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Por the Personneathn Review.

THE WORKER AND THE DREAMER.

Filing away thy idle fancies,
They but weaken heart and brain—lireak the pleasant dreamy fetters
Of romance's shining chain.
Come from out the misty kingdom—
Thou hast lingered there too long.
Come out girded as for hattle. Come out girded as for battle, Armout true and split strong.

Sit no longer by the waters
Hearkening to their murmurs sweet—
Up I while yet the morning shineth—
Then go forth with earnest feet I
Cost away thy fille dreamings,
Work with ardour, willing, brave,
For, O dreamer I life is action;
And to act—a duty brave.

Steep and rugged is thy mountain,
Yet the faithful toilers say,
When they gain its hallowed summit,
"Blessed was our weary way."
So to thee, when thou hast battled
Bravely, nobly for the right,
Will thy labour, though a burden,
Seem, with sweet content, but light.

Truth and error wage a warfare,
Constant in this world of ours;
We have need of champions featless—
Come from dreamland's rosy bowers!
Cast away thy idle fancies;
They will cumber thee in life,
Be hearforth a warrior might Be beneeforth a warrior mighty Earnest in a glorious strife!

TURONTO, April, 1886.

SUPPLY OF VACANCIES—ALTERNATE SCHEME.

BY REV. R. J. LAIDLAW, MAMILTON.

vicinity pulpits submitted to last General Assembly, and sent down to Presbyterics and Synods for their consideration, is not likely to be adopted in its original form, or in the amended form published in the REVIEW, I have thought it advisable, as framer of the Scheme, to take advantage of the various criticisms and suggestions which the discussion of the subject by Presbyteries and individuals has elicited, and present the following alternate scheme for the consideration of all who are interested in having a good Scheme of some kind adopted without another year's delay.

Should exception be taken to sections and 5 of this Scheme, it need only be said in reply that if an attempt be made to supply va-cancies exclusively by licenciates and ministers and the ignorant. It is not convenient, how-without charge, many vacancies, which otherwise every for him to take a class or attend very reguwould be open, will decline to ask supply from larly. His business engagements are so pressing last General Assembly, requiring every graduate the committee. And on the other hand, if during the week that he needs Sunday as a day in divinity to go to the mission field for six vacancies are supplied in part by ministers in of rest; nor does he think himself qualified to months is, as we anticipated, meeting with much ana unempioyea minis ed to fill their pulpits in their absence, but must qualified for this important duty that he must and will, it possible, render the Assembly's findbe content with inferior appointments perhaps to beg to be excused. He is in favour of the visivacancies that have already decided to extend a tation of the poor, but he has no time to take ing charges in the States. Many complaints -e call to a minister in charge, then many unemployed ministers will refuse to come under the provisions of the Scheme.

My brief experience as Convener of the Assembly's Committee on the Distribution of Probationers has led me to regard the provisions of sections 4 and 5 below as essential to the suc-

ALTERNATE SCHEME

and supply.

(1) There shall be a committee appointed by the General Assembly to assign licentiates and ministers without charge to the several Synods. quarterly; regard being had to the reported requirements of each Synod, and also to the preferences of those to be assigned.

to allot licentiates and ministers without charge to Presbyteries for appointments, in accordance with the reported requirements of each Pres-

(3) There shall be in each Presbytery a Com-emittee on the Supply of Vacant Pulpits, to which vacant congregations shall apply as they may be authorised by Presbytery, making any special request regarding the supply to be furnished which their circumstances may seem to demand.

(4) Presbyterial committees shall be at liberty to apply for the occasional services of ministers in charge, whose services may be required in vacant congregations

(5) When ministers in charge are given occasional appointments, their pulpits may be sup. plied in their absence by mulisters and licentiates allotted to Presbyteries for appointments.

(6) Only ministers and licentiates duly certified by some Presbytery of the Church, and eligible for settlement, shall be allotted to Synods and Presbyteries.

the propriety of giving or continuing appoint- Journal.

ments, the case shall be refetred to the Presby-tery to which the applicant may belong, or by which he was last certified.

(8) The Presbytery shall, on a congregation becoming vacant, determine the amount to be paid for supply, regard to be had to the amount paid for stipend before the vacancy took place, and shall communicate the same both to the congregation and the committee of the bounds.

(9) When a minister or licentiate accepts a call, he shall give notice to the Conveners of the Committees appointing him, but shall be required to fulfil the appointments already made, unless relieved either by the committee of the bounds or the congregation or congregations to which he has been designated.

10. Ministers and licentiates shall be required to labour in the vacancies to which they are ap-pointed, conducting public worship on Sabbath, and prayer meetings in the course of the week teaching Bible classes, assisting in Sabbath School work, visiting families, and especially the sick; and shall submit to Presbyteries written reports of their labours.

11. Vacant congregations shall report at each stated meeting of Presbytery as to the supply received, and the prospects of settlement.

12. Each Presbytery shall present an annual report on the supply of its vacancies to the Synod; and each Synod shall submit an annual report to the General Assembly, through the Assembly's committee on distribution and supply.

April 10, 1886.

THE MINIMUM CHRISTIAN.

(Republished by request.)

Titk minimum Christian 1 And who is he? The Christian who is going to heaven at the cheapest and easiest rate possible. The Christian who purposes to get all out of the world that he can, and not meet the worldling's doom. The Christian who aims to have as little religion as he can, without being destitute of it alto-gether. The minimum Christian generally goes to church in the morning unless he is too tired with his week-day labours and has lain in bed too late on Sunday morning to get ready for the morning service; in that case he will set and the the afternoon or evening miles. It is the first too warm or too cold, or he feels too sleepy or has the headache. He listens respectfully to the minister and joins in prayer and praise. He applies the truth often to his neighbours, rarely to himself. If there is a lecture in the week he goes if quite convenient, but rarely attends the prayer-meeting, as the latter is apt to be uninteresting. He feels it his duty to be present on communion Sabbath, and has family prayer at least once a day, unless business presses upon him too urgently. The minimum Christian is friendly to all good

work; he wishes them well, but it is not in his power to do much for them. The Sunday-School he looks upon as an admirable institube a teacher. There are so many persons better part in these labours of love. He thinks it is a also heard from the people, as there are a number of thing for laymen to take part in the prayer ber of churches ready to call present graduates, meetings of the church, but he has no gift for but cannot. There is, indeed, much difference public prayers or for making addresses (unless) of opinion as to what the Assembly's resolution the subject be business or politics), and he must really means. Some say that students will releave it to others. He is friendly to Home and Foreign Missions, and gives his 'mite,' but cessful operation of any scheme of distribution ! thinks there are too many appeals; still he gives or he will lose his reputation.

