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PRESBYTERIAN REVIEW.

Vol. II.

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For the PRESBYTERIAN REVIEW DANIEL.

STRONG soul of old, who standing in thy lot, Stood fast for God and right and quailed not, Trifled sore, and tempted both by pain and pride, Truth stood unstained, unshuffled by thy side, Wise, brave, true, gentle, calm through good and ill, Faithful in all weath'rs—strong in a steadfast will.

Courteous withal, yet not with supple knees Of cringing courtier seeking but to please, Above the people's will, the de-pot's nol, Thou listen'dst only for the voice of God. Around the form-based rock the graceful tendrils twine Sweetness and light, in thee, with duty stern combine.

Fortune for thee may wear a tempting smile, May seek by dazzling falsehood to beguile, Or lowering dark may hurl thee from thy place, Instead of fame, may threaten death, disgrace, For thee, nor pleasures tempt, nor pains appal, A king may smile or frown—the Truth is Lord of all.

Daniel our world hath need of men like thee, Fearless for right, heroic, royal, free, Who hold a purpose true; hold all else naught, Swerve not from right—do what a true man ought, Soils strong for public duty, strong to do and dare, Made strong by faith in God, and daily secret prayer. Ottawa, Jan. 30th, 1886. W. D. A.

THERE seems to be a religious awakening all over the north of India at present. Lately one of the students of the Agra missionary college, a Kayasth by caste, became a Christian. The rest of the Kayasths were up in arms and made a great effort to prove that the lad was only thirteen years and four months old. The missionary college had to call in the aid of an attorney, and the young convert is now happily out of his troubles. The affair caused great excitement in the city, and there was a strong probability of other young men taking the same course.

A SHILLING HEART.—It is rare that the growth of one's benevolence keeps pace with the growth of one's means. When persons are absorbed with thoughts of gaining, keeping or enjoying wealth, they lose their inclination for giving, and grow narrow, sordid and selfish.

A widow with a very small income was remarkable for the liberality of her gifts to religious objects. She at length became heir to a large property, and it was noticed that her contributions began to fall off. Her offerings were smaller in amount than when she was poor, and grew less and less. Now she only gave when she was asked to give, and then she gave next to nothing at all. Once, when applied to by her pastor to help a cause to which, in humble circumstances, she had always contributed a guinea, she presented only a shilling; and the good minister could not help calling attention to the change that had come over her. "Ah," she said, "when day by day I looked to God for my bread, I had enough and to spare: now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means; now I have the guinea means and the shilling heart."

SPIRITUALITY VS. SENSATIONALISM.—The Rev. A. T. Pierson, in "A Glance Backwards," at the Northfield Convention, published in the *Christian at Work*, pours contempt upon the sensational swagger which so often shocks the finer sensibilities of the spiritually-minded in the following pungent paragraph: "No more valuable lesson was taught by that Convention than the utterly contemptible level of all pulpit sensationalism. After we heard such men as Erdman, Gordon, Needham, Clark, and others, modestly, soberly, quietly, spiritually explaining the Word of God; when we listened to the reverent addresses that handled the Word of God with such clean hands, and such tender, cherishing, worshipful spirit, we could not but regard as 'blasphemy against the Holy Ghost,' the sensational oddities and travesties of Scripture that disgrace many of our pulpits, and even sound a brass trumpet before them in the newspapers! Imagine the distance between Dr. Gordon's Johannian unfolding of 'Sonship, in its threefold aspects,' and the New England clown who announces that his subject for Sunday morning will be 'Jonah's whaling voyage, and walling on the voyage;' and in the evening, 'How Jesus rana man up a tree.' Or the pulpit harlequin in the Middle States who advertises his somersaults thus. Subject; 'The widow's mites: a mighty small contribution;' 'Christ going to hell—to preach;' 'Lack of bed-coverings in cold weather;' 'Sprinkled or soused,' etc., etc. Think of justifying such circus performances, in the place of prayer, on the ground that a congregation cannot be drawn otherwise!

Mission Work.

FORMOSA

ANY news from Formosa is of interest to the whole church in Canada. The whole island is divided by us with the Presbyterian Church of England, who were in the field many years before Dr. MacKay arrived. One of their oldest missionaries, the Rev. Mr. Campbell, sends some notes to the *Presbyterian Messenger* of a missionary tour from which we make some extracts.

"We spent the first night in Kiam-tsin-Kang, said to be the third largest town on the island, but as yet remains, as far as we know, shrouded in spiritual darkness. After our arrival on this occasion, I preached to a large crowd till the lateness of the hour compelled us to disperse. There was no little interruption from time to time, one or two remarking that we were merely French spies; others, that we were foreigners trying to find new openings for the sale of opium; a few, that we were travelling doctors; but the greater number, that we were good men going about exhorting people to the practice of virtue." The next place, Gu-ta-oan, gave them a different reception. "They abandoned their fields on our account, provided a suitable lodging for us, brought forth substantial material for our refreshment, and took every way of showing their joy and thankfulness at our presence amongst them. They also conducted me to a neighbouring village, where five or six entire families had ceased the worship of idols, and were now under such Christian instruction as could be obtained. We had a general meeting that evening of all those who had cast in their lot with us, many outsiders also being present, and everyone showing an amount of respectful attention that was truly encouraging. The apartment in which we met proving rather confined, a large table was placed on the open ground outside, and standing upon this, we preached alternately till we were thoroughly tired. More than a hundred people gathered round. It was clear, full moon, and I have seldom spoken under circumstances more encouraging and impressive. After much interesting conversation, the evening being rather protracted, a site, while about twenty others engaged, we set up a suitable place of worship at our own expense. It was agreed that a building with bamboo framework would be quite sufficient to meet present requirements."

This most encouraging work had its beginning in the Christian kindness and courtesy of a deacon in the church of a neighbouring village, who didn't miss his opportunity of speaking a word in season. This is as it ought to be, and as it might far oftener be if individual responsibility were more fully realized and the opportunity oftener "brought up."

In another place where work has been begun lately, there was great opposition, the graphic description of which, by the Rev. Mr. Adams, gives us an idea of what our heroic missionary must often have experienced in the earlier stages of his work.

"Lan-Ki has been the scene of strifes and tumults out of which, we thank God, He has brought us in safety. Our settlement in Lan-Ki has been followed by serious harm to the city," say the people. The pagoda, which for two thousand years has guarded it from evil influences, fell down the very week we opened our chapel. Money became 'tighter,' property in our vicinity went down in value. One man at once closed his business and went elsewhere. A second abused me till midnight because his takings had diminished twenty per cent. Some housekeepers have put up images of devils, with swords, on their roofs facing our chapel, to overawe and confound the foreigners, 'familiar devils,' etc. We did not give the usual vindictive drinking to neighbours when we entered our new abode, and this gave great offence. The preaching was interrupted by yells, rushes of roughs, who upset forms and drove out respectable people. These performances were varied by pitching forms into the street. One day the mob surged into the rear portion of the building and began to plunder. They stole about twenty dollars' worth of things belonging to the natives, before we could get them out. I have been to the magistrates for proclamations, etc., but could not even get a hearing. . . . Things are quieter just now. Neighbours began to get alarmed for their own property, and perhaps feared that we should hold them responsible for the peace of the district. The forms are undisturbed, and they abuse us with less bitterness. Poor people, how fast Satan has got hold of some of them!"

BIBLE SOCIETY WORK IN CHINA.—During the year 1884 the agents of the British and Foreign Bible Society distributed in North China 51,613 copies of Scriptures, in part or in whole, reckoning Bibles in four vols., and Old Testaments in three vols., as one copy respectively. It is most remarkable to notice that, of this very large total, only 190 copies were given gratuitously. The total circulation of the above society over all China in 1884 was over 275,000 volumes.

THE ALASKANS.—No need for a Scott Act or a police court among our heathen neighbours in the far North-West. Christian Canada might go to school to the Alaskans with advantage if the Moravian missionaries who have laboured long among them are to be believed. They have no intoxicating liquors, and yet they are nearer the North Pole than we are and must have a cold spell now and then in winter. Never drunk, they never abuse their wives. The two go usually together. But stranger still, no dishonesty or treachery has ever been detected among them by the missionaries. Surely Alaska is a favoured land!

MISSION JUBILEE IN FIJI.—The 11th of October was the 50th anniversary of the first landing of missionaries on Fiji. An illustrated edition of the Bible has been prepared to signalize the event in the minds of the Fijians. The Wesleyans, through whose labours the people have been christianized, publish statistics as follows:

Chapels and preaching places	1,236
Missionaries	11
Native Ministers	55
" Catechists	40
" Teachers	1,018
" Local Preachers	1,785
" Communicants	26,839
" Candidates on trial	4,659
" S. S. Scholars	42,651

CHINESE PRESBYTERIANS.—The *Presbyterian Journal* gives an interesting account of the admission recently of two Chinese converts into the membership of the Presbyterian Church, in Harrisburg, Illinois. This is as it ought to be and we gladly note the circumstance. In Christ Jesus there is neither Americans nor Chinamen, but all are one. Why should not the Chinese be both Christians and citizens? Their names are Mak Yu Chung and Mak Lin Sing, both from the Province of Canton. Previous to the ceremony they were examined by Dr. Happer as to their knowledge of the step they were about to take, and evinced an intelligence that is pronounced remarkable. The uncle of both, who is here, gave his consent to their joining the church. Their parents are dead. At the close of the ceremony they were addressed in Chinese by Dr. Happer, who is one of the oldest of the Presbyterian missionaries in China, now home on furlough, and were afterwards warmly welcomed by the congregation.

DIAGRAM OF THE WORLD.—The *Missionary Herald* publishes a coloured diagram composed of 1,425 squares, each representing one million of the world's population. The effect is startling. One hundred and ninety of these squares are red for the Roman Catholics, 170 yellow for Mohammedans, 78 green for Greek Christians, 8 purple for Jews, and 7 orange for Armenians. A solid block of 856 squares in blue for the pagans stands in solemn and significant contrast with a thin blue strip of 116 for Protestant Christians. Of the whole 72 per cent. are heathen, 20 per cent. non-Protestant Christian, and ONLY 8 PER CENT. PROTESTANT CHRISTIANS. "The harvest truly is plentiful!" Anyone can make such a diagram, and it would be of great service if a large one were prepared for each congregation for use in the Sabbath School and prayer-meeting. Forty-two squares by 33 make 1,386; then add 29 to the top and to the bottom and the diagram is complete. The colouring can be done according to taste. Who will take the hint?

CHINESE CHRISTIAN SOLDIERS.—There are Christians even in the Chinese army—where are they not? During the recent war with France their faith was sorely tried, but by the grace of God it failed not. The account that comes to us reads like the story of the first persecutions. During the absence of the commander-in-chief one of the inferior officers began to oppress the Christians. He made a pretext to call one of them up, and, among other things, asked if he was a Christian. "Yes," was the answer, given without hesitation. "Strip his uniform off him!" was the command, which the underlings instantly obeyed; and without warrant or explanation the man was carried off to prison, locked in an inner cell, and chained to the spot. Two days later three others were sent for, and the same question put to each: "Are you a Christian?" Uddismayed by the fate of their comrade, they feebly answered: "We are!" Their uniforms were violently stripped off, and all three bound with cords.

They were taken into the inner prison and placed in a wooden cage, the frame fitting closely around their necks. Their persecutors soon left them, locking the door and forbidding their friends to approach or minister to them in any way, their intention as it appeared being to leave them there to starve. They soon discovered the presence of their comrade arrested two days before. They talked over their fate and prayed to God for help and protection. Their hearts were lightened as they poured out their trouble before the Lord, and they then began to sing. Their singing soon attracted the keeper who exclaimed in astonishment, "What is the

meaning of this? Do you know you are in prison and what fate is before you? How can you be so happy?" They replied, "We know what it is to be in prison, but we have something in our hearts that gives us peace." It is gratifying to know that on the return of the general the underlings were severely reprimanded and the Christians released and restored, so that the wrath of man has been made again to praise God, and the remainder of wrath been restrained. No one molests the Christian soldier since

Woman's Work.

For the PRESBYTERIAN REVIEW.

THE CANADIAN LETTER MISSION.

The following interesting and encouraging letters are evidence that the interest in this new branch of work is both general and practical:—

FEBRUARY 9th, 1886.

To "Woman's Work," PRESBYTERIAN REVIEW:—

I send you the enclosed two letters with the hope that they may be of use; if they are, I can send more copies of them. I am copying some of those already published. Will send some pressed flowers with them. Your sincere friend and sister in the work. T. C.

FEBRUARY 8th, 1886.

To "Woman's Work," PRESBYTERIAN REVIEW:—

As one of the readers of "Woman's Work," I will be most happy to assist in that department. For some time I have been most interested in the "Prison Letter Mission" work elsewhere, and rejoice that in our Canada the work is opening up so encouragingly.

In last week's REVIEW you ask for thirty copies of each of the two letters for children. I think I may easily become responsible for that, but wish to know for what children, they are required—sick children's Hospital? I wish to know if the "Prison Letter Mission" work of the church interested in this work.

The "second letter" is rather long, but will try and shorten it.

Are the writers at liberty to make any changes at any time in copying the letters? An early reply will greatly oblige. Yours, etc., C. S.

By what date must the letters be forwarded?

We will gladly receive as many copies as "T.C." can send. The pressed flowers will be most acceptable. "C.S." will kindly send copies a fortnight before Easter. The children's letters will be distributed at the Hospital for Sick Children, Refuge in A. M. Reformatory, Boys' and Girls' and Orphans' Homes. Two hundred and fifty can be used. Adults' letters will be given to women in Reformatory (some of those are quite young girls) in jail, to men and women both, in the General Hospital, and to men in the Central Prison and jail. As the work develops we shall arrange for distribution of letters in Kingston Penitentiary, also other hospitals and jails. Friends will kindly not send any more original letters, but bend their energies to copying. During summer flowers may be collected, pressed, etc., in preparation for Christmas letters, which must be commenced at latest in September. Friends in copying may shorten, or change, as long as the sense is preserved, and should any prefer a letter of their own for copying to those published, it will be acceptable, if approved by a minister of any of the evangelical churches. This request is made simply to insure the presentation of gospel truth in every letter.

A CHRISTIAN WOMAN'S PRACTICAL BENEVOLENCE.

SOME time ago the New York Organized Charity Society was requested by a lady to investigate the case of a young carpet weaver, whom she had met at a hospital where his brother had died. Visits and inquiries elicited the facts that he had just come into possession of two looms through the kindness of relatives of his former employer, who had died suddenly; that he was of irreproachable character, but entirely without means; that he had no business connections, and the looms were really white elephants on his hands. It seemed best to find means to enable him to open a basement shop in a suitable locality. This report was sent to the lady interested, who promptly loaned the money needed, the young man giving his note therefor, payable in small weekly instalments. At the same time the society inserted a notice of the case in its confidential monthly bulletin to members, which brought in orders for weaving. These enabled him to meet every payment promptly, and now the young man reports that he has all the work he can attend to. Thus a struggling young man has been helped to independence and kept from swelling the overburdened lists of the relief agencies of the city.—*The Christian Woman*.

The Family.

THE FORSAKEN FARMHOUSE

AGAINST the wooded hills it stands,
A host of a dead home, staring through
Its broken lights on wasted lands
Where old time harvests grew
Unprouched, uncrown'd, by scythe un-born,
The poor, forsaken farm-fields lie,
Once rich and safe with golden corn
And pale-green breadths of rye
Of healthful herb and flower bereft,
The garden plot no housewife keeps;
Through weeds and tangle only left
The rake, its tenant, creeps.
A lilac spray, once blossom-clad,
Sways bare before the empty rooms;
Beside the ruddiness porch a sad
Pathetic red rose blooms.
His track in mould and dust of droucht
On floor and heath the squirrel leaves,
And in the fireless chimney's mouth
His web the spider weaves.
The leaning barn, about to fall,
Resounds no more on husking eves;
No cattle low in yard or stall,
No thresher beats his sheaves.
So sad, so drear! It seems almost
Some haunting Presence makes its sign;
That down yon shadowy lane some ghoul
Might drive his spectral line!
—J. G. Whittier, in the February Atlantic.

