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CHARITIE.

THE beams of morning are renew'd,
The valley laughs their light to see;
And earth is bright with gratitude,
And heaven with Charity.

Oh, dew of heaven; oh, light of earth!
Fain would our hearts be fill'd with thee,
Because not darkness comes, nor death,
About the home of Charity.

God guides the stars their wandering way,
He seems to cast their courses free,
But binds unto Himself for aye
And all their chains are Charity.

When first He stretch'd the signed zone,
And heav'd the hills and bar'd the sea,
Then Wisdom sat beside His throne,
But His own word was Charity.

And still, through every age and hour,
Of things that were and things that be,
Are breathed the presence and the power
Of everlasting Charity.

By noon and night, by sun and shower,
By dews that fall and winds that flee,
On grove and field, on fo'ld and flower,
It shed the peace of Charity.

The violets light the lonely hill,
The fruitful furrows load the lea;
Man's heart alone is sterile still,
For lack of lowly Charity.

He walks a weary vale within—
No lamp of love in heart hath he;
His steps are death, his thoughts are sin,
For lack of gentle Charity.

Daughter of heaven I we dare not lift
The dimness of our eyes to thee;
Oh! pure and God-descended gift!
Oh! spotless, perfect Charity!

Yet forasmuch thy brow is cross'd
With blood-drops from the deathful tree,
We take thee for our only trust,
Oh! dying Charity!

Ah! Hope, Endurance, Faith—ye fail like death,
But Love an everlasting crown receiveth;
For aye is Hope, and Fortitude, and Faith,
Who all things hopeth, beareth and telleth.

John Kuskin.

For the PRESBYTERIAN REVIEW.

THE ELDERSHIP—A CRITICISM.

BY REV. DR. JARDINE, BROCKVILLE, ONT.

THE question of the constitution of a Christian Church and the position of its office-bearers is deemed by many to be of very small importance. And especially we of the Presbyterian Church can honestly say that it has always taken a very subordinate position in our Church's thoughts. There are so many other matters of Christian life and work, of doctrine and practice, of such vastly higher moment than the subject of ecclesiastical constitution is sent far into the background. And yet when we look abroad among the churches, and look backward along the dim retreating lines of history we find that the questions connected with the constitution and organization of churches do take and have taken a very important position in the practical working out of Christian aims; and this fact ought surely to commend the subject to our serious consideration.

It was by means of a powerful, compact organization that the Christian Church of the great Roman Empire exercised its far-reaching and almost invincible influence for a thousand years before the Reformation. It is a matter of ecclesiastical constitution that now keeps the Church established in England to a great extent out of the community of other Protestant Churches, and forms a barrier of separation, which at present seems impassable. It is by means of a powerful and efficient organization that the great Methodist Church of this Dominion has succeeded during the past century in building up an institution supported now by a larger number of members and adherents than can be counted by any other Reformed Church; and in supplying Christian ministrations in multitudes of places which otherwise would have been spiritually destitute. In view of these facts and others which might be stated, we cannot surely hold that questions of constitution and organization are unimportant. We of the Presbyterian Church are accustomed to claim that our ecclesiastical system is derived directly from the practice of the Apostolic Church and is in harmony with the great constitutional principles laid down by Christ. If this claim be well founded it would seem that, in reference to constitution, we occupy the true position, and our people might be taught more frequently than they are what our ecclesiastical principles are and what is their history. For surely it should

be a matter of interest to Presbyterians to look back to the original beginning of this system, and to trace its progress and development, written often in letters of blood. The present paper is not intended to be a general exposition of our ecclesiastical constitution; it will aim at being a brief criticism of only one element of it. We propose turning our reader's attention to the Eldership as we find it established in our Church, for the purpose of comparing it with the Presbyterate of the early Church of which it professes to be a copy.

It is probably scarcely necessary to inform our readers that in the Presbyterian system, and in the Presbyterian view of the Apostolic Church, there are but two permanent office-bearers in the Christian Church, elders and deacons. The elders of the New Testament are sometimes called *episkopoi*, or bishops, from the fact of their exercising oversight over the Church. Both elders and deacons were ordained by prayer and the laying on of hands. The elders, generally speaking, exercised spiritual functions; the deacons were charged with temporal duties, especially the dispensing of alms to the poor. There were several elders in each local church, and they exercised their gifts in various ways according to their several ability. But there can be no question but that all of these elders were by their office entrusted with all the functions of the Christian ministry. We have no authority whatever, as far as the present writer is aware, for maintaining that some elders were ordained to preach, prophesy and administer the sacrament, while others were ordained to rule and advise. Let our position be distinctly understood; different elders might possess and exercise different talents which God had given them; but there was no distinction in the *ecclesiastical order* conferred upon them. They were all elders and bishops set apart by the one form, the laying on of hands and prayer, and there was no function of the eldership or episcopacy which was denied to them provided they had the needful gifts.

Now in our modern Presbyterian system we do not find that this is the case. We have *three orders*, ministers, elders and deacons. We do not like to say so, in view of our protest against three orders somewhere else; but as a matter of fact we have. The minister is ordained to administer the sacraments, to preach, to baptize, and, generally, to edify the body of Christ. He alone can preach. He alone can administer baptism and the Lord's Supper. He alone can preside in a kirk-session, presbytery, synod or assembly. The hands of the presbytery are laid upon him alone at ordination. The elders occupy a position which is practically so entirely different that they may truly be held to have a different order. They cannot preach nor administer the sacraments, nor preside over in a session, even when the minister is absent; they have the distinction of their order indicated by the fact that they are ordained with prayer only and do not join in laying hands upon a minister at his ordination.

In view of all these distinctions I would like to ask if the elder does not hold a distinct order from that of the ministers in our Presbyterian systems? Let us suppose a case. A man has been ordained an elder. Afterwards he studies theology at college or privately, is examined for license, is approved by a presbytery and licensed to preach. In due time he is called to a church, the presbytery approve the call and resolve to settle him as a minister. Will he not be ordained over again? He must. His ordination as an elder will not authorize him to preach, to administer the sacrament or to preside in the session. We have clearly three orders of clergy.

Now, I submit that we have no authority in the New Testament for such important distinctions between these office-bearers. No reasonable inference from any New Testament statements which I have seen, and I think I have examined all that bear upon the subject, can lead to such an immense difference between the one class of elders and the other. There are differences of gifts and talents indicated. Some are better teachers and some better rulers than others; some are characterized by greater wisdom than others; some have important prophetic gifts. But where is the authority for saying that any elder might not exercise any function within the scope of the eldership provided he has the needful gifts? The grand principle of Christ, "One is your Master, and all ye are brethren," applies to this as well as to other ecclesiastical distinctions.

Having entered into this candid and honest criticism, I conclude with a reflection. What would our Church in Canada be to-day if we had had, during the last half century, a body of zealous New Testament elders exercising, unpaid, the functions of the eldership all over the land! While we have been aiming at a highly educated ministry, is it not possible that we have been paralyzing a most important arm of the Church's service? One of the greatest needs of the Church to-day is free, loving, zealous, unpaid service. For two hundred years we have been telling the great majority of our Church's office-bearers, "You are permitted to occupy only a subordinate position in the *one office* which we hold in common; its most important functions we reserve for ourselves." Can we wonder that they have replied by failing to do even a great deal less than what we ask from them?

Mission Work.

REV. J. McLEOD.

We have already referred to the lamented death of Rev. John McLeod, our late missionary at Princetown, Trinidad. The following sketch of his life from the *Halifax Presbyterian Witness* will be welcomed by our readers: "He was born at North River, Colchester, Nova Scotia, on the 23rd April, 1853. His parents are both dead, his mother dying when he was but twelve years of age. His grandfather, to whom he bore a striking resemblance, was John McLeod, of Earlton, a remarkably shrewd, devout, and able man, very well known among the Gaelic-speaking congregations in Pictou and Colchester counties, in his capacity of Bible-Reader and Catechist. He was one of the men who have figured so conspicuously and usefully among the Highlanders. In early youth John was set apart to the work of the Lord in the ministry by a devoted and pious mother. Years after she had gone to glory her prayers were answered; getting his preliminary training in part from his elder brother, now the pastor of Vale Colliery and Sutherland's River, Pictou Co., and in part at Pictou Academy, John entered Dalhousie College in 1872. While there he distinguished himself in both classics and mathematics, securing the highest prizes in his classes. His theological course was marked in a similar manner. He was graduated B.A. in 1875, A.M. in 1880, in Dalhousie College. His first two years in divinity were taken at Princeton, New Jersey, and the last at Pine Hill College, Halifax, where he graduated in April, 1880. In May of the same year he was licensed to preach by the Presbytery of Truro, and filled appointments under the Home Mission Board until October. On November 23rd, 1880, he was appointed the fourth missionary to Trinidad, by the F. M. Board, in St. Matthew's Church, Halifax, Dec. 20th, 1880, Mr. McLeod was ordained and designated missionary to Princetown, his future field of labour. In December, and immediately before setting out for Trinidad, he was married to Miss Emma W. Dowling, daughter of Edward Dowling, Esq., of Halifax, N.S., a native of Nova Scotia.

Leaving Nova Scotia in December, immediately after their marriage, Mr. and Mrs. McLeod sailed for New York early in January, and at once began work in their new field. Their work during the past five years speaks for itself, and need not be here detailed. Acquiring the Hindustani language, establishing and superintending schools among the coolies, instructing the native teachers, and preaching on Sabbath and through the week, formed but a part of the missionary's work. The high temperature and peculiar climate of Trinidad, and a zeal beyond his powers of endurance, told upon Mr. McLeod's health during the first two years. There being no other to fill his position, though in failing health, he refused to leave; but in weakness and often in pain of body he toiled on. When his strength became such that he could not preach, he resigned his position as missionary, and was continued as instructor for native teachers. At this work, in which he took special delight, and for which he possessed special aptitude, he wrought until a few weeks before his death. Having gone to Tunapuna for rest, expecting to remain a short time at Barbadoes, and then return to Nova Scotia to see dear ones again, he became much weaker, and after some three weeks' confinement to the house, died at Rev. Mr. Morton's residence. His last moments were gladdened by the tidings that the Lord had one in readiness to carry forward His own work at Princetown."

A letter from Mrs. Morton gives a deeply affecting account of Mr. McLeod's closing days. We subjoin a short extract:

"On Wednesday evening, the last of March, we feared that he was worse; he complained of shortness of breath, and difficulty in swallowing. Mr. Morton, at his request, slept in the room with him. He was bright and anxious to converse; he spoke of his unbroken friendship, expressed his joy at the news of one coming to succeed him, and talked much of heavenly things. The next morning he was very weak, and about ten o'clock began to suffer from a feeling of suffocation. The doctor was sent for but did not arrive till two o'clock; he found that the heart was giving out, but thought that life might continue for some hours. About four o'clock Mr. McLeod said to his wife, 'Dess, it is getting dark.' Mr. Morton at once asked if there was anything he wished to say to us, he answered, without much difficulty, 'I want my wife to bring up my children in the fear of the Lord.' I then repeated twice, 'Anything more, Mr. McLeod?' but he gave no sign of having heard. A slight struggle, a sweet, sweet smile, and he was gone. A servant who came in and knelt with us in prayer just as the spirit was passing, afterwards said, 'Madame, I did not think he was dying, he looked so pleased. We took the chief mourner and her two little boys to our own home, and are doing what little human hands may do to bind up the broken heart. Mr. Morton and Rev. Mr. Dickson made all necessary arrangements, and at two o'clock the following day a large company had assembled to accompany the remains to their resting-place. There were present eleven ministers, eight Presbyterians, two Church of England, and one Baptist, a number of other gentlemen, and Hindoo converts and school children from every district. Rev. Lal Bihari, Jos. Annajee, C. C. Souleau, and some of the teachers bore him to the grave, and lowered him into it. He is laid in a cemetery lately allowed, on the borders of Tunapuna Village. Friendship will long continue to pay its tribute at the spot. We commend you our dear sister, who, with her little ones, will leave Trinidad for Nova Scotia about the 1st of May."

For the PRESBYTERIAN REVIEW.

OUR HOME MISSIONARIES.

BY REV. ALEX. M'KNIGHT, D.D., PRINCIPAL, THEOLOGICAL HALL, HALIFAX.

THE season of the year has come round again when kings go forth to war. A salvation army is on the march. Our theological halls have emptied themselves into the mission field. This annual raid on the waste places of the land is a most interesting movement, and claims the attention and sympathy of our people at large. Let us pray the Lord of the harvest to sustain and shield the labourers, to cheer their hearts, to anoint their tongues, to speed them in their work of faith and labour of love, so that they may return in joy, bringing their sheaves with them.

There is another point to which I would like to direct the attention of the Church. We should pay them as well as pray for them. An increase in the rate of payment secured to them by the Home Mission Board, is a legitimate and I think a necessary corollary to the success of the augmentation effort. The salary of a missionary should bear a reasonable proportion to that of a settled minister. When the one is increased, the other should be increased in the same proportion. The salaries of our ministers to-day are at least one-fourth larger than they were a quarter of a century ago. For a country minister, \$600 without a manse was as respectable a salary then as the augmentation minimum is now. I speak immediately of the Maritime Provinces; but I suppose the increase in the west is equally great. When \$600 was a respectable salary for a minister, the rate of pay for students was \$6 per week, and board; for probationers, \$8 per week and board. These rates remain unchanged. The rule in Ontario may be slightly different; but in the east the fee secured to a missionary in the service of the Home Mission Board is no higher than it was in 1860. What I propose is that the fee for a student be raised from \$6 to \$8, and for a probationer from \$8 to \$9 or \$10. And my argument is that the labourer is worthy of his hire—of the fair market value of his work.

It may help to enforce this argument if reference be made to the fact that divinity students

by the end of the summer's work. We have come to ourselves in this system, as cultivating in our young ministers a hardy spirit of personal independence. We sometimes go so far as to contrast it with the systematic bestowal of large money grants by our brethren across the border—a method of securing students for the ministry that may have its justification, though it is apt to strike a stranger as too eleemosynary in its character and tendency. But if our students are to work their own way, they must have a fair chance for doing so. The work provided for them must be decently paid. The objection, of course, will at once be raised, that any change would throw a heavy burden on the Home Mission Fund. It is probable, however, that a considerable portion of the additional expense would be borne by the stations themselves. Let it be fully explained to them that the scale of payment to which they have been accustomed was formed a quarter of a century ago, when money was more scarce than it is now; that it has become inadequate; that a sense of common justice has compelled the Church to raise it; and that they are expected to bear their share, as God hath prospered them, in providing a suitable remuneration for their own catechist. Christian men will respond to such an appeal, and the old scale will soon be forgotten. Take, for instance, a station that receives \$2 per week from the Home Mission Fund. On the introduction of the new scale the people will probably contribute \$1 more than they do now, and the charge on the Home Mission Fund will only be \$3. Should the Fund be depleted for a time, the Church will not fail to replenish it. And the student will find his way to a solution of the problem that often vexes ministers as well as students—how to make ends meet.

One point more. The steady grind of continuous work—six months at college and six months in the mission field—is exhausting. The only regular holiday a student has is at Christmas, and then he goes preaching. Let him receive a more adequate remuneration for his work as a missionary, and he will be able to go home and take a rest for a month, at the beginning of vacation or at the end, or in the middle of it. The building up of physical health is not the only interest involved in this matter. An occasional season of retreat is wholesome for the spiritual life. And there are courses of severe reading and investigation that cannot be prosecuted with full advantage unless the student has his time at his own command. Physically, intellectually and spiritually, it is important that the student have a *real* vacation, and be a liberty to do with it as he pleases. And all this depends practically on a question of \$2 a week.

PROTESTANT missions in Japan were commenced in 1859. There are now over 10,000 communicants, besides the nominal Christian population. The number of churches is over one hundred and forty. Mission work is making marvellous progress.

The Family.

For the PRESBYTERIAN REVIEW. SWEETNESS AND LIGHT, OR, GRAINS OF GOLD FROM STREAMS OF SONG.

A SONG and austere kind of men these be, That would outlaw the laws of poetry, Holding mirth vicious and to laugh a sin; Yet we must give these cynics leave to grin.

No more, o' nights, the shivering mouth complains, But blithe birds twitter in the crimson dawn; No more the fairy frost-flowers fret the pines, But snowdrops gleam by garden path and lawn.

With the sunshine, and the swallows, and the flowers, She is coming, my beloved, o'er the sea; And I sit alone and count the weary hours, Till she cometh in her beauty back to me.

The young fool spends whate'er the old knave got.