The minimum Christian is not clear on some points relating to Christian conduct. The circus and dancing, the theatre and card-playing, and large fashionable pleasure parties and the skatpopular amusement. He says there is nothing (2) There shall be a committee in each Synod | in the Bible directly against it. He does not see but a man may be a Christian and go to the theatre or the rink, or to the ball-room. He knows several people who do, and members of the church, too. Why should not he? In short, the minimum Christian knows that he cannot serve God and mammon; he would if he could, and will come just as near to doing so as he can, for he thinks it not best to be "righteous overmuch." He will give to himself and the world all that he may, and to God and His cause as little as he can, and yet not lose his soul. He stands so close to the dividing line between the people of God and the people of the world that it is hard to say on which side of

heaven with as little religion as possible, you ing this month. It is always very cheering when initial difficulties of the language. They have have missed it altogether; lest, without gaining we find the young connected with the Church a truly glorious opportunity before them in every the whole world, you have lost your own soul growing up in the fear of God, and manifesting department-boarding-school work, classes for ligible for settlement, shall be allotted to Synds and Presbyteries.

Would it not be wiser and better and happier to
make sure of heaven by being a maximum
(7) Should there be doubt at any time as to

Would it not be wiser and better and happier to
make sure of heaven by being a maximum
with all its pollutions and allurements, the tempevangelistic work at our country stations.—Res

Mission Work.

INDIA BECOMING CHRISTIAN.

THE Rev. P. F. Leavens, in the April Foreign Missionary, contributes a nrost conclusive and encouraging article, to show that India is fast approaching the status of a Christian land. A historical comparison with the conversion of England is his line of argument, and his conclusion is based on the four following propositions:

1. The Holy Scriptures have entered the languages of India. 2. Converts have been gained. 3. Christianity in India has become organic. 4. There is coming to be an indigenous ministry.

"Given these four particulars," says he, "the Scriptures wrought into the common language, a seeding of genuine converts, church organiza-tion and an indigenous ministry—and the case cannot fail. India, in the nineteenth century, is following the tracks that England pursued in becoming Christian.

"Providence lends also grand auxiliaries. One is peace. What land has been so rent by fierce wars as India? But now no other land is more peaceful. The Government is strong and The people look up to a Christian sover-The means of internal communication eign. are multiplying, causing an interflow of races that must help to dispel enmitties and break up caste. Education advances. The famous 'dispatch' of 1854 gave a powerful impulse to middle and higher schools, and measures of the Governmen', now taking shape, promise to do as much for elementary or common schools. The power, indeed, is not in these; but these are aids. They prepare the way of the Lord and make straight His path. His own presence is in His Word, His disciples, His organic Church, and His consecrated ministry. Through these India is coming to be Christian."

GOSPEL FOR CHINKSE GRADUATES. - The National Bible Society of Scotland arranged for the distribution of 10,000 Gospels of John to the graduating students taking the B.A. degree at Wa Chang in the month of September last, and along with these one of the ablest works in Chinese en the "Evidences of Christianity."

The Gillage student holds all literature even a study scrup of printed paper—without hund to what is printed on it—in veneration; and these books, as they were handed to the students. emerging from their examination, were respectfully received. As a token of the appreciation of the gift, several who had been missed in the distribution, or who had passed after the supply was exhausted, returned afterwards asking for copies. Who knows the far-reaching results that may flow from this wide distribution of sacred literature among thousands of the best minds of one of the largest and most populous provinces in China? The people look to these men as their leaders. But "if the blind lead the blind, both shall fall into the ditch."

SPEAKING for the students, the Queen's College fournal says: -"The resolution passed by quire to put in six winter months in the mission field before ordination to a regular pastorate. Others are content with understanding the motion to mean six monthe, either summer or winter, while others still believe the resolution is letter. The latter interpretation of the motion simply makes it mean anything or nothing according to circumstances. Some presbyteries we understand intend working upon this elastic read ing of the Assembly's motion, and will proceed to ordain students as soon as they are ready. But the Presbytery of Kingston, we think, did wisely in resolving meanwhile to act up to the Assembly's instructions, and at the same passing unanimously a motion asking the Assembly to rescind the objectionable resolution."

yoman's york.

ENGLISH PRESBYTERIAN MISSIONS IN CHINA.

EXTRACTS FROM ANNUAL REPORTS.

it he actually is.

Ah! my brother, are you making this attempt?

Beware, lest you find at last, in trying to get to heaven with a little religious trying to get to heave the little religious trying trying to get to heave the little religious trying to get to heave the little religious trying trying to get to heave the little religious trying trying to get to heave the little religious trying t tations to lapse from Christianity are such as IV. Campbell.

people in a Christian land can scarcely realise. The Christian name is an object of ridicule, the whole tone of society is antagonistic; contumely must be horne, and temptation resisted, if Christ is to be owned as Master. No wonder if we have often to mourn the defection of the young connected with Christian families.—Only the grace of God in their hearts can enable them to stand. The Ladies' Committee will be pleased to know that, of those young who have been during the past year admitted to communion, two are pupils in the girls' school..—Rev. W. McGregor, M.A.

Swatow.—In the beginning of March, Miss Black arrived at Swatow, and soon afterwards received word from the Women's Missionary Association that she was to be permanently located here, a decision which has given us all much satisfaction. She has applied herself with much diligence to the language, and is already able to use it to some extent in work among the

In the course of the year several members of the mission have suffered more or less from weak health or sickness. Miss Ricketts and Miss Mann went north to Chefoo, for a change during the hottest months. While there, Miss Ricketts had a very severe illness, from the effects of which she has not even yet quite recovered. Miss Mann, however, has returned with improved health.

In November we had the pleasure of welcoming back Mr. Duffus. It is no small trial for him to leave his wife and children at home, and certainly it is no small loss to the mission that Mrs. Dussus has not returned along with him to resume work among the girls and women.

While we are glad to record the arrival of new, or return of old labourers, we are sorry that we have to look forward to the early departure for home of Mr. and Mrs. Mackenzic and their son, Tom, and also of Miss Ricketts. They all need the change, but they will be greatly missed by missionaries and Chinese Christians alike, and there are none to fill their places. We doubt not they will meet with that cordial reception at home of which they are most worthy, and feel sure that, though absent from us in body, they will be with us in heart, and that their influence for the welfase of China on the Church at home, will be ment int value to their presence in the mission fields. alike, and there are none to fill their places. We

BIDI.E-WOMEN. - As year by year Miss Ricketts sends a full account of this important branch of mission work to the Women's Missionary Association, it is unnecessary to enter into details regarding it in this report. Miss Ricketts has succeeded in getting women's work for women fairly statted. In all, six Bible-women are employed. The oldest, Hiam Sim, has been in the service of the mission for about twenty years, and is located at Chia-na. Two have been passed over to the Hak-ka Mission, another has been in charge of a station for the last two or three years, and has been instrumental in gathering nto the Church seven or eight women. The remaining two are not attached to any one place, but visit different stations as occasion may require, and also go out to villages to make known the Gospel to their countrywomen. Besides the six noted, there are other five under training with a view to being employed as Bible-women in due course. Miss Ricketts has of late specially got a number of sheets drawn up in colloquial in Chinese character. These set forth the great and essential truths of Scripture in a plain and interesting manner, and are fitted to be very useful to the Bible-women, as well as to those to whom they minister. The ladies in charge of the Bible-women frequently go out to the villages along with them, and also visit families, and, in general, are well received. In this work there is room for indefinite expansion. Now that Miss Ricketts is about to leave, we commend Misses Mann and Black to the prayerful to be enforced only in the spirit and not in the sympathy of the Church at home, that they may be sustained and guided in the work complitted to their care.—Rev. Geo. Smith, M.A.

