber, 203 Clinica attret.

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Aresbyterian Açview.

THURSDAY, June 3rd, 1886.

In intering couls, or in realing inquiry concerning any thing advertised so this paper you will of the publishers, as well as the advertises, by stating that you saw the advertise next so the Pursuarrigan Review.

His Worship, Mayor Howland, preached in the Gerrard street Methodist church last Sabbath evening.

Tite fadies of the Presbyterlan church, Edgley, held a most successful concert on May 5th in aid of the funds of the church.

THE Rev. Dr. Cameron, Lucknow, was presented with a farewell address by Koox church, previous to his leaving for Manito-

THE Res. John Perguson of Vankleck Hill has tendered the resignation of his charge on account of the ill-health of his only son. He intends to reside in California.

Tits Rev. Angus Mc Waster, who lak ured faithfully for many years in the northern part of New Branswick, died suddenly on the 6th April, at Airan, Sco land, aged eighty-four

Tile presbytery of Lanark and Renfrew has decided to make application to the Assembly to grant! are to Rev. Dr. Bain to retire from the actival duties of the ministry, in accordance with the petition.

REV. J.C. BURGE state of Catleton, N.B., and recently settled in San Francisco, has received a unanimous call from Danville, one of the finest country congregations in Call-fornia, charmingly situated 20 miles from the

Tite Bazzar and Social held in the town hall, Fergus, by the ladies of St. Andrews church, Rev. J. B. Mullen, pastor, on Monday evening was well attended. The proceeds of the bazzar and social amounted to \$160, and a balance of about \$30 worth of goods still remains on hand to be sold. The Ladles' Aid of St. Andrew's church have, with characteristic energy, been enabled to wipe off an indebtedness in connection with new windows which cost the sum of \$350.

THE news of the death of Rev. J. S. Mackay, M.A., our late missionary at New Westminster, Billish Columbia, which oc-curred at his father's residence, Fast Nissouri, May 201b, has been received with expressions May 201b, has been received with expressions of regret from all parts of the Church. Mr. Mackay returned home early in the spring lift of a disease which the most tender care could not arrest. Our readers, no doubt, will remember Mr. MacKay's most interesting letters from the Pacific Coast to the Raviaw, and will heartily join us in expressing sympathy with his bereaved relatives.

CURE FOR SORE THROAT.

A prompt and efficient remedy for sore throat as well as croup, asthma, pain in the side, as ache, desiness and many other common and painful complaints, is found in Hegyard's Yellow Oli.

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"I was off work for two years suffering from kid-ney disease, and could get no relief, until advised by a friend to try B.B.B. I was cu'ved by two bot-ties and consider it a miraculous cure." The above the substance of a remmunication from Wm. Tier, of St. Marys, Cal.

Birth.

Casema-On the 27th May, the wife of Ifamilton Cassels, Eq., of a daughter.

Marriage.

Gooman-Musaat-At the residence of the bride's father, on Wednesday, the 18th May, by the Rev G. M. Milligan, Harry C. Goodman, eldest son of 19r. E. Goodman, Rt Catharines, to Maggie, third taughter of Thomas Murray, of Toronto.

Deaths.

Drying-On the 27th May, at her late residence, and Humn Street, Cartation D. P. Dunlop, beloved wife of David Dunlop, aged 31 years and 6 months. FRANKS—At Leith, on the 20th May, He'en, infant daughter of the Rev. J. B. France, M.U.

Da Canton's Capanin Cran is no longer an experment. No cure no pay is the terms on which it is sold. Money retunded if medicine not satisfactory. Ask your Druggiet about it, then buy it and take no other.

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Nov., 1885.

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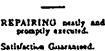
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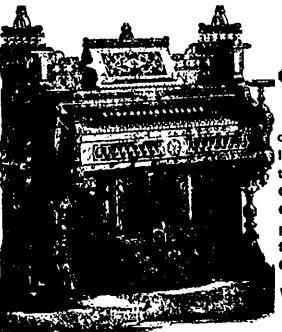
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