The spirit of the time restrains The spirit of the Church, Our spleen against reforming cries Is now as ever shown; Though we can't blind the nation's eyes, Still we may shut our own.

What is life but a patchwork of smiles and of frowns; We rejoice in its ups, and we muse on its downs.

From him I trust God help me at my need; Of him I trust not myself will take heed.

My son, be this thy simple plan: Serve God and love thy brother man; Forget not, in temptation's hour, That sin lends sorrow double power; Count life a stage upon the way, And follow conscience come what may; Alike with Heaven and earth sincere, With hand and brow and bosom clear, Fear God and know no other fear.

They who have learned to pray aright, From pain's dark well draw up delight.

Sad would the salt waves be, And cold the shivering sea, And dark the gulfs that echo to the seven-stringed lyre, If things were what they seem, If life had no fair dream, No mirage made to tip the dull sea-line with fire.

There is no unbelief; Whoever plants a seed beneath the sod And waits to see it push away the clod— He trusts in God.

There is no unbelief; And day by day, and night, unconditionally, The heart lives by that faith the lips deny— God knoweth why!

The eye of God is on me; the wide sky Is sanctified with present Deity, Oh! why in sullen discontent destroy The law of Nature—Universal Joy?

THE CLERICAL PILGRIMS IN THE EAST. CAIRO, Sabbath, March 7, 1886.

AFTER breakfast many of us set off to see the service in the Coptic church. The Copts, with the Armenians, are the likeliest to the Protestants. They are the original Egyptians, and conduct their service in the original Egyptian language which is not now understood by the people. There are about 300,000 Copts in Egypt. They believe in the divinity of Christ but think that His humanity is merely an appearance. The church here is a lofty roofed building gaudily painted without. A small part is divided off by a partition, and inside the service is gone through by the dean and several boys who eat the elements while the people look on. At the close Abuna Felhose, the dean, said to be the most learned and beloved man in the church, shook hands with us and presented us with some of the bread that had been left over. We were next taken to the women's chapel and introduced to the aunt of a young friend who interpreted for us. The wine is specially prepared by the priests themselves and the bread is baked by themselves which they use in the communion. From the Coptic church we passed to the English barracks where the 42nd Highlanders are stationed, and worshipped with the 500 soldiers, most of them Scotchmen. I found a young man from Broughty Ferry and another from Perth. From conversation I learned that the Sudanese are coming north and the Egyptians are afraid. One of our party, Rev. Dr. Thain Davidson of London, preached an impressive sermon on "The Father of mercies and the God of all comfort." Our chief evils are sin and sorrow, and the Gospel offers mercy and comfort. We must first find mercy and then comfort. Several references were made to the peculiarities of the soldiers' position. The soldiers listened with deep attention and the tear glistened in many an eye. There was much shaking of hands and we parted likely never to meet again. In the evening we were at the American church, where one of our party, Rev. Dr. Monroe Gibson of St. John's Wood, preached from Exodus xv. 2, the oldest song. He contrasted it with the pyramids on the top of which he had stood and sung the hundredth psalm on Saturday. (1) These pyramids will pass away but this monument of God's salvation will never pass. (2) Contemporary poets sing of Pharaoh and what he did; this Hebrew poet sings of God alone. (3) Secular poetry obscures man; Hebrew poetry hides self. God leads, feeds, defends. (4) From the Old Testament the awful face of God is reflected as from a thousand mirrors. Better it would be to say, the merciful face of God is reflected as from a thousand mirrors. There was a good meeting, including many Americans.

During the week we had an evening with all the missionaries at the house of the principal. The news had just arrived of Mr. Gladstone having expressed approbation of a speech which argued in favour of withdrawing from Egypt. The missionaries said if this was done there would be a massacre of all the Christians. They hope Britain will keep hold of Egypt. One very intelligent Egyptian

said, "We do not wish Egypt to be made subject to England neither do we wish her to withdraw." Through the influence of England many Coptic Christians are getting positions of trust in the government. I left home believing that we should keep away from having to do with Eastern governments, but so wretched are these that I now feel no better thing can happen to them than to be put under British care. Palestine, where I am now come to, is in a wretched state from the want of a just government. We visited Miss Whately's schools, the Egyptian government schools, the Coptic schools, and the great Mohammedan university, with its 10,000 students. One of the most urgent wants of the East is female education. Until the women are educated there can be no progress.—By Rev. James Graham of Broughty Ferry, in The Christian Leader.

THE EVERLASTING NATION. A PLEA FOR JEWISH MISSIONS. [SECOND PAPER.]

THE difficulties attendant on the successful prosecution of missions to the Jews and the smallness of the results reported, are continually urged as reasons, if not actually against any work being undertaken by the Church among the Scattered Nation, but for our missionary enterprise being diverted in other directions supposed to be more prolific of fruit. The consequence is that our Church has been engaging its energies among the heathen of China, Hindostan and the South Seas, while that nation on whose benefactors the special blessing of the Almighty rests, to whom we are debtors for our Bible, our Saviour and our personal privileges, are absolutely ignored in our schemes of church work.

Whatever difficulties may surround the prosecution of a Jewish Mission, they are not such as ought to deter the Church from any effort to preach Christ to the dispersed of Israel. It is a somewhat sorry picture to see this Church folding its hands in helplessness because of supposed obstacles which are largely imaginary, and which, even if they did exist, ought rather to inspire us to resolute effort. To accept as correct the assertions so often made and heedlessly repeated regarding the alleged paucity of the results from Jewish Missions, is to confess profound ignorance of fact, and to give utterance to what is wholly incorrect. We cannot surely overlook the fact that some of the brightest names in the scholarship of the Church are the fruits of Jewish Missions, and that Delitzsch, Edersheim and Saphir, were it not for such missions, would have been among the enemies of Christ instead of being among the ornaments of the Church. The recent elevation of a Christian Jew to the peerage reminds us of Ridley Herschell, whose conversion gave two ministers to the Church and its present Lord High Chancellor to England. The remarks of Dr. Saphir himself on this subject will be read with interest:

"During this century there has been abundant fruit as regards individual conversions to Christ. The feeling, therefore, which we sometimes hear expressed, that the mission to Israel may be a duty, but is sad, and without encouragement, can only be attributed to want of knowledge. The number of conversions has been very large indeed wherever missionaries have laboured. In Poland, in Hungary, in the East, in America, it has been stated that there have been in our day three hundred converted Israelites ministers of the gospel. If the Jews lived in one country, and the results of the mission could thus be presented in a concentrated and obvious manner, then all would see the truth and force of the remark made by the late Dr. Barth, of Calw, than whom none had a better knowledge of modern heathen missions, that the success of the Jewish mission, considering the proportion, was greater than that of any other."

Since last century there has been a marked increase in effort put forth by the friends of Jewish Missions, and the results are very remarkable. The origin of the Callenberg movement in Germany is full of interest. Francke of Halle, when travelling in southern Germany, visited the venerable Hochstetter, who addressed him in the following words:

"In my prayers to God I have always laid before the Lord three petitions, the first for an outpouring of His Spirit on German Christendom; the second for the sending forth of labourers into the vast field of heathenism; and the third that God would raise up men filled with love to Israel. The first two petitions He has graciously answered. Oh! that the last also may be soon fulfilled."

These words deeply affected Francke. He repeated them to his students at Halle, and the result was the establishment of the well known mission, which has been characterized by fervent love, abundant labor, and much fruit. Within the last five years a remarkable movement commenced in a meeting of a few students at Leipzig, where Delitzsch is one of the professors. These young men met for prayer for the Jews. The result was the formation of a union of students now extending to eleven universities for the revival of the study of the Word in relation to the Jews, and of increased missionary effort.

In addition to the revival of interest in Jewish missions on the continent of Europe and among the British churches, there have been indications of movements among the Jews themselves, which seem to foreshadow a national revival. The recent outburst of anti-Semitic feeling in Europe seems to have awakened among the Jews thoughts of their future fate, and to have led many of them to consider afresh the mysteries of God's dealings with them. One of these remarkable movements is that at Kischeneff in Bessarabia, originating among a community of Jews without any interference or missionary effort from Christians. Joseph Rabenowitz organized a society for colonization and agriculture, and in order himself to see the condition of Palestine went there. His examination of the country led him to the conclusion that the reason why Israel had been dispersed was because they had rejected Him who was the promised Messiah. The result was the formation of a community calling themselves Israelites of the New Covenant, recognizing the New Testament and observing the Lord's Supper and part of the Jewish law, not as a means of justification but as a divinely appointed national characteristic. In their articles of faith they state:—

"That the word of the Lord to Abraham, our father, to Moses, our prophet, to David, our king, and to His servants, the true prophets, has been fulfilled and accomplished about seventy years before the destruction of our temple; for the Lord has visited His people, and raised up for us the righteous Branch; viz., the Lord Jesus, the Christ, who came forth out of Bethlehem, the city of David, to be the ruler in Israel. He, the exalted Son of the Most High, to whom His Father has given the throne of David, suffered, was crucified, and buried for our salvation. He rose from the dead, and lives, and, behold, He is seated at the right hand of our Father in heaven. That we are justified by grace apart from the law through the death and resurrection of

Jesus; that the Scriptures of the New Testament are to be regarded as of equal divine authority with the old; and that while the belief of Israel was made by divine sovereignty and grace the occasion of bringing salvation to the Gentiles, the time has now come for Israel to return to God and His Messiah."

Everywhere in Jewish literature we find a remarkable appreciation of the teachings of Christ, and an absence of that violent abuse of everything Christian which used to be so prevalent. The reports of all the various Jewish missions speak of this remarkable change, as well as of a number of Jews who, like Nicodemus, come to the missionary by night to hear of Christianity, and the testimony of all is uniform, that there are many who like a Jew who, addressing one of the missionaries in London, said:—

"I must say the Christian view is correct, but what are we to do? The best thing for us to do is, when we discover the truth, to accept it and keep it for ourselves. We cannot for many reasons separate ourselves from our Jewish brethren."

Extracts might be multiplied from the recent speeches and writings of Jews, showing the change in sentiment regarding Christianity. Let the following suffice:—

A distinguished Rabbi, speaking of Jesus of Nazareth, says:—"We are far from reviling His character, or denying His precepts, which are indeed, for the most part, the precepts of Moses and the prophets. You have heard the style film the 'Great Teacher of Nazareth,' for that designation I and the Jews take to be His due. No enlightened Jew can or will deny that the doctrines taught in His name have been the means of reclaiming the most important portions of the civilized world from gross idolatry, and of making the revealed Word of God known to nations, of whose very existence the men who sentenced Him were ignorant."

And another, speaking of Christ, says:—"What right has anyone to call Him an impostor? That religion which is calculated to make mankind great and happy cannot be a false one."

The question for us to consider is how can we best share in the good work? Shall we establish a separate Jewish mission or unite our energies with one or more existing organizations? It appears to us that the latter course is the more inexpedient one. One of the best and most successful of the Societies is the British Society for the Propagation of the Gospel among the Jews. This Society, which invites the co-operation of all evangelical Christians, was founded in 1842, under the auspices of the Rev. Robert M. McCheyne, Ridley Herschell, Dr. Burder, Dr. James Hamilton, Dr. Fletcher, and other eminent Christian men. It has agencies throughout Britain and the continent. It is supported by all denominations in England and Scotland. In looking over its last Report we find among the list of contributors the results of collections in Presbyterian churches of all branches in Scotland, England and Ireland, as well as those received from Congregational, Episcopal and Methodist churches. The Free Church of Scotland and the Established Church of Scotland have also special missions to the Jews. It is suggested that rather than leave it to individuals to contribute privately to any or all of these agencies it would be becoming in this Church to recognize the Jewish missions as one of its schemes, and appoint a committee to distribute the proceeds of the liberality of its members among such missions as it may deem best. This arrangement would save all expense of a separate organization, and would not only enable the Church officially to recognize its duty towards the Jews but would afford a becoming channel for the liberality of our members on behalf of a cause having greater claims on the Church than any other mission. M. R. K.

THE STORY OF A HANDKERCHIEF.

ON the occasion of Mr. John B. Gough's funeral at Hillside, a little handkerchief was placed over the back of his chair, the latter being placed at the head of the coffin. The story of that handkerchief was told by Mr. Gough in an address in Cooper Institute, on the occasion of the fifth anniversary of the National Temperance Society, in May, 1870. We find it in the Gough Memorial pamphlet, just issued by the Society. Mr. Gough said:—

"I have in my house a small handkerchief, not worth three cents to you, but you could not buy it from me. A woman brought it, and said to my wife, 'I am very poor; I would give him a thousand pounds if I had it, but I brought this. I married with the fairest and brightest prospects before me; but my husband took to drinking and everything went. The pianoforte my mother gave me and everything was sold, until, at last, I found myself in a miserable room. My husband lay drunk in the corner, and my child that was lying on my knee was restless; I sang, 'The light of other days has faded,' and wet my handkerchief through my tears. My husband,' said she to my wife, 'met yours. He spoke a few words and gave a grasp of the hand, and now, for six years, my husband has been to me all that a husband can be to a wife, and we are getting our household goods together again. I have brought your husband the very handkerchief I wet through that night with my tears, and I want him, when he is speaking, to remember that he has wiped away those tears from me, I trust in God, for ever.' These are the trophies that make men glad."—N. Y. Observer.

DR. A. A. HODGE ON THE "PRAYER CURE."—"As to the testimony afforded in mass it is fully equalled by the testimonials attached to the advertisements of each of twenty conflicting quack medicines. Imagination with religious excitement has great power as a natural agent over the body, and in some cases its influence may be beneficial. But it is far from being a panacea. The witnesses, as a mass, are interested parties, religious enthusiasts and sentimentalists, without medical knowledge, without sobriety of judgment or accuracy of statement. They never mention their failures, and emphasize only what they regard as their successes. In every case of failure they take refuge under an asserted want of faith or hidden sin in the sick. This fact alone vitiates the whole mass of evidence. Many of the cases of asserted cure have proved to be only superficial and temporary, and hence of no evidential value."

THE following advertisement, which we clip from the April Home and Foreign Record of the Church of Scotland, we give a free insertion. Where are the charges?

LICENTIATES WANTED.—The Kirk in Canada has several important charges (some requiring Gaelic) now vacant and desiring diligent and devoted young pastors. Licentiates of the Church of Scotland will find this field specially interesting and ripe for harvest. Apply by letter, enclosing testimonials, to Rev. Charles Dunn, St. Lawrence, Nova Scotia, Convener of the Synod's Committee.

NOTES BY "PHILO." FOREIGN MISSION COMMITTEE.

MANY important matters came up for discussion at the recent meeting. The question of forming a presbytery in India is one that has been before the committee. This would be a wise thing to do. The staff in India is now large enough for this purpose. The Assembly would do well to authorize the brethren there to constitute such a court. The lady missionaries would then be in the same relation to the court that our catechists and home missionaries are to the presbyteries in which they labour, and the presbytery itself would be more easily dealt with by the committee here than individual missionaries are. Such an arrangement would supply the element of order and authority on the field, which has been so much needed in the past. The presbytery could be represented in the Assembly by delegates chosen from the Church here, as is done in some of the Scottish Presbyterian churches. No doubt the Assembly will see its way to take this important step for the advancement of the work in India.

The progress of the work in the other mission fields is very gratifying. The Church at home has derived as great benefit from its foreign missions as it has conferred upon the lands where its missionaries are at work. Our congregations are becoming leavened with a missionary spirit. This means that true religion is being revived, and such a revival will tell on every interest concerned; it will lead to a revived interest in the work of home missions. Our home mission work has regarded perhaps too exclusively fields unprovided with the Gospel. The Salvation Army is showing us there is a large mission field round every one of our congregations not yet overtaken. To this more attention should be given. There must be some defect in the labours of the Church which permits so many to live unreached and uncared for at her very doors. The manner in which these can be reached, the proper means to be used, notwithstanding all the discussion of the subject, has yet to be discovered. It is well to labour diligently abroad, but the vineyard nearer home should not be left so largely uncultivated.

THE PROBATIONERS' SCHEME.

The interest taken in this subject promises well for the establishment of a suitable method of supplying our vacancies. The old scheme seems to many preferable to any new one yet laid before the Church. This is a work that should be in the hands of the Assembly and not of synods, and, like what is found in other departments of our Church, it is not so much a difficulty to find a suitable scheme as to secure the efficient and impartial working of whatever plan may be adopted. The former scheme died because while impartially administered it was not universally submitted to. Only a portion of the probationers and congregations came under it. Whenever convenience required it was totally ignored; hence, the practical conclusion was reached, better no scheme at all than one which was so severe in its claims upon some while by others it was treated with contempt.