> FORMOSA.—During a good part of the year Mrs. Anderson had separate meetings with the women of our Taiwanfoo congregation at the close of the afternoon service; while Mrs. Ede conducted a class for children three days of every week in the girls' school. Mrs. Ede's departure on sick leave has been a matter of very sincere regret to us all. Her help extended far beyond any mere teaching work, and nothing more need be said than that she has endeared herself to every one of us. May the way be opened for her speedy return. Of course, the outstanding event to be thought of in the present connection is the arrival amongst us of Miss Butler and Miss Stuart. They don't require to say so, because it can be seen that they have taken very kindly to Formosa; while we have more than once expressed our gratitude to the great Lord of the harvest for this most generous gift to our mission. They are busy with their studies, and will soon get over all the

The Family.

AT DAY-BREAK

THE earth is rolling towards the sun
Another day -another day Legun!
And all the lates of yesterday,
And thoughts that night should charm away,
but to new life, so sweeds of light
Cleave down the cohorts of the night

The earth is rolling toward the light from out the clinning shades of night. And all the griefs of yesterday, from dimly up on Life's highway; Like giants grim they site and wake; And Memory comes when day doth break.

The earth is rolling toward the east Of all the shining planets, least a But full of strices and mad distress, That night lulis to forgetfulness. The soul must arm ter for the fray At break of day—at break of day

Come bates, and strifes, and fears, and woes ! The earth is rolling into rose
Before the shafts of golden light Flutter the truce flags of the night O soul, be strong to war thy way Faint not, faint not, at break of day!

- Overland Monthly.

THE MODERN RUADER.

The difficulties of literature are in their way a great as those of the world, the obttacles to finding the right friends are as great, the peril is as great of being lost in a Babel of voices and an ever-changing mass of beings. Books are not wiser than men, the true books are not easier to find than the true men, the bad books or the vulgar books are not less obtrusive and not less ubiquitous than the bad or vulgar men are everywhere; the art of right reading is as long and difficult to learn as the art of right living. Those who are on good terms with the first author they meet, run as much risk with as men who surrender their time to the first passer in the street. for to be open to every book is for the most part to gain as little as possible from any. A man aimlessly wandering about in a crowded city is of all men the most lonely; so he who takes up only the books he " comes across" is pretty cer

tain to meet but few that are worth knowing.

Now this danger is one to which we are specially exposed in this age. Our high-pressure life of emergencies, our whirling industrial organization or disorganization, have brought us in this (as in most things) their peculiar difficulties and drawbacks. In almost everything vast opportunities and gigantic means of multiplying our products bring with them new perils and troubles which are often at first neglected. Our huge cities, where wealth is piled up, and the requirements and appliances of life extended beyond the dreams of our torefathers, seem to breed in themselves new forms of squalor, disease, blights, or risks to life such as we are yet unable to master. So the enormous multiplicity of modern books is not altogether favorable to the knowing of the best. I listen with mixed satisfaction to the prans that they chant over the works which issue from the press each day, how the books poured forth from Pater-noster Row might in a few years be built into a pyramid that would fill the dome of St. Paul's. How in this mountain of literature am I to find the really useful book? How when I have found it, and found its value, am I to get others to read it? How am I to keep my head clear in the torrent and din of works, all of which distract my attention, most of which promise me something, whilst so few fulfil that promise? The Nile is the source of the Egyptian's bread, and without it he perishes of hunger. But the Nile may be rather too liberal in his flood, and then the Egyptian runs imminent

THE energy that wins success, begins to develop very early in life. The characteristics of the boy the last two hundred years, when the difficulties in the way of making an efficient use of books were greater than they are to-day, when the obstacles were more real between readers and the right books to read, when it was practically so troublesome to find out that which is of vital importance.

THE energy that wins success, begins to develop very early in life. The characteristics of the boy will commonly prove those of the man, and the best characteristics of young life should be encouraged and educated in the wisest possible manner. The following story strongly illustrates this truth.

Said Judge I'— About thirty years ago I stepped into a book-store in Cincinnati in search of a me hooks that I wanted. While there a little to know; and that not by the dearth, but by the of some books that I wanted. While there, a little plethora of printed matter. For it comes to nearly | ranged boy, over twelve years of age, came in and the same thing whether we are actually debarred. by physical impossibility from getting the right book into our hand, or whether we are choked off from the right book by the obtrusive cruwd of the wrong books; so that it needs a strong character and a resolute system of reading to keep the head cool in the atorm of literature around us. We read nowadays in the market-place-I would rather say in some large steam factory of letterpress, where damp sheets of new print whirl round us perpetually-if it be not rather some noisy book-fair where literary showmen tempt us with performing dolls, and gongs of rival booths are atunning our ears from morn till night. Contrast with this pandemonium of Leipsic and Paternoster Row the sublime picture of our Milton in his early retirement at Horton, when, musing over his coming flight to the epic heaven, practising his pinions, as he tells Diodati, he consumed five years of solutide in reading the ancient writers—" Et totum rapiunt me, mea vita, libri."

Who now reads the ancient writers? Who systematically reads the great writers, be they ancient or modern, whom the consent of ages has marked out as classics: typical, immo.tal, peculiar teachers of our race? Alas! the Paradise Lost is lost again to us beneath an inundation of graceful academic verse, sugary stanzas of ladylike prettiness, and ceaseless explanations, in more or less readable prose, of what John Milton meant or did not mean, or what he saw or did not see, who married his great aunt, and why Adam or Satan is like that, or unlike the other. We read a perfect library about the Paradise Lost, but the Paradise Lost itself we do not read.

I am not presumptuous enough to assert that the larger part of modern literature is not worth reading in itself, that the prose is not readable, entertaining, one may say highly instructive. Nor do I pretend that the verses that we read so real outly in place of Milton's are not good verses. On the contrary, I think them sweetly conceived, as musical and as graceful as the verse of any age in our history. A great deal of our modern literature is such that is exceedingly difficult to resist it, and it is undeniable that it gives us real information It seems perhaps unreasonable to many to assert that a decent readable book which gives us actual instruction can be otherwise than a useful companion and a solid gain. Possibly many people are ready to cry out upon me as an obscurantist for

weighs upon me with such really caushing urgency is this: What are the books that in our little rem-nant of reading time it is most vital for us to know For the true use of books is of such sacred value to us that to be simply entertained is to cease to be taught, elevated, inspired by books; merely to gather information of a chance kind is to close the mind to knowledge of the urgent kind.—From The Choice of Books, by Frederic Harrison.

AMBITION AND RUIN.

About five years sgo, Maria P----, a young girl, the daughter of a farmer in Pennsylvania, became tired of churning, baking and sawing, and more than all, of the monotony of country life, and resolved to seek her fortune in the city. In story papers she had read of Congressmen, millionnaires and foreign noblemen who had fallen in love with pretty clerks or shop-girls and married them. should not such good fortune be hers? She packed her calico gowns and her Sunday merino and went to Philadelphia.