SEVENTY YEARS AGO.

WHAT a long, long time seventy years seems to look forward to, and yet after all, how short to look back upon. Yes; it is just seventy years since I went to my first school in the little Perthshire village which I have not seen for many a long day. There were no school boards in those days to build gigantic houses with ample playgrounds in the thickest villages, and full of eager interest in the primary education of the small riveties. No; we had to pick up the crumbs of knowledge as we best might, till we were old enough to walk through the summer heat and the winter snows to the parish school.

I remember my first school very well indeed. It was held in a humble little cottage—what we called a "but-and-ben." In the "ben" end lived the teacher, a poor sickly lad who had not had strength to fly with his compeers from the village nest, but eked out a scanty living by teaching the A B C and the Proverbs to what would now be called an infant school. The "but" end was the home of the village fiddler, a kind old man who used to play reels and jigs, and delighted to set us frisking about to the music of his violin when our little tasks were done. Each child carried with him to school a lump of peat fuel as a morning offering, so the dark little room, with its small, lozenge-paned window, never wanted a cheerful glow from the rude fireplace; while old Kirsty, the teacher's mother, sat spinning in the ingle-neuk.

Too soon poor Nanny died, and by-and-by we heard with sorrow that the student lad was to take his place; who was to walk daily from his home in the "Moss," get his dinner in my father's house, and for a small pittance conduct our most primitive seminary of learning. Our new teacher, George MacGregor, was a tall, slim youth with bent shoulders, and long fair hair hanging over his forehead, and deep-set blue eyes that always seemed to be looking at something far, far away. The "Moss," from which he hied, was a long tract of land lying between the rivers Forth and Teith. It was covered by the dwellings of crofters locally called "Moss Lairds." The crofts were held chiefly by Highlanders, who gradually cleared the ground, paying no rent for it till it was thoroughly reclaimed. The lairds formed a little community among themselves, and between the boys from the "Moss" and the schoolboys of the neighbouring village as bitter a warfare existed as between Town and Gown in the rough old Oxford days. The sons of the lairds went by the name of "Moss cheepucks." When Lord Kames became the proprietor of Blair Drummond, he found this work of clearing by crofters too slow for him. So he had a wheel erected at the Mill of Torr, which, elevating the water of the Teith twelve feet, dispersed it in little rivulets through the moss. When the upper surface of the turf was loosened it became an easy matter to float it away. Many still living remember the masses of soft, peaty soil which used to be constantly swimming about in the Forth and even found their way to the shores of Holland. After that, the crofts were gradually converted into large farms; and the poor lairds who survived the ruins of their little homesteads had to seek new homes for themselves beyond the seas.

Queer stories were told about the naive sayings and doings of the Moss people. Here is one about Nanny Reid, cousin of a man who rose to high place in the Church of Scotland. The old lady was very hospitable, and when the minister came to visit her one day she filled for him a glass from a treasured bottle, which had been preserved as a gift from the gentry at the "Big House." The minister, never doubting that it was the familiar beverage of the country, took a goodly sip, then suddenly set down the glass with a writhing face. "Tak' aff yer glass, sir!" said Nanny, cordially; "it's guid, white wine vinegar, I assure ye, sir!" Nanny was a humble soul who lived all her days, quite contented, on the "Moss." Her cousin was of another type. Step by step he rose to his eminent position. His ambitious spirit was so well known in the North that when William IV. died one Aberdonian said to another, "Oor — 'll be lookin' oot for the situation, ye'll fin' it!"

From among the good simple people of the "Moss" came our Gregor. The kind ladies of Keir had come to know of his thirst for learning, and they got for him a small bursary, which smoothed the way for his going to the University of Glasgow. When he came home in the long college vacation he was glad to continue his humble work in the village school, and I can hear yet the tones of his Celtic voice checking us as we would gabble over some verse of a psalm with irreverent haste, saying, "Say't la-ang, bairns! say't la-ang." When I was raised to the dignity of going to the parish school, I lost sight of Master Gregor. But at the age of 12, when a boy now-a-days would only be thought fit to leave a primary school, I was sent to the University of Glasgow. There I found Gregor MacGregor—for ill-health and poverty had made

his progress very slow—still plodding away in the Arts course. He looked very gaunt, with his faded red cloak hanging loosely around his spare form. His eyes looked deeper and dreamier than ever, and the pale face was often lit up with the glow of the fervent spirit which burned within him. His heart warmed to his little quondam pupil, and I could give him no greater happiness than by seeking his help in the difficulties of my new tasks. He said it was a kind Providence that gave him the chance of showing his gratitude for all my mother's kindness to him.

Young as I was I could see something of the pure spirit which seemed ever to be soaring heavenwards, when, opening his heart to his boyish listener, he would tell me something of what he longed to do when the Master should give him a place in his vineyard. So regular was Gregor in his habits, leaving his lodgings exactly to a second, and arriving at the very moment at the class-room door, that professors and students alike used to laugh and say they regulated their watches by Gregor.

One morning I stood early at the college gate, waiting till he should come, that I might get a little tip from him about my Latin theme. I looked anxiously at my watch; it must be wrong, for surely Gregor could not fail. Then I saw his classmates file in, then Prof. Sandford hurried past, but still no Gregor. Something must be wrong, I thought. Soon after a tall young man came striding down the quadrangle. I knew him to be a class mate of Gregor's. To my astonishment he made for me, and, looking down on me kindly, said, "I say, little fellow, isn't MacGregor your tutor?" "He helps me with my Latin, sir, if you mean that," I answered. "Can you show me the way to his 'diggings,' then, my man?" Prof. Sandford is quite excited about his absence this morning; he says there must be something wrong with him, and I am going to hunt him up;—glad to get so easily off the Greek hour, you see!" Only too pleased to have the mystery solved, I flew up the High Street, by the side of tall Leslie, into George Street, and up the long stairs till we arrived, breathless, at the door of the humble attic room where Gregor lived. The door was locked, but a vigorous kick and a shake by the strong arm of Leslie soon burst the frail barrier. The sight which met our eyes made my impetuous companion still, and a strange awe crept into my young heart. Leslie took off his hat reverently and we timidly entered the dimly lighted room. There, in his dingy red cloak, ready, dressed for college, lay Gregor on his knees—dead!

An open Bible was spread before him on the wooden chair. His head had fallen forward on the sacred page, where those mysterious words are written: "And Enoch walked with God, and he was not, for GOD TOOK HIM." AVIN.

MARK LORIMER.

A STORY OF QUEEN MARY'S REIGN.

ON a bright summer's evening, about three hundred years ago, two young men—scarcely to be called men, the one sixteen, the other a year or two older—walked down Cheapside together.

Business was over—people kept early hours then—the clumsy shutters were for the most part closed. Tradesmen lounged at their doors, pretty faces looked out of lattice windows, and apprentices played at clubs, and quarter-staff, or single-stick, in the road, and woke up quiet people with their chatter. (While things were thus, the two young men—Mark Lorimer the younger, and Edward Dawmer the elder—walked down Cheapside together. They were talking very earnestly, and did not seem to heed the boys at play, or the loud laughing that ran through the Chepe, and made the rooks upon St. Mary Arctubus come out of their homes to see what was the matter.)

"I am sorry that it should be so," the elder observed; "and sorry that our lot should be cast in such troublesome times."

"Would God," returned Mark, "we knew when they would end!"

"I understand," went on the other, "that there is to be another burning in Smithfield to-morrow, and that Queen Mary and her husband will be present."

"God pity them!" said Mark; "may they find more mercy in the last judgment than they have meted out upon the earth."

"Amen!"

"Why," said Mark, and his face flushed crimson; "I heard, and know it for a truth, that they burnt a child not many days old in the flames with its mother; they drove another frantic and then slew it for its mad words. They are crowding the streets with orphans, and offering up, in the fires that are daily kindled, the best and bravest of the land—"

"Hush, hush!" cried Dawmer; "there are ears everywhere—be careful, for both our sakes."

"I am not afraid," Mark answered, with all a boy's heroism. "I say again that these things ought not to be."

"Yes, yes, that is all very well," Dawmer returned; "but it is not a pleasant thing to be tied to a whipping-post, as more than a score of lads were, not many days ago, and lashed almost to death."

"I would not deny the truth," said Mark, "if the whips were scorpions, and the whipping-post the stake."

"But supposing now," Dawmer asked—oh, so slyly and sofly!—"they were to come to you, and say: 'What do you think about the bread and wine in the Lord's Supper?'"

"What do I think of it?"

"Yes, what is it?"

"Bread and wine."

"But after the prayers of the priest?"

"Bread and wine."

"Why; don't you know," said Dawmer, "that it would be flat heresy to say so?"

"Why?"

"After the words of the priest, it is bread and wine no longer."

The young man laughed.

"What is it then?" he asked.

"The body, blood, soul, and divinity of the Lord Jesus Christ."

"That I deny," said the young man; "and always will deny."

"Well, you know it is better to be cautious," said Dawmer. "Nobody can tell what may happen in these troublesome times. Better, I should think, try some cunning way of getting out of it."

"What!" said Mark, smiling again; "frame some pet verse, like poor Princess Elizabeth; God save her!"

"Christ was the Word that spake it; He took the bread and break it; And what the Word did make it, That I believe and take it."

Thus talking the young men passed on, crossed the Stocks market, and shaped their course for London Bridge, where they parted.

Mark Lorimer lived with his father on this famous old bridge; for in those days it was covered with houses, and had the appearance of a regular street. It was evening, and the sun was setting when Mark reached home. In a small room, which overhung the river, sat his old father; he was watching the stream as it flowed rapidly onward, gurgling and struggling against the piles of the bridge, as it dashed wildly under the narrow arches. The old man turned his head as Mark entered, and clasped his hands. They sat and talked together about the troubles of the period, about the cruelty of Queen Mary, and the dread that was on all those who held the Reformed faith. They talked of those whom they had known, with whom they had often worshipped, but who had suffered death by fire or sword for the faith they held so dear. They sat and talked together till the last rays of the sun had glided away, and the pale moon had arisen in the heavens, and cast its flood of mellow light on the picturesque old city. Then the old man summoned his servant—a godly woman, stricken in years; the cloth was spread, a frugal meal spread out, and they sat down to supper. The old man asked God's blessing on their food; and, as he ended, there was a loud knock at the outer door. Margery withdrew to open it. A few moments more, and a tall well-made man strode into the room. He lifted his cap, as he did so, with a courtly air; then, pointing to a paper which he held in his hand, said: "In Queen Mary's name."

They saw it all. The old man arose, but his tongue clave to the roof of his mouth. Margery wept aloud, but the young man was gone. The few moments which had elapsed between the knock and the entrance had been sufficient to apprise the old man of his son's danger. The other knew and felt it, and at his sire's command had concealed himself in one of those secret closets with which old houses then abounded.

"Sir," said the officer, "I have come here, commanded to arrest your son. Let him come forth."

"Sir," returned the old man, "my son is but a child; yet do your errand if you list."

"Your son was seen to enter here—he is here now—surrender him at once!"

The old man refused. The officer called aloud to his men, who waited outside; and five or six stout fellows, in leathern jerkins and half-armor, came at his command. They searched and searched in vain; and when every effort proved fruitless, they turned fiercely on the old man, who watched their every movement.

"Old blood shall make way for young blood, if you conceal him longer," said the officer. "As I live, you shall taste the rack for this."

"Spare the green and take the ripe," the old man answered; "and God be judge betwixt us!"

What needs it to repeat all that was said—how oaths were mingled with the holy name of Jesus; and how they roughly used the venerable man, and were about to test him, as they said, by holding his hand over a burning lamp? Just at that moment the secret door was opened, and the young man came forth.

He was thrown into prison that night, and the old man, with a heavy heart, was left in his home. The next day the next he sought to see his son, but sought in vain; on the third he was condemned—that he who had betrayed him had borne witness against him—conclusive evidence, they said; of guilt. This fellow was but a lad himself, no other than Edward Dawmer—Judas that he was!—he had sold his friend for the blood money, and he had left him now to die.

So there was another high holiday. Crowds thronged the way again from Newgate to Smithfield; thousands gathered in that open space; and city officers and soldiers kept guard about the stakes, which were ready for the victims. Six or seven were to die that day, and huge bundles of fagots were being brought together for the burning. At the hour fixed, the prisoners were brought through the street—four men, two women, and the lad Mark Lorimer. They were exhorted by the priests to repent, but remained true to the gospel; and were fastened by strong chains and iron rings to the stakes, the fagots piled about them, and at a given signal fired. So the black smoke curled up, and the fire leaped and danced, and some of the people wept. It was more than an hour before it was all over, and then the people went their way. So perished young Mark Lorimer—a victim to the persecution of Queen Mary's reign.

If you had entered the old house on the bridge, and gone with Margery to the little room that overlooked the Thames, you would have seen the old man kneeling down. If you had touched him, you would have found him—dead!

NOTES BY "PHILO."

PERMANENT MEMBERS OF ASSEMBLY.

IT is difficult for those not acquainted sufficiently with the nature of our Presbyterianism to understand how it comes to pass, that certain ministers and elders of the Church come to be fixtures in the General Assembly. The ordinary pastors have to take their turn in attending that court. It can get on without them when it is not their turn to be present. They stay at home contentedly and allow others to go and do the Church's work. But in regard to a small number of their brethren it appears that it is necessary they should be in the Assembly every year. It seems to be coming to be believed, that without these half dozen or more the General Assembly could not get on. Probably these brethren come gradually to believe that themselves. Hence every year the main part of the Assembly's work comes to be done by the same men. The impression grows by degrees that no one else could do it. And already we see the impression deepening that no one else should be allowed to do it. This state of things is not so much an honour to these worthy men, as it is a humiliation to the Church. For it is practically a confession that there are only some half-dozen men in the Church competent to conduct affairs in the General Assembly. If this state of things is not to be resisted and a change sought, the Assembly might as well remit the business of the Church to these brethren and allow the others to stay at home.

IT IS AN INJUSTICE.

INASMUCH as these permanent members keep out other brethren who have a better right to be there. Not that they are superior to the permanent members, but that they have an equal right to go as commissioners to the supreme court, and might go, but for the fact that Doctor this or Professor that has to go again. Not that he has sought the position, but to senu plain Mr. A or B; who for years

has never been at a supreme court, and to leave the Professor or Doctor at home, would seem discourteous. It would appear as if presbyteries were actually coming to take this view of the case, and if they are, or if they act as if they did, need we wonder that the permanent member should think himself indispensable? Mr. A and Mr. B would like to go occasionally, have a right to go, and if they went, would probably be of as much use as the others, but they must stay at home. If they went, one of the fixtures would be displaced. If the Church submits to this sort of thing a little longer, we will have a spurious episcopacy as firmly established as if it were ordained by law. Already a look of surprise greets any member who ventures to assert his opinion in opposition to one of these brethren. And seldom is a motion allowed to pass, however adequate, unless it has passed the supervision of a permanent member.

IT IS INEXPEDIENT

AND INJURIOUS to the interests of the Church to set up a few men who gradually assume the rôle of leaders. It introduces a personal and even a political element into church affairs. It tends to the growth and perpetuation of abuses. It is a hindrance to the just settlement of questions. It is apt to engender that blight to all fair dealing, a party spirit. It grows imperceptibly into a settled ordinance of the Church, and destroys that freedom and independence of discussion which are essential to healthy church life.

IT HINDERS DEVELOPMENT OF GIFTS

IN THE ordinary pastorate. Who will say that among the hundreds of pastors whose lives have been spent in bearing the burden of the Church's work, there are not those who could make useful contributions to the administration of church affairs? Yet these are not allowed to do so. The system of leadership prevents it. Only those are encouraged whose ideas are in harmony with the leaders. Anything original or in the way of a new departure is frowned upon. It is not the offspring of a leader. It is the child perhaps of a rustic parent and hence it meets with a cold reception and a proud dismissal. On this account, already able men in the Church refuse to go to the Assembly. They are willing to let the work be absorbed by the few rather than contend for a hearing. Hence also many go to the Assembly who take but little interest in its proceedings. They know that only a permanent member can get anything carried through, and they know that discussion has no effect on a leader's mind, or the mind of a blind follower—hence they remain silent or indifferent. A very short time now in our Church, unless there is a revolt against this state of things, will produce what is seen in church courts in Scotland, a large and intelligent Church held in submission to the views and guidance of a score of its more notorious office-bearers. Such a state of things also tends

TO NARROW THE VIEWS OF THE CHURCH.