THE SYNODS.

The synod meetings recently held show the Church to be earnestly at work in all her congregations. Prominence is given at these meetings to the subjects that ought to engage the attention of the courts, and there is an evident desire to give more time even than is now given to what is the real work of the Church, the promotion of the spiritual life of the people. At the same time, is it not a mistake to endeavour to make these courts mere conferences? Questions of business are as much Church work as the spiritual movements going on; and it is sometimes evident that these former do not receive that full consideration to which they are entitled. To remove the difficulties out of the way of a congregation or a presbytery may be as important as to spend an hour in devotional exercises, and as the Church grows and life increases, business for these courts must increase. It is important, therefore, to have full opportunity for doing it. It is worthy of consideration whether a change might not be made advantageously in the arranging of the seditors. From ten till one when the opening proceedings are taken off is too short a time to get through work satisfactorily, and the long interval at noon breaks in on the continuity of the proceedings in a way prejudicial to the business. Why not have the sederunt from ten till five, only six hours, and those who could not remain so long could easily get such refreshment as they needed? At present business is subordinate to social customs, which ought not to be; such a change would conduce very much to the prosecution and consecutive discharge of the business before the court. This, with the omission of reading the reports, and the devotion of the time so occupied to the discussing of them, would be an important reform.

CALLING THE ROLL.

Not a few members of different synods have sat and wondered, and perhaps silently grumbled, while the long roll of every minister and elder within the bounds has been slowly gone through. The people no doubt have imagined that this is a necessary part of Presbyterianism, and essential to a synod, and so have patiently sat it out. But surely it is time to have this absurdity put an end to. It is not essential to the validity of a synod. All that is required is that a quorum be present, and if anyone thinks there is not a quorum present he can call attention to it, and if it is thought desirable to keep a record of, and print the names of those who are present, then a book could be left for the registration, by themselves, of the names of those present. But such a record is not necessary, and the expense of printing it is perfectly needless. But it will probably be some time before this absurd form is done away with, because it is a somewhat dangerous thing to hint that in our Church there is any room for improvement in the mode of doing things; to do so is regarded as making an attack on fathers and brethren. Hence, no doubt, the survival of some things that would be better changed. Still it is gratifying to see that a spirit of larger intelligence and independence is being exhibited in Church affairs. Our Church has a noble mission, her office-bearers are men competent for the work they are called upon to do, and the desire of each should be to have the work done in the best way possible, whether it be in the old way or in a new way. This, to promote that work and to discuss how best it might be done, or, if need be, to point out what seemed defective in the doing of it, has been the aim of these notes, which THE REVIEW has been so good as to give a place to, and which now must come to a close.

"EXCEPT YE BECOME AS LITTLE CHILDREN."—A psalm or hymn, sung in soft chorus to the piano in the adjoining room, he often asked for; and in reply to the question what he would like, he would say, "Just give me a balm's hymn."—Dr. Gutierrez' Life.

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY.

BY THE AUTHOR OF "OUR NEIL," "A SAILOR'S DAUGHTER," ETC. CHAPTER XVI.

HESTER had seen Mr. Denston many times after this, before the day when he paid his call at No. 47, for the time came when he was allowed to leave his room, and though by that time his nurses were relieved from their duties, and Hester resumed the instruction of Kitty, yet she frequently went across to spend the afternoon with Miss Denston, to whom it was a great boon at this time to have a third person in the shape of this docile, sympathetic girl, who would read aloud, or write at dictation, or do anything that was wanted in the way of attention to the invalids. And how readily and willingly was the attention paid to the one to whom Hester felt she owed reparations for so many hard thoughts, how quickly she perceived his wants, and how prompt was the quiet response they received! And Philip Denston was confirmed in his new views concerning the nature of woman-kind, and told himself how just it was that he should thus be put to shame by the very girl whom he had taken to be an exemplar of the feminine vices he abhorred, and yet who, when need came, proved herself capable of a veritable enthusiasm of humanity. When one morning, after the doctor's visit, he had buttoned up his great coat, and the landlady, full of good nature, opened the front door for him, it was natural that all his thoughts should tend towards the house over the way, where lived the only real friends whom he could call his own. He walked down the steps very slowly, being full of tremors, which were half due to the wondrous exultation, too strong for his weak frame, which he felt at once more finding himself on his feet, with the fresh air blowing about him. He crossed the road, and looked up at the windows. They were trim and bright, as usual, with their red curtains and glossy evergreens in pots. He knew the look of them well from the outside, but with the inside he was not so familiar; and it was that he made up his mind to go in. He had no qualms concerning the welcome he would receive. Constitutionally suspicious of strangers, once won, he was not the man to doubt his friends, and he felt now as confident as Waterhouse himself might have done. Now Hester, unseen herself, had seen their visitor from the window, and the sight moved her, not to run and open the door for him, but to shut herself up again in the back parlor, where she had a moment before left Kitty, in order to fetch a book from the front room. She told no one of what was coming, but Kitty saw that her teacher's face was red, and wondered what had made Hester angry. Then came Denston's knock, in answer to which, Hester heard Grace go to the door. When they saw each other, Grace and Denston both thought of the first and only previous occasion when, an absolute stranger, Grace had opened the door for him. They had not spoken to each other since, yet they hardly met now as strangers.

"You are out," exclaimed Grace; "that is good." She did not shake hands with the visitor, but put her hand lightly on his arm, as if he were a child, and drew him in. "Come in and see my mother; she will be so glad." And soon Denston found himself in the midst of bright faces and congratulations. Mrs. Norris gave him her own chair, and stood looking at him as one proud of her own handiwork, and Waterhouse came down the stairs, two at a time. This sort of thing is very pleasant to a convalescent, who generally finds he has recovered for a time the childish disposition to be pleased or hurt by trifles. Denston was all the more touched that such experience was new to him. His eyes showed everything a little misty. Still Hester had not come forth from her retirement. Grace wondered very much, but presently opened the door and said—

"Why, Hester, do leave your rule of three. Here is Mr. Denston, and only two of his nurses to make jubilation on."

Hester rose and came forward then, offering her hand to Mr. Denston with grace.

"I am very glad to see you out," she said, "but Grace must remember that I have seen you many times since your recovery, and have offered my congratulations before."

"I wonder if Hester could ever be enthusiastic," thought Grace, wonderingly, and then she introduced the shyly retiring Kitty, who stared large-eyed at the invalid who had turned upside down the small world in which she lived.

Denston, noticing this, felt bound to make some remark, so, remembering to have seen the little girl in a corner the evening he had come in for the first time, he observed—

"We have seen each other before, I think." But the remark, though amiable enough in itself, did not conciliate Kitty, for the appearance and manner of this new acquaintance did not please her as those of Waterhouse had done. His eyes were not the right colour for his face, she reflected with distaste. He looked so ill that perhaps even now he might die, which idea frightened her, so she said—

"I don't know," not quite knowing to what an admission of acquaintance might lead.

"Why, Kitty, I am sure you have," laughed Grace. "At any rate you might tell a little fib rather than hurt Mr. Denston's feelings after he has been so ill. Might he not, Mr. Denston? But oh! I am afraid I have given you a handle for saying, 'So much for a woman's morality!'"

"No, no, Miss Norris," broke in Waterhouse, "Denston is cured of all that nonsense."

"Indeed!" said Grace demurely, "have you cured him?"

"Not I, but the fellow would have been incorrigible if your mother had not done it."

Denston and Mrs. Norris looked at each other, and smiled in a way people have between them when there is good understanding.

"What did you need to be cured of?" asked Mrs. Norris.

"But really, Denston," went on Waterhouse, "how on earth could you expect Kitty to recognize you? Look in the glass, and I defy you to recognize yourself. I am bound to say I think something should be done. Why not go off to the Isle of Wight with me? I am tired of town. What is your opinion, Miss Kitty? Might not his looks be improved from your point of view?"

Kitty, having been abundantly upheld in her previous expression of opinion, and being now under the protection of Waterhouse, made an emphatic rejoinder.

"Yes, I am sure they might." The general laugh that followed covered a little awkwardness, for Philip Denston had flushed up, disliking a suggestion which involved the question of expense, and knowing Waterhouse's tendencies on that point.

"At least, you will not think of going back to work till you are quite strong," said Mrs. Norris, anxiously.

"I have not spoken to Dr. Black about that yet," said Denston, uneasily.

At this point Grace relieved the conversation from the embarrassment which threatened it.

"Mr. Denston," she began, "have not you a message for Charlie Potter? He asks after you every day over the back wall. He is always painfully and cheerfully hopping about the back yard, looking after the rest of the children, poor little soul! Why shouldn't you come and see him? Do; it would be such a pleasure for him, and so amusing."

Grace, though on amusement bent, had yet a provident mind, and had rapidly surveyed the probability of finding a back garden with or without drying linen before giving the invitation.

"Won't it tire you out much?" asked Mrs. Norris.

"No mother," said Grace; "a convalescent must have his mind amused, and I am sure the Potter children will do that. Come, Mr. Denston!"

"May not I come, too?" said Waterhouse, who had listened with a rather depressed countenance. Grace laughed.

"Oh, dear me, no! The Potter babies wouldn't be induced to speak a word," said Waterhouse, in some indignation; "it's clear you have never seen me with a baby."

However, Grace was obdurate, and Waterhouse could do nothing but retire to his own rooms in dudgeon, and observe Grace and Denston from the back window. He did not exactly approve, in spite of Denston's invalid condition, of the semi-affectionate manner in which Grace treated him, though, as he told himself, it was quite maternal. No detail escaped him of the few minutes they stayed in the garden. Grace looked merry and sweet, and the Charlie Potter affair was evidently a success; and she plucked a sprig of London-pride and presented it to Denston, with mock formality. When they came in again, though Waterhouse perceived that Denston was going, he allowed him to do so, without the ceremony of leave-taking.

CHAPTER XVII.

AN INVITATION.

It was now the middle of May. In Barbara Street that fact was in no way perceptible, though in the increased warmth of the weather, which even after the throwing off of superfluous coats and wraps, was by many of the residents considered too great for comfort. This time of year always brought to Grace a vague suffering. She grew thin and strengthless without visible reason; it was always supposed that the spring did not suit her. But the fact was, also, that she felt a longing for the country. She was always beating her wings against the city bars. The scent of the dusty lilacs and chestnuts in the Chester Road gardens, the yellow-tressed laburnums, the view of the distant tree-crowned northern hill, the branch of hawthorn carried by a waggon and bringing into London streets the vision of country lanes—any of these things meeting her on a sudden turned her heart sick. And she had not, we must remember, that annual visit to the sea, or to the mountains or green lanes, so dear to the average Londoner to look forward to. The Norrises never went out of town, through the green spring, the baking summer, or the bright-leaved autumn. All the seasons came and went, and all alike were spent in Barbara Street, till one would have thought the girls, under the pressure of such monotony, would have grown up with characters as flat and colourless as grass grown under a stone. But Grace's character was of that elastic sort that will rebound from any treatment, and her force served for herself and Kitty too. As for Hester, she had suffered under it, her nature being one that needed some stimulus of enjoyment and of change of scene and society for its right development. She had not an original fund of good spirits and energy, such as Grace had, to preserve her from falling into a morbid habit of mind, at once self-absorbed and self-repressed. Such stimulus and such good result we have already observed in Hester's recent experience. So happily had the objective interest forced on her worked that it had for the time quite dwarfed her personal sorrows and grievances, which had but just before grown to giant proportions. But with a girl of Hester's nature, whose inward drama was so keenly personal, and her experience so slight, feelings and interests were not likely long to remain objective, and already a strong personal tinge had come into those so lately brought into her life. As the days passed and the strong interests of the present more and more usurped the fading impressions of the past, Hester almost entirely lost sight of the family mystery which distressed her. This obliviousness was aided by the fact that since that morning that seemed now so long ago, when Mrs. Norris and Grace had gone out on their solitary expedition, nothing had occurred publicly to bring up the matter again, and as the family life jogged on week by week exactly as it had always done, it began to seem an absurd effort of imagination to suspect the existence of mystery hidden under such a humdrum exterior. Still, there had been facts, and facts are difficult matters to dispose of. So whenever the matter occurred to Hester, she dismissed it with a sigh, feeling with a kind of relief that more acutely personal matters had pushed it on one side for the present. Poor Hester! she felt herself alone in the world, without one person to sympathize with her or comprehend her, and that is a desperate feeling for any human being, young or old. Her relations with the home-people, the same outwardly, had lost now even the imperfect confidence which they had once possessed. In them she could not seek refuge now when her girlish idol had been overthrown, and she needed a refuge so sorely. Her feelings lost their first bitterness towards her mother and Grace, but their want of

confidence in her had raised a barrier which she could not over-pass. Between Grace and herself Hester observed with wonder that this barrier seemed to be tacitly acknowledged, though at the same time Grace had never been more gentle and affectionate towards her, or Hester more responsive. Only in one direction did a glimmer of light, faint as yet, and never yet acknowledged in her own consciousness, shine upon Hester's path at this time. A mere speck of light it was, but glimmering out of the darkness surrounding her, it had a singularly illuminating effect. Under its influence a new look began to come into Hester's face, which had been formerly that of one who expects nothing, hopes nothing, and fears nothing. A fortnight had passed since Mr. Denston's first visit to No. 47. He was slowly winning his way back to health. But of return to his work there could be no question at present. The doctor would not allow the subject to be broached, and there was a general opinion, not, however, professedly shared by Denston himself, that the doctor was reserving some very serious ultimatum in the matter. Denston certainly, during this period, made the most of his privileges as an admitted member of the Norris' circle. Mrs. Norris had given up her attendance upon him, and now, in turn, he came to see Mrs. Norris every day, and they all so heartily sympathized with him in the dull days he spent over the way that, whenever he came, he was made welcome, which was no more than commonly kind. One day, on a warm and radiant afternoon, when even Barbara Street itself took on an air of cheerfulness, Denston, calling on Mrs. Norris, found that all the family were out. Waterhouse being at home, he went up to see him. The two men treated each other exactly as of old. Waterhouse was friendly and impetuous, Denston cool and taciturn.

"Where are all the family?" asked Denston.

"I don't see why you expect me to know," replied Waterhouse, walking across the room, and pushing up his hair with his hands. He was clearly out of temper.

"You are more likely to know, since you live in the house."

"Do I live in the house? It seems to me you live in the house a good deal more than I do."

Denston lifted his eyebrows, and, in spite of having received no invitation to sit down, took a seat by the window and looked out in silence.

"Why," continued Waterhouse, "I never see any of them in the house; when they go out I certainly have the privilege of beholding their backs. I am sure I don't know what I came to this place for. By-the-by," suddenly changing his tone, "Hester's growing handsomer; don't you think so?"

Waterhouse came nearer to Denston, and sat down on the edge of the table.

"She is very handsome," said Denston.

"Well, I never thought so till lately. She is too impassive to please me."

"I don't think her impassive. I have experienced extraordinary kindness from her."

Denston spoke with unusual warmth, and the slightest flush was perceptible on his pale cheek, due to the effort he had felt himself called to make on behalf of justice. Waterhouse regarded him curiously, and began to draw conclusions. "Ah," he said, "well she always looks nice in the street, but after all, Maud discovered a heart, and of a very dangerous sort too."

"Take care of yourself, then," said Denston, with a somewhat uneasy laugh.

"Oh, I," said Waterhouse, with a lingering intonation, which meant quite as much that he had other fish to fry, as that his friend was more likely than he to fall a victim to Hester's charms. It struck him with the illogical surprise we all feel sometimes, when we find the world unconscious of our internal movements, that Denston should contemplate the possibility of his being attracted by Hester.

"Don't you know," replied Denston, pursuing his own thoughts, "that we poor wretches on one hundred and fifty a year or thereabouts have no hearts? By a merciful provision of nature we have an organ composed, I imagine, of indurated muscle to take its place."

"Nonsense," said Waterhouse, starting up. "You fellows have a far finer chance than we humdrum rich ones. Don't you know that romance, love in a cottage, and all that sort of thing, tells immensely with women? A man with money is heavily handicapped, I can tell you; that is, if he wants a woman worth having." And Waterhouse began to pace up and down. Denston broke into a laugh.

"Well, comment me to that for a paradox! Find me the woman who out of two men would not pick the rich one. Women are the true gold-diggers, all the world over."

"There you are again," broke in Waterhouse, "with your affected cynicism—for affected it is, and you know it."