To a great shop in that city Maria repaired and asked for employment. She was trankly warned, that as she was totally unskilled, she would be paid for the first year, wages insufficient for het support. She was advised to go home again and

But the girl was obstinate. The glimpse of city life bewildered her. What chance in the country was there for her ever to ride behind liveried servants, or wear velvets and diamonds? Doubtless many of the richly dressed women that she saw on the street had begun life as shop-women?
In the store in which she found employment she

was paid three dollars a week, and found it necessary to wear her one woollen dress every day. It was impossible for her to find boarding (even at the Women's Christian Association) for less than three dollars and a half.

"What am I to do?" she asked one of the shop

"Do as the rest of us do. Four of us hire a room with two beds in it. We have tea and a roll for breakfast and supper. Dinner at a cheap lunchcounter costs fifteen cents. We just graze starva-tion, but what better can you do for the wages?"

Maria "clubbed" with two other girls in this
way. The room was close and untidy, the food

scanty, the work steady. She had no friends in the city, hence no rest or recreation came into her life. She grew wan, thin, and sick at Leart for some break in the dreadful monotony with which her life endlessly revolved, from the counter to her wretched garret and back again.

one day, two handsome, well-dressed men, passing through the shop, stopped to buy a trifle from her, and joked with her pleasantly. They came again the next day. A few days later they mether on the street and bowed respectfully. After this had happened once or twice, they invited her and one of her companions to go to the theatre and to supper at a restaurant afterwards.

The play, the music, the well-cooked food, the

The play, the music, the well-cooked food, the kindness,—it was all like a glimpse of Paradise to the tired, hungry girl. One of these men became Maria's friend, as lovers are called by these girls. He proposed a secret marriage, and she consected. She had a certain slight fancy for him, but her seal temptation was the carriage, the velveta and via-

monds which he promised her.
Two months later he threw her off, and she found that he was already a married man. Maria is now in the almshouse, a miserable wreck of womanhood. This story is true in every detail. It is true also in general, if not in detail, of hundreds of girls who throng into the cities to seek fortune, and who find suin. - Youth's Companion.

THE ENERGY THAT SUCCEEDS.

inquired for a geography.

"Plenty of them," was the salesman's reply.

"How much do they cost?"

"One dollar, my lad."

"I did not know they were so much." He turned to go out, and even opened the door, but closed it again, and came back.

"I've got sixty-one cents," said he; " could you

let me have a geography and walt a little while for the rest of the money?" How eager his little bright eyes looked for an answer, and how he seemed to shrink within his

ragged clothes, when the man, not very kindly, told him he could not. The disappointed little fellow looked up at me with a very poor attempt to smile, and left the store. I followed and overtook

"And what now?" I asked.

"Try another place, sir."
"Shall I go too, and see how you succeed?"
"O yes, if you like," said he in surprise.

Four different stores I entered with him, and each time he was refused.

"Will you try again?" I asked.
"Yes, sir, I shall try them all, or I should not

know whether I could get one." We entered the fifth store, and the little fellow walked up manfully and told the gentleman just

what he wanted, and how much he had,
"You want the book very much?" asked the proprietor.

"Yes, very much."
"Why do you want it so very much?"

"To study, sir. I can't go to school, and I study when I can at home. All the boys have got one, and they will get shead of me. Besides, my father was a sailor, and I want to learn of the places where he used to go."

"Well, my lad, I will tell you what I will do : will let you have a new goography, and you may pay me the remainder of the money when you can, or I will let you have one that is not quite new for

fifty cents."
"Are the leaves all in it, and just like the other,

only not new?"
"Yes, just like the new one."

"It will do just as well then, and I will have eleven cents left towards buying some other books. I am glad they did not let me have one at the other places.

very near the end of the voyage, then came a terrible storm that would have sunk all on board had it not been for the captain. Every spar was laid low, the rudder was useless, and a great leak had shown itself, threatening to fill the ship. The crew were all strong, willing men, and the mates were all procitical seamen of the first class; but after pumping for one whole night, and the water still gaining upon them, they gave up in despair, and prepared to take to the boats, though they might have known no small Loat could live in such a sea.

The captain, who had been below with his chart, now came up. He saw how matters stood, and with a voice that I distinctly heard above the soar

with a voice that I distinctly heard above the soar of the tempest, ordered every man to his post.

"I will land you safe at the dock in Liverpool," said he, "if you will be men."

He did land us safely, but the vessel sank moored to the dock. The captain stood on the deck of the sinking vessel receiving that he and blessings of the passengers as they past down the gang-plank. As I passed he grasped my band and said.

"Judge P—, do you recognize me?"

I told him I was not aware that I ever saw him until I stepped above of the vessel.

until I stepped aboard of the vessel.

"Do you remember that boy in Cincinnati?"

"Very well, sir. William Haverly."

"I am he," he said. "God bless you!

And God bless noble Captain Haverly."—Young Folks Wakly.

STEERING BY MOTHER'S LIGHT.

fir put his hand to his mouth as if he had placed a speaking trumpet there, and then shouted through them

"Hul-lot Hul-lo-o-ol

There was no answer save that of the heavy swash of the sea at his feet. Neither was there anything to be seen, only a thick curtain of gray mist falling everywhere over the sea.

He made another speaking trumpet with his hands and shouted again, but there was no re-sponse. Neither did the fcg break before his piercing ciy. Sullen and gray it hung down over the

"I don't see," said Pierre, "where the fishing boats are. And, of course, it don't do any good to call, but then, when one don't know what to do, why—why he will try anything.—Guess I will go into the house and see mother."

He walked up to the hard sandy beach, climbed hummocks in the rear, and then dropped down into a cury valley that several aged willows overshadowed. Under one of these trees was Pierre's

"Any word from the boats?" asked a musical voice. "That is mother," thought Pierre.

She vias stooping over the fire of driftwood that she had begun to make on the broad and blackened bearth. "Any news from the boats?" she asked again.

It is time for the fishermen to be at home.' " Nothing," he said.

"Three boats went out, Pierre—I saw them go-your father's, your uncle Louis', and your uncle Yes, three boats had gone to the fishing grounds

just off a rough, rocky point—three boats rocking on the restless, surging sea.

"Four of your neighbors went with your uncle

Louis."

16 I know it, mother. All men in that boat." "And Cosette went in your father's."

"Yes, and she is as good as a man in a boat."

"Good as a man!" Cosette, Pierre's big sister, could manage a boat better than some men.

Besides Cosette, two others of the family were in the boat-Clem and Victor, Pierre's big prothers, strong and muscular.

"I saw the boats off the point, mother, two hours ago, and I could see Coreite standing in the stern of father's boat. Uncle Pierre's was farther out, its sail set, and the boat was skipping away."

"God keep them !" murmured the mother. " I don't like to have them late when the sea is rough. God keep them !"

"I will go out and see how things look now."
He soon came back, and reported that the fog seemed to be scattering and the wind rising.

"Could you hear the waves off the Big Rock?" Yes, I could hear them."

ledge at high tide; and when a storm was approaching the agitation of the sea about this ledge was very violent and noisy. She went to the door, listened, and slowly climbed the worn stairway leading to her little chamber under the roof.