FOR no small number of men, however acquainted with church work, can contain all the ideas and views of church policy or procedure, that are open to the guidance and acceptance of the Church. Probably no class of mind is so narrow and ungenerous as the ecclesiastical politician. However good the man may be, however honourable, and all our leaders are of course good and honourable men, the habit of managing grows until it exercises a deadly power over the mind. The love of power, and the custom of setting aside the opinion of others grow by exercise, until fairness of view and candour of spirit become difficult. The Church has the matter in its own hands yet. But every year is making it more difficult to deal with. It is not the interest of the fixed members to touch it. They will naturally resist any change. Even good and wise men, when the Church insists on leaning on them, come to think they cannot be dispensed with. They come to think that there is no other man capable of filling their place. We need not look to them therefore to encourage any change. And such is the power of traditionary feeling, such already the subserviency of the Church, that it is very doubtful if the expression of a desire for a change of law will come from any quarter. It is a discouraging state of mind for the Church to get into. Our colleges now occupy much of the time of our Assemblies. They also supply a number of the permanent members. And it would make little change on the present state of things if pastors and elders stayed at home and let the colleges supply a permanent staff to do the work of the Assembly. We have not referred to elders in these remarks, because practically the elders take no independent stand in church courts. Even on financial matters and matters of business, in which we so often hear they tower above the pastorate, they follow where they are led. A principal can lead them whithersoever he lists. In politics they are accustomed, as most of our people, to follow with blind obedience the dictates of the party leader, and in church affairs, so far as any independent action is concerned, their voice is never heard. Whatever the elders said should be done, would be done, if they would speak untriedly. And it would be good for the Church if clerical influence were less widely felt than it is at present.

IT IS CURIOUS WHO GIVE.

"IT'S curious who give. There's Squire Wood, he's put down \$2; his farm's worth \$10,000, and he's money at interest. And there's Mrs. Brown, she's put down \$5; and I don't believe she's had a new gown in two years, and her bonnet ain't none of the newest, and she's them three grand children to support since her son was killed in the army; and she's nothing but her pension to live on. Well, she'll have to scrimp on butter and tea for awhile, but she'll pay it. She just loves the cause; that's why she gives."

These were the utterances of Deacon Daniel after we got home from church the day pledged were taken for contributions to foreign missions. He was reading them off, and I was taking down the items, to find the aggregate. He went on.

"There's Maria Hill, she's put down \$5; she teaches in the North District, and don't have but \$20 a month, and pays her board; and she has to help support her mother. . . . And there's John Baker; he's put down one dollar, and he'll chew more than that worth of tobacco in a fortnight. 'Cyrus Dunning, \$4.' Well, he'll have to do some extra painting with that crippled hand, but he'll do it, and sing the Lord's songs while he's at work. 'C. Williams, \$10.' Good for him. He said the other night to prayer-meeting that he'd been reading his Bible more than usual lately. Maybe he read about the rich young man who went away sorrowful, and didn't want to be in his company."—Advancer.

BARBARA STREET CHAPTER V. CONFIDENCES.

MISS DENSTON did not see Hester that evening. The next morning, as she sat at her window in order to gain what benefit she might from the gleams of wintry sun that found entrance there, she saw Grace and her mother come out of No. 47, and go up the street together. Miss Denston had the microscopic sight which results from long confinement to a circumscribed space, and she deduced from certain small differences in attire, and from the fact that they walked away from the direction of the shops, that the two were bent on an expedition by rail. Therefore she felt she might expect a visit from Hester before very long; and the expectation helped her to get through the long lonely morning. Miss Denston's nature was not one that held many possibilities of nobleness; nevertheless, it had some tragic elements which were none the less tragic because they were not extraordinary. She had by nature faculties and cravings for enjoyment of passionate force; and her life had for long past been mere deprivation. Many years before, her family had been ruined by the failure of a provincial bank, and she and her brothers had fallen from present luxury and good prospects to penury and dependence upon their own exertions. She had quarrelled with her elder brother, and now lived entirely with the younger, eking out his small salary as lawyer's clerk with the earnings of her pen. She had once been a fascinating girl, and in those days had been brilliantly gay; but ill-health, poverty, and loneliness had found her defenceless, and robbed her of all her high spirits. Hester's young vigour and tenderness had come as new life to her. She had absorbed them as greedily as a sun-scorched plant drinks in the dew. She had a hundred tentacles to grasp the girl with, and she had put out one here and one there till she held her fast and close. It was not done of deliberate calculation, but was rather the fruit of a passionate instinct. But instinct has a cunning superior to that of calculation; and it was with means finely adapted to their ends, and by a process imperceptibly advancing and encroaching, that the present result had been won. It must be added also that Hester had met her half way. The girl was in that half-questioning, half-rebelling, but altogether morbid stage of growth which often accompanies the waking-up from the child's all-accepting acquiescence of its environment. At this point she was met by a strong influence, which at once drew her wavering will. At first, Miss Denston was content to merely attract; and for this purpose drew a veil of reserve around her, which should kindle curiosity and deepen awe, like a curtain hanging before some sacred shrine. She encouraged the girl to talk to her by delicate touches of comprehending sympathy, so delicate that Hester was never startled into consciousness of disloyalty to her friends, and had only of late gradually awakened to that consciousness. And she had not, during the earlier stages of the intimacy, allowed Hester to perceive how eagerly she was longed for, and how urgently needed, but had fostered the girl's young reverence for the friend, who from so far above her stooped to give the boon of her friendship. Then was tied the last knot in the cords, by the revealing of her own clinging dependence on Hester's love and services. So that by her generosity, her vanity, her craving for sympathy, and her youthful hero-worship, Hester was bound as by cords to the altar. It was late afternoon before Miss Denston's expectations were fulfilled. She was sitting by her fire in the twilight when she heard the well-known sound of the opening and shutting of the door across the way. Hester came in, looking pale and calm, as usual, and after greeting her friend, sat down by her side, and relapsed into silence. "I had hoped to see you before, dearest," said Miss Denston; "was I not right in concluding that your mother and Grace had been out to-day?" "Yes," replied Hester, looking away from her friend. "There is something the matter," said Miss Denston, softly, and laid her hand upon Hester's. She had perceived several times of late signs of a self-repression in the girl, which was as new as it was unwelcome, but she felt that when she chose to exert it, her power to overcome that reserve would be irresistible. The effect of her slight expression of sympathy did not tend to the shaking of this conviction. Hester, after a momentary struggling with great agitation, burst into tears, and sobbed unrestrainedly. Miss Denston merely tightened the clasp of her hand, and waited in silence. At last she said, in a gentle reproachful tone, "Why did you not come to me sooner?" "Because I feared I should break down, and tell you all I had resolved I would not," Hester, smiling through her tears, looked up at Miss Denston. "What is it about you makes me cry when I come to you? However strong I may feel at home, I always find myself weak when I get here." "It is the constraint of love, dearest. Did I not feel that I could trust your love to prevent such treason, I should feel sorely hurt." "I should not think you could feel hurt, Georgie, after the exhibition I have made of myself to-day. But do you think it would be treason to keep from expressing to you some of my unhappy, discontented feelings?" "Assuredly I do. Friendship has been defined to be one soul in two bodies. Therefore, should we not each expect that the other will lay bare all her inner experience?" Hester looked up gratefully. "It is so good of you to feel all that for me. And now, since you think like that, I must make a confession to you. Do you know, I have lately been feeling it treason—not to keep things back from you, as your feeling would have been, but to speak slightly or complacently of my home people to you, who are a comparative stranger. Oh! I do not look so pained, dear Georgie! I do not mean a stranger, except in the sense that I have known you so short a time, and, therefore, however much I love you, I cannot owe you so much as I do those who have lived with me all my life." Miss Denston's brow had, while Hester spoke, gathered a frown, not so much of anger as of pain, and the hand which Hester held grew lax, and trembled. She did not speak for a moment; then she said:—"I do not think you know how much you have hurt me, Hester. I thought I had the love of one human being—I believed that." Hester threw herself on her knees before her friend, and clasped both her hands firmly in her own. "So you have, Georgie—you have, indeed. What have I said to hurt you so? I must be a brute! Oh! I do tell me!" Miss Denston tried to take her hands away. She looked very pale. "If I loved any one, Hester, as you have pro-

fessed to love me," she said, "the mere ties of relationship—the accidental juxtaposition of circumstances, compared with the sacred affinity of nature, by which one soul is drawn to another—would be trifles light as air." Miss Denston's tones were so impressive, her eyes so solemn, that Hester felt a certain sense of oppression. She seemed in the grasp of something awful and inevitable, but whether for good or for evil, her mind was not calm enough to consider. The two looked at each other, and Miss Denston's eyes fascinated her, shining, as they did, out of the dark, for the room was only lighted by the fire. Suddenly Miss Denston took her by the shoulders with a nervous grasp. Hester was doubly alarmed—vaguely on her own account, and more definitely for her friend's; for she was apprehensive that this agitation would end in one of the attacks of faintness from which Miss Denston suffered. She felt an impulse to jump up, and light the lamp, but at the same time she felt unable to move. "Hester, Hester!" broke from Miss Denston. "They have been trying to take you from me." "No, indeed, Georgie; nor would I let them." "You promise that?" "Of course I do, dear. How can you think such a thing? I am afraid you are ill. Do let me get you some sal-volatile." "No, no; not until you tell me again that you love me better than any one else in the world." Hester felt an odd restriction at the heart. It was true that she had more than once, in moments of emotion, declared that she loved her friend better than all the world beside; but for some reason she felt a distinct repugnance to asseverating it now, in answer to a question asked so solemnly. Yet how could she hesitate, or, indeed, why should she? "You know I do." "And promise me again that you will never desert me—that you will always cleave to me, your spiritual friend, instead of to those with whom you have only the material ties of blood." "What do you mean, Georgie? You know I could never desert you, and never will." Miss Denston relaxed her grasp of Hester's shoulder, and sank back in her chair, looking exhausted, and so white, that Hester, full of compunction and alarm, lost sight of her personal feelings in the effort to soothe and restore her. She fetched sal-volatile and eau de Cologne, and applied these restoratives, together with loving words and caresses. But Miss Denston's agitation, of which Hester had not seen the like in her friend before, was over. Her face even wore a smile, weary but triumphant. As Hester hovered near her, she perceived the girl was looking pale and distressed, and as she felt that Hester must not be allowed to go home with a painful impression remaining on her mind, she smiled more cheerfully, and bade her sit down again. "I shall not be ill, my dear. It is all over now. I am afraid I frightened you. But you see how much I love you when the thought of losing you is so intolerable. Do you know that line of the poet? 'Friendship hath passed me like a ship at sea?' That experience would be too painful for me to bear. But come, let us resume our talk. My Hester, will tell me all she has to trouble her?" "Since you think it right, dear Georgie, I cannot resist, for you know where my own wishes lead me." Hester was silent, gazing into the fire, and Miss Denston narrowly watched her. "I suppose, dear, I can guess from what quarter the pain comes?" "No," said Hester, in a proudly indignant tone, "you cannot guess the new indignity and misery that has come upon us. It is intolerable. I feel as if I could not admit the fact to be true even to myself, and it is dreadful to speak of it. We are going to let lodgings to a gentleman." "My dear Hester?" "Yes, indeed it is so. It is the gentleman who brought Grace home in the fog the day before yesterday. He called yesterday morning. Kitty and I were at lessons in the dining-room, and I heard Grace ask some one in and show him into the drawing-room. By-and-by, mother went up, and when he was gone away they came to us to tell us of it, and make it appear as though it were mother's doing, which I am quite sure it was not. For why did Grace ask him in, in the first place, when she heard that he had made a mistake in the house, and why was she in the wildest spirits, and mother so anxious and disturbed?" "What can be your sister's motive?" "I do not know, I am sure; but—" Hester coloured and hesitated. "Well, Hester, but what?" "I do not like to speak ill of Grace. She is the best and kindest little sister; but there is a want of depth and feeling in her. She is all energy and gaiety; but I cannot help feeling that she is superficial. She sees this affair now, I believe, simply from the side of its fun and novelty. She cannot realize the social degradation and loss of dignity it involves." "This is very sad for you, Hester, for no character could be so opposed to your own. The very delicacy of your perceptions and intensity of your feelings tend to sadden you, and the thoughtless gaiety of an irresponsible nature must jar on you fearfully. Surely your feelings would have weight with your mother, but I suppose there is an infatuation in that direction." "Oh, Georgie, Georgie!" and Hester began to cry again, "do not speak of that. I have been so upset by something else to-day. I am so torn by conflicting feelings. I cannot but love Grace dearly, and yet I feel sometimes most bitterly against her. She is so charming and bright, everybody is fascinated by her. Sarah adores her, and so does Kitty; she follows her like a dog. And mother, oh, she is all the world to mother. I do not wonder at it—oh! no, for I am fascinated myself!" Hester gave a laugh, which ended in a sob—"but I do think it is hard that she should be the elder, and that mother should depend on her, and consult her, and I who, though I am not charming, may surely claim to have more gravity and depth, am left out of everything because I am six years younger. I am a great deal older than Grace in everything but years, and they treat me as though I were a child. And that is why I feel this affair so much. Why was not I consulted? We might have gone as governesses—that would have been far less degrading." Hester poured out her complaints unhesitatingly now she had broken the ice, for the expression was an infinite relief, though it was not unaccompanied by a consciousness of Nemesis standing in the background. Miss Denston contented herself with an occasional gesture or word, which conveyed to Hester the impression of an atmosphere of sympathy, in which no word could fall coldly. The atmosphere was there, doubtless—so far Hester's impression answered to fact. She was not likely to divine that, as she poured out her troubles, Miss