"Well, perhaps so," admitted Denston, with a faint smile. He had in reality been so occupied with a certain recollection that he spoke out of mere habit, and, as it so happened, in contradiction of his very thought at the time. "By-the-by," he continued, "Miss Grace down-stairs is a woman who would bear out your view of the case."

Waterhouse wheeled round suddenly.

"Bh?" he exclaimed.

"I say Miss Norris expresses herself remarkably strongly on the desirability of poverty, and the superiority of poor folks."

"Oh, indeed!" remarked Waterhouse, in a neutral tone, the while feeling himself stabbed in a very vital part.

Denston, feeling, perhaps, some slight embarrassment in the air, pulled out his watch.

"I wonder when some of these people are coming in," he said, looking out of the window.

"They went out in a body some three hours since," said Waterhouse.

"Why did you not say so before?" asked Denston, in some surprise.

"Where was the use?"

"What do you say to strolling out on the chance of meeting them? They must come back soon, I should imagine."

Sabbath School Work.

LESSON HELPS.

SECOND QUARTER.

JESUS THE BREAD OF LIFE.

LESSON X, June 6th, John vi., 23-40; memorize verses 27-29.

GOLDEN TEXT.—Lord evermore give us this bread.—John vi., 34.

TIME.—April A.D. 29. The day following our last lesson.

PLACE.—Capernaum, on the north-west shore of the lake of Galilee.

CIRCUMSTANCES.—This lesson follows naturally after the last, being the instruction Jesus gives the multitude, with the feeding of the 5000 for a text and object lesson.

HELPS OVER HARD PLACES.—22 The day following: the one in which the 5000 were fed. 23. Howbeit, other boats: this is said to show how the people came across when it had just been said that no boats were left. 26 Not because ye saw the miracles: not for the teaching of the miracles, but for the benefits they obtained from them. 27. Labour not: do not make the wants of the body the chief end of life. The meat which endureth: the food of the soul, that gives it life, that enlarges and strengthens it, and satisfies its immortal wants. Hath the Father sealed: attested as his son and sent from him with the true message. Sealing to the ancients was like signing the name with us. 29. The work of God that ye believe: faith is the source and fountain of all good works. 31. As it is written: Pa. lxxviii., 24. 32. Moses gave you not: it was not Moses, but God, who gave the manna (Ex. 16.). They implied that Moses had done what was more wonderful than Christ, for he fed many thousands 40 years with sweet manna. 35. Never hunger: with pain, and unsatisfied desire. But only as in the Beatitude. 37. The Father giveth me: the divine side of salvation, life, desire, new hearts, come from God only. 39. Raise it up again: at the resurrection. Death should not destroy those who believe.

SUBJECTS FOR SPECIAL REPORTS.—The meat that perisheth.—The bread of life.—The work of God.—What is it to believe.—Moses and the manna.—How Jesus is the bread of life.—What this bread does for us.—v. 37.—"Raise him up at the last day."

LEARN BY HEART vs. 33-35, 37-39.

QUESTIONS.

INTRODUCTORY.—What two miracles of Jesus did we study in our last lesson? Where were Jesus and his disciples then? To what place did they go?

SUBJECT: THE BREAD OF LIFE.

I. SEEKING THE BREAD OF LIFE (vs. 22-27).—Why did the people wonder where Jesus was? Where did they find him? What question did they ask him? What did Jesus say was their object in seeking him? What should have been their motive? What answer would did Jesus give them? What is meant by "the meat that perisheth"? Why should they not labour for this? Does this mean that they are not to work for anything to eat? (2 Thess. iii., 10-12. Rom. xii., 11. Eph. iv., 28.) What is the "meat that endureth unto everlasting life"? Why should this be the chief object of their labour? How were they to obtain it? What is meant by "him hath the Father sealed"? Why is v. 23 inserted in the narrative? How would you reconcile v. 26 with v. 14? Is it better to seek Jesus with a poor motive than not to seek him at all? Why should they labour for what Jesus gives them? (v. 27.)

II. FINDING THE BREAD OF LIFE (vs. 28-35).—What question did they ask Jesus? What did he say was the work of God? Show how believing on Jesus is "the work of God." What proof did they ask? Why did they refer to the manna? What three marks of the true bread are mentioned in v. 33? Who is this true bread? How is Jesus the bread of life? Did the people imply that Moses was a greater prophet than Jesus? How did the feeding with manna compare with the feeding of the 5000? What is the food of the soul? How does Jesus feed the soul?

III. EATING THE BREAD OF LIFE (vs. 35-40).—What did Jesus promise those who came to him? How do you reconcile this with the Beatitude in Matt. v., 6? Is coming to Jesus the same as believing on him? What promises do you find in these verses? What is God's will for those who believe on Jesus? From these verses and v. 54 what do you learn as to the meaning of eating the bread of life? What two parts in salvation do you find in v. 37? How can believing in Jesus give us everlasting life? When is the last day? What is raised up?

PRACTICAL SUGGESTIONS.

- I. The true purpose of life is that which belongs to the soul and the character.
II. The soul needs food as really as the body.
III. The food of the soul is that which gives it spiritual life, develops character, satisfies its wants, strengthens its faculties.
IV. A new heart, given through faith, is the source of all good works.
V. The true bread is (1) from God, (2) life-giving, (3) for all the world, (4) satisfies the wants of the soul.
VI. This true bread (1) satisfies, (2) continues, (3) gives salvation, (4) brings eternal life here, (5) gives eternal life beyond the grave.
VII. The way to obtain this bread of life is by coming to Jesus, believing on Jesus, loving Jesus.

REVIEW EXERCISE.—(For the whole school in concert).—7. Where did the people next find Jesus? ANS. At Capernaum. 8. What instruction did he give them from the miracle they had seen? ANS. (Repeat v. 27) 9. Who is the bread of life? ANS. Jesus said unto them, I am the bread of life. 10. How may we obtain the bread of life? ANS. By going to Jesus and believing on him. 11. What promises does he make to those who believe? ANS. "Him that cometh to me, I will in nowise cast out, but he shall have everlasting life."

SIR WILLIAM MCARTHUR, a prominent Wesleyan Methodist, and whose name is identified with many noble Christian works, and whose liberality is so widely known and felt, has made a proposal to the trustees of the Methodist College Belfast, to the effect that he will erect a hall or institute for the education of ministers' daughters, if a suitable site is allotted on the college grounds. The offer has been promptly accepted.

(To be continued.)

The Presbyterian Review.

NOTICES.

(1) Terms.—In advance, \$1.00; after 1 month, \$1.25; 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, \$7.00.

(2) All communications for the Editorial, Literary, News and Miscellaneous Columns of this Journal should be addressed to the Editor of the Presbyterian Review, P. O. Box 254, Toronto, Ont. H. Robinson, P. O. Box 254, Office, Rooms 31 York Chambers, Toronto, Ont.

(3) No notice will be taken of anonymous communications. What are intended for insertion must be accompanied by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

(4) We do not hold ourselves responsible for the views or opinions expressed by our correspondents.

(5) Persons desiring to have their manuscripts, if not accepted, should send an address to which they may be sent.

ADVERTISING RATES.—Per line per year, \$2.00; 1 month, \$1.00; 2 months, \$1.50; 3 months, \$2.00; 4 months, \$2.50; 5 months, \$3.00; 6 months, \$3.50; 7 months, \$4.00; 8 months, \$4.50; 9 months, \$5.00; 10 months, \$5.50; 11 months, \$6.00; 12 months, \$6.50.

Subscribers failing to receive the "Review" promptly, will confer a favour by immediately notifying the Manager.

THURSDAY, MAY 27TH, 1886.

TO OUR SUBSCRIBERS.

We have to thank the friends who have renewed their subscriptions to the REVIEW by prompt payment in advance. We have respectfully to request that those in arrears for renewal would take advantage of our most favourable rates. The individual amount is only ONE DOLLAR, but the aggregate is very considerable.

MEDICAL MISSION WORK IN FORMOSA.

THE report of the Mackay Mission Hospital in Tamsui, for 1884 and 1885, is recently to hand. The building, as many of our readers are aware, is the tribute of a devoted wife to the memory of her departed husband, whose name it bears, and the service it renders to suffering humanity, and to the cause of Christ, attests the wisdom of spending money in the erection of such memorials rather than the splendid mausoleums so often seen in our cemeteries.

On account of the disorganization caused by the French invasion and occupation, no report was issued of the hospital work for 1884. The total number of patients, treated in 1884, was 3,012, and in 1885 somewhat less, 2,806. The large increase over the 1,784 of 1883 is attributable chiefly to the great amount of sickness among the Chinese soldiers in the garrison. The number for 1884 includes also 185 soldiers who had been wounded by the French. "As yet," says the report, "the Chinese army is without anything that could be called a Medical Department, though a part of the N. Formosa army makes an exception," the commanding general having engaged one surgeon, and provided some hospital accommodation—a course in all probability suggested, perhaps in measure even necessitated, by the existence and good work of the Mission Hospital in Tamsui.

On the 8th of October, 1884, there was two hours' hard fighting with 700 French soldiers who had been lured to cut the wires of a line of torpedoes protecting the harbour. One result of this action was that 150 wounded soldiers were carried to the hospital. A fit tribute of praise is rendered to the whole foreign community for their assistance in the emergency. "They honoured themselves by doing menial work in the hospital to help the suffering, wounded Chinese." Emergencies like these try men, and the foreign element stood the test; and it may be taken for granted that the humanity and brotherly kindness of "the barbarians" will not soon be forgotten by the Chinese. Of course there was great loss of life, "forty-two men having two wounds each, and twenty, three or more." "The men generally," it is interesting to know, "behaved quietly and orderly in the hospital." Several remarkable recoveries are recorded, and of eighteen who had been shot through the lungs, not one died, a fact which is surely no slight tribute to the excellent treatment received, and an evidence of the extraordinary vitality of the Chinese.

The former part of the report, from which we have learned the above facts, is written by Dr. C. H. Johansen, the physician of the foreign community resident in Tamsui and Twautee, a town some miles up the country, where much tea, camphor, etc., is packed for exportation—who in the absence of a medical missionary gives what time he can to the medical work of the hospital. His "care, ability and success" are testified to by Dr. Mackay as "well known." But while not seeking in the least degree to disparage Dr. Johansen's work, we cannot refrain from stating that it seems to us a pity that so large a field of usefulness as the Mission Hospital offers could not be occupied by a medical missionary who could care for and minister to the souls as well as the bodies of Chinamen. Why could not Dr. Junoi, who has recently graduated in medicine, be secured for this work. This seems the more desirable because of the dense ignorance of hygiene, and of the simplest elements of the science of health, prevailing in China, as Dr. Johansen laments. "Some popular instruction about these points," he writes, "would be a great blessing to the poor sufferers in China." It occurs to us Dr. Junoi could give just such instruction as is needed to all the native students and preachers, and thus relieve Dr. Mackay of part of his far too heavy burden of work, and

pave the way for a far larger and more effective work being done in the hospital.

Medical men will be interested in the classification of cases treated. We take the year 1885, which excludes the exceptional cases of wounded soldiers. Of the total patients, 2,806, 1,019 suffered from fever, and all but 10 of these from malarial fever; 282 from venereal diseases; 185 from digestive disorders; 133 from respiratory diseases, but only 23 of these from consumption; 215 from affection of the eye; 401 from skin diseases; the remainder from a far greater variety of troubles than we have space to enumerate.

Dr. Mackay, who writes the conclusion of the report, records the extraction of 1047 teeth, and the fact that native dentists now come to have their own teeth extracted, and admit publicly the inferiority of their instruments and skill. With the native preachers, whom he has taught something of the healing art, he dispensed medicine, since his return after the French blockade, to 2784. Among the interesting cases was the extraction of a needle, which had been driven by a falling plank through a woman's skull into her brain, and the removal of a barbed arrow-head lodged four inches deep in a Chinaman's hip three months before by a savage, in a border feud, removed in an hour after all attempts of the native surgeons had failed.

The accounts of 1884 credit subscriptions to foreign residents amounting to \$258; Chinese residents, \$266, and the Chinese Imperial Commission—an acknowledgment of service rendered to wounded soldiers, \$266. The contra shows \$60 wages to hospital keeper, \$198 for food and incidentals, and \$258 for medicines, instruments, etc., being 143 dollars of a balance on hand at the close of the year. For 1885 the subscriptions from European residents are \$206, including \$50 each from Dr. Mackay and Mr. Jamieson, and from the Chinese \$86—a large falling off compared with the previous year. The expenses are however as economical as in the previous year, and the fact that in two years the hospital has cost the Canadian Church only \$255 is certainly most creditable to all concerned in its management.

We conclude our notice of this most interesting and important branch of the Church's foreign mission work with the eloquent words of Dr. Mackay himself—"Medicine in the hands of a man in North Formosa (and I believe all over China) who can use it with care and skill is a great power. A mighty power, which when blessed by the Invisible, yet Personal and Almighty Creator of the Universe, will help to scatter the ignorance and superstitions of this fair Isle. Be the glory of lion-hearted warriors to shed blood and cause weeping and woe; be it ours to 'heal the sick,' raise aloft the red cross, unfurl the white flag, to the breeze, and proclaim Peace to a world full of misery and sorrow." The latest statistics of the Formosa mission, we may add, give 38 stations; 2,330 members baptized, of whom 73 "have fallen asleep"; 28 native preachers, of whom 2 are ordained, 33 elders, and 42 deacons. Such figures speak for themselves.

WOUNDING THE TRUTH.

OUR neighbour the Christian Guardian in last week's issue has a paragraph reflecting very unjustly on the REVIEW, on account of its recent article on Christian Instruction in the Public Schools. It says, "THE PRESBYTERIAN REVIEW has a strong desire to find fault with our public school system, and the arrangements of the educational department. It wants the teacher to have full liberty with the Bible lesson as with any other. So long as children of all denominations meet in one school, the teacher cannot become a theological tutor. Shall the teaching be Calvinist or Arminian? Protestant or Catholic? High Church or Low Church?" The Guardian is wholly wrong, and should deal with facts, and be above the poor business of imputing motives. As a matter of fact our articles dealt exclusively with one serious defect in regard to which we very much regret there should be any difference of opinion among Christian people. While our present system recognizes Christianity, and insists upon the acceptance of it as an indispensable qualification on the part of the teacher, it will not allow the teacher to give Christian instruction, but distinctly forbids it. This we maintain is an inconsistency. We hold that our teachers should be not merely qualified but directed to give instruction in our common Christianity. If the Guardian, as it seems to do, believes that there is no such common ground, it might have told its readers that we have a different belief, and that we believe that there need be no difficulty in the communication by teachers of different denominations, of instruction in all the essential facts and principles of Christianity. We are forced to the conclusion that either the Guardian cannot have read the articles it attempts to criticise, or it assumes its readers will never see them. It does not even give us credit for the maintenance of a conscience clause, but speaks as if we are opposed to it or ignored the need of it. Is this fair? And is it possible that the Guardian really believes that a Christian cannot give religious instruction without introducing his own denominational views?

As to the relegation of the teacher's proper work to the ministers, we are quite prepared to stand by what we have said, and to show that the scheme is the reverse of "fair and judicious." We welcome the evidence that our columns afford that ministers in several localities are not insensible to the danger of having public school education wholly secular, and are taking steps to remedy its defects by availing themselves of the privileges the law affords to give instruction in the common principles of Christianity, but none the less do we deplore the fact that this is not

the daily duty as determined by law of every teacher. No one has such opportunities of doing this effectively as the Christian teacher in daily contact with the young, the Guardian notwithstanding.

We are deeply grieved to see our contemporary, from whom we had hoped better things, first setting its face against the use of the Bible in the schools in favour of the "scripture lessons," and in the second place trying to make it appear that religious instruction must necessarily be denominational. We commend to the notice of the Guardian the letter signed "B. B." in our columns, and would respectfully ask it if it really prepared to hinder such work for the common Master we profess to serve, as is described there? This letter and others that have recently appeared in our columns upon the subject of the Bible in the schools, should show even people less well informed than the writers in the Guardian, that public education need not necessarily be divorced from Christianity if Christians would only be true to themselves. They most effectively dispose of the sophistries of the Guardian.

Let us once more repeat our chief objection to the "Scripture Lessons" is not that it is a corpus of selections, but that the reading of such selections as might be approved by the Educational Department is not made directly from the Bible itself. We hold that the Bible and the Bible alone should be in the hands of both teachers and pupils, let who will make the selections. We have yet to hear the first valid argument against the plan of indicating the selections to be read in the Register or the Regulations annually furnished to the schools. Matters have come to a bad pass in the Christian Church when a religious newspaper and some ministers will unite in defending a scheme that plainly dishonours God's word, and teaches the rising generation to regard it as something unfit for daily handling.