"I think I will go up stairs," she murmured. "It won't do any good mother," cried Pierre who knew what she purposed to do. "I wish you only thought it would, Pierre."

She lighted a lamp, set it in the narrow window and then bowed her head in prayer. It was her habit on stormy nights, and Pierre had carelessly joked about it, and yet it was only talk on the surface. The terrible wrath of the sea awed him; and if his pride had not prevented him, he would have declared his purpose to look to that God who holds wind and wave in his grasp.

While a mother at home was praying by the lighted lamp, souls at sea were watching it. The three boats had been bewildered in the fog. Two of them had stumbled on a little island, in one of whose coves they sought shelter for the night. The boat belonging to Pierre's father had not been so fortunate. When the wind rose and the fog scattered Cosette's keen eyes were turned in every direction, searching for some ray from a guiding

light.
"Oh, there ! See !" she said, pointing toward a dim flash of gold off on the water's edge.

"Make for that," replied her father.

The bow of the boat was pointed towards that golden spark. Slowly but steadily they advanced through the rough waters, and the boat was beached in a little slieltered nook not far from the home

under the willows.
"Here we are!" shouted Victor at the door of the house.

"Oh, thank God 1" cried the mother, coming down the stairway, her lamp in her hand. "Oh, how did you get here?"
"We steered by mother's light," said Cosette.
"We saw it in the window, though we did not know what it was not there."

know what it was out there."

"Ah I" thought Pierre; it is time I was steering by mother's light." When he lay down that night he first knelt and asked God to guide him over life's rough sea.

The months went rapidly by. The cold, hard blasts of the winter drove across the sea, and like are ready to cry out upon me as an obscurantist for Last year I went to Europe on one of the finest venturing to doubt a genial confidence in all literature simply as such. But the question which Atlantic. We had very beautiful weather until

days kindled in the sky that longer light in which the sen rolled and flashed like a vast crystal. Spring, though, did not soften the cough that had

spring, though, did not solven the cough that had attacked Pietre and with which he valuely wrestled, "He can't live long," said the old doctor of the family; "he may go any day."

One stormy night the boy lay dying; father, mother, Cosette, Victor, Clementine, gathered in tears about his bed. Pietre was wandering in his thoughts; he fancied he was far off on the sea. The

waves, he said, were running high.

"Don't you be afraid of me," he said, in low tones, looking round on those who wept at his side. "I shall — make — harbour; I'm steering by mother's light"; and guided by prayer, and steering by a mother's light, the fisher boy quickly reacled heaven and home.—Rev. E. A. Rand in Forward.

NOTES BY "PHILO."

THE SUPPLY OF VACANCIES.

THERE is a prospect from the discussion going on, that some conclusion may be reached by the General Assembly on this subject, that may set the matter at rest for a time, and be of great service to the Church. If any remarks made on this subject in these "notes" were of the nature of a "philippic," or "scolding," or "declaiming," they were not meant to have any such character. But it was supposed the scheme now before the Church was meant to be criticised, either favourably or unfavourably, as any one should see cause, and not merely to be adopted without any exception being taken to it. Time will show its value, and whether it requires to be modified or not. Meantime who-ever can point out any defect in it, renders both it and the Church a service, and it is to be hoped that no one will be prevented from freely expressing his mind on it, because some one may think, not know-ing whereof he aftirms, that the critic has "not much practical acquaintance with the subject."

THE USE OF CRITICISM.

No one of any intelligence can believe that much good can be accomplished by merely finding fault or scolding, or even "storming," should be feel that necessary in connection either with causes or individuals. And yet no one can deny that good may be accomplished by faithful and kindly criticism. And while every generous mind must take far more pleasure in commending what is good, than in pointing out defects, yet the latter may be as useful and necessary as the former. Many an abuse that would have grown to ruinous proportions, had it been regarded with good-natured indif-ference, has been checked and prevented by kindly criticism. Many a character that would have grown to power and honour, has deteriorated into weakness and vanity, for want of a friend's faithful pointing out of its defects.

AN INNOVATION.

Some time ago in these " Notes " reference was made to the subject of conferring power on our catechists to administer the sacraments, while not giving them the full status of ordained ministers. This is a question worthy of consideration. Dr. Edmond, of London, speaking in reference to this point, says in regard to work in the mission field of the English Presbyterian Church: "Something would have to be done, and it was unreasonable to deny the power of dispensing sealing ordinances, under proper safeguards, to those whom we com-missioned to the far higher work of preaching the Gospel. Is the dispensing of these ordinances more important than preaching the Gospel? It not, why do we allow our agents to engage in the more important work, while we refuse to allow them to discharge the less important? Does ordination confer any peculiar power that renders its receiver more competent for these lower duties, while it makes him no more efficient in the higher duties? We know that it does not. Is it not time that we were coming to recognize that ordination confers no peculiar gift or sacrednessor else that it is as necessary for the man who is merely to preach, as for the man who is to dispense ordinances? Do you by withholding ordination from the catechist withhold from him any spiritual gift? Do you send him out to preach in the hardest fields deprived of some spiritual gift, while you send the pastor to an easier field, equipped with that The mother sighed again. The waves of the gift denied to the other? If ordination imparts 'Big Rock' meant the surf around a lofty shore the Holy Spirit, or is accompanied with the receivthe Holy Spirit, or is accompanied with the receiv-ing of the Holy Spirit, by him who is ordained to preach the Gospel, then no unordained man should be allowed to preach, though he might be allowed to baptize. It is a question that deserves consideration, and it will probably be found the Church is not acting consistently in this matter, and a way might be found by which the catechists might dispense ordinances and yet not be admitted to the pastorate."

THE COLLEGES.

There has been some criticism of the colleges going on during the past session, and no doubt there will continue to be some in the days to come. But whatever views may be held about these inatitutions, the Church has great reason to be thank ful for the large number of earnest and gifted young men that are coming forward to the ministry, and for the work the colleges are doing in training them for their life work. While discus-sion goes on about the colleges and professorships, the Church ought generously to support those at the same time. And the Church would do this were the discussion carried on in a kindly and generous spirit. If only the Church sees that the colleges are doing the work required of them there will be no difficulty about their support. The same principle holds good in regard to them as in regard to other institutions. Let their work appear and support will rally round them. And their work is now appearing, only the people do not recognize it, now appearing, only the people do not recognize it, perhaps are not to'd of it as they ought to be. They are told more of the money they need, than of the work they do. The people know too little of the important work done by the students in our mission fields. It is to be hoped that a more generous mind will take possession of the Church in regard to the colleges, and that they will receive a more liberal support than during the past year. The question of the union of any of them should not affect this. And if this question were submitnot affect this. And if this question were submitted to the people intelligently, if the Presbyteries were more largely entrusted with it, it would much sooner reach a peaceful settlement, and cease to affect injuriously the contributions of the Church towards their support.

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY BY THE AUTHOR OF "OUR NELL" " A NAHOK'S DAVOUTER," FTC.

CHAPTER XIII. -- Continued.

"Do you hold that philosophy yourself, Miss Norris?" asked Mr. Denston, who had been leaning back in his chair, listening.