Denston was filled with a growing exultation rather than with responding affliction. "Of course I know," continued Hester, "that we do not sink morally by it, and that goodness and self-respect, and so on, are the most important things; but there is something important besides which we ought to feel, or else we might as well go and be servants at once. Grace does not seem to possess that sense at all, but mother does. Only, of course, she is entirely guided by Grace. Now, to-day, see what they have done—it does distress and puzzle me so! Every now and then—about once in three months—they go off together without saying where they are going, and Kitty and I never know. They go in the morning, and do not come home till the afternoon." "That is very strange, Hester; and if I were you I would find out the meaning of it." "My pride would not let me try to do that, if they do not choose to tell me, Georgie; it is the want of confidence that distresses me." Miss Denston sighed. "Perhaps you are right, dearest; when you come to live with me, which I trust will some day be managed, now I have had your assurance that you would like it, we shall lead a life of perfect confidence and repose, each being at rest in the affection of the other. We shall then both of us escape the cold looks of misapprehension." This speech gave Hester a little shock, something like that of a cold bath which the bather is expecting to find warm—not so much painful as bewildering. She had certainly to her knowledge never given such an assurance. She could not all at once tell whether she was ready to do so. She did not know what to say; and in the meantime Miss Denston had resumed the discourse, so there was no need for her to say anything. "You must not think, dear Hester, that you have a monopoly of these trials. Your position and mine are indeed wonderfully similar; alike in the misfortunes of poverty and the anomalous social position we hold, without friends or enjoyments, and each at present dependent for sympathy on people antipathetic to ourselves." "Your brother," said Hester, in a comprehending tone, and pressing Miss Denston's hand. "Yes; though I believe conscientious, and in the main hot unkindly disposed, he is, like your friends, not of my own kind. But come, my dear, we have had enough melancholy talk. Ring the bell, and we will have some tea." Hester soon after parted with her friend and went home. Mrs. Norris and Grace had already returned; but the former, as was usual after these excursions, had retired to her room, and Grace was in attendance on her. By-and-by Grace came down looking pale and weary, and without the abandon of good spirits which had kept the household alive since the advent of the prospective lodger. "I have left mother to sleep," she said, taking possession of the rocking chair; "her head is aching very badly. Kitty, get me 'Through the Looking-glass'—that's all I'm equal to just now." Hester was seated in her mother's chair working and thinking, and her thoughts were far from pleasant ones. Now and then she glanced at her sister, and could not but be sorry to see a cloud on the usually bright face. She felt softened towards her with the reaction that generally follows the expression of resentment, and was just about to ask sympathetically whether her head did not ache, when she heard a ripple of amused laughter, and saw Grace's face again all gaiety and fun. "Oh, this delightful book!" she exclaimed, observing Hester look up at her; "I could laugh at this on a desert island." Hester said nothing, and Grace was soon lost to a recollection of her presence in the funny and delightful world where she was wandering with Alice and the March hare. Hester saw this and watched her unconscious smile of amusement with a heart hardening against this sister, who showed a nature only capable of light impressions. By-and-by there was heard a single knock at the front door; it was the time of day when Sarah might be looked upon to open it, but Sarah had been sent out, so Kitty ran to do duty, and presently returned hugging a large parcel. The direction upon it was "Miss Grace Norris." "What is it, Grace?" asked Kitty, not yet excited. "I'm sure I don't know," said Grace, rising, but apparently taking but a languid interest in it. Kitty, however, had by this time cut the cord, and was prepared to go into hysterics of astonishment when at length were revealed the soft, deep, luxurious folds of a sealskin jacket. "Well, whatever can be the meaning of this?" she exclaimed. "I can satisfy your little mind as far as assuring you it is a mistake, but the how and the why thereof is a riddle I cannot read." "Well, I don't see what can be the meaning of it," reiterated Kitty, holding up the jacket, and turning over and over the wrappings which had enveloped it. "Here not to question why, here not to make reply, not though Grace Norris knew some one had blundered," said Grace, going back to her chair. "Then, Grace, you will wear it? Oh, fancy!" "Really, Grace," interrupted Hester, "you have an opportunity now of putting into practice your views concerning anonymous good fortune." The girls had a favourite topic of discussion as to whether they would accept or refuse a fortune if it were offered to them, as it had been to Pip in "Great Expectations." Hester had decided she would decline, Grace that she would accept, feeling a high-handed confidence in her power to avert evil destiny. "I only wish I had the chance, but there certainly is no opening here. The messenger will be here before you can pack it up, Mustardseed, so I advise you to be quick." "I don't care," said Kitty; "I am sure it is not a mistake, for all you say. It could only be a mistake if there were two Grace Norrises, and that's impossible." "Why, you silly child, what can it be but a mistake?" said Hester, who was a little addicted to lecturing Kitty. "And, what is more, I can guess who it comes from. I am nearly sure of it." The sisters looked up astonished. "Yes, I know you always think my opinions silly, but I am almost positive I'm right this time. Mr.—what's his name—the lodger, has sent it to Grace for a present, and doesn't want her to know. He is evidently very rich and generous, and we don't know anybody else who is." Hester said, "Oh, you very silly romantic child!" Grace had coloured deeply. The moment the theory was presented to her she felt certain it was well founded. But she said, with a laugh—"The child is only in fun, Hester, of course. Pack it up, Kitty, there's a duck, and put the parcel in the passage, ready for the messenger." (To be continued.)

Sabbath School Work.

LESSON HELPS.

(Selected from Pelouset.) NEHEMIAH'S PRAYER.

LESSON IX, Feb 28, Nehemiah 1, 1-11; memorize verses 3, 9.

GOLDEN TEXT "Give us help from trouble; for rain is the help of man."—Ps. cviii. 12. DATE.—B.C. 445 Seventy years after the completion of the second temple, and ninety years after the return.

PLACE.—Susa (Shushan), the chief capital of the Persian Empire, 250 miles east of Babylon. Daniel was here part of the time (Dan viii. 2), and Queen Esther lived here.

RULERS.—Artaxerxes Longimanus (long-handed), son of Ahasuerus. Pericles was King of Athens. Herodotus, Socrates, Plato, and Xenophon were living. Between the date of the last lesson and the date of this were fought the famous battles of Marathon, Salamis, and Thermopylae.

NEHEMIAH, son of Hachaliah, probably of the tribe of Judah; cup-bearer to Artaxerxes, living in Susa; made governor of Judah for twelve years (444-433). He was self-sacrificing, religious, prayerful, keen-sighted, patriotic.

BOOK OF NEHEMIAH.—Written chiefly by Nehemiah. It is a continuation of Ezra.

INTERVENING HISTORY.—The second temple was finished B.C. 515 (see last lesson). Then comes an interval of fifty-seven years, in which occurred the story of Esther. Then Ezra the Scribe came to Jerusalem, B.C. 457, with 1,500 more men from Babylon (over 5,000 including women and children) (Ezra viii. 1-20). He made great reforms. After thirteen more years Nehemiah went up to Jerusalem, according to his prayer in this lesson.

HELPS OVER HARD PLACES.—1. Chasten ninth month, Nov.-Dec. Twentieth year of Artaxerxes. 2. Hananiah, probably brother of Nehemiah (Neh. vii. 2). 3. Walls broken down by Nebuchadnezzar, 140 years before this. They had been partially rebuilt (Ezra iv. 12), and were destroyed again (Ezra iv. 24; Neh. ii. 11-15). 4. Certain days: three or four months, December to April. (Compare chap. i, 1 with ii, 1.) Fasted: (1) to express his deep sorrow, and (2) to keep the mind clear for devotions. 5. Terrible God: to his enemies. Able to overcome them. Keepeth covenant: his promises to them if they would obey. 7. We have dealt corruptly: wickedly; their wickedness was the cause of their captivity (2 Chron. xxxvi. 14-17; Ezra ix. 1; Neh. v. 1-7). 8. If ye increase, etc.: Lev. xxvi. 27-39; Deut. xxviii. 45-52, 62-67. 9. But if ye turn: see Lev. xxviii. 40-45; Deut. xxx. 1-10. 11. Cup-bearer: one of those who pressed the wine and brought it to the king. It brought him in close contact with the king, and gave him great power and wealth.

SUBJECTS FOR SPECIAL REPORTS.—The intervening history.—Nehemiah, the state of Judea at this time.—The qualities of true prayer found in the prayer of Nehemiah.—How the good man could say "we have dealt corruptly."—The answer to the prayer.

LEARN BY HEART Matt. vii. 7-11; James i. 5-7.

QUESTIONS.

INTRODUCTORY.—How much time intervenes between the last lesson and this? What were some of the events during this time? To what date do we now come? Who was King of Persia? What great men lived about this time?

SUBJECT - A PRAYER AND ITS ANSWER.

I. THE NEEDED OF PRAYER (vs. 1-3).—How long was it since the Jews began to return to Jerusalem? Where did Nehemiah live? How did he learn about the state of things in Judea? What was the condition there? (2 Kings xxv. 10, Ezra iv. 8-24; Neh. ii. 11-15.)

Why should such a state of things lead to prayer? II. THE SPIRIT OF PRAYER (vs. 4).—What was the effect of this report on Nehemiah? In what other ways did he show his sorrow? What is the meaning and use of fasting? What does Christ say about fasting? (Mark ix. 29; Matt. vi. 16-18. See also Matt. ix. 1, 2.)

III. THE CHARACTERISTICS OF HIS PRAYER (vs. 5-11).—(1) ADORATION. What qualities does Nehemiah here ascribe to God? When is God terrible? Meaning of "that keepeth covenant." With whom? Who alone has a right to expect His good gifts? Is there any danger of dwelling too much on God's greatness, so long as we see that His love is as great as His power? What comfort in His greatness then?

(II) CONFESSION. Whose sins did Nehemiah confess? (vs. 7, 8.) What were some of these sins? (2 Chron. xxxvi. 14-17; Ezra ix. 1.) How could good Nehemiah speak as if he were guilty of these sins? How far are we guilty of national sins?

(III) PLEADING THE PROMISES. Of what words of God was the present condition of the Jews a fulfillment? (v. 8. Lev. xxvi. 27-39; Deut. xxviii. 45-52, 62-67.) How would the fulfilment of this give assurance that the promises would also be fulfilled? What promises had been made to them? (v. 9; Lev. xxvi. 40-45; Deut. xxx. 1-10.) Name some of God's promises that we can plead in prayer?

(IV) ASSURANCE FROM FORMER MERCIES. To what in their past history does Nehemiah refer? (v. 10; Ex. xii. 51; Joshua ii. 15, 16, Heb. xi. 32-34.) How do God's former mercies give us assurance in present need?

(V) PETITION. What did Nehemiah ask of God? (v. xi.; see chap. ii, 3-5.)

(VI) PERSISTENCE. How long did Nehemiah pray before the answer came? (Compare i, 1 with ii, 1. See Helps, v. 4.)

IV. THE ANSWER. How was the prayer first answered? (ii, 1-6.) Through whom did it come? What did Nehemiah do toward the answer? (ii, 7-9.) What did he do when he arrived at Jerusalem? (ii, 11-15.) Should churches make a like examination of the needs around them? How did the people help? (iv, 6.) In what way did they work? (iii, 28.) What command of Christ did they fulfil? (Chap. iv., 13-22.)

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The Presbyterian Review.

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(1) Remittances in advance, \$1.00, after 1 month, \$1.50 after 2 months, \$2.00 after 3 months, \$2.50 after 4 months, \$3.00 after 5 months, \$3.50 after 6 months, \$4.00 after 7 months, \$4.50 after 8 months, \$5.00 after 9 months, \$5.50 after 10 months, \$6.00 after 11 months, \$6.50 after 12 months.

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- 1. We have to request persons writing to us to be careful to observe our proper address as given above.
2. We are desirous of securing Special Agents in every Congregation. Our terms to Conversers are most liberal.
3. Mr. T. B. Madlocks, an elder of St. Andrew's Church, of London, Ont., is the General Agent of the PRESBYTERIAN NEWS CO., and as such is authorized to solicit subscriptions for THE PRESBYTERIAN REVIEW, to receive monies, to grant receipts, and otherwise to act as agent of the Company.
4. Subscribers failing to receive THE REVIEW will confer a favour by immediately notifying the Manager.

THURSDAY, FEBRUARY 18TH, 1886.

PRESBYTERIAN NEWS COMPANY, TORONTO.

GENERAL MEETING.

THE Second General Meeting of the Shareholders of the Presbyterian News Co., Toronto, was held in the offices of the Company, 31 York Chambers, 9 Toronto Street, on Thursday, the 11th inst.

The chair was occupied by Mr. Wm. Mortimer Clark, the President of the Company, and Mr. Geo. H. Robinson, the Manager, acted as Secretary.

The proceedings of the meeting were opened with prayer by the Rev. James Middlemiss, Elora.

The minutes of the last general meeting were read, and on motion duly seconded were adopted.

The Chairman called on the Manager to lay before the meeting a statement of the Company's business during the past year. The report is too lengthy to admit of insertion, but set out fully the position of the PRESBYTERIAN REVIEW, and it was a subject of much surprise and congratulation to all present, to find that the circulation was so large and was so steadily increasing. The Manager felt warranted in stating that he believed the circulation of the PRESBYTERIAN REVIEW to be larger than that of any other Presbyterian newspaper in the Dominion. He stated that the PRESBYTERIAN REVIEW now goes regularly every week to about 1,000 post offices, and that it has not a few subscribers in Newfoundland, British Columbia, and Great Britain. He stated that the prejudice that had at first in some quarters existed against the REVIEW, was rapidly disappearing, and that many who had formerly stood aloof were now expressing their entire sympathy with the objects of the Company, and their desire to lend to it their active co-operation. He drew particular attention to the fact that the revenue from advertisements during the year was very considerable, and that business men saw in the REVIEW a good medium for making known their wants to the public. He had exercised much caution in admitting advertisements to the REVIEW, and mentioned instances of advertisements rejected by him, appearing the following week in another religious paper. He thought the prospects of the REVIEW were most encouraging, and that a glance at its pages during the past year would show that it was most successfully meeting a felt want in the Church.

The Directors, through the Auditor of the Company, Mr. John M. Martin, Auditor of the Globe Printing Company, the Grip Printing and Publishing Company, and other well known corporations, submitted the financial report. A full detailed statement of earnings, assets, liabilities, was given, showing that the affairs of the Company were in a satisfactory and promising condition. Mr. Martin expressed himself thoroughly satisfied with the position of the Company.

After remarks from Revs. James Middlemiss, Elora, D. D. McLeod, Barrie, R. Leask, St. Helens, R. D. Fraser, Bowmanville, J. R. Miller, Esq., Goderich, and other gentlemen present, expressive of their satisfaction at the results, the

Reports read were duly received and adopted. The meeting proceeded to the election of Directors, by ballot.

The following gentlemen were appointed Directors—

- William Mortimer Clark, Esq., Barrister-at-law, Toronto; Rev. P. McF. Macleod, Toronto, John Lang Blaikie, Esq., Toronto; Rev. W. D. Armstrong, M.A., Ottawa, Rev. Professor Ross, B.D., Queen's College, Kingston, William Barclay McMurrich, Esq., Barrister-at-law, Toronto; J. M. Gibson, Esq., M.P.P., Hamilton; Rev. John McIntosh Cameron, Toronto; Rev. John Somerville, M.A., Owen Sound; Professor James Loudon, M.A., University College, Toronto; Rev. R. J. Laidlaw, Hamilton, Rev. Alex. Russell, Dalhousie, N. B.; Thomas Christie, Esq., M.D., Lachute, Que.; W. D. Russell, Esq., Winnipeg; Rev. J. A. Murray, London; Rev. L. H. Jordan, B.D., Montreal, Rev. J. Gray, Windsor, Ont., Rev. James Robertson, Winnipeg; Rev. Robert Leask, St. Helens, Ont.; Hamilton Cassels, Esq., Barrister-at-law, Toronto.

On motion, duly seconded, votes of thanks were passed to the Board of Directors, the Manager and Editor, and the Auditor.

It was unanimously agreed that Mr. John M. Martin be appointed Auditor.

The proceedings were closed with prayer by Rev. Robert Wallace, Toronto.

At a subsequent meeting of the Directors, Mr. William Mortimer Clark was elected President, and Rev. P. McF. Macleod, Vice-President.

THE cable brings the news that the Rev. John Tulloch, D.D., Principal of St. Mary's College St. Andrews University, died on the 13th inst. Dr. Tulloch was a man of much prominence in Scotland and had achieved a very wide reputation through his numerous writings, among which may be mentioned: "Theism," "Leaders of the Reformation," "English Puritanism and its Leaders, Cromwell, Milton, etc.," "The Positive Philosophy," and "Religion and Theology." On both sides of the Atlantic there will be very many to mourn the loss of a great intellect.

THE recent death of King Alphonso cannot very well be regarded as a blow to Protestantism in Spain. Notwithstanding his late majesty's many fine qualities, he was weak enough to allow himself to fall, in religious matters, completely under the control of the Jesuits. The control of 'educational' affairs also was beginning to come into their hands, and no opportunity was lost by them to thwart Protestant effort in this direction. It is stated that on the most trifling pretexts, Protestant schools were summarily closed and a stringent repressive policy quietly but firmly enforced. At one time much was hoped for Protestantism in Spain under the sway of Alphonso, but latterly that hope was dashed. However, notwithstanding all opposition, Protestantism is making substantial progress even in Spain. It is very difficult in the nineteenth century for kings and governments, however active and hostile, to quench the lamp of life in the hands of faithful missionaries. It is not only difficult, it is impossible.

A LARGELY attended meeting in the interests of the McAll mission, was held in Knox church, Toronto, on the 11th inst. Rev. Dr. Reid, who has taken an interest in the work, being in the chair. The meeting was addressed by the chairman and by Revs. H. M. Parsons and Principal Caven. As is well known the object of the mission is not to plant churches in France, but to disseminate the gospel. From a report read it is gratifying to learn that last year there were ninety-four established missions in Paris and the cities and provinces of France, where 15,000 meetings were held and which one million people attended. Hitherto the work in Toronto has been managed by a joint committee of ladies and gentlemen. Their efforts, we regret to learn, have not been entirely successful. By resolution the work was entrusted to a committee of ladies alone. As Paris has an immense influence for evil in the world, we can only hope that the efforts of the committee will be successful in assisting to bring the great city under the power of pure religion. On national grounds alone we could commend the McAll mission to the support of all our readers.