THE Rev. Dr. McLaren, in addressing the congregation at Dr. Kellogg's induction, emphasized strongly the attractive power of the truth when faithfully proclaimed from the pulpit. In the line of what the REVIEW has lately been urging, he said: "Nothing more sensational than the preaching of the cross of Christ should be needed to fill this church. It was to the disgrace of Christians that in some quarters it should be thought necessary to preach other than the cross of Christ crucified in order to fill God's house." We have no fear of sensationalism at St. James's Square. Profound scholars and successful teachers are not much given to pyrotechnic displays, nor are such things acceptable to intelligent, sober-minded people.

ADDITIONAL missionaries for British Columbia, and also a minister to succeed Mr. McWilliam at Prince Albert, N.W.T., will in all likelihood be appointed by the Home Mission Committee during the Assembly. Applicants for such fields should at once correspond with Rev. Dr. Cochrane, Brantford.

SEVEN MONTHS' TRIAL OF RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS FROM THE SCRIPTURE READINGS.

WHILE some others were speculating with regard to the scripture readings and religious instruction in our public schools, the three clergymen of this village agreed to avail themselves of the privilege granted them to impart religious instruction weekly to the scholars attending our school. Until this new recommendation of the Education Department was issued, practically clergymen were shut out from giving instruction in the public schools. It is true, they might have the use of the schoolroom, after school hours, when the children were exhausted with the week's work and when other children were permitted to rush forth to the fresh air and to play, then the children belonging to a certain church were to remain behind, as if they were kept in, and receive religious instruction; but the object been to give the children a dislike to all religion, it could not have been better designed. Of course, no one thought of accepting these terms, but under the new Regulations, permission is granted, with the consent of the Board of Trustees, to clergymen to meet with the scholars in school hours and impart religious instruction to them, thus doing away with the hindrances that formerly existed. Several clergymen have availed themselves of this privilege and I am sure, if the attention of others was directed to the matter, it would meet with their approbation and co-operation.

It is now over seven months since we commenced to give religious instruction in our school. It may encourage others if they knew what our plan has been and how it has wrought with us. Our village is favourably situated for making a fair trial. We have in our school a room large enough to accommodate all the children in attendance (except the primary division which is let out an hour before the others) and the three clergymen have such confidence in each other that they agreed to form all the children into one class and each in rotation take charge of it for a month at a time; this was deemed better than a weekly exchange, as it would enable us to follow up the lessons more closely.

We have made the Scripture lessons that had been read at the closing of the school through the week, the principal subject of examination and address.

By this arrangement three things were gained. (1) The children gave closer attention to the portions of the Scriptures that were daily read. (2) The children were in some measure prepared for our service, and (3) it secured the consecutive study of the Scriptures and gave uniformity to the lessons, whoever presided. In addition to this exercise, we have introduced the repetition of the Commandments and several other topics of interest to the young, for no cast-iron rule can be strictly followed if the attention of a hundred children or more is to be kept up for half an hour at a time, occasionally the exercise must be varied; we have found a little singing also very enlivening. Variety and liveliness are a sine qua non of success.

Such has been our plan hitherto. It may be too soon to speak of results, yet this much may be said: (1) It has shewn the whole community, that while the clergymen hold the distinctive views of their separate churches, they yet have confidence in each other and believe in the non-churchism of the readings, and so commended their children to give regular attendance and earnest attention to the daily reading of the Scriptures and to the address of the presiding clergyman, whoever he may be—this is practical Christian union. (2) It gives the teachers a rest and throws an interest around the daily closing exercises of the school, and (3) from all I can learn the children are delighted with the exercise, they speak of it to each other and speak of it at home as a pleasing part of school work. Altogether the service is very encouraging; both teachers and scholars welcome it. It is a grand seed time, and the seed is the Word of God; sow it everywhere and the Master will take care of it. Many clergymen from their arduous duties on the Sabbath day, cannot visit the Sabbath School; by some such arrangement as the above, they may overtake a much neglected part of the minister's work and feed the Lambs of Christ.

With regard to the Scripture lessons provided for the schools by the Education Department, I give them my decided approbation after a careful examination and after the practical use of them in the way mentioned above. I do not use the word unqualified approbation, because I think it is impossible for any man or any committee to make such a selection as will meet the wishes and the tastes of every Bible reader. This difficulty has been felt by the committee's preparing the International Sabbath School lessons, they have found it to be impossible to go over the whole Bible in a five years' course, but they have done the best they could, and so in the Scripture Readings an attempt has been made to go over the whole Bible in about a year and a quarter.

The question has been raised, is this not a mutilation of the Word of God—putting a part where the whole should be. Theoretically there may seem to be some force in this objection, but practically there is none. Every one knows that there are portions of the Bible that cannot be read in school—these are chapters of proper names, there are also a few passages in the Old Testament it would be neither wise nor profitable to have read there; and instead of leaving it with the teacher to select, the selection has been made for him. It is possible that after a few years' use of this selection another and a fuller selection may be given. But what we now have contains the Word of God, and even as it is read, both teacher and scholars should remember this. Every day's lesson is as much the Word of God as if it were read out of a large Bible, and they would read no more though the Bible and not selections were on the desk.

I think, however, a mistake has been made in not giving the verse, chapter and book from which the lesson is taken, and a still greater mistake is altering the number of verses as is sometimes done. We have got so familiar with the division into chapters and verses, and find it so helpful for easily finding a passage or for reference, that I am sure this defect will be remedied in a second edition. The object is not to supersede the Bible, but to commend its teaching to the rising generation, and this can best be done by marking every lesson where it may be found in the Bible, so that the young may, if they wish, read it in their homes and prepare themselves more thoroughly for the instruction of the officiating clergyman.

ST. JAMES' SQUARE CHURCH, TORONTO. INDUCTION OF THE REV. DR. KELLOGG TO THE PASTORAL CHARGE.

ON Thursday last the Rev. Dr. Kellogg, late Professor of Apologetics, Allegheny Seminary, was inducted into the pastoral charge of St. James' Square church, this city, vacant since the retirement of Rev. John King, D.D., in October, 1883, to assume (at the call of the General Assembly) the Principalship of Manitoba College, Winnipeg. The pulpit in the long interim has been filled by various candidates, and more recently, since the acceptance of the call in September last, by Rev. Dr. James, of Paris, Ont. Though the congregation has not materially, if at all, suffered either in numbers or resources from the disadvantage of so long a vacancy, and though the ministrations of Dr. James were so thoroughly acceptable, the satisfaction felt in the thought that the prolonged vacancy has at length been terminated is evidently strong and universal throughout the congregation. It is doubtless a matter of great satisfaction to the whole Church that this fine congregation has once more a pastor to go in and out amongst them, and represent them at its courts.

A large congregation assembled in the afternoon for the induction service, which commenced at half past two o'clock. After the customary formalities the services began with devotional exercises. Rev. John Neill, pastor, Charles Street church, Toronto, preached an able discourse from the text John viii. 32, "Ye shall know the truth and the truth shall make you free." He defined freedom as that condition when there is nothing to interfere with development. There was perfect liberty when everything in connection with man was in perfect harmony with the law of God. Men not being in harmony with the laws of God they were in slavery. But the truth would set them free. The preacher gave several illustrations showing that the truth sets free from servile obedience to the law, from sin in the heart and life; from anxiety in regard to the future. But in order that the truth should set free, it was necessary that it should be appropriated by the hearer. Then having been appropriated it set free by calling spiritual powers into exercise. Freedom then came gradually, not suddenly, and the will came into harmony with the law of God. He then urged that all should strive to prize the truth and search after it, and no part of the truth should be indifferent to it. He concluded by pointing out how important it was that they should declare the whole truth.

THE INDUCTION. Rev. H. M. Parsons, Moderator of the Presbytery of Toronto, then took the chair, and expressed the pleasure which it gave them to induct the one who had been selected, as they trusted, under the Spirit of God. He then recited the various steps leading up to the induction, and put to the pastor-elect the various questions usual on such occasions, which were answered in a clear and emphatic affirmative. The ceremony of induction was then continued and the presbytery gave the new pastor the right hand of fellowship. The Moderator continuing delivered a most appropriate address. After welcoming him on behalf of the members of the presbytery he directed Dr. Kellogg's attention to the fact that the Bible directs men to be instant in prayer and meditation. After dwelling upon this point he referred to the tendency at the present time to divorce religion from the living Christ, from Christian activity. This, however, was contrary to the word of God. The new pastor would, he believed, preach the whole word.

to fill the church. It was a disgrace to Christianity that something more attractive than the preaching of the grace of Christ seemed to be needed in some quarters to fill the churches. They should welcome him in their homes, and not hesitate also to go to him when they were in spiritual distress.

The doxology was then sung, and the benediction pronounced by Rev. Dr. Kellogg.

The congregation then dispersed, a singing around by the band of the church, and shaking their new pastor by the hand, Rev. Dr. Caven standing by him and introducing each member.

In the presidency afterwards the act of induction was completed by the addition of the name of Dr. Kellogg to the roll.

The energy and taste of the ladies of the congregation were expended to good effect in the decoration of the church and school-house for the induction services, and in providing luncheon for the members of the presidency at one o'clock, and a luscious repast at the social meeting of members and their friends in the evening. It was conspicuously noticeable that on one of the walls of the school-house the Stars and Stripes and the Union Jack hung together in friendly companionship.

PUBLIC MEETING.

In the evening at eight o'clock the congregation gave a reception to the new pastor. The church was filled, floor and galleries. Hon. Oliver Mowat occupied the chair. On the platform with him were the new pastor, Dr. Kellogg, Rev. Dr. Reid, His Worship the Mayor, Rev. H. M. Parsons, Rev. E. A. Stafford, Rev. Dr. Sheraton and Rev. Dr. Castle.

The services were opened by singing the second Paraphrase and prayer by the Rev. Dr. Reid.

The chairman in opening the proceedings said the day was one of rejoicing to the congregation of St. James' Square church—rejoicing, because they were once again to have a pastor, and because Dr. Kellogg was to be pastor. He reviewed the history of the congregation, and paid a warm tribute to the labours of the late pastor, Rev. Dr. King. All their previous pastors had been Scotch, but in the present case they had unanimously and enthusiastically called a gentleman of another nationality—an American by birth, education and citizenship—to the pastorate. With few exceptions the members of the congregation were Scotch, and in this they had shown their love of Presbyterianism to be stronger than their love of Scotland. (Applause.) He hoped Dr. Kellogg's pastorate would be long and his residence in Toronto most pleasant.

Rev. Dr. Caven, on behalf of the session of the church, read an address of welcome to Dr. Kellogg.

Dr. Kellogg, in reply, expressed his warmest thanks for the cordiality of the reception given him. He felt as if he had been several years here already. Referring to the chairman's remarks, he said he almost felt like a Scotchman—(laughter)—and went on to speak in terms of admiration of Scotland, of her Church, and of the deeds of the Covenanters. He esteemed it an honour to be called to the pastorate of a Scotch congregation. (Applause.) He returned thanks for the kind letters of the representatives of the congregation during his illness, and for their prayers.

Mr. Wm. Kerr, on behalf of the ladies of the congregation, presented Dr. Kellogg with a pulpit gown.

Dr. Kellogg, in reply, said that in his judgment the ministerial office was one of teaching, and he accepted the gown as an expression of the ladies' regard for the office of teaching.

Mr. Geo. Inglis, B.A., on behalf of the young people of the congregation, presented the pastor with a large pulpit Bible.

Dr. Kellogg, replying, said he hoped nothing would ever be heard from that pulpit which could not be clearly established by the Word of God.

PRESENTATION TO DR. CAVEN.

Rev. Dr. James, acting on behalf of the congregation, presented Rev. Dr. Caven with a gold watch and purse containing \$500 as a mark of their appreciation of his services as moderator of session during the vacancy in the pastorate. The watch bore the following inscription:—"Presented to the Rev. Wm. Caven, D.D., by the members and adherents of St. James' Square congregation as a mark of their affection and regard." Dr. Caven was completely surprised, not having had any previous intimation of the intention to make him a present. After returning thanks, he gave a few reminiscences of the former pastors of the church, all of whom he had known.

ADDRESSES OF WELCOME.

Addresses were then delivered by the following city ministers, welcoming the Rev. Dr. Kellogg to Toronto: Rev. Dr. Castle, representing the Baptist Church; Rev. John Burton, representing the Congregational Church; Rev. Dr. Sheraton, representing the Church of England; Rev. E. A. Stafford, representing the Methodist Church; Rev. D. J. Macdonnell, representing the Presbyterian ministers. His Worship Mayor Howland also made a few remarks.

Dr. Kellogg replied to these addresses, and expressed his appreciation of the presence of the ministers of the several denominations.

After a vote of thanks to the chairman had been passed the proceedings were closed with the doxology, and benediction pronounced by Rev. H. M. Parsons.

Literary Notices.

"Recent Discourses on the Temple Hill." (Rev. Jas. King, M.A. Religious Tract Society, London, pp. 191.) John Young, Toronto.

This is the fourth volume of the "By Paths of Bible Knowledge." It gives us in brief but attractive form, with the help of map and picture, the main results of the recent researches so carefully made about the site of the temple, which has added so much to our accurate knowledge of a topographical surroundings with which every student of the Bible should try to gain acquaintance.

"Sermons by Bishop Simpson." (Harper & Bros., New York, pp. 454.)

Here we have twenty-five sermons upon leading Gospel themes, chiefly as related to Christian life and work in the Church and its individual members. They are full of vigorous, manly utterances, pervaded by deep feeling, fervent unctious, just such as we would expect from the great and good man, gifted orator and devoted servant of Christ, who spoke them. We can easily imagine with what power the crowds were swayed who gathered to hear them. It is pleasing to learn that his distinguished career forms another tribute to the power of a good message and a good man. Discouraging on the Christian ministry he says: "If you will allow me I will speak for a moment of myself. Deprived of a father's care in early infancy, trained by a widowed mother, I grew to a young man's years when I pleased God to reveal His son in me." I felt that I must try to do something for a perishing world; but how to leave a widowed mother I knew not. The burden grew heavier and heavier upon my soul until only death and ruin seemed to state me in the face. A moment came when I felt I must tell my mother, although I thought it would break my heart. I told her, with much trembling, that I believed God had called me to the work of the ministry. A tear stole down her cheek, a heavenly smile came on her face, and she said, 'My son, I have been expiring this ever since you were born.' And yet my mother had never uttered a word of it. But she told me then that my dying father and herself had consecrated me to God in the hope that I might live to be a minister of the Gospel of the Lord Jesus Christ. O parents, give your children to God." Bishop Simpson was not only a leader in the M. E. Church, but one of the most influential and patriotic citizens of the United States. He was the trusted friend and counsellor of President Lincoln, and the Emancipation Proclamation which freed the Blacks and settled the late war is largely credited to his influence.

"The Seeking Saviour." By the late Dr. W. P. Mackay, Hull, England. Toronto: S. R. Briggs, Willard Tract Depository.

Mr. Briggs deserves the thanks of the Christian public of the Dominion for his praiseworthy efforts to reproduce in a cheap and attractive style such popular and useful books as are constantly issuing from the English press. We are especially pleased with the volume under notice, containing the last words of that noble man of God, W. P. Mackay. Those who have had the privilege of enjoying his friendship and the opportunity of knowing much of his works of faith and labours of love, will treasure most reverently these latest testimonies from his pen to the truth as it is in Jesus. Dr. Mackay's mental powers were of the highest order, and were disciplined by long years of hard study. Had he devoted himself to medicine he might have rivalled, if not eclipsed, the fame of Sir James Simpson, whose assistant he was while looking forward to a physician's career. Had he turned his attention to natural science, of which he was a devoted student in his leisure moments, he would doubtless have ranked among the great men of the day; but he joyfully devoted himself and all his gifts to the service of the Lord Jesus Christ, and the work he accomplished will never be weighed or measured until the Lord comes to reckon with His servants. His gifts, of an intellectual kind, however, were not his most potent instruments in the service of his Master. He was a genial, large-hearted man, who brought sunshine with him wherever he came. No sour asceticism would be tolerated, but demanded that followers of Christ should adorn the doctrine by rejoicing in the Lord always. "Never," says a city pastor, "will we forget the happy hours spent in his society, and the tender sympathy with which he ministered to us in a time of deep affliction by writing a letter that we will cherish now with loving care until we meet again." The series of articles contained in this book are every one well worth reading, nay, more, they are as well calculated to rouse the careless as to quicken believers, and we heartily commend them to all who love the truth. The interesting studies on the writings on the cross, and the names of God, will amply repay perusal, and the first and last sermons will touch many hearts.