Hester was somewhat startled by the direct address, but she replied coldly—

Certainly I do.

"Pray, do not let us have any of your sceptical opinions, Philip: I would rather Miss Norris should not hear them."

"That is a word which is badly used, Georgina. Your use of the word to imply a wicked disbelier in whatever you yourself happen to believe is essentially a woman's use of it."

"You know that when you rail at women, Paillp, I never answer you. A misogynist only expresses his exaggerated opinions for the sake of being con-

tradicted."

"On the contrary, though it is sport to you, it is death to us. I should be glad enough to have faith in women if I could know them worthy of it. Goodness knows men are bad enrugh, but, on the whole, there is more possibility of worth in them. At any rate, there is so to certainty: One knows

where one is with men."

"I should think you know very little of women,
Mr. Denston," said Hester quietly.

"Oh! that was what your sister said; but If
you had the personal acquaintance of a rattlesnake, would you think it necessary to extend your ac-

quaintance with the tribe in order to form a just opinion of it? I put an extreme case."
"You do," said Hester drily. "I am sure you must feel your argument unanswerable."

Denston looked at her with some interest, and, with a woman's susceptibility, she felt that he did. She hoped that he felt ashamed of himself, and the idea just flashed across her that a woman's influ-

ence might reclaim this young man.

"Shall I justify myself? I warn you that I should be very rude," he said.

"If you like," said Hester.

"The rudeness is

quite your own atfair."

"Very well. Since you incite me to it, take what we started from. You and my sister profess to believe that the lower classes are—as you have been reading—as a mass, in a state of ignorance and vice, and that they are, in fact, though living in a Christian country, worse heathen than African negroes, because they have the vices of civilisation in addition to those of the savage. You also believe that they are in danger of punishment hereafter. Is it not so?"

Hester bowed.

"Well, what do you do to make one among them better? Does their condition even distress you? Not it. You lead your rose-water lives, and go to church on Sundays, drawing your skirts away from the very poor wretches you profess to commiserate. The glib prayers repeated, back you go, and shut yourselves into your comfortable homes, and go to

"Your mistake, Philip, is in supposing that the work of reclaiming the lower classes belongs to all equally. There are many spheres of labor in the equally. There are many spheres of labor in the world," said Miss Denston, in a tone of calm au-

periority.

"My intention, Georgina, was to point out the insincerity of a woman's nature—that she can profess so much, while she in reality feels so little

Hester had not been so entirely proof as Miss Denston against the dart thrust at her. She was a person who desired approbation, and could not calmly sustain reproof, however unjust. And was this entirely unjust? But at least it was unjust coming from this man. She said—

"I think those who bring such charges against women should be very sure of themselves."

"Well said, Miss Norris. Do I live in a glass house? Well, not so far as profession certainty.

house? Well, not so far as profession certainly.

"I am not aware what your beliefs are, Philip. You know that you do not give me your confidence. I can only judge from your cynical way of talk-

"I would rather," said Hester, "feel much and do nothing, than I would have neither the feeling

nor the doing."

"I have no doubt you would; but give me honesty before all other virtues."

Hester rose, feeling it was quite time to go. She had heard enough of this kind of talk. She feared that after all she would not be able to influence Mr. Denston, and felt that she had been rather presumptuous to think of such a thing when his sister had failed. She had always treated this brother very haughtly, but that was quite a different thing from his treating her rudely. She had always supposed that men regarded girls with veneration and admiration, and that if the girls stepped down to them they would receive such advances with grat-titude. From which it will be seen that if Mr. Denston knew very little of women, neither did Heater know much of men. As Hester bowed her adieu to him, Mr. Denston smiled, and a singularly pleasant and frank smile it was, which lit up his

dark face astonishingly. "I have been very rude, I am afraid," he said: " the fact is, I ought not to talk to women-I have not the knack of it. I am too great a bear. But I fancy now that your sister would not have been offended. She would have annihilated me with some

epigrammatic remark or other, wouldn't she?" I dare say she would," said Hester smiling in turn. "I think Grace is more like a man than her turn.

"That was how she struck me." When Hester reached home, she found on reverting to her train of thought before leaving it, that it no longer possessed all her mind. She was no longer absorbed by her difficulties. She had in fact passed through that happily commonplace process of having her thoughts diverted, than which there is no tendency of the human mind more useful in every-day life, though when we are young and sentimental we are inclined to rebel against it.
When Hester begin to brood over her troubles she found that images and thoughts suggested by her visit over the way would persistently intervene between her and them. This was natural enough in one used to so secluded a life, in which the entrance of a new personality was an event; and Miss Denston's brother, hitherto merely a lay-

figure, had become that to-day—a disagreeable personality perhaps, but still a personality. Of the images and ideas which her mind retained there were two which were most vivid—one was the look of sadness which she had surprised in Mr. look of sadness which she had surprised in Alf.
Denston's eyes—the other, that new idea, that
men could criticise women—rould be even harsh
in their judgments, and unsparing in expressing
them. It was a shock to the romantic theory of
the relations between men and women which girls
who have not been enlightened by brothers are
likely to construct from their readings in prose and verse. No doubt Mr. Denston was exceptionally rude in expressing his views, but still there must oo others who thought, if they did not speak, as he did. She was so absorbed by her new sensations that even the return of her mother and Grace hardly restored all the old ones, though it was not to be expected that she should greet them with a smiling face or any little offices of welcome. This was left for Kitty, who was more than usually glad to receive Grace home again, and who went up with her when she went to take off her outer gar-

"Oh, Grace," she said, "you can't think how glad I am you are come back."

" Are you, little midge?" Grace put her forefinger under Kitty's chin and

smiled at her.
"Hester has been so sad all day, and oh! I have wanted to tell you something so—I am quite frightened to go to bed, for last night I woke up, and, fancy! Hester was crying—sobbing and crying. I didn't know what to do—it was so dreadful."

"Did she say what was the matter?" "No; I did not speak a word. Do you think it was because she does not like me to sleep in her

room? because I know she dosen't.' "How do you know?"

"I don't know—I feel,"
"Well, it is evident you don't like it, at any rate.
Would you like to sleep in the box-room if I made it nice for you?'

"Oh, yes, indeed I should I Anywhere but where

I do."
"Well we'll see what can be done." And the two went down-stairs hand in hand. That evening Grace took the opportunity of saying to Hester, when the rest were gone to bed—
"Do you know Hester, I have discovered one of

the things in which I have ridden rough-shod over Hester colored painfully, and could not lift her eyes to her sister's face. She imagined that something was coming out concerning the letter, and it

was a critical moment. "You do not like to have Kitty in your room,"

continued Grace. Heater lifted her eyes slowly, and fixed them on her sister. In those calm hazel eyes there was wonder, and something like scorn, and Grace saw it. Still, Heater did not speak, and Grace said with an unusual timid utterance-

"Is it not so?"
"Yes, it is so," said Hester. "But is that all

you were going to say to me?" Grace went quite pale under Hester's look. She stood as if fascinated for a moment, and then she urned and went out of the room with quick steps, and Hester heard her go down-stairs, but she did not hear the passion of sobs into which Grace broke when she was safely alone. Hester wondered why she did not go to bed, and by-and by went up herself, not sorry to escape bidding her a formal

There were no traces of tears on Grace's face when the family met in the morning, but it wore a graver, more pre-occupied look than was natural to it. After breakfast, when Hester and Kitty had retired into the back dining-room, Grace went up-stairs to examine the adaptabilities of the boxup-stairs to examine the adaptabilities of the boxroom as a bed-room for Kitty. It was a kind of
task which suited her, for it taxed her ingenuity,
and gave scope for clever contrivance. With the
lumber piled together on one side, and an old curtain furbished up to hang in front of it, a piece of carpet put down, and a table contrived out of boxes and cunningly draped, she thought the room would do very well, and Sarah was summoned to supply the physical force necessary to the bodying forth No one can accuse me of professing too much of her mistress's ideas. Grace for a time forgot of her mistress's ideas. Grace for a time forgot the trouble that had been weighing on her in the drily. "My sister calls me a sceptic, which, with her, I believe, means an infidel—but it is of things on earth that I am an infidel."