MR. FINLAY'S Bill for reuniting Scotch Presbyterianism by including all the churches in one establishment, as given in these columns a fortnight ago with the Duke of Argyll's comments thereon, is, as might have been expected, producing much heated discussion in Scotland. There is as much warmth manifested over this Bill as over the great question of Disestablishment itself. Dr. McGregor, of St. Giles, Edinburgh, we notice, is warmly in favour of the project, and is actively supported amongst others by the famous publisher, Thomas Nelson. Dr. Hutton, of Paisley, and Mr. Walker, of Dysart, are just as earnestly opposed to the Bill on the old ground that the State cannot concede spiritual independence. Principal Rainy has already summoned his Free Church friends to deliberate together how the project may be met. At present the passing of the Bill seems at the least very doubtful. As long as the political representation of Scotland is practically in the hands of Free Churchmen, United Presbyterians and Liberal Churchmen, it is not easy to see how Mr.

Finlay can carry his measure through. It would be a glorious thing if the scattered elements of Presbyterianism in Scotland, still so much one in "creed, code and cult," could be united into one harmonious whole, but for the moment it would appear as if the majority of those more immediately interested in the fusion saw the realization of the scheme only through the avenue of Disestablishment. Union is undoubtedly in the air, but in what shape it will come is not yet apparent.

THE fall of the Salisbury Administration and the return of Mr. Gladstone to power have not in the least degree lessened the anxiety of our Presbyterian friends in the North of Ireland as to their possible condition in case Home Rule is conceded to Nationalistic demands. For obvious reasons the idea of an Irish parliament, according to Mr. Parnell's model, is extremely distasteful to loyal Protestant Irishmen, and they have promptly taken steps to make manifest their uncompromising hostility to any scheme looking to separation. Rather than submit to be ground, as they would be if Mr. Parnell's plan were adopted, under the heel of a tyrannical Roman Catholic majority, they are prepared, they openly state, to resort to physical resistance.

And who can blame them? Protestant liberty in the North of Ireland has been too dearly bought to be bartered away for any political nostrums that mean nothing but Romish ascendancy. We trust Mr. Gladstone will succeed in pacifying Ireland and securing to her all her just rights and privileges, while at the same time conserving the rights and privileges of the Protestant minority. In the meantime the Presbyterian Church in Ireland is, we notice, on the alert and very active. Many of the Presbyteries have already discussed the situation and adopted timely and weighty resolutions. The leaders of opinion, both lay and clerical, have spoken out boldly against separation schemes and pleaded for remedial legislation. There has even been a proposition to convene a special meeting of the General Assembly to deliberate, so grave is the crisis felt to be. By newspaper correspondence an effort has also been made to arouse the sympathy of Scotland. A good idea of the mind of Ulster may be obtained from the following extract from a letter of Dr. Arrott Bellis to the Scotsman—"Sir, It is because we have no manner of doubt that the granting of Home Rule in any shape yet formulated by Mr. Parnell would lead to the destruction of our liberties and privileges as British subjects; because we can foresee anti-British and anti-Protestant influences paralyzing those interests which must have ministered to any prosperity we have had in the past; because, further, we prefer, in the exercise of our hereditary and indefeasible right, to remain an integral portion of the British Empire rather than be transformed into a puny, divided, contemptible nationality—we are irreconcilably hostile to the demands of the 'Irish Dictator.' Any yielding to them would route the Protestantism of Ireland to united and most determined resistance. The million and more of loyal Irish could not sit quietly by and see Parnellite tyranny substituted for British rule. They have yet to learn that it accords with the best traditions of Government to legislate for a majority whose declared aim and object is, as expressed by its leaders again and again, the extinction of the supremacy of the Crown, which is for us in Ireland, as for you, *decus et tutamen*. We appeal to our friends in Scotland, with whom so many of us are bound by ties of race and religion, to stand by us in this grave crisis of our history, when one false move made by the Legislature might stir up a civil commotion, fraught with untold evil and disaster for the whole land, and we feel confident we shall not appeal to them in vain." We shall watch the progress of events in Ireland with the deepest interest and indulge the hope that a solution of present difficulties may be found without exposing the rights of Presbyterians and Protestants generally to loss or injury.

CHURCH UNION IN INDIA.

THE Presbyterian Church in Canada may congratulate itself on having so early discerned the advantage of co-operation, and so soon succeeded in cementing a union which has stood the most trying test of time. It has also had the honour of leading the way in which all the Presbyterian Churches will see trust soon follow.

But if union is good in Christian countries it is better in heathen lands, where division weakens and hinders even more than with us. The Presbyterian Churches in India have felt this for the last twenty years, and have been during all these years moving in the direction of union. To give effect to this prevailing sentiment "The Presbyterian Alliance of India" was organized fifteen years ago. Three meetings of this Alliance have since been held. The thirteen different Presbyterian bodies represented were first appealed to to authorize this Alliance as a court of appeal and supervision. "In all matters pertaining exclusively to the native church," but with little result.

The Alliance was in earnest, however, and hopeful, and later on asked the home churches to give their consent "that all their missions in India should unite in one strong, vigorous, homogeneous, self-governing 'General Assembly of India,'" and there is good prospect that the larger request will be granted. The Presbyterian Churches of Scotland, England, Ireland, and the Calvinistic Methodists of Wales (Presbyterian in all but the name) have all approved the proposal, as also have the United States Presbyterians (North and South) and the Reformed Dutch.

The day on which such a union is consummated will be a day to be remembered in India.

There will then be nothing in the way of a Presbyterian occupation of the whole land, and the prophetic words of the Rev. Dr. Chamberlain of Madras, eloquent with the eagerness of assured hope, will be fully justified by the glorious event.

"It is in the full belief that this will come ere long that the Presbyterian Alliance of India stands now in a state of expectancy rather than of action. They are scanning the ground and planning for onward, united action, evangelistic, educational, ecclesiastical, just so soon as the church assemblies at home shall grant permission to their missions in India to lock arms and form united presbyteries and synods, ready then with joy to merge the provisional Presbyterian Alliance of India into the Union Presbyterian General Assembly, that shall grow as God shall lead it into a strong, self-supporting, self-governing, self-propagating National Church of Christ in India."

SURVEY OF WESTERN PALESTINE.

FIFTEEN years of arduous labour and difficulty have completed the great work which the Palestine Exploration Society undertook in 1864, and the results are now fully set forth in the seven splendid quartos which they have issued.

Three volumes of memoirs have been drawn up from notes taken in the field by the officers employed on the survey. They give not only the information relating to the topography, archaeology and ethnology of the country which the officers were able to collect, but such identifications of ancient sites as their experience has led them to suggest. The volume of Name Lists contains over 10,000 Arabic names, translated by the late Professor Palmer. Many words are found to be survivals of older forms, but occasionally Hebrew names, especially Biblical, are found scarcely altered. The volume on Jerusalem is without doubt the most interesting of the series, and though much that it contains has already been given to the world by Colonel Warren in his Recovery of Jerusalem, the reader will find that much more remains. The results of the excavations have greatly enlarged our knowledge of the Holy City, buried as it was found to be under a mass of debris. In some cases over 100 feet deep, and shown that the descriptions given by Josephus are not exaggerated, because the walls of the Temple Mound are now proved to have been the largest and grandest of any buildings in the ancient world. Canon Tristram has done justice to the Fauna and Flora, giving not only the Hebrew and Arabic, but also the scientific names, and exhibiting the more marked specimens by full page coloured illustrations. The special feature, however, of the Society's work was their trigonometrical survey for the great map on the scale of one inch to a mile. For the first time the Bible student has an opportunity of becoming familiar with the topographical features of the country. The map enables us to trace with fair accuracy the boundaries of tribes, to follow the movements of contending armies, the migration of the patriarchs, the wanderings of David and the journeys of kings and prophets.

Mr. John Hallam, a generous citizen of Toronto, has presented a copy of the entire series to the Public Library, Toronto. We are assured by the Chief Librarian, Mr. James Bain, jr., that he will have much pleasure in granting its use to such of our ministers and laymen residing out of the city as may desire to study the topography of the Holy Land.

"MY RELIGION."

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

RELIGION in its great essential truths is a fixed quantity. It is in this respect "the faith once delivered to the saints." Whence then, it may be asked, the diverse opinions prevalent regarding religious truth? This diversity is to be found in the varying apprehensions of men of what is true in religion. Objectively, the essential truths of religion are the same "yesterday, to-day, and forever." Subjectively, there is variety in religious conviction and opinion owing to the fact that men's perception of the objective truths of religion is largely determined by individual character, training and circumstances. Voltaire saw religion only through "anti-catholic spectacles," hence his deliverances regarding it were partial, indeed negative, and therefore erroneous. It is applicable to religion as to everything else that "men see with the eye they bring to see." "My religion" is what I am capable of seeing and assimilating of the great body of objective religious truths. Hence the importance of men "taking heed to themselves and to the doctrine." Religion is a thing eminently personal. Each man must know for himself what and whom he believes. In so far as I am transformed by the renewing of my mind are my apprehension and cherishing of the objective truths of religion true and not merely veracious; catholic and not merely of "private interpretation." In the degree in which the mind is quickened and enlightened according to God's word is "my religion" coincident with "the truth once delivered to the saints." It is important, therefore, to come to a correct conclusion regarding the character and circumstances of one giving us his interpretations of religious truth in order to ascertain how far his religion is a veritable transcript of revealed truth.

A signal illustration of this fact is furnished us by a book written by a Russian count, named Tolstoy, entitled "My Religion." The book was forbidden circulation in Russia, and appeared in France and England, where it has been widely read and keenly discussed. The book, as might be expected from the peculiar religious history and conditions of its author, is earnest in tone, but singularly one-sided in its interpretations of Biblical truth.

To the teachings of Christ in the Sermon on the Mount he ascribes the most literal meaning. He teaches absolute non-resistance to enemies. From the words,

"My Religion" by Count Tolstoy Translated from the French, New York: T. Y. Crowell & Co. Toronto: Williamson & Co.

Matthew 5, 23, "Whoever is angry with his brother without a cause," he adduces critical reasons for the elimination of the sacred Record of the phrase "with-out a cause." In it he says these words ought to have no place. He advocates the abolition of war, and of courts of justice. He sets up the law of Christ against that of Moses. He makes a distinction between the words "the law of Moses" as used by Christ. Sometimes Jesus uses the law of Moses in the sense of the written law, sometimes in that of the eternal, unchangeable law. When He speaks of the law in this latter sense He says: "The law of the prophets." In the former then the expression is used "the law of the prophets." In this whole pleading the error lies in failing to apprehend the place "the Sermon on the Mount" holds in the teaching of our Saviour.

Failure in this apprehension is unfortunately not confined to Count Tolstoi. This sermon has been mistakenly spoken of as the Magna Charta of Christianity as if its reference were prospective instead of retrospective in relation to Judaism. Christ speaking to Jews speaks to them as such. The object of his discourse on the mount is to point out to His hearers the spirituality of their law, which they, dwelling in the letter thereof, had perverted and destroyed. Unknown to himself it is this which Count Tolstoi in his aberrant way is striving to enforce. His is the error into which all fall who set up an antagonistic relation between the Old and New Testaments, because failing to perceive the organic connection obtaining in all parts of revealed truth, and that the Bible is a growth and not a manufactured article.

The Count is puzzled to see how Christ could have effected any change unless He abrogated the precepts of Moses. Christ showed men that what required change was the spirit of men and not the outward forms in which men gave expression to that spirit. When asked to divide an inheritance between two brothers he refused to deal with the outward, but inculcated a right spirit which would inevitably lead to the rectification of outward wrong. Not apprehending this fact accounts for the revolutionary methods advocated in the book, such as the abolition of war and courts of justice. In short, it makes the Count himself a formalist, although of the most captivating and transcendent character.

Christ came to make men right, knowing that all other things would come right as a necessary consequence. He taught that when the tree was good the fruit would be good. Personal character has the first place with Him and precepts a second place. First, be in right relation to God and then right relations to men follow. The first Table of the law is the first in the whole Bible, Old Testament as well as New. The statement requires this important qualification "that the doctrine of Jesus aims summarily to regulate the lives of men to teach them how they ought to live with regard to one another." "The sum of the Ten Commandments is to love the Lord our God with all our soul, mind, and strength, and our neighbour as ourselves." Theology first, ethics comes next. Because Count Tolstoi experienced much attention given falsely or truly to duty to God and little or nothing to duty to man does not justify giving little or no place to theological truth and all diligence to ethical. He prepares us for the statement held by him and many we know because they have fallen into the theological error which we give in his own words "According to the Church, He (Christ) taught that He was the second person of the Trinity, the Son of God, and that He came into the world to atone for Adam's sin. Those, however, who have read the gospels, know that Jesus taught nothing of the sort, or at least spoke but very vaguely on these topics." Then follows the statement we have already given of Jesus aiming summarily to regulate the lives of men in relation to one another.

The disciples as a matter of fact were told to attach themselves to Christ not as an ethical Teacher but as the "Lamb of God that taketh away the sin of the world." Nicodemus is taught first the necessity of being born again before he can see the Kingdom of God. In the same chapter, the third of John's Gospel, are the words: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."

What said Jesus to men who asked Him "What must we do that we may work the works of God?" Was the reply be right in your relations to your fellowmen, simply and primarily? It was a reply of course involving this, but more than this and what was cautionary of this. It was "This is the work of God that ye believe in Him whom He hath sent." Because false churches have had false theology and ethics it is no solution of the evil to rectify the latter and repudiate altogether the former. Both need correction—the former chiefly because it is the source of all truth both as regards duties to God and man.

The book owes its power because the author sets himself thoroughly to do the truth as he saw it. His words regarding the brotherhood of man, especially from one trained as a Russian, are significant, touching, and potent. Speaking of the forces of the world that aim to bind men together his thoughts are at once truthful and eloquent. "Revolutions are attempts to shatter the power of evil by violence. Men think that by hammering upon the mass they will be able to break it in fragments, but they only make it more dense and impregnable than it was before. External violence is of no avail. The disruptive movement must come from within, when molecule releases its hold upon molecule and the whole mass falls into disintegration. Error is the force that binds men together, truth alone can set them free." These words give hope that the author will yet live to rectify the characteristic errors of his book, for we hail him as one on whom the light has dawned that will "shine to the perfect day."

We commend to our readers his pleading that the service of Christ is actually easier than that of the world. One other suggestion the book furnishes which we have only time to notice. Christianity is so complex that one mind can only seize one special aspect of it. We are not safe then in following only what one teaches regarding it, however ardently and eloquently he may enforce it. The consensus of learned and pious minds in all ages regarding what the Bible teaches must be respected by us in our study of the Scriptures if we escape all the dangers which threaten those who would in any absolute way make it a word of "private interpretation."

ECCLESIASTICAL CO-OPERATION.

WE have been furnished with the following official statement of the Conference at Ottawa, to which we made reference last week:—

At the late meeting of the General Assembly of the Presbyterian Church in Canada a committee was appointed to meet with any similar committee of other churches for the purpose of considering the important question of harmonious co-operation in sparsely settled mission fields. A similar committee had been appointed by the Montreal Conference of the Methodist Church. On Tuesday, Feb. 2nd, the two committees met in Knox Church, Ottawa, at 10 a.m., when there were present of the Presbyterian Committee Professor Scribner, Rev. R. H. Warden, James Hastie, R. Campbell and R. Jardine; and of the Methodist Committee Rev. LeRoy Hooker, T. G. Williams, G. McKilchie, J. E. Mavety, Wm. Scott and Wm. Hansford. Rev. LeRoy Hooker was appointed chairman of the joint committee and Dr. Jardine secretary.

After devotional exercises the subject of consideration was introduced by the reading of the resolutions of the Church courts, which gave authority to the committee to meet. After a full and lengthy discussion, in which a very excellent and hopeful spirit was exhibited by all members of the joint committee present, the following resolutions were unanimously adopted as the recommendation of the joint committee to the courts of the churches by whom the different sections were appointed. Should the course recommended be adopted and consistently acted upon by the Methodist and Presbyterian Churches in the Dominion a very important step will have been taken towards the removal of some of the evil consequences following from the divisions amongst our Protestant churches.