"What Saith the Scriptures?" By J. Anderson, M.D. Toronto: S. R. Briggs, The Willard Tract Society.

This work by a well-known layman, a graduate of King's College, Aberdeen, and a resident of Bighton, England, is an exposition and analysis of the Pentateuch and earlier historical books of the Old Testament. It is pleasant to see such a work coming from the hands of a layman, and one qualified by knowledge to write intelligently on scientific questions. The Book of Genesis occupies about one-half of the volume, the reason justly assigned being the immense importance of the contents of the book, its marvellous truths concerning creation, life and sin. A thorough acquaintance with the first book of the Bible throws light on all the subsequent books. The plan of the work, as we have indicated, is a general account of the contents of the books of Scripture, followed by practical lessons drawn from the same. After giving an analysis of the Book of Exodus, which is very interesting, especially in its remarks on the purpose of the plagues inflicted upon Pharaoh, the following practical thoughts are suggested as furnished therein: 1. The cruel bondage of sin; 2. Egypt—Pharaoh—death. 2. The merciful deliverance from this bondage; 3. God's love—plan of salvation. 3. The Lord Jesus Christ the great and only Deliverer; 4. Passover Lamb—cleansing blood—full salvation—eternal glory—the greater than Moses, the Mediator and Deliverer in one. Speaking of the Passover the author says: "It united all the features of the other sacrifices in itself—redemption, consecration, communion." The treatment of the Book of Leviticus, in accordance with the plan of the work, is necessarily brief but suggestive, and what cannot be said of many treatises on this book, correct. Dr. Anderson shows the results of wide and careful research in matter often occupying but a sentence or two. His table of the Levitical sacrifices suggests matter for months of profitable study and teaching. The following is the author's summary of the central and collateral truths of each book of the Pentateuch: Genesis I-III—Creation; Man's fall, recovery, failure, judgment. Genesis III-IV—Divine Sovereignty; Election, separation, covenant blessings and promises. Exodus—Redemption; Bondage, deliverance, ordinances. Leviticus—Communion with God; Worship and service. Man's rebellion. Numbers—Unbelief; Divine forbearance, conflict. Deuteronomy—Consecration to God; Disobedience and death—obedience and life. The other Scripture books treated after a fashion similar to the Pentateuch are Job, Joshua, Judges, Ruth, First and Second Samuel, and First Chronicles. A perusal of Dr. Anderson's work will bring the mind into direct and connected relations with the Bible. It will be valuable in directing the Biblical studies of beginners, and in summarizing the results of the investigations of those who have given years of careful study, ascertain what saith the Scriptures? The book is rich in homiletical suggestions. It is neat and attractive in appearance.

THE RECEPTION OF CHURCH MEMBERS.

THE following overture from the Presbytery of Owen Sound was considered at the late meeting of the Synod of Kingston and Toronto, and by that court referred to the General Assembly:

Whereas it is most desirable that there should be some short and simple statement of the faith and polity of our Church for the information of those seeking admission into our communion; and for the use of members of our Church as a concise and explicit statement of what is commonly believed by us;

And whereas, ministers, especially in the beginning of their ministry, are often seriously embarrassed for want of an appropriate formula for the public reception of members;

And whereas it is meet that so solemn an act as the reception of persons to the fellowship of the Church should be by some form of fit words;

And whereas there is at present great diversity of practice in the matter of the admission of members to full communion in our church;

And whereas such statements of faith and polity, and forms for admission of members, borrowed from other churches and privately prepared, are already in use, in great diversity, throughout our Church;

Therefore, the Presbytery of Owen Sound humbly overtures the Venerable the General Assembly that a committee be appointed to prepare a statement of the faith and polity of the Presbyterian Church, and also an appropriate formula for use in the public reception of members, so that these may be ready for submission to the next General Assembly, or do otherwise as in their wisdom they may deem best.

Communications.

THE BIBLE IN THE SCHOOLS.

[To the Editor of THE PRESBYTERIAN REVIEW.]

SIR,—Allow me as a reader of your valuable paper to express my heartfelt gratitude to you for the stand you have taken on the question of the "Bible in Public Schools." And I feel satisfied in doing so I but re-echo the sentiments and feelings of the vast majority of the Protestants of Ontario, and I sincerely hope that you will not let this matter drop until public opinion shall be so thoroughly aroused that the Bible shall be placed entire in its wonted position; let there not be cutting and carving of God's Word. Shades of John Knox, "whither are we drifting" truly! Yours, etc., A FATHER.

FAIRVIEW, May 10th, 1886.

WHITHER ARE WE DRIFTING?

[To the Editor of THE PRESBYTERIAN REVIEW.]

SIR,—I have read your article under the above heading and heartily approve of its contents, so far as it goes, but I think it does not go far enough. You speak only of *emancipation* in the churches, but under the same heading you might well speak of *worldliness* in the churches, and from this I fear you could not say with so much satisfaction that our own churches in Toronto have thus far kept free.

How many of our churches in Toronto could exist if they depended only on Christians? Suppose the days of persecution were renewed, and the world withdrew from the Church, how many of our churches would remain in the hands of Christian congregations? We see fine, large edifices in which to worship God, but on these edifices the world has a claim. These churches are supposed to be built for the purpose of extending Christ's kingdom and yet they depend upon the liberality of the world to keep them aloft. These churches are supposed to be open to all, and yet their doors are practically closed to the poor, in many cases. There is a discrimination in favour of the rich. I should be sorry to say that all the rich are worldly, but I do say that a congregation that reserves its best pews for the man that has money while the poor man is relegated to the gallery, or a back seat, discriminates in favour of the rich. Imagine our Master, in whose interests these churches are presumably built, making a feast and sitting at the best seat at His table to the man who has the most money.

Again, these churches cannot be kept open without a large income, and to get this every scheme is adopted that respectability can devise. Of one of these your article treated, *i.e.*, of drawing crowds; but is this all? What about the bazaars, the socials, the concerts, the pew tents (referred to above) the darning sermons, the system of rivalry by publishing the names of givers and amounts of contributions? And all of this, not with Paul's object of getting contributions, or with the object of sending the Gospel to those who live in darkness, but with the object of building and keeping up fine ornamental churches built and maintained in the interests of the worldly rich.

But some will say, "What are we to do then? We can't get on without money, and we can't get it in any other way." All I can say is that if money is not forthcoming by plans, not simply respectable, but *Christian*, then let us do without it. Better close the doors of our churches than maintain in God's sanctuary the money changers. Oh, for the power that purified the temple! C., for the days when men met in caves and solitary places to worship the Lord!

Mr. Editor, I believe it would be the very best thing the church could have if there were a revival of the inquisition, or if the days of Nero came again. But I do not wish to be understood to say that socials, concerts, etc., are all wrong. I believe they would be all right, and are right, where they are devoted to the cause of Christ and good fellowship among the brethren. But I maintain they are *positively wrong* when their object is simply to get money.

How many of our churches make a social and throw open their doors and ask the many, the halt and the blind to come in? How many send their servants out into the highways and by-ways and gather in the ragged urchins, the homeless and sinners? This would give the churches a hold on the world—not the hold on the church. This would silence the scoffer and cause respect everywhere for the name of "Christian." But as it is all are welcome who come with the wedding garment on and 25 or 50 cents in their hands.

Again I do not wish to be understood to mean that the world is not growing better and that the Church is not becoming a greater power for good. But how much more power would the Church have if she were free—not bound by a mortgage to the world. Romanism is better than *humanism*, and our system is better than Romanism, but we want praying badly and must have it before the nations of the world are conquered for Christ.

Yours, etc., PARKDALE. A PRESBYTERIAN.

THE BIBLE IN THE PUBLIC SCHOOL.

[To the Editor of THE PRESBYTERIAN REVIEW.]

SIR,—Being a warm advocate for the use of the Bible in the public school, and consequently watching with keen anxiety discussion in the different papers, I have many times wondered that it has not evoked the public expression of opinion from those who should know whereof they speak, and who could best furnish practical evidences of the good results or lack of them flowing from its teachings or disuse. I refer to teachers of long standing, and surely such can be found, whose opinions, if they as teachers are deserving of the confidence and esteem of parents and trustees, should be treated with the consideration worthy of the subject of so much vital importance to the well being of the rising generation.

In the absence of much expression of opinion from the teaching profession, would you kindly allow me as a teacher of some experience to give my views on the matter and to state what a privilege and blessing I have found Bible reading in school to be. And first, I would say, that if the Bible has not been generally read in the school this must be largely owing to the indifference and neglect of parents and teachers; for, having taught school many years, and in different places, I have to state no objection was ever raised either in town or country to my daily reading of the Scriptures. Once the writer was complimented by the principal of a large graded school on the moral courage shown in the daily reading of the Bible, but being unaware up to that time that none of the others did so, it was, rather than meriting any approval, looked upon as a matter of course or privileged duty. Perhaps in some cases teachers may regard the legal enforcement of the Bible in schools as a boon, or as a kind of shelter from the sneers of its opponents. I can understand how a teacher who is not a real live Christian would not scruple to fill up his time-table with studies which he may consider of more prime importance in school hours, especially as the subjects on the programme of work prescribed for examinations, etc., are so varied and pre-pressing.

My experience is that pupils take more delight in reading the Bible than any other book, and when not furnished with Bibles will beg permission to sit beside some one who has, in order to enjoy the pleasure of reading a verse. To ministers has long been granted the privilege of imparting religious instruction in the public school once a week, subject to the approval of the trustees, who not in one case out of a hundred in a Protestant community would refuse their sanction and encouragement. And yet how few, notwithstanding all the lamentations that we hear poured out against the lack of such instruction, have availed themselves of this opportunity of instilling religious truths in the minds of the young! Indeed, I do not know of one instance where it is done. Now, if children were led to feel that their pastors took as kindly an interest in them week day as well as Sabbath, how much it would tend to unite them together, and what good results would follow when they really knew him to be their kind and loving friend and counsellor, instead of, as is too frequently the case, one whom they scarcely ever speak to from one year's end to another. His words of timely counsel and cheer would also incite the teacher to more earnest endeavor and patient perseverance in the arduous task of instruction, and they in return would be aided and sympathized with in pastoral work by both teachers and pupils.

Not long ago during a revival season I had the unspeakable pleasure of meeting with couple of former pupils who spoke of the deep and lasting impressions made in the daily use of the Bible while I taught in the school. On leaving them, a few minutes after on my way home I met another, who, on asking about her soul's welfare, told me the same blessed words, concluding in some such words as these, "Mother often says what good it did to have the Bible read in the school; you are the

only teacher who did so, and we will never forget it." True, the Scripture ought to be read, taught and studied at home, but is such the case generally? No, a thousand times no. If persons who oppose its use in the school only knew how little it is read at home, even among regular church-goers, yes, even church members, their views concerning its adoption would be greatly modified. At least I charitably think so; I speak from wide spread observation and experience.

Amid the trials, cares and discouragements of a teacher's life, this one thing affords consolation and cheer, that he has the oversight of immortal souls into whose hands he can place the Word of God, and while it is being read can heavenly pray for the Holy Spirit to bless it to each young reader. Thus, in the sowing of the good seed, he can confidently look for a rich return, for "God's Word lieth and abideth forever," and though he may add no word of comment, yet will the youthful mind be stored with that knowledge which alone can make wise unto salvation. Yours, etc., E. B.

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Church News.

Messrs. Jas. Adam, Jas. Ruddick and Wm McDowell have been ordained elders in St. Andrew's church, Ingersoll.

The old Presbyterian church, Tillburg, has been removed and operations will soon be commenced on the new church.

At a meeting of the Foreign Mission Committee at New Glasgow, N.S., Mr. W. L. McKee, licentiate, was appointed a missionary to Trinidad, to take the place of Rev. J. W. McLeod, recently deceased.

A DEPUTATION waited upon Attorney-General Mowat 13th inst. and presented the memorial of the Presbyterian Synod of Montreal and Ottawa praying for Government action for the enforcement of the Scott Act.

At a recent meeting of the Chatham Presbytery in Bothwell, the union of Florence with Bothwell and Sutherland's Corners, as forming one pastoral charge was consummated, and matters of detail arranged to the satisfaction of all parties.

On Wednesday evening, 12th inst., some 80 or 90 persons (members and adherents of Melville church), Brussels, surprised their pastor, Rev. J. Ross, B.A., and presented him with a purse containing \$200, as a mark of the esteem in which he is held by his people.

The congregation of St. Andrew's church, Campbellford, having been obliged to remodel the seats in the church in order to increase the seating capacity, together with other improvements at a cost of \$177.25, a special collection was called for on Sabbath the 9th of May to defray the expenses thereby incurred.

On the 7th inst. the new St. Andrew's church, Peterboro', was dedicated. Dr. Cochrane, of Brantford, preached in the morning, and Rev. D. J. Macdonnell in the evening. The new church is already more than half paid for, though subscriptions are yet to be received from a large part of the congregation.

The new Presbytery of Orangeville will be composed of the following charges and ministers:—Charleston and Alton, Rev. A. McFaul; St. Andrew's, Orangeville, Rev. W. A. Hunter; Claude and Mayfield, vacant; Cheltenham and Mount Pleasant, Rev. J. Gilchrist; Mono Mills, Adjalla and Caledon East, Rev. A. Tait; Erin and Osprey, Rev. R. Fowle; Hillsburg and Price's Corners, Rev. W. Armstrong; Grand Valley and Waldemar, Rev. H. Crozier; Shelburne and Primrose, Rev. T. J. McClelland; Markdale and Flesherston, Rev. A. Wilson; Priceville, Rev. M. McLeod; Dundalk, Rev. J. A. Ross; Horning's Mills and Honeywood, J. A. McDonald; Mulmur and Rosemont, Rev. R. J. Smith. With Camilla and Mono Centre, Corbeton, Osprey and Ballinacra, and Singhampton and Maple Valley, which are vacant, and Black's Corners and Gaudier, Mission Stations. This will give 19 charges with about forty stations, etc., territory along the C. P. R. of about 60 miles.

The Rev. D. M. Gordon, preaching to the 90th Battalion on the anniversary of the Battle of Batoche, in Knox church, Winnipeg, said in the course of an eloquent sermon: "And yet the Indian can be civilized. It is the foulest lie to say, as it is often said, that 'there is no good Indian except the dead one.' We have many instances that prove their power to adapt themselves to the new order of things if only a fair chance be given, and a strong hand of help be stretched out to them. But there are changes now required in our dealings with them, for the experience of those years that have passed since the treaties were made has taught many lessons. We need, for instance, if such be possible, to have the appointment of Indian agents, from the highest to the lowest, removed from the reign of party politics, so that men shall be appointed for their fitness for the work and not as the reward of party services. We need to have all our Indian schools taught by those who could give both boys and girls some knowledge of the way to use their hands in profitable work, and each teacher paid a living salary. We need to have all the agents who live among the Indians, and who are to the Indians the representatives both of Government and people, men of honesty and purity, married men who could show them something of what is meant by a Christian home. The people of Canada would not grudge expense in doing their duty to the Indian tribes. Public sentiment would favour a wise, humane and generous policy; but if there is one subject more than another affecting the North-West on which public sentiment needs awakening it is the treatment of our Indian population."

The new Knox church, Owen Sound, is cruciform in shape, the pulpit, which is of handsome modern style, being in the north end, with a commodious organ and choir gallery rising to the rear of it and filling that end of the church. The opposite end and both sides of the church contain commodious galleries, with connections between them, making a passage around three-fourths of the church, protected in front with a handsome iron railing. The ground floor of the auditorium is arranged with seats circling to face the pulpit, and together with the galleries is capable of comfortably seating a congregation of a thousand. The minister's vesty is entered from near the pulpit, and is situated under the choir gallery. Communicating with it is a large room for business meetings, to which access is also obtained from the western vestibule. The lighting is by gasolene, the central chandelier containing eighteen lights, and when lit up in the evening the church presents a brilliant appearance. Altogether, the edifice is one of which the congregation may well feel proud. Principal Grant preached the opening sermon Sabbath, 6th inst., to a large and attentive congregation. On Monday evening, notwithstanding the disagreeable weather, there was a large attendance. The principal feature of the meeting was representatives of other congregations in town congratulating Knox church on the completion of the new edifice. Rev. A. H. Scott, pastor of the church, to whom much of the credit of the new building is due, occupied the chair. Short addresses were given by Messrs. J. B. McKee, D. Morrison (the old pastor, by whose exertions the building of the brick church now superseded was mainly secured, a great feat in those days), J. Somerville and J. E. Howell, interspersed with appropriate music by the choir, and the meeting concluded with an eloquent address by Principal Grant.