I only hope Kitty will not be frightened by the curtain," she said to herself, as she contemplated her work; "It would not be the curtain," and the said to herself, as she contemplated her work; "It would not be frightened by the curtain," and the said to herself, as she contemplated her work; "It would not be frightened by the curtain," and the said to herself, as she contemplated her work; "It would not be frightened by the curtain," and the said to herself, as she contemplated her work; "It would not be frightened by the curtain," and the said to herself, as she contemplated her work; "It would not be frightened by the curtain," and the said to herself, as she contemplated her work; "It would not be frightened by the curtain," and the said to herself, as she contemplated her work; "It would not be frightened by the curtain," and the said to herself, as she contemplated her work; "It would not be frightened by the curtain," and the said to herself, as she contemplated her work; "It would not be frightened by the curtain," and the said to herself, as the curtain the said to herself, as the be a perfect horror to me. To have a cupboard in the room is had enough, bu, how much more room for imaginary ghosts here! But I don't believe Kitty is superstitious enough to think of being frightened, if the idea is not suggested to her.' Kitty, as soon as she was released, ran up-stairs, having a suspicion of what was going on, and the result of Grace's labors met with a delighted reception. It was all so charmingly novel. Hester also went up-stairs to her room, but with more delay and slower steps than Kitty's. When she got there she stood in blank amazement-the corner in which Kitty's little bed had stood was vacant. She could here Grace, and Kitty talking to each other. For a moment she stood astonished. Then she called—"Grace I"

And Grace heard at once, and came into the

"What have you been doing? asked Hester. Grace told her, adding-

" I thought you would be pleased." "I think I ought at least to have been con-

sulted," said Hester coldly, moving away to her "I was intending to ask you about it last night,"

Grace said, hesitatingly.
Heater would know why that intention had not been carried out, without further explanation.

"I extremely regret this," continued Hester: it will not have a good effect upon Kitty. I did not wish her to think that I would rather be without

Grace did not quite know what to say. She had calculated upon the acquiescence of both parties in the new arrangement, without any questioning. She did not wish either to know that the other disliked the old one.

"I had no need to tell Kitty that," she said; "she was delighted with the novelty."

But Hester was not of an unsuspecting temper and was not to be put off easily. "Has she told you she dislikes to be with me?"

she asked, turning round sharply. " She told me that you wake her when you come Hester's face had flushed, and tears of mortifica

tion started to bereyes.
"She might have told me that," she said; and she turned away with a heart heavier even than it had been before.

(To be continued)

Sabbath School Work.

LESSON HELPS.

SECOND QUARTER. JESUS AT THE WELL

LESSON V., May 2, John iv., 5 26; commit verses

23-26. GOLDEN TEXT. "God is a Spirit; and they that worship Him must worship Him in spirit and in truth "-John iv., 24.

The well was one-half a mile from Sychar, and two miles from Shechem, between Mounts Ebal and

Gerizoro in Sameria. INTERVENING HISTORY .- Soon after the interview with Nicodemus in our last lesson, Jesus left the city of Jerusalem and spent several months in Judea teaching and baptising through his disciples The crowds left John and came to Jesus, which gave occasion for a further testimony of the Baptist to Jesus. In December Jesus left Judea to go to Galilee, and in passing through Samaria on his way came to Jacob's well, the scene of to day's

HELIN OVER HARD PLACES.-5. Jacob gave Gen. xlviii., 22. 6. Jacob's well: 9 feet in diameter, 105 feet deep, formerly; now, 75 feet, dug in solid rock. Sixth hour: probably six c'clock in the evening, Roman reckoning; by Jewish reckoning it would be 12 o'clock, sixth hour from sunrise. But John was writing in Ephesus among Romans. 8. Neat: food. 9. Jews have no dealings with Samaritans: no free social intercourse, but would buy and sell. They had rival forms of religion, rival temples. The Samaritans accepted only the five books of Moses as their Bible, and were partly five books of Moses as their B.ble, and were partly descended from heathen ancestors (2 Kinga xvii., 6, 23, 24.) 10. Living water: flowing as from a fountain. The Holy Spirit, bestowing spiritual life (John vii., 37.) 13, 14. Thirst, never thirst: every person is full of desires, bodily, mental, spiritual. The world cannot satisfy the soul. Jesus Christ sanctifies the natural desires, and satisfies the spiritual, the longing for happiness, for worthy life, for friendship, for forgiveness, for eternal life, for The world cannot satisfy the soul. Jesus Christ sanctifies the natural desires, and satisfies the spiritual, the longing for happiness, for worthy life, for friendship, for forgiveness, for eternal life, for God. 16. Go, call: said in order to convince her of sin, that she might seek the living water. 20.

Our fathers, etc.: a question of great interest to her. The Samaritan temple was on Gerizim close by. 22. Ye worship, etc.: that which ye know not. They accepted only a part of the Bible, and therefore their knowledge of God was imperfect. Salvation of the Jews: promised in their Bible, and the Messiah was to be descended from them and born among them.

SUBJECTS FOR SPECIAL REPORTS.-Intervening history.—The Samaritans.—Jacob's well.—Living water.—The place of worship.—God our Father.— Worshipping in spirit and in truth.-Salvation is of

LEARN BY HEART VS. 10, 13, 14, 23, 24. **OUESTIONS.**

INTRODUCTORY.—Where was Jesus in our last lesson? With whom did He have a long conversation? Where did he go after that? (III., 22.) How long did he remain there? Doing what? Why did he leave? (iv., 13.) For what place? At what season of the year?

SUBJECT: THE WATERS OF ETERNAL LIFE.

I. THE THERSTY ONE (vs. 5-9.)—To what place did Jesus come on his way to Galilee? What can you tell about Jacob's well? Why did Jesus stop there? What can you learn about Jesus' human nature from his becoming weary? What time of the day was it? Who met him there? What do you know of her character? What favour did Jesus ask of her? Why? What did she reply? Who were the Samaritans? Why did they have

abundant, cleansing, etc.)?
III. PREPARING THE THIRSTY TO RECEIVE IT

(vs. 16-18.)-What did Jesus say to her then? How would this convict her of sin and need? Why must we feel our needs before we will seek the living water? (Rev. iii., 17.) Have you sought this living water?