RESOLUTIONS.

Whereas there are many districts at present occupied by missions of the different Protestant evangelical churches some or all being aided from the general funds of the churches, in which the religious needs of the people could be equally well supplied by fewer organizations, and in which, from the sparseness of the population or other causes, there is no prospect of all of them becoming self-sustaining within a reasonable time,

And whereas it is desirable that every church should, so far as possible, employ its ministers and means to the best advantage for the extension of Christ's kingdom,

Therefore, be it resolved,
1. That in the opinion of this joint committee of representatives of the Montreal Conference of the Methodist Church and of the General Assembly of the Presbyterian Church in Canada it is desirable and possible to secure some such arrangement of the missionary work of the two churches as will obviate the unnecessary duplication of missions in such places.

2. That for the attainment of this end the governing bodies of the respective churches should provide for the appointment of committees which should confer together as a joint commission regarding such place belonging to this class, as may be known to them, or as may be referred to them for their consideration and endeavour to come to an understanding as to which, if either, should in fairness retire from the field—due regard being had to the following points, viz., number of members and adherents, amount raised for all church purposes, value and position of the church property, priority of occupancy and any special features of the work being done, e.g., the language spoken. This joint commission at its first meeting should make such division of its work according to geographical lines as may be found most convenient.

3. That this joint commission be instructed to communicate through its secretary the conclusions arrived at, as recommendations to the proper courts of both churches, but that no such recommendations be made unless it receive the majority of votes in both sections of the commission in case a separate vote be asked for by any member of the joint commission.

4. That the courts to which such recommendations are sent be requested to report their action on the recommendations to the secretary of the joint commission as soon as practicable for its information.

5. That it is undesirable that either of the churches should seek to establish new missions in places already fully occupied, and that before permanently establishing such missions the cases should be reported to the joint commission for consideration and advice.

6. That for the better attainment of the object in view, it shall be understood that the churches entering into this arrangement will cordially welcome the co-operation of other evangelical churches.

Communications.

NEWS FROM INDIA.

INTERESTING LETTER FROM REV. R. C. MURRAY. MHOW, C. I., Dec. 30th, 1885.

ON November 17th, the good ship "City of Canterbury" steamed slowly into Bombay harbour. For some hours she lay at anchor two miles from the dock, awaiting flood tide. These were busy hours among the passengers. Enough excitement prevailed to drive away most of the sadness due to parting with friends made during the four weeks' pleasant passage. Anxiously every eye watched for the appearance of some expected friend on the arrival of steam yachts or less imposing craft. Of the several missionaries on board, three had been in India before. The other four were "fresh bachelor boys." To them this ancient historic land presented more novel attractions. They found it, however, rather bewildering to meet so many natives clamouring in their own confused jargon. I was fortunate in being in the company of Mr. and Mrs. Campbell, who could speak both Hindustani and Hindi. It fared otherwise with my companions. The scene on the pier was most amusing. They were besieged by hundreds of hungry Hindus ready to do them service. The weaker ones by and by gave up to the struggle while the stronger ones carried off the booty. Had not Mr. Campbell gallantly gone to the rescue, these three young Professors might have found themselves inmates of a Government boarding-house or occupants of a Parsce palace, rather than distinguished syndics in their respective colleges. Bombay was clothed

IN GOLDEN ATTIRE.

Everything seemed to lend a charm to the city on our arrival. In the soft balmy gloaming of a delightful autumn night, under the silvery light of an eastern moon, we first set foot on Indian soil. Void of sympathy with nature most people are that is not inspired by the Divine voice speaking through those oriental scenes. Bombay might be called the Jericho of India, the city of palm trees. How stately they seem with their tall trunks rich broad leaves, and substantial fruit. They are of great commercial value, each full-grown one yielding annually a revenue to Government of about 30 cents. The fruit is used for food; the sap as a stimulating beverage. The leaves and bark are manufactured into cloth and paper, and the trunk is used for furniture and fuel.

BOMBAY

is the largest city in British India, and the second in the British Empire. It has a population of over 800,000, being larger than Liverpool in England, Glasgow in Scotland or Chicago in America. There are 12 banks, 25 Fire, 20 Life, and 46 Marine Insurance Companies; 40 Benevolent Associations; 12 Missionary Societies, together with a large number of Educational Institutions. Perhaps the most interesting sight to a stranger would be the bazaar, to which we will take a hurried run. As their is no "gay" carriage at the pier we will just step on the American street-car, which in a few minutes will bring us to the centre of attraction. Look through the open window, what a strange mass of

humanity thronging the crooked streets. Such variety of costume, facial appearance, language, and a thousand and one fantastic things strike the foreign eye. The European in his familiar western apparel, the Brahman in his loose flowing robes, and turban of snow-white pooking, the Parsce in semi-European dress and characteristic pointed top; the Hindus and Coolies with the vest and cap for clothing or even in some cases in nature's state of nudity. There is the fruit basket—an imposing brick building occupying a prominent place in the busy thoroughfare, the variety and richness of fruit and flower exhibits are second to none. And they all show to advantage under the brilliant glow of the electric light. As you enter and pass through the compartments "Salams" from all sides attract you. The polite natives are particularly courteous to the "Padri Sahibs." How really bewitching is the whole scene! Such black faces and white dresses! Such confusion of tongues and order of actions—Women wearing red trousers and men white petticoats. There is such a lack of reality about the whole scene, that one is forced to ask is it carnal week? Is it fairy land or is it a dream? You have only to turn a few steps to the right or left and the beautiful picture loses its poetry, and the sad fact is forced on you that you are in the very heart of heathenism. How great is the contrast between the brilliant display and light of the bazaar, surpassed only by the calm glorious light of the moon, and the gross darkness and superstitious idolatry that shrouds the mind and heart of the people! With what new force did Bishop Heber's words apply even to this part of India—

"Though every prospect pleases
And only man is vile,
In vain with lavish kindness,
The gifts of God are strewn,
The heathen in his blindness
Bows down to wood and stone."

Next morning I saw

A HINDOO FUNERAL

but had to be told that it was such. The beating of tom-toms and the performance of wild orgies dispelled the thought of submissive sorrow so becoming the occasion. We followed the procession to the place of cremation. After a number of mysterious rites were performed, the nearest relative, with head turned from the repulsive object, applies the torch to the jagota on which the body is placed. There is not the slightest sign of solemnity or rational sorrow manifested. This mode, however, is much less shocking than that adopted by the more enlightened and influential Parsces. They have a high walled court in which they suspend the dead body till the flesh is torn from the bones by vultures and every bird of prey. Truly the dark places of the earth are the habitations of horrid cruelty.

(To be continued.)

DR. PROUDFOOT.—A PROTEST.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—As a layman and a friend of Rev. Dr. Proudfoot I wish to protest against the liberty which has been taken with the name of that gentleman by some of the writers in the discussion on the appointment of a new Professor for Knox College. Those who know the retiring, sensitive nature of the Dr. can imagine somewhat of the ordeal through which he has been made to pass during the past few weeks. The only justification for this public dissection is that he may possibly become a candidate for a position which he has virtually occupied for many years and which, I believe, he has shown himself eminently qualified to fill. But he is not a candidate for that position and, perhaps, may never become one, and consequently the public dissection to which he has been subjected is as unfair as it is unwarranted. Surely the writers must know that their letters are calculated to injure their brother, if they have any weight at all. Is it necessary in a Christian discussion to decry a man who has not applied for a given position in order to prevent his doing so? And those who are so ready to drag another into public, themselves hide behind the ambush of a punonym. I was under the impression that such tactics were resorted to only in politics, but I find I have been mistaken.

Yours, etc.,

H. ARNOTT.

ASSESSMENT SYSTEM OF LIFE INSURANCE.

Mutual Reserve Fund Life Association Annual Meeting.—The Largest, the Safest and the Best Assessment Company in the World—Fifty one Millions of New Business in 1885, and \$338,675 Death Claims Paid—Sheppard Homans' Endorsement of the Company.

The leading New York dailies of the 28th ult. contain full reports of the last annual meeting of the Mutual Reserve Fund Life Association. The Star says that:

Three hundred and fifty active life insurance agents, the representatives of every section of the United States, from Oregon to Maine, and from Georgia to Canada, met at the Bryant building yesterday, which was a very lively place—a remarkably lively place. The elevators were kept busy and full all day long, and the crowd which assembled was almost cosmopolitan in its character. People were there from every state in the Union. It was the celebration of the fifth year of the existence of the

MUTUAL RESERVE FUND LIFE ASSOCIATION

of this city, of which E. B. Harper is president. The offices of the Mutual Reserve were not large enough to hold the members who had assembled, and the Board of Trade and Transportation, whose offices are on the fifth floor of the building, were generously thrown open for the use of the company. The following extracts are from the annual address of the president and from the report of the executive committee:

By an examination of the executive committee's report on will find that our new business written in 1885 exceeded \$1,000,000, being more than \$12,000,000 greater than that obtained in 1884.

WE CLOSE OUR FIFTH YEAR

with more than \$123,000,000 insurance in force, making a net increase for the year, after providing for all lapses and deaths, of more than \$33,000,000.

We have paid within the year to the widows and orphans and representatives of deceased members \$338,000.

We close the year with \$1,075,000 assets. Our Tontine reserve fund exceeds \$550,000. Our actual surplus exceeds \$683,000.

Our total payment to our members to date exceeds \$1,650,000.

The saving in cash effected through our system to our members, as compared with the level premium rates charged for ordinary life insurance at same ages under the old system, is as follows, viz.:

Saving for 1881	\$557,270 83
Saving for 1882	1,102,567 15
Saving for 1883	1,638,404 39
Saving for 1884	2,173,010 72
Saving for 1885	2,991,706 18

Total saving in cash in five years, \$8,763,268 27. In other words, more than \$2 have been saved for each \$1 invested with us.

TWELVE LEVEL PREMIUM COMPANIES,

chartered under the laws of New York, remain. Nine of these companies issued in 1884 new business to the amount of \$33,998,434.

These nine companies had insurance in force to the amount of \$162,000,000.

The Mutual Reserve's new business in 1885 was 50 per cent. greater than the combined new business of three-fourths of all the New York level premium companies, and its total business in force was more than three-fourths as great as all of these nine level premium companies.

The expenses, other than that paid to policyholders or their representatives of these nine level premium companies—whose new business was \$18,000,000 less than that of the Mutual Reserve Fund Life Association—were for 1881, \$1,412,252.00, while the expenses of the Mutual Reserve, doing \$18,000,000 greater business, were in 1885 but \$416,704.42, only one-tenth as much.

The Equitable Life is the most popular, successful and progressive of all the old line life insurance companies; its business in New York in 1884 was \$11,020,852; while the new business of the Mutual Reserve Fund Life Association for the same year in New York its own home state, was more than \$19,000,000.

THE ATTENTION OF OUR MEMBERS

is called to the fact that the total salaries paid to all our officers, including that paid to our treasurer and scores of employees, were but \$27,544.38, and deducting from the gross amount of annual dues, to wit, \$210,000, the amount retained by our general and supervising agents as commission, and the amount reported but not received, we find that the net annual dues to provide for the general expenses of the association were but \$150,000, out of which salaries, rents of home office and about fifty branch offices, law, advertising, postage and the many other general expenses incident to the management of a great organization, have been paid, showing an economy of expenditures never before presented in the history of any life insurance company.

THE RESULTS OF THE YEAR 1885

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Not a dollar has been lost to our death fund or reserve fund account through default or fraud. We have doubled our cash surplus. We have doubled our Tontine reserve fund. We have nearly doubled our accumulated assets. We have placed in force \$51,000,000 new insurance. We have increased the amount of insurance in force by \$38,000,000, being more than double the net increase of that of the Mutual Life Insurance Company of New York—the oldest and largest level premium company in the world.

We close the year with no losses due and unpaid. Every claim has been promptly paid when due—in most instances long before due.

We have more than \$2 in cash for every \$1 of liability, and we begin the year 1886 with more than \$123,000,000 insurance in force.

TOTAL MEMBERSHIP.

The total number of members who have been received since the organization of the association is 41,005, covering insurance to the amount of \$164,053,500; and we close the year 1885 with a membership of 31,264, an insurance in force aggregating \$123,353,600, after providing for all lapses and deaths.

THE INCREASE IN OUR MORTUARY RECEIPTS

for the year over the preceding year is \$381,663.16. The increase in payments over the preceding year to our widows and orphans of deceased members is \$338,778.

The net increase of membership in force is 10,465. The Tontine Reserve Fund is now increasing at the rate of \$1,000 a day.

On December 31, 1885, this Tontine Reserve Fund was \$2 for every \$1 of actual liability existing against the association, so that it is thus shown that if the association ceased at any time, the further accumulation of its business it would have on hand, in cash, \$2,000 for every \$1,000 of death claims.

The cash assets of the association on Dec. 31, 1884, were \$314,882.44. During the year our total invested assets have increased to \$630,679.31, while the total assets of the association aggregate \$1,075,633.18.

Every legitimate death claim against the association has been promptly paid at or before the date due, and a large portion of the claims have been paid long before they were due, and thousands of dollars have been paid to meet funeral and other necessary and immediate expenses, the money in many cases reaching the distressed widows and orphans before the body of the deceased husband and father had been laid in the grave.

These figures are the record of the FINANCIAL GROWTH AND NUMERICAL STRENGTH OF THE ASSOCIATION.

The report of the Treasurer shows:

RECEIPTS.

Balance Dec. 31, 1884	\$276,662 44
Total net receipts for year 1885	1,129,928 65
Interests credited to the Death Fund account during 1885	6,854 82
Total receipts	1,136,683 37
	\$1,412,533 51

DISBURSEMENTS.

Total amount death claims paid during year 1885
 \$338,675 00 |

Balance
 \$573,860 74 |

Accounted for as follows:—

United States Government Bonds held by Central Trust Company	\$102,181 25
United States Government Bonds held by Insurance Department of the State of New York	160,559 37
United States Government Bonds held by Insurance Department, Canada	51,375 00
Central Trust Company, New York, reserve fund account	205,666 53
Fourth National Bank, New York, reserve fund account	39,531 74
Fourth National Bank, New York, mortuary fund account	65,062 71
Fifth National Bank, St. Louis, Mo., mortuary fund account	2,160 27
People's Bank, Baltimore, Md., mortuary fund account	2,132 27
Bank of Syracuse, New York, mortuary fund account	603 29
Cash in office, assessment account	4,268 26
	\$373,860 71

The committee upon prizes which had been offered for the largest amount of business done during the last three months in the year 1885, reported that in the first class the first prize had been awarded to Crawford & Parr, of Chicago; the second to J. D. Wells, of Canada; the third to W. A. Brainerd, of St. Louis. In the second class the first prize to C. D. Holmes, of Boston; the second to R. C. Jones, of this city; and the third to D. M. Caldwell, of Brooklyn.

Before the adjournment of the meeting President Harper called upon Hon. Sheppard Homans, who was present, to make a few remarks, and although the president of a rival company, and for many years prominently connected with one of the oldest and most powerful of the old line companies, Mr. Homans found himself able to pay a high tribute to the method and character of the Mutual Reserve Fund Life Association, frankly saying that although brought up in the old school of insurance, he had long seen the merits and advantages and opportunities of the new system.

Church News.

REV. W. S. BART has been lecturing in Guelph on "The men of the war and how they fought."

At the communion services, Dresden, on the 24th Jan., the names of five new members were added to the roll.

REV. J. K. SMITH, Galt, has been nominated Moderator of the next General Assembly by the Presbytery of Guelph.

The moderator of the session of Keady and Desboreau declared in a call to a minister on the 16th February that it was understood that the people were united on Mr Stewart.

At the proceeds of the Presbyterian society at Columbus amounted to \$135. Rev. J. Abraham, Whitby, and Rev. A. M. Leland, Ashburn, delivered excellent addresses on the occasion.