OBITUARY.

MR. McCALLUM died at Carleton Place on the 11th inst. in the 53rd year of his age. He was born in Paisley, Scotland, on December 20th, 1833; he emigrated to

Canada in 1846, when 16 years of age, and settled in Lanark township. He took to the lumber business at that time, and with that branch of industry has since more or less been connected. He was with the firm of Messrs. A. Caldwell & Son, at Lanark, for a number of years, and for the past sixteen years has been the faithful manager of the saw mill, etc., of Messrs. H. Caldwell & Son, at Carleton Place. On July 13th, 1886, he married Miss Margaret Stoughton, and as a result of this union was blessed with a family of eight children, six sons and two daughters, all of whom are living except the youngest, which died when three months old. Mrs. McCallum departed this life on the 1st July, 1877. Mr. McCallum, by his upright and honourable dealings, and his consistent Christian life, has made for himself a name that will ever be honoured and respected. It is safe to say he has left none but friends behind. He was an elder in Zion Presbyterian church for a number of years, and was ever an active worker in the cause of his Lord and Master, until failing strength at length forced him to retire.—Carleton Place Herald.

MRS. BOWES.

The *Almonte Gazette* contains an obituary notice, from which we make a few extracts, of a remarkable woman. Mrs. Bowes, departed this life at the family residence at Wisbeach on the 1st March, 1886, in the eightieth year of her age.

Mrs. Bowes was a native of Bathgate, Scotland, and emigrated with her parents, Mr. James Dick, wife and family, to Canada in 1821. The first great trial of the family was the death of their father, who was drowned three days after their arrival at Prescott. Mrs. Dick took the loss of her husband so hard that she died six weeks after, leaving five sons and six daughters to find a home in the uncleared woods of Canada, but leaving with them a strictly religious training, according to the good old Presbyterian rule. The second son, now Rev. James Dick, of Davenport, Iowa, took the father's place in the family, being then a youth of sixteen, and wisely guided the helm, whilst the second daughter, being eighteen, became a second mother to the family. In 1837 three of the brothers, William, Robert and Alexander, went to Utica to obtain a college education, after which they each entered the ministry and preached the Gospel first to their own people in the county of Lanark. Rev. Robert and Alexander Dick are still in the active work at Buffalo. The three brothers and two sisters are now the only surviving members of the family, all of whom led pious and exemplary lives.

John Dick, the eldest brother, engaged in clearing the woods, assisted by his young brothers, and was owner of one of the two first oxen of men in the township of Lanark, and these oxen gave him a power for good that he could not otherwise have possessed. All the settlers had to call upon them to help in clearing the land, and it was a time when no such work could be done without the use of alcoholic liquor. A most painful circumstance occurred at one of these bees. The liquor had been freely used, and before going to dinner the party fired the log heaps. An unfortunate man named Wm. Gordon had fallen asleep near one of the heaps and was not missed; and to the horror of the party when they returned they found him still lying there with one arm literally roasted. The arm had to be taken out at the shoulder, and John and James Dick and Willie Anderson resolved on the spot never to go to another bee where alcoholic liquor would be used.

Rev. Mr. McAllister, Presbyterian minister, was soon induced to form temperance organizations, which was the origin of the temperance work in Canada, and the late Mrs. Bowes was the first woman in Canada who had her name on a temperance pledge, she and her sister, Mrs. Thos. Bowes, and the two brothers, Thomas and John, and a man whose name we cannot give, being the first names attached to the pledge in the township of Ramsay in 1830. This pledge was kept till death by three of the number who have passed away, and we believe is still kept by the survivors. She also made the first quilted bed-cover in Lanark, perhaps in Ontario, in 1836. The temperance pledge and quilted bed-cover were both introduced from the United States, where Mrs. Bowes had spent several years of her early life.

The township of Ramsay became the headquarters for total abstinence, and the county of Lanark returned the Hon. Malcolm Cameron in 1840 as a total abstainer from alcoholic liquor, and afterwards Robert Bell, Esq., of Carleton Place, was chosen on the same platform. About 1848 the pledge was required of candidates for municipal elections, and several public houses were closed by a by-law of the Council, and the county of Lanark became noted for morality.

MEETINGS OF PRESBYTERY.

KINGSTON.—This presbytery held an adjourned meeting at Kingston on the 11th of May. It appearing that the Presbytery of Lanark and Renfrew were willing to transfer the congregations of Dalhousie and N. Sherbrooke to this presbytery, with a view to union with the Snow Road Station, it was decided to ask the Assembly to sanction the proposal. A petition from the Rev. A. McKay, M.A., of Collingwood, to be put on the Aged and Infirm Minister's list, on the ground of ill health, was regarded favourably. Rev. James Fowler, M.A., ruling elder, was appointed a commissioner to the Assembly, vice Mr. Northrup, resigned. Messrs. Andrew Patterson, B.A., Arpad Givan, B.A., Robert Gow, B.A., Alexander McAulay, B.A., James A. Grant, Neil Campbell, B.A., William Allan, John McLeod, B.A., and Roderick McKay, B.A., B.D., were after due examination licensed to preach the gospel. Mr. David Millar was transferred to the Presbytery of Owen Sound. On the evening of May 13th Mr. Givan was ordained, and placed in charge of the mission district of L'Amable and York River.—THOMAS S. CHAMBERS, Pres. Clerk.

P. S.—The following is the correct form of motion adopted in the Mr. Beattie versus the Presbytery of Kingston:—"Having heard the petition of Rev. D. Beattie in reference to the dealings of the Presbytery of Kingston towards him, this synod finds that it is not necessary to make any further investigation into the statement against the Presbytery of Kingston, which statement it does not sustain, and expresses its sympathy with Mr. Beattie as one who has, for a long period, laboured faithfully in the service of the Church.—T. S. C.

BRANDON.—The presbytery met at Portage la Prairie, on May 4th, Rev. Mr. Smith, Moderator. There were present Rev. Messrs. Douglas, Robertson, Mowat, Kelly, Duncan, McRae, Todd, Flett, Murray, Bell, McKellar, ministers; and Messrs. Grant, Aikenhead, Steele, Hay, and Dr. Fleming, elders. Rev. Mr. Todd was appointed delegate to the Assembly in room of Mr. Douglas, who has resigned. The Home Mission report was then read by the Superintendent, and was substantially adopted. It was agreed that application be made to the synod to license Messrs. John McArthur, D. Henderson, K. Gow, and Haig; that application be made to the Assembly in favour of Mr. A. S. Simpson, on his passing an examination satisfactory to the presbytery. Mr. McTavish reported that he had elected elders in the second congregation of Brandon. Dr. Fleming made application for grant to build a church and Mr. Murray asked for a grant to build a manse at Neepawa. Both were recommended to the church and manse building committee. Mr. Todd moved the transmission of an overture on H. Missions to the General Assembly. After some discussion it was unanimously agreed that the overture be transmitted. Messrs. Todd and McKellar were appointed to support it at the synod and assembly. The reports of the standing committees were then considered; Mr. Todd read a report on Statistics, Mr. McKellar read the report of Foreign Missions and that of Religion and Morals, Mr. Sutherland read that of Sabbath Schools, Mr. Douglas that of Temperance. Mr. McRae asked leave to transmit a memorial to the General Assembly asking that the grant appropriated to his field be paid. It was unanimously agreed

that the memorial be transmitted, and Messrs. Robertson and Todd were appointed to support it at the Assembly. After some discussion on the subject of Sabbath observance the proceedings closed. The next meeting is to be held at Brandon, July 2nd.

PICOU.—The presbytery met at New Glasgow on the 4th inst. Mr. Donald's demission, which was on the table by letter from California, was accepted with feelings of deep regret on the part of members of the presbytery as well as of the congregation. Catechists were appointed to labour for the summer in the several mission fields within the bounds. The committee on Augmentation reported that the whole amount of \$1,600 asked for from the presbytery by the synod had been realized. Much gratification was felt at this result. The Sabbath School report presented by Mr. Sinclair on behalf of the committee was considered, and after conference it was agreed to urge ministers, sessions and superintendents to exercise increased diligence in the selection of books for the Sabbath School libraries. Mr. Laird, on behalf of the committee on Statistics, presented a report, showing that 118 communicants have been received by profession, in excess of the former year, that 117 fewer had renounced than during the preceding year, that the average attendance at prayer meetings had increased by 256, that the contribution to French Evangelization, Aged and Infirm Ministers' Funds, Synod Fund, and College Fund had slightly increased; while those for the other funds had diminished. Received and adopted. Mr. Cunningham on behalf of the committee on Temperance reported, recommending: 1. That sessions be encouraged to see to it that all the people under their oversight be educated in regard to the magnitude, far reaching and withering effects of the liquor traffic. 2. That we endeavour to get all the members of our congregations to be out-and-out pronounced total abstainers. 3. That while we will do what we can to have our present restrictive laws carried into effect we will not rest satisfied, until we obtain legal and practical prohibition. These recommendations were adopted. The committee appointed at the last meeting of presbytery, to consider the propriety of celebrating in some way the centenary of Dr. McGregor's arrival in Picou, reported, recommending that the ministers of this presbytery be requested to direct the attention of their people on Sabbath, July 18th, to the fact that Dr. McGregor arrived in Picou on July 21st, 1786, and preached his first sermon on the following Sabbath. The recommendation was unanimously approved. It was further proposed that the presbytery celebrate the centenary of the arrival of Dr. McGregor by a public meeting in James Church, New Glasgow, on Sept. 15, 1886, but after deliberation it was agreed to celebrate the centenary without fixing definitely the time or place, and to appoint a committee to make the necessary arrangements for carrying this resolution into effect, with the understanding that this committee confer with the committee of James Church Session, at present preparing to celebrate on the 17th of September ensuing, the one hundredth anniversary of their history as a congregation, with a view of considering the feasibility and propriety of co-operation in the projected celebration. The presbytery approved of the proposal in the Remit of Assembly and the printing of reports of Assembly's committees and acts and proceedings. The presbytery adjourned to meet in New Glasgow on the first Tuesday in July, at half past nine o'clock a.m.—E. A. McCURDY, Pres. Clerk.

ENGLISH PRESBYTERIAN SYNOD.

THE sittings of this body began April 26th, in Regent square church, London. Mr. Taylor of Upper Norwood, the retiring moderator, being on a tour in Palestine, the opening sermon was preached by Mr. Lunde of Liverpool, his predecessor in the moderator's chair. Dr. McEwan of Clapham was elected moderator, Dr. McLeod of Blykenhead, who had accepted the Board's nomination for the chair, having in the interval been ordered to the south of France on account of impaired health. In his inaugural address Dr. McEwan noted the tendency of other churches to come nearer them, in the care of the nonconformists by improved organization, and in that of the Establishment by conferring increased power upon the laity. It was one of the most sincere desires of every Presbyterian that all the great evangelical denominations of England should approach more nearly to each other so that in time a measure of confederation or co-operation might be reached. Scotland at the present day Dr. McEwan regarded as not worse but rather better for the religious controversy of which it had been the scene. If Presbyterianism had witnessed some extraordinary disunions it had also witnessed no less remarkable unions; and he hoped they had not seen the last of these. Dr. Hutton of Paisley, in replying to the welcome given to the deputies from the U. P. Church, made a humorous reference to the recent visit of Dr. Donald Fraser to Scotland. Dr. Fraser had told them in the north what a happy family the English Presbyterians were, with all their differences; but the U. P.'s were in a better position for they had no differences. The motion of Dr. Oswald Dykes in favour of ordaining fit persons to be missionary ministers, who should work in necessitous districts at home without becoming thereby eligible to a call from any regular charge, led to a spirited debate; but ultimately the matter was remitted to the home mission committee to be sent down to presbyteries for further consideration. The statistical report showed that the entire income of the Church for the past year had been £216,106, which, however, but for legacies and special donations, would have been a falling off compared with the previous year. The membership is 61,021 against 59,691 in the previous year. The congregations number 286, an increase of 30 since the union 10 years ago. It is just fifty years since the first synod was held, when the congregations numbered five. The sustentation fund showed that an equal dividend of £200 had been maintained. An Irish deputy, referring to the Home Rule question, was interrupted by a member, but the moderator ruled that he was in order. Mr. Dykes presented the report of the committee on the confession of faith, and moved "that the synod record its entire approval of the terms of the declaratory statement, with the additions suggested by the presbyteries, as expressing the sense in which this Church understands the Westminster confession." Dr. McGaw of Manchester seconded the motion, which was opposed by Mr. Valence of Horncliffe, who characterised the declaratory statement as favouring universal redemption; but only four votes for Mr. Valence's amendment, so that Dr. Dyke's motion was carried all but unanimously amid applause. The committee were re-appointed, with instructions to proceed with the draft compendium of doctrine. Members of synod, together with such representative non-conformist divines as Drs. Parker and Allon, attended a breakfast at the Holborn restaurant in celebration of the ministerial jubilee of Principal Chalmers. Dr. Donald Fraser presided, and the guests exceeded 250. Prof. Graham in presenting a congratulatory address from the college, remarked that we were living in an age of grand old men. Mr. McCall, a *Marylebone* elder, dating back to Dr. Chalmers' pastorate, in the name of friends from far and near handed the principal a cheque for £600. Dr. Chalmers glanced at his life's work since he was ordained at Aberdeen fifty years ago; and referring to the proposed legislation in the interest of the Scottish Establishment, remarked that the new cloth with which it was intended to piece the old garment would not repair the breach but rather make the rent worse. At the invitation of the temperance committee nearly 300 members of synod breakfasted at Exeter Hall to hear an address from Archdeacon Farrar. The temperance report showed that there are now within the Church 240 societies with 23,471 members. It was reported that a site has now been procured both at Oxford and Cambridge for the proposed churches, and a hope was expressed that towards the £15,000 required substantial help would be received from Scotland, as the churches will be largely used by undergraduates from the North. A commission was appointed to try the case of Rev. J. Craig of Blyth against whom an affiliation order was recently made. The synod will meet next year at Manchester.—*Christian Leader* Report.

Medical.

DR. PALMER, SURGEON. Eye, Ear, Throat, Nose. 10 a.m. to 2 p.m. Corner Yonge and Wellesley.

JOHN B. HALL, M.D., HOMCEOPATHIST, 358 and 378 Jarvis St. Specialties—Children's and Nervous Diseases. Hours, 10 to 11 a.m., 4 to 6 p.m., Saturday afternoon excepted. Sunday, 9 to 10 a.m., and 6 to 6:30 p.m.

DR. ANDERSON & BATES GIVE EXCLUSIVE ATTENTION to the treatment of the Eye and Ear. (Crown Eye) straightened, artificial human eyes supplied. (506, St James St., North, HAMILTON. 20-21)

DR. A. D. WATSON Has removed to his new residence, No. 10 Keele Avenue (late Lumley St). OFFICE HOURS—6 to 10 a.m.; 1 to 3 and 7 to 9 p.m. 22-21

JOHN HALL, B.S., M.D. W. J. H. SMOOTH, M.D. DR. HALL & EMORY, HOMCEOPATHISTS, 83 and 85 Richmond St. East, Toronto. Dr. Hall in office 9 to 11:30 a.m., daily, except Sundays, and on Monday and Thursday evenings from 7:30 till 9. Dr. Emory in office 10 to 4 p.m., daily, and on Tuesday and Friday evenings from 7:30 till 9. Sundays 9 to 4 p.m. 22-21

Dentistry.

C. P. LENOX, DENTIST, ARCADE BUILDING, Toronto, is the only Dentist in the city who uses the new system of Vitalized Air for extracting teeth absolutely without pain or danger to the patient. Best Sets of Artificial Teeth, \$4.00. Teeth filed in the highest style of the art and warranted for ten years. 22-21

J. G. ADAMS, D.D.S., DENTIST, 246 Yonge St. Entrance on King St. Vitalized air administered for the painless extraction of teeth. 22-21

MR. N. PEARSON, DENTIST, 2 King St. West, Cor. York, TORONTO. 22-21

A. W. SPAULDING, D.D.S., DENTIST, Demonstrator of Practical Dentistry in Toronto Dental School, 41 King Street East, Toronto. Residence—48 Lansdowne Avenue, Parkdale. 22-21

Architects.