IV. TRUE WORSHIP (vs. 19-26) What question did the woman now ask Jesus? Why was it important to her? What was the difference between the Samaritans and the Jews? Whom did Jesus say we must worship? In what place? In what way? What is worship? What is it to worship in spirit and in truth? What reason is given?

How does God's name "Father" help us to true worship? Are forms of worship wrong? What can we do to increase the spirit of worship? How is salvation of the lews?

PRACTICAL SUGGESTIONS.

I. We may be weary in Christian work, but not II. Christian service may refresh our weary

III. We should take every opportunity of doing good.

IV. Sect, race, social position, rivalries, should never keep us from kindly service or religious

V. Man is full of thirst for earthly good, happiness, forgiveness, larger life, friendship, eternal VI. This world cannot satisfy these thirsts. (See Solomon's experience in Ecclesiastes.)

VII. Jesus Christ satisfies every thirst. VIII. The Gospel is like living waters-refresh-

ing, abundant, free, cleansing.
IX. True worship is sincere, spiritual, of the true God, loving, obedient.

"IF you git out my way, doctor, any time," said a Yankee farmer, "I wish you'd stop and see my wife. She says she aint feelin' well." "What are some of her symptoms?" "I dunno. This mornin', after she had milked the cows, an' fed the stock, an' got breakfast for the hands, an' washed the dishes, an' built a fire under the soft-soap kettle in the lane, an' done a few chores bout the house, she complained o' feelin' kinder tired. I I guess she needs a dose of medicine."

MEETINGS OF PRESBYTERY.

OTTAWA. -An adjourned meeting of the presbytery was held in St. Andrew's church on 23rd ult. Mr. was held in St. Ardrew's church on 23rd ult. Mr. Jamieson, of Aylmer, resigned his pastoral charge at Aylmer. The resignation was accepted, to take effect on the fourth of April. Mr. Whillans was appointed to visit Casselman, and Mr. Bayne to sist Bearbrook and South Indian. Dr. Moore submitted the report of the committee on French Evangelization. The reject which was very full was received and adopted. Mr. Farries submitted the report of the Home Mission Committee, showing the excellent work done within the bounds of the Ottawal'restants of the Adomestic Committee. bytery by the Augm ntation Scheme, not only in bringing m truth "—John iv., 24.

Time.—December, A.D. 27. About eight months after the last lesson.

Place,—Jacob's well at Sychar, a part of the ancient Shechem, at the foot of Mount Gerizim.

The well was one half a mile from Suchar and the flower to make the action of Carp, Kinkurn and Lowrie's, with tower to make the action of the section of Carp, Kinkurn and Lowrie's, with the content of the section of Carp, Kinkurn and Lowrie's, with the content of the section of Carp, Kinkurn and Lowrie's, with the content of the section of Carp, Kinkurn and Lowrie's, with the content of the section of Carp, Kinkurn and Lowrie's and the section of Carp, Kinkurn and Lowrie's a greater comfort to ministers of congregations which partipower to moderate in a call as soon as the congregation is prepared to go forward. Mr. Clark, of New Edinburgh, was appointed to represent the presbytery on the syncid's committee of bills and overtures. -J. Willie, Clerk.

> LUNENBURG AND SHELDURNY -This presbytery met at Hildgewater on the 17th March. The report on Temperance was read and received; and it was agreed a emperance was read and received 3 and it was agreed to suggest that the Assembly's committee propose a simple constitution for congregational and 5. S. Temperance S rietles, such as the Assembly of \$584 recommended congregations to form under control of Sessions. Report on the State of Religion was also received, and preabytery held an informal and interesting conference regarding its suggestions. Applications for grants from Augmentation Fund were dispussed of excepting one, which was its suggestions. Applications for grants from Augmenta tion Fund were disposed of, excepting one, which was deferred for further information. The presbytery was asked by Synod to raise \$400 for Augmentation. All the congregations were visited, and about \$400 will be raised, hesides an increase in local stipend, amounting to \$75, and this will be done without lessening the contributions to other schemes, which, indeed, will be somewhat greater than last year. In the evening an hour was spent in devotional exercises, and the remits were considered.
>
> Presbytery unanimously and heartily approved of the Presbytery unanimously and heartily approved of the principle of unification of foreign mission work, and the

> SAUGPEN,—The presbytery met in Knox church Harriston, on the 16th March. Mr. Crozier was appointed Moderator for the next six months. Mr. Straith gave in a minute anent Mr. Nicol's resignation, which was received and adopted. The Rev. J. K. Smith, of Galt, was nominated as Moderator of the next General Assembly. The presbytery agreed to unite Woodland with East Normanby and Ayton. Mr. Straith was appointed Moderator of Session. Mr. Mortis in was appointed Moderator of Session. Mr. Mortis in was appointed Moderator of the Session of North Linher, Ross and Gordonville. Mr. Straith was appointed to obtain supply for both congregations. Leave was granted the people of Riverview to build a church. Mr. Wilson was appointed to ordain elders in Riverview and Corbiden, and to act as Moderator of the Session when formed. The Commissioners to the General Assembly are Mr. den, and to act as Modera.or of the Session when formers. The Commissioners to the General Assembly are Mr. McLeod and Dr. Campbell, by rotation, and Messra. Morrison and Wilson, by ballot, ministers a and Messra. I'eter McGregor, James Murdock, Alex. McPherson and John Inkster, elders. Parties appointed to visit air receiving congregations reported, and the grants needed were applied for. The home mission agent was instructed to obtain the required number of students for the mission to obtain the required number of students for the mission fields during the summer. A call, with relative papers, was presented and read from Free St. John's, Walkerton, to the Rev. Dr. Campbell. It was agreed to cite parties to appear at an adjourned meeting in Mount Forest, on 13th April, at half-past one o'clock, p.m.—S. Young, Clerk.

BRUCE.—This presbytery met in Kooz church Palsley, on March 9th. In accordance with the recommendations of the committees appointed to visit augmented congregations, it was agreed to apply for a grant of \$70 for North Brant and West Bentinck, and \$150 for Hanover and North Normanby. It was reported that Elsinore had added \$50 to the minister's supend, and that Allenford who were the Samaritans? Why did they have no dealings with the Jews?

II. THE WATER OF LIFE (va. 10-15.)—What was Jesus' reply to the woman? Did she understand him? (vs. 11, 12) How did Jesus further describe the living water? Why is it called living water? What did He mean by this living water? (John vii., 37-39) What will it do for us? In what respects is the Gospel like water (as free, abundant, cleansing, etc.)? can appointed moderator of session. The presbytery declined to make any nomination to the new chair in declined to make any nomination to the new chair in Knox College, and recommended that in view of the financial state of the college fund the present arrangement as to lectureships be continued and that no further expense be incurred by the college board without consulting the church. A call from the congregation of P. St. John's, Walkerton, to the Rev. John Campbell, B.A., Ph.D., of Harriston, signed by 142 members and 103 adherents, and promising a stipend of \$1,000 a year, was sustained and forwarded to the Saugeen Presbytery. Messrs