The best set types in the world do sometimes say queer things. For instance, money raised on 27th, in Review, January 21st, "Church News," column 2, read "1885," "1886," money logs, the new style of missionary box.

The Bradford clergymen, fearing that Sabbath desecration is gaining ground in their midst, have resolved to uphold the sanctity of the day by refusing to attend Sunday banquets. They denounce Sunday driving for pleasure, and bands of music playing on the streets.

REV. D. H. MACVICAR, D.D., LL.D., Principal of the Presbyterian College, Montreal, will lecture in College St. Presbyterian church, Toronto, on Monday evening, February 22nd, at 8 p.m., on the subject: "What great work is to be done, but dare not speak of." Doubtless Principal Macvicar will be greeted with a large audience.

A LARGELY attended soiree was recently held in the Presbyterian church, Brantford, Man. J. Dr. Baldwin in the chair. Excellent speeches were delivered by Rev. M. Townsend (Presbyterian) and Rev. Mr. Gordon (Methodist). The proceeds, which amounted to over thirty dollars, are to be applied to paying off the debt on the church.

By the death of Rev. Mr. Baxter, of Truro, N.S., the Rev. Thos. Lowry, of Toronto, is placed at the top of the roll of the Presbyterian Church in Canada. Mr. Lowry is in the 76th year of his age and 53rd of his ministry. He is in the enjoyment of excellent health to his years, and able to do good service, being the Secretary of the Foreign Mission Board.

The annual winter entertainment of St. Paul's church Sabbath school, Bowmanville, was given on Friday evening, 5th. The programme, as carried out by the scholars and some friends, was heartily appreciated. Each scholar, and all other children present, received fruit, candies, etc., and a Scripture illuminated card on retiring. A collection of \$20 was taken at the door.

REV. R. J. LAIDLAW, of St. Paul's church, has been invited to preach the memorial sermon on the occasion of the celebration of the eightieth anniversary of the organization of the First Presbyterian church, Columbus, Ohio, of which he was pastor from 1871 to 1875. The church was organized on February 5th, 1806, by the late Rev. James Hoge, D.D., who was its pastor until 1856. Since that time it has had a succession of eight pastors, six of whom are still living.

The Presbytery of Owen Sound sustained a call to Rev. A. T. Colter, M.A., from Meaford and Griesville on the 2nd Feb. The induction was fixed to take place in Friskin church, Meaford, on the 10th inst. The salary is \$1,000. Mr. Colter returns to the work after being laid aside for months by illness. The Presbytery of Owen Sound is very much pleased to have him settled again within its bounds. Mr. Colter was the first probationer who preached in Meaford under Mr. Patterson's supervision.

A VERY pleasant affair took place at the residence of Mr. Geo. McGillivray on Thursday evening, January 23rd, being the birthday of Miss Adelaide P. McGillivray to Rev. Robert Gamble, of Wakefield, Quebec. About forty guests were present. After the ceremony the happy couple left for a short trip to Niagara and western points. Mr. Gamble is to be congratulated upon securing for a life partner one of the most popular and estimable young ladies of Wakefield, Quebec. Mr. and Mrs. Gamble will reside in Wakefield, Quebec. —Whitby Chronicle.

The annual tea-meeting of the Enniskillen congregation, held on the 1st January, was a very pleasant and successful gathering. The church was crowded to its fullest capacity. The proceeds of the evening were about \$100. This congregation, although not a large one, is full of energy. Since the settlement of the present pastor last spring, the manse has been greatly enlarged and improved so as to be a comfort to the pastor and a credit to the people. The hearty manner in which the Enniskillen and Cartwright branches of the congregation set about these improvements promises well for the future prosperity of the congregation.

The people of Mr. Forest who availed themselves of the opportunity, enjoyed a rich literary treat in the Presbyterian church on the evening of the 20th ult. The occasion was the delivery of a lecture by the Rev. John Ross, B.A., of Hants. Subject, "We are all Sculptors." The Representative says: "The lecture is considered by those who heard it to be the most entertaining thing of the kind they ever had. For an hour and a half the lecturer held his audience deeply interested. Rev. D. Bickell performed the duties of chairman." Another pleasing feature about the entertainment was the negative side of its object, i.e., not to raise money to bolster up church schemes.

The 23rd annual congregational meeting of St. Andrew's church, Strathroy, was held in the lecture hall of the church on Tuesday, 19th January. The pastor, Rev. Thos. McAdam, occupied the chair, and opened the meeting with prayer. The reports of session managers, Sunday school, Ladies Aid and Missionary Societies were read, approved and adopted. Messrs. W. H. Murray, K. Diprose, Wm. Geddes and G. Clarke were elected managers; the first named for one year, the others for the full term of three years. Mr. J. R. Geddes was elected congregational secretary. An offer from the Church Literary Society to place an organ in the church for use on Sabbath days was accepted with thanks, subject to the approval of the session.

The report of St. Paul's church, Montreal, Rev. Jas. Barclay, M.A., pastor, is a most carefully prepared and unusually interesting pamphlet of 35 pages octavo. Among other things it gives the names of the ministers and elders in the order of their appointment from the formation of the congregation until the present time, elders' districts memoranda, a succinct account of the missionary and benevolent schemes for which the General Assembly invites contributions. The number of communicants on the roll is 575; a net increase for the year of 20, number of baptisms, 25; marriages, 9; burial, 24. The ordinary plate collections amounted to \$2,815.53, the pew rents, \$7,330.85, an increase over the previous year of \$1,376.35; the total revenue, \$14,380.54; revenue and schemes, \$22,288.19. It will be remembered that this church supports a missionary to India at a cost of \$1,485.

REFERRING to the prospective opening of the new Presbyterian church in Fenbroke, the Observer says:— There were large congregations in the Presbyterian church both morning and evening on Sunday, interest being lent by the fact that it was the last Sunday on which the congregation would worship in the old church. Only seven persons were present who were present at the opening about forty years ago. One of these was Mr. William Moffat, County Treasurer. The services on Sunday were appropriate to the occasion. The pastor spoke of the changes which have taken place since the old church was opened; of its enlargement, of the growth of the congregation, and of the many who have gone from its pews to homes in Heaven and to other lands. With reference to entering the new church, he applied the words of a good man of old, "Except the Lord go with us, bring us not up hither."

ON Wednesday evening about forty members of the Bible class taught in Knox church by Mr. J. R. Miller, Inspector Public Schools, visited the residence of that gentleman, and presented him with a handsome fruit stand, of silver and cut glass, and Miss Miller, organist of the class, with a silver jewel case. An address was read by Mr. James Heale on behalf of the class, expressive of esteem for the recipients, and thanking Mrs. Miller for her efforts to add to the pleasure of the class at its social gatherings under the teacher's roof. Mr. Miller replied on behalf of himself and Mrs. Miller, but insisted on Miss Miller, who is vice president of the H. S. L. S., replying for herself, which she did very gracefully. The visitors were hospitably entertained by Mr. and Mrs. Miller. Mr. Miller loves Godrich with the best wishes of his large Bible class. He is entering upon the practice of law in Toronto.

ACCORDING to appointment, and its practice every year, the Presbytery of Guelph held its Conference on the State of Religion, Temperance and Sabbath Schools, beginning on the 19th January, and continued on the 20th in Burns' church, 11th. The subjects discussed were, "How can our young men be led to take part in our religious meetings?" "What are the best methods of reaching the unconverted?" by Mr. Millican, of (Toronto); "Giving as part of religious worship," introduced by Dr. Torrance, supported by Mr. Samuel Halgson; "How best to further the temperance movement," introduced by Rev. Mr. Smith, Guelph, and Mr. J. Scott, Mimosa; "The Sabbath school not a substitute either for the Home," by Rev. J. A. R. Dickson, Galt, and "Nor for the House of God," by Mr. R. Wood; "The value of the art of questioning as a means of imparting instruction," by Rev. H. Rose, Elora, Mr. Strachan, Rockwood; and A. D. Ferner, Fergus. The meetings throughout were well attended.

At the recent meeting of the Presbytery of Guelph a report was presented by the committee to whom it was committed to consider what way would be most beneficial to the presbytery to take to observe the approaching jubilee of Dr. Smellie, and carefully considered, after which it was resolved that the committee should be continued under its previous instruction, and that the presbytery should meet in Melville church, Fergus, on Tuesday, the 30th March next, at two o'clock in the afternoon, and hold a service appropriate to the occasion, the moderator to preside, Mr. J. K. Smith, of Galt, to read the Scriptures, Dr. Torrance to offer prayer, Mr. Middlemiss to read an address in the name of the presbytery to Dr. Smellie, and Dr. Wardrope to address those present. At his own request leave of absence from his pulpit, beginning with the month of June, was granted to Dr. Smellie, as he had it in contemplation to visit his native land—arrangements for the supply of his pulpit, and for the moderatorship of the Kirk session being delayed in the meantime.

At the annual meeting of St. Andrew's Presbyterian church, Orangeville, held recently, the ladies had prepared an excellent tea for all, and a pleasant hour was spent in social intercourse before the business was entered upon. Mr. Steele occupied the chair, and Mr. Gilchrist was elected secretary. The report of the session showed a very gratifying state of affairs, the membership having increased largely during the year, all the affairs of the church being in a state of harmony. The treasurer's statement was very encouraging, showing a great increase in the income during the year. All accounts were paid in full, and a balance remained on hand in the treasury. The report was adopted, and a hearty vote of thanks was given to Mr. McLaren, treasurer, for the efficient manner in which he performed his duties. The pastor, Rev. W. A. Hunter received an increase of salary last year, making it \$1,200, and it was decided to pay the rent of his house in future, in addition to that amount. The Rev. Mr. Hunter was also presented with a complimentary address, and a fine Autograph cost.

The annual meeting of the congregation of St. Paul's church, Bowmanville, was held on January 21st, the pastor, Rev. R. D. Fraser, M.A., in the chair. The report shows matters to be in excellent condition. The total membership is 182. Total receipts, \$3,759.99, and after paying all debts leaving a balance on hand. The report of the Missionary and Benevolent Association shows total receipts of \$500.74. It ought also to be mentioned that the Woman's Foreign Missionary Society have raised \$154; that \$206.62 and \$31.46 have been received on account of subscriptions to the Endowment Funds of Knox and Queen's College respectively, and that \$31 was contributed to the rebuilding of Portage la Prairie church, Manitoba, making a grand total of \$933.36 for missionary and benevolent purposes. The total number of Sabbath School pupils enrolled during the year was 171, of which 62 belonged to the Pastor's adult Bible class, begun in October, and embracing the Bible class formerly taught by Miss Moorcraft. Average attendance in the Bible class was 43.6, and 83.5 in the junior school.

THE Rev. J. Robertson, general superintendent of the Presbyterian Missions in the North-West, preached in the Presbyterian church on Sunday morning. He is an eloquent and fluent speaker, and puts the claims of this important mission to his audience by citing cases that have come under his own personal observation during a residence in that country of twelve years. In this time he has travelled over nearly all of the North-West, and is therefore very capable of giving a correct account of the doings in that country. He complains of the great inconvenience experienced by the division of the lands in that country, which by allowing the railway to take intervening sections divides the settlers, and thereby compels them to go long distances to churches and schools. He also complains of the Indian agents and instructors who are sent out there as being very unreliable and immoral in many instances, thus making the Indians distrustful of the whites, and he has serious apprehensions of another general Indian uprising in the spring if the Government does not take some very energetic means to counteract it. He stated during his discourse that about forty per cent of the immigrants to the North-West were Presbyterians. —Lindsay Post.

THE 26th anniversary of the West Presbyterian Sabbath School, Rev. R. Wallace, pastor, Toronto, was held on Thursday evening, 4th February. The large lecture or school-room was filled by the teachers, the young people and their parents and friends. Several hymns and songs were sung by the S. S. choir, and in duets and triplets, and several recitations given in solos and duets, and a dialogue by a quartette of boys. The most marked feature of the entertainment was the singing and acting of kindergarten songs and choruses. The report showed that there are 49 teachers and officers in the school, and 692 scholars on the roll, and that \$309.74 were raised by the school during last year. Between the congregation and the Sabbath School nearly \$600 have been contributed to the schemes of the General Assembly. The ordinary revenue of the church was \$3,412. Besides this the Sabbath School-room was enlarged—costing nearly \$200—all paid. An excellent organ was placed in the church at an expense of about \$2,200, and also furnaces, being a total of over \$3,500 of extra expenses on improvements—making the amount raised for congregational purposes about \$5,100, and leaving over \$1,000 of floating debt to be paid during the year 1886.

THE sacrament of the Lord's Supper was observed in St. Andrew's church, Ingersoll, February 4th, at the close of the morning service. The pastor, Rev. P. R. Ross, officiated and preached a short but impressive sermon on Gal. iv. 4-7. The congregation was large and the service very solemn. The Rev. J. Allister Murray, the popular pastor of St. Andrew's church, London, conducted the preparatory services on Friday evening and Saturday afternoon. Mr. Murray has long been regarded, and rightly so, as one of the most eloquent preachers in the Presbyterian Church, and we must confess that we were delighted with his services. The Revs. Cameron, of Thamesford, and McGregor, of Tillonburg, conducted the Thanksgiving Services on Sabbath evening and Monday afternoon last. We take this opportunity of

congratulating St. Andrew's church on the rapid and continuous growth of their congregation. We have just been informed that 60 persons have joined the membership of the church during the present ecclesiastical year. The membership of the church must be about 300, and every seat in the church is occupied, and to our knowledge some are anxiously waiting for pews. Our wish for St. Andrew's is that prosperity may forever within her walls remain. —Ingersoll Chronicle.

THE anniversary services in connection with Mount Zion church, Ridgeway, Rev. G. G. McRobbie, Ph. D., pastor, were held on Sabbath, the 24th ult. The Rev. Dr. Beattie, of Brantford, preached morning and evening to large and appreciative audiences. In the afternoon he addressed the Bible class, taking for his subject "Conversion." On Monday evening the annual social was held, when the building was again crowded. Dr. Samson, of Hlenheim, who acted as chairman, gave a brief but interesting account of the rise and progress of Presbyterianism. The manner in which he spoke of Scotland's distinguished men, especially the martyrs who died for their faith, touched a chord to which few hearts in the audience failed to respond. Dr. Beattie took for his subject "Progress." His remarks upon the relation between labour and capital, and other points touched upon in the lecture were very interesting. The annual report gave a gratifying statement of the prosperity of the congregation during the present pastorate of nearly five years. The church, which is one of the finest in the West, was then burdened with a debt of about \$14,000, which is now reduced to a little over \$3,000. The membership which was then reported being 84, is now increased to 235; the Sabbath School numbers 286 pupils with 22 teachers and 5 officers, and the Bible class, which is taught by the pastor, has 93 members. The Rev. G. G. McRobbie then complimented the congregation upon their success as such, at the same time reminding them that these were not the only duties devolving upon them, but that they were a part of the great whole, and he hoped that the work started by the session last year for the support of the schemes of the Church would be successfully carried out, especially as their debt was now reduced to a minimum.

KNOX church, Cornwall, held its annual meeting on the evening of the 26th ult. the pastor, Mr. Hastie, in the chair. The managing board presented a report unusually full and minute which was very gratifying in every department. They spoke of the large increase in attendance, and of contributions and collections since the opening of the new church last June, and announced that they expected a further increase for ordinary revenue of \$200 for the ensuing year. The total cost of the new church with lot was over \$20,000; the building alone, with furnishings, having cost nearly \$18,000. This is all provided for and the greater part already paid with the exception of about \$2,500, which will be easily met in due time, it is expected. After meeting all current expenses, and an outlay of \$300 extra peculiar to the past year, the treasurer had a balance on hand of over \$200. The total contributions for the year for all purposes were over \$6,000. The board brought up a proposal to build a new manse this summer beside the church, in lieu of the old manse sold formerly. After full discussion, it was agreed to postpone action for one year, and that the present residence be occupied till then, and \$150 was voted toward the minister's house for the current year. The session and Sabbath School had to report equally encouraging results in their departments. Sixty-two had received into full communion, 40 of whom were Sabbath School and Bible class scholars. Besides the Sabbath School in town, five others are taught in the vicinity outside by young men who go out Sabbath afternoons. The town school reported a balance on hand of \$200, most of which would soon be disbursed. At the close of the regular business, Dr. Algire took the chair by request, when Wm. Mack, Esq., ex-M.P.P., moved, seconded by the Superintendent of the Sabbath School, Hill Campbell, Esq., that the congregation record its special thanks to their pastor for his labours, which under God's blessing had been so successful during the year. The minister acknowledged it in suitable terms, and spoke of the hearty co-operation he had enjoyed from all in the congregation, and asked all to expect from God still greater results.