WM. E. OREGO, ARCHITECT, No. 9 Victoria Street, Toronto, 20 King Street East, Toronto. 22-21

GORDON & HELLIWELL, ARCHITECTS, H. E. GORDON. GRANT HELLIWELL. 22-21

Barristers.

KERR, MACDONALD, DAVIDSON, & PATTERSON, BARRISTERS, Solicitors, 80 J. K. Kerr, Q.C., W. Macdonald, Wm. Davidson, John A. Patterson. Offices—9 and 10 Mowat Building, Toronto St., Toronto. 22-21

CAMERON, CASWELL & ST. JOHN, Barristers, Solicitors, Notaries, Conveyancers, OFFICE: 64 King St. East, TORONTO. MONEY TO LOAN. ALEX. CAMERON, THOS. CASWELL, J. W. ST. JOHN. 22-21

Artists.

MR. W. A. BEEWOOD, ARTIST, Portraits in Oil or Pastel from life or Photograph. Room 5-11 Arcade, Yonge Street, Toronto. 22-21

MR. FORSTER, ARTIST—PUPIL OF M. BOUQUERAU, President of "Art Association," France. Studio, 81 King Street East, Toronto. Portrait painting. 22-21

MILLMAN & COMPANY (Late Notman & Fraser), Photographic Artists, 41 KING STREET EAST, TORONTO. We have all the negatives of Notman & Fraser, and copies may be had at any time. The finest photos at low prices guaranteed. 22-21

Financial.

R. A. Gray Uxo. F. Moore. GRAY & MOORE, Real Estate and Insurance Agents, Conveyancing, Affidavits, Etc. MONEY TO LOAN AT LOWEST RATES. 20 ARCADE, TORONTO. 22-21

WILLIAM HOPK, LAND AND ESTATE AGENT, STOCK BROKER, (SUCCESSOR TO STOKES & REICHAUER), 15 Adelaide Street East, Toronto. Special attention paid to the Management of Estates. A large amount of money to loan on Mortgage at lowest current rates. 22-21

TRUSTEESHIPS, The Toronto General Trust Company, 27 Wellington Street East, Undertake and execute Trusts of every description, whether under Wills, or by Marriage Settlements, and manage estates as Agents for existing Trustees, and will also in certain cases accept trusteeships, from which existing trustees desire to be relieved. 22-21

MONEY TO LOAN, MORTGAGES PURCHASED, THE BRITISH CANADIAN LOAN AND INVESTMENT COMPANY (LIMITED), 30 Adelaide Street East, Toronto, has money to lend on security of Farm and productive Town property at the lowest current rates, also purchase Mortgages. Apply to R. H. TOMLINSON, Manager. 22-21

STAR LIFE ASSURANCE SOCIETY OF LONDON, ENG. Established 1842. Sir Wm. Cairnes, K.C.M.G., Chairman. Life Funds \$11,000,000. Life policies issued at equitable rates. Money advanced by Church Trustees and Town Property Owners at 2 1/2 and 4 per cent. Address applications to the Head Office for Canada, 33 WELLINGTON STREET EAST, TORONTO. A. D. FRASER, Child Agent. 22-21

ONE DOLLAR A YEAR, The Presbyterian Review. SEND FOR SAMPLE COPY.

CHURCH NEWS. BRITISH AND FOREIGN.

THE Synod met in London on Monday. The reports prove that the church is becoming larger and stronger both in numerical strength and means of usefulness.

A REMARKABLE spiritual awakening has occurred in the Persian field of the Presbyterian Board of Foreign Missions.

AMONG the many benefits accruing to our Church from our present excellent Moderator's year of office, none is likely to be more useful than the Presbyterian Map he is now publishing.

A DISPUTE creditable to Christians has arisen in the little town of Haddington, Scotland. It appears that at the Disruption most of the congregation there seceded, and formed a new congregation called Free St. John's.

THE sittings of the Scotch United Presbyterian Synod were opened in the Synod Hall Edinburgh. The ex-Moderator (Rev. Dr. Hutten) occupied the chair, and conducted the opening service, preaching from the words, "Art Thou the King?"

Dr. Scott submitted the report on the general statistics of the Church, from which it appeared that the number of baptisms reported was 462 less than the previous year. The membership had increased 1,255.

Dr. Scott, Glasgow, submitted the report on the scheme for augmentation of stipends. For the year 1885 the income has been £15,406 from all sources.

WHAT Warner's Safe Cure CURES AND WHY.

Congestion of the Kidneys, Back Ache

INFLAMMATION OF THE KIDNEYS, BLADDER OR URINARY ORGANS.

Catarrh of the Bladder, Gravel, Stone, Dropsy, Enlarged Prostate Gland, Impotency or General Debility, Bright's Disease.

WHY? Because it is the only remedy known that has power to expel the uric acid and urea, of which there are some 500 grains secreted each day as the result of muscular action, and sufficient if retained in the blood, to kill six men.

WHY? Because it has a specific and positive action on the liver as well as on the kidneys, increasing the secretion and flow of bile, regulates its elaborating function, removes unhealthy formations, and, in a word, restores it to natural activity, without which health is an impossibility.

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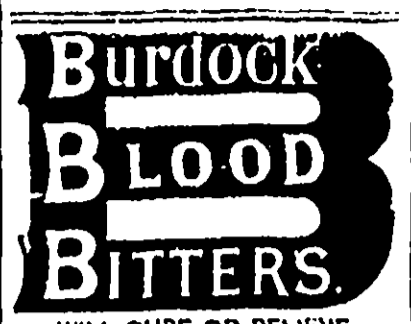
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Medicines.



WILL CURE OR RELIEVE BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEARTBURN, HEADACHE.

And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

T. MILBURN & CO., Proprietors, TORONTO.

\$500 Reward. We will pay the above reward for any case of liver complaint, dyspepsia, etc.

TRADE MARK REGISTERED. DR. STARBUCK'S PALE NOT A DRUG.

29 Arch Street, Philadelphia, Pa.

Let it be clearly understood that Dr. Starbuck & Pale are the only manufacturers and dispensers of Compound Oxygen.

THE IMPROVED MODEL WASHER and BLEACHER. Weighs only six pounds and can be carried in a small valise.

\$1000 REWARD FOR ITS SUPERIOR.

Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce.

O. W. DENNIS, Toronto Bazaar House, 215 Yonge St., Toronto, Ont.

HARDWARE WHOLESALE AND RETAIL. BUILDERS' HARDWARE A SPECIALTY.

ENGLISH, CANADIAN AND AMERICAN LOCKS, BUTTS, ETC. Full lines in BRONZE GOODS in light and dark tints.

H. SLIGHT THE FLORIST 407 YONGE ST.

We invite our friends, CLERICAL AND LAY, residing at a distance to visit our establishment and inspect our extensive stock of

NOTED RELIABLE Clothes and Furnishing Goods. R. J. HUNTER, Cor. King and Church Streets, TORONTO.

MERCHANT TAILOR, 101 King St. East. DAVID MILLAR, 483 QUEEN ST. W. Silks, Dress Goods, Millinery, And all Lines of Staple Dry Goods.

Cards.

RUBBER STAMPS for Banking and Office use. Seed for Catalogues, Agents Wanted.

SANITARY APPLIANCES. CRUIKSHANK BROS., PLUMBERS AND STEAM FITTERS.

DALE'S BAKERY, 465 Queen St. West, Cor. of Portland.

Superior Decorations. ELLIOTT & SON, 249 BAY ST. TORONTO.

The Boiler Inspection & Insurance Co. OF CANADA.

Consulting Engineers, SOLICITORS OF PATENTS FOR CANADA.

Elias Rogers & Co's, Coal & Wood Merchants.

ROSEDALE GROCERY. Five new crops of Fruits for Christmas.

TEA! TEA! TEA!!! For first-class Tea, try Anderson Bros., FOR BARONETS.

MORSE'S MOTTLED. Adams' Clothing Factory, 227 Queen Street West.

LOCHFENE HERRING. New Importations direct from GREENOCK.

ELECTRICITY, Have you a friend?

J. YOUNG, The Leading Undertaker, 347 YONGE STREET.

W. H. STONE, THE UNDERTAKER, YONGE 187 STREET.

H. WILLIAMS, SLATE and GRAVEL ROOFER.

THE WEST END CLOTHIER. JOHN SWEALL (Successor to W. N. Wilson).

MERCHANT TAILOR, 583 Queen St. W., Toronto.

Miscellaneous.

BUCKEYE BELL FOUNDRY, Manufacturers of all kinds of Bells.

McSHANE BELL FOUNDRY, Manufacturers of all kinds of Bells.

HENRY McSHANE & CO., Bellfounders, 22-23, St. James St.

Clinton H. Meneely Bell Company, TROY, N. Y.

Special Attention Given to Church & School Bells.

The Attention of Visitors to the City is called to "THE AVONMORE"

276, 278 and 278 1/2, JARVIS STREET, TORONTO.

J. H. BRERETON & CO. We call the attention of our friends and patrons to the fact that we have opened a first-class TAILORING ESTABLISHMENT.

WANTED-LADY Active and intelligent, to represent in her own locality an old firm.

S. B. Windrum, Importer and Dealer in Fine Swiss and American WATCHES.

Gold Chains, Diamonds, Ladies' Gold and Silver Jewellery.

GOLD-HEADED CANES, Sterling Silver Ware, Electro-Plated Ware.

FRENCH & AMERICAN CLOCKS.

SPECIALTIES in BREAD. I have subjected to a careful chemical and microscopic examination the two varieties of bread known as "Cobourg Fancy Bread" and "Digestive Bread."

E. B. SHUTTLEWORTH, Analytical Chemist, Laboratory, Toronto, Oct. 24th, 1885.

JAS. WILSON, Bread, Cake and Pastry Baker.

PATENT ROLLER PROCESS FLOUR BY THE STONE OR BAG.

HUTCHINSON & DAVIS, CARPENTERS AND BUILDERS.

Choice Season Fruits. Table Raisins in London layers, blue and black.

MARA & CO., Grocers and Wine Merchants, 200 Queen Street West, near Bercy Street.

Presbyterian Review.

THURSDAY, MAY 27TH, 1886.

In ordering goods, or in making inquiry concerning anything advertised in this paper you will oblige the publishers, as well as the advertiser, by stating that you saw the advertisement in the PRESBYTERIAN REVIEW.

THE Rev. H. McPherson, of Halifax, is in the city.

THE Presbyterians have over 100 coloured ministers, 200 churches and 11,000 communicants in South Carolina.

REV. W. D. BALANTYNE, B.A., and Mrs. Ballantyne, Pembeoke, are at present in the city en route to visit friends in the Western States. They are the guests of Rev. W. Inglis, Jarvis street.

THE Presbyterian church at Ashburn, Ont., which has been undergoing repairs for some time past, was reopened on Sunday, 16th inst. The services both morning and evening were conducted by Rev. E. Cockburn of Uxbridge.

MR. JAMES CROIX, the esteemed Editor of the Presbyterian Record, Montreal, passed through Toronto on Tuesday last en route for Europe, where he will spend a year with his family. We wish them *bon voyage*, a pleasant visit and safe return.

MISS STEWART, daughter of the late Rev. Murdoch Stewart, has gained the Mathematical Fellowship in Bryn Mawr College, Pennsylvania, worth \$500 a year. Miss Stewart is a B. Sc. of Dalhousie College, and is especially distinguished in Mathematics. She will proceed to Bryn Mawr, (near Philadelphia) to prosecute her studies.

THE Sunday school of 2nd Presbyterian church, Medonte, begs to acknowledge with deepest gratitude, the very acceptable and much needed gift (300 volumes of Sabbath School library books) from Knox church, Galt, per Mr. Murray, its late superintendent, who, though moved to Galt, still remembers kindly his old church and Sabbath School.

WE are asked to direct attention to the Employment Agency in connection with the Girls' Industrial Institute, Toronto. The agency is free except when a servant is secured. Pleasantly furnished rooms, giving accommodation for fifteen girls, are provided at the low rate of fifty cents per week. Meals can be taken at the Coffee Room, corner of Richmond and Sheppard streets. Miss Carly, 221 Jarvis street, is the secretary of this deserving institution, from whom further information may be obtained.

A few Presbyterians at Nell's Harbour, Cape Breton, are making strenuous efforts to build a place of worship for themselves and the crowds of fishermen who live there during the summer. They are at present doing all they can to have a successful bazaar in September. The Harbour is half way between Ingonish and Cape North. It is an isolated place. Rev. Mr. Clark preaches there occasionally. By a faithful effort Presbyterianism may be strengthened and an amount of good done. The women there, "who labour with us," earnestly request the aid of friends abroad towards this praiseworthy object. Articles for the bazaar, or contributions of money will be gladly received at the *Witness* office, Halifax, or by Hon. Wm. Ross, Collector, Halifax, and by Alex. Matheson, Esq., Sydney.—Halifax *Witness*.

In the June Record the following acknowledgments are made by Dr. Reid, to May 5th. Assembly Fund, \$3,237.07; Home Mission Fund, 38,061.35; Foreign Mission Fund, 538,251.70; Stipend Augmentation, 23,675.16; College-Ordinary Fund, \$9,402.99; Knox College Endowment, 137,326.57; Widows' and Orphans', \$4,065.77; Widows' and Orphans' Rates, \$2,241.50; Aged and Infirm Ministers' Fund, \$10,026.39; Aged and Infirm Ministers' Fund Rates, \$4,057.43; Manitoba College, \$3,081.90; Received by Miss Magregor, acting agent Maritime Provinces, Foreign Missions \$14,181.63; Day-school and Mission Schools, \$4,264.31; Home Missions, \$4,540.77; Augmentation, \$13,176.86; College Fund, \$2,435.74; Bursary Fund \$610.33; Aged and Infirm, \$2,918.09; Received by Rev. R. H. Warren, French Evangelization, \$24,799.64; Public and Trembles Schools, \$7,433.52; Union College Fund, \$1,975.66.

GENERAL ASSEMBLY AT HAMILTON.

Communications to the General Assembly of the Presbyterian Church, to meet at Hamilton ON 9th JUNE, who have not yet received Railway Certificates, are requested to communicate as once with

DR. REID, P.O. Drawer 2007, TORONTO

A SECRET FOR THE LADIES. The great secret of beauty is pure blood. Eruptions and all diseases that disfigure the face, may be quickly cured by Burdock Blood Purifiers. Julia Heath, of Portland, writes that she was cured by this remedy after suffering for two years.

WORTH REMEMBERING. There is probably no better relieving remedy for stiff joints, contracted cords, and painful congestion than the yellow oil. It cures Mrs. John Siskel, of Union, Ont., who was afflicted for years with contraction of the bronchial pipes and tightness of the chest. It is the great remedy for internal or external piles.

Marriages.

GIBSON-MILLAR.—At the residence of the bride's father, April 24th, by Rev. M. MacMillan, M.A., Mr. James Gibson to Miss Barbara G. Millar, both of Toronto.
MAGOR—MCCOY.—At St. Andrew's Mission, Toledo, on 22nd April, by Rev. George Lortie, Mr. George Magor, of Smith's Falls, to Miss Nettie McCoy, of Jasper.
BAXTER—TAYLOR.—At the residence of the bride's father, April 27, by Rev. M. MacMillan, M.A., Mr. Hugh Baxter, of Drummond, to Miss Mary Anne Taylor, of Bathurst.
JONES—DUNN.—At the residence of the bride's father, on Monday the 21st inst., by the Rev. A. H. Scott, M.A., Mr. John Jones, of Chazy, to Miss Mary J. Brown, eldest daughter of Wm. Brown, Esq., Derby.

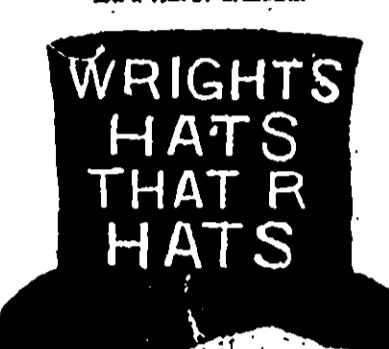
Death.

BIRD.—At his residence, Chestnut Avenue, Bradford, Rev. Wm. Bird, aged 71 years.
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Miscellaneous.



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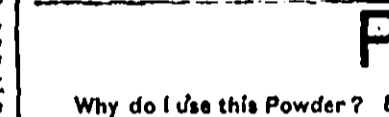
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