OBITUARY

PROF. J. W. TRAVERNER, formerly Watkins Lecturer in Eloquence in Queen's, died suddenly of yellow fever in Jamaica a few weeks ago.

REV. W. A. LANG, brother of G. R. Lang, divinity student in Queen's, died at Wales on Wednesday, 27th ult. The deceased was a graduate of Queen's in 1873. He was popularly regarded in Kingston, and for a time, during the illness of Rev. Mr. Grey, occupied the pulpit of Chalmers' church. He was also married to a daughter of Mr. Charles Grass, Kingston township. The deceased gentleman was made a B.A. in 1873, and advanced to M.A. in 1874. He studied divinity in Queen's, and spent one session in Edinburgh. His first pastoral charge was at Lunenburg, Ont., where he remained two years, and then, on account of failing health, he settled at Wales.

MR. A. McCLELLAND died at his residence, Sherbourne Street, Toronto, on Saturday, January 31st, amid the regrets of a wide circle of friends and relatives. He was born in Cookstown, County Tyrone, Ireland, and was early brought to Christ under the consecrated ministry of the Rev. John Knox Leslie, who still lives to honour the Master in the same field of labour. About forty-five years ago he came to Canada, and settled near Toronto, at Stone Mills, where he taught school for many years. About 1866 he removed to Toronto, and engaged in business, in which he was quite successful. He was a Presbyterian and a Christian of a genuine type. He loved his Church and held in more than ordinary esteem the ministry of the gospel. He was a member of Cook's church in this city from its start until within the last few years. He was a man of sterling integrity and blameless life, and very unobtrusive in manners. As a husband and father he was affectionate and kind. He leaves behind him a wife and four children to mourn his loss. His two sons are both in the ministry, the Rev. T. G. McClelland, of Shelburne, and the Rev. A. M. McClelland, of Ashburn. He died in the faith of the gospel, telling his partner in life that he would be "waiting for her in Heaven."

NOTES FROM THE COLLEGES.

(From our own Correspondents.) KNOX COLLEGE METAPHYSICAL AND LITERARY SOCIETY.

IN spite of the inclemency of the weather, a large and appreciative audience met in Convocation Hall on Friday evening, February 5th, when the society held its last public meeting for the present session. The chair was taken at 7:30 p.m. by Dr. Wilson, President of University College, who presided in his usual happy manner.

The opening piece on the programme was a musical selection by the glee club, "Let the Hills Resound." An encore was demanded, and "Men of Harlech" was sung with great spirit. In regard to the singing of the club during the evening it is sufficient to state that they on this occasion surpassed any former effort.

Mr. J. McGillivray, B.A., read an essay on "The City of the Saints and its Suburbs," in which he gave a graphic picture of an Egyptian city of the fourth century inhabited by a band of devoted ascetics. The next number was a quartette, "Evening's Twilight," which was rendered with great taste and with fine effect by Messrs. Gordon, Tibb, Hamilton and Mustard. In response to an encore they gave "Sailor's Chorus."

Mr. J. J. Elliott, B.A., next gave "Schoolmaster's Story," by Robert Buchanan, with such effect as to show that not only did he enter fully into the feelings of the author, but that he was able to convey these to the audience, which listened with rapt attention. The glee club

then rendered "Comrades in Arms" with such thrilling effect that an encore, "Laugh Boys, Laugh," was required to relieve the strain. The subject for debate was, "Resolved, that no crime against the state should be punished by death." Messrs. J. W. Rae and C. A. Weider, B.A., supported the affirmative; Messrs. G. A. Francis and D. McKenzie, B.A., the negative. All spoke forcibly and to the point. The chairman, though expressing himself as personally in favour of the negative side of the question, decided that the arguments produced by the affirmative were not successfully refuted by the negative. After a hearty vote of thanks to the chairman and the singing of the national anthem, Principal Caven pronounced the benediction, and the most successful meeting of the year was brought to a close.

KINGSTON

(From our own Correspondent.)

It has been already announced in the columns of the Review that it is proposed to divide the Presbytery of Kingston. The Kingston brethren must feel proud at the notice the movement has got, and that from two different quarters—from down by the sea on the one hand, and from the foot of the Rocky Mountains on the other. Compliments are hereby presented to both points, and a word of explanation is offered. There was either a misprint, or a slip of some kind, as is very evident to those that know the field, and the Eastern critic knows it very well. It was not ignorance on his part. The error was excusable on the part of the Rocky Mountain writer. It may have been that 100 square miles were the words that appeared in the report; but what if 100 miles square be the true version, in other words, speaking roughly, 10,000 square miles? We have about 100 miles of frontage on the St. Lawrence and Lake Ontario, and I am told that the territory runs 125 miles back. Our big brother from St. John has great ideas about a region that some of us know as well as he does, but he did not say that there are whole counties in that territory where not a congregation of our Church is to be found. How many are in Sunbury, for example, how many in Madawaska? And if our friends want to make three or four presbyteries down there (the writer remembers when there were four in the field), nobody in this quarter will stand in their way. At all events, the time has come, as some think, when we should have two presbyteries here, one in Kingston and one in Belleville. Each will be a fair-sized presbytery, and each will have ample mission field to cultivate. Each, moreover, has a railway running up through the back country.

The Rev. D. Mitchell completed his ministry in Belleville last Sabbath (the 31st Jan.) and leaves this week for Jersey City. He is now quite hopeful that soon his health and strength will be substantially restored. It is nearly three years since he was stricken down and his sufferings at times were great. He will be much missed in the Presbytery of Kingston. He was most genial among his brethren and he was a first-rate preacher. He will not be a stranger in New York; he was minister there in old Canal St. for many years before he came to Toronto. He carries with him the best wishes of many of his brethren of Canada. Another name is about to be removed from the roll of presbytery if it be not already removed, namely, that of Rev. H. Hunt, who was Home Missionary for a year on the North Hastings Road. Mr. Hunt left the field of his own accord. It would be a great boon to the field if another suitable man could be got to fill his place. It is to be hoped that a zealous, wise and energetic man will offer himself. There is a most extensive mission field in that quarter.

Another college session will soon wear in now. In Queen's there were a dozen in the senior theological year, but one left to accept a professorship in the University of Fredericton.

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CHURCH NEWS. GENERAL.

In Greenland there are 7,000 Esquimaux converts under the fostering care of the Danish Mission Society.

REV. GEORGE S. HAYS has resigned the pastorate of the Presbyterian church at Palestine, Ohio, to go to China as a missionary.

Mr. Moopy, who has just completed a series of very successful services in Chicago, was offered a \$10,000 residence and \$15,000 a year to remain in that city. He declined the offer.

PRINCETON COLLEGE.—Total of students, 435; church members, 204; weekly prayer-meetings, 3; Christian Association members, 209; avowed conversions during last twelve-month about 20; having the ministry in view about 50.

The Pope has issued a brief to the clergy of Italy forbidding the use of polkas, waltzes, and other forms of dance-music in churches. There might be use for a Pope in America if he could put a check upon the musical proceedings in some of our churches.—N. Y. Observer.

The San Francisco Theological Seminary has elected two new professors, Rev. Henry J. VanDyke, D.D., of Brooklyn, as Dr. Scott's successor in the chair of Systematic Theology, and Rev. James Ellis, D.D., of Cincinnati, to the chair of Practical Theology, as they call it, meaning Homiletics and Pastoral Theology, which he formerly occupied.

REV. MR. JOHNSON, Presbyterian missionary to India, has taken temporarily the department of theology in the Western Theological Seminary, Allegheny, in the absence of Prof. S. H. Kellogg, who has gone to Florida on account of ill-health. When Dr. Kellogg was called to his professorship he was just returned from missionary work in India.

REV. DR. J. PANTON, of the Forty-second Street Presbyterian Church, New York, informed his congregation that three lots of ground in Sixty-fifth Street, worth \$50,000, had been given them for a mission school, and that he wanted \$50,000 to build and equip it. Though a surprise to his people, they at once gave \$21,000, and the rest will be forthcoming.

This site on the west side of Cathedral Square offered by Glasgow Town Council for the new Barony church has been accepted by the landward heritors. Already two-thirds of the money needed for the erection of the church has been secured, £4,000 from the congregation. Dr. Marshall Lang is in hopes that the building will be commenced before the ensuing spring has passed.

St. BNOCH'S church, Belfast, Ireland, (Dr. Hanna), has 721 seatholders and 600 communicants on the roll. The Sabbath schools have 158 teachers and 3,228 scholars on the rolls. The central daily schools had a total of 725 on the rolls, and an average attendance for the year of 555. Dr. Hanna had four other schools under his care, making a total of 2,080 scholars.

At a recent meeting of the Foreign Mission Committee of the Free Church of Scotland, it was intimated, says the Daily Review, that Dr. Scott, of Rutherglen, had, in the most handsome and generous manner, handed over a capital sum of upwards of £12,000 to the committee, the annual interest of which sum is to be expended on the Church's missions in India and Africa.

The true feeling of the Pope and the Roman Church towards Ireland is shown in the comment of the *Moniteur de Rome* upon the Queen's speech on the opening of Parliament. The *Moniteur*, recognized as the organ of the Vatican, expresses annoyance and disgust at the opposition displayed in the Queen's speech to the sundering of the legislative union between Great Britain and Ireland, and longs for the time to come when the world shall see Protestantism entirely extirpated from Ireland and Catholicism universally recognized.

REPRESENTATIVE HAMERSLEY, of Hartford, has presented in the Legislature of Connecticut a memorial signed by committees of the religious denominations of the State, praying for restrictions on the running of railroad trains on Sunday. Accompanying the petition was a draft for a bill prohibiting the running of trains, excepting for purposes of mercy or necessity, between nine a.m. and three p.m., unless carrying the United States mails. The object of the memorialists is to stop the Sunday excursion trains in the summer.

ARRANGEMENTS are being made for uniting the Presbyterian Churches of the Australian Colonies in one General Assembly. The Churches of Queensland, New South Wales, Tasmania, Victoria, Western Australia, and New Zealand, are to send delegates to one General Assembly, meeting alternately in Sydney, and Melbourne. The difficulty has hitherto been the distance. Adelaide is 500 miles from Melbourne, Melbourne is 600 miles from Sydney, and Sydney 500 from Brisbane. Steam and electricity have now made them all next-door neighbours, and the Federal Assembly will hold its first meeting in next July.

SIR WILLIAM COLLINS laid the memorial stone recently of the new church for the Newark congregation at Port Glasgow, Scotland. Of the early English Gothic style, it will accommodate eight hundred persons, and cost £3,500

of which £2,000 has been subscribed. Sir William expressed his belief that there never was a period in the history of their Church and country when they required to watch with more jealous care the blessings they now enjoyed. There were forces rising around them in ecclesiastical and political spheres which threatened to weaken, if not destroy, the bulwarks of their national faith and freedom, thus robbing them of their heritage of liberty and religious toleration. It had been alleged that the impulse given to Christian liberality at the Disruption would gradually decline. He saw no sign of this, for now, when they were approaching the jubilee of the Free Church, the contributions of her members had reached the magnificent sum of over £600,000 per annum.

THE following summary of statistics shows the present position of the Waldensian evangelistic work in Italy outside of the valleys.—Forty-three organized churches, 36 stations or churches in course of formation, 171 places periodically visited by neighbouring ministers or evangelists—in all, 250 places where the gospel is preached; 35 ordained ministers, 5 evangelists, 12 teacher-evangelists, 51 teachers, 3 colporteur-evangelists, 14 colporteurs (one with Bible van) giving a total of 120 agents; 3,926 communicants, 6,770 average attendance of members and adherents, with about 40,000 occasional hearers; 2,380 scholars in the Sunday Schools, 2,876 in the week-day schools, total amount contributed in Italy for all purposes, £2,420 sterling. So far as mere numbers go, the year's net gain to the membership of the Church is not great; for while 544 new names have been put on the roll, 396 have been removed through death, emigrations, etc. The number of those whose names have been cancelled in consequence of church discipline does not amount to one per cent.

THE General Assembly of the Presbyterian Church of Victoria has been occupied with the question of the Scots' church at Melbourne, of which the Rev. C. Strong was formerly minister. Mr. Strong has formed a new congregation, which meets in the Temperance Hall, and his friends and supporters are promoting a movement for organizing an "Australian Church" under his ministry. A site has been procured for the erection of a church, and £7,000 has been subscribed for that object; but the building will not be commenced till there is £10,000 in hand. The Assembly adopted a resolution directing the presbytery to remove from the communion roll of the Scots' church the names of all persons known to be connected with Mr. Strong's new congregation, and enjoining all Presbyterians to satisfy themselves that every person licensed, ordained, or inducted, accepted the standards of the Church in their natural and obvious sense, especially in regard to the great spiritual truths of the divinity of Christ, his propitiatory sacrifice, and real resurrection from the dead.

FROM the western frontier a missionary of the American Sunday School Union reviews his work for fourteen years thus: "I have organized 555 schools, and aided by visits and addresses (including re-visits) 1,600 schools. In these were 74,366 members. I have travelled by wagon 63,510 miles, visited 5,310 families, distributed 5,076 Bibles and 4,871 Testaments, and 57,610.91 in S. S. supplies, given sermons and addresses to all sorts of people—white, red, and black, and of different nationalities; and in all sorts of places, under bushes, arbours, and trees, in log houses, having only dinky floors, railroad depots, saw-mills, and sheds. Through an interpreter I have spoken to Indians of many tribes—Cherokees, Chickasaws, Choctaws, Creeks, Delawares, Miami, Modocs, Osages, Ottawas, Pawnees, Peorias, Quapaws, Sac and Fox, Seminoles, Senecas, Shawnees, and other parts of tribes and their ex-slaves. The past year I have organized new schools, and supplied them with 657 Bibles and Testaments. I have been wonderfully preserved, sometimes sleeping in winter in the open air in my wagon, or by camp-fires, or in open houses, with sleet pelting down on me, but never had pneumonia or sore throat.

THE prevalent feeling with respect to the need for improving Sabbath School work finds expression in a series of seven recommendations sent by the school superintendents within its bounds to the U. P. Presbytery of Edinburgh: They desire ministers to devote some part of the ordinary church service to children's needs, and that, besides words of instruction and encouragement, one hymn in the service should be a children's hymn. It is also suggested that ministers should give prominence in their Bible classes to the Sabbath School work as a sphere of labour; that they show special concern for the growth of spiritual life in all teachers, that a short and pointed statement of the duties and qualifications of teachers be prepared; that the presbytery should secure competent lecturers to give instruction in teaching work; that there should be regular visitation of the schools by ministers and sessions, as also periodical examinations; and that the presbytery consider the advisability of an alteration in the hours at which the schools assemble and the places in which they meet. This, it must be admitted, is a pretty comprehensive programme, and it seems to indicate the existence of a notion that the ministers ought to do more for the furtherance of Sabbath School work.—*Christian Leader*.

Medicines.

WHAT IS CATARRH?

From the Mail (Can.), Dec. 15.

Catarrh is a mucopurulent discharge caused by the presence and development of a vegetable parasite in the internal lining membrane of the nose. This parasite is only developed under favourable circumstances, and these are—Morbid state of the blood, at the slightest capillary of tubercle the germ poison of syphilis, mercury, toxins, from the retention of the stercoraceous matter of the bowels, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation, ever ready for the deposit of the seeds of the germ, which spread up the nostrils and down the face, or back of the throat, causing ulceration of the throat, on the epistachian tube, causing deafness; burrowing in the vocal cords, causing hoarseness; causing the proper structure of the nasal tubes, ending in pulmonary consumption and death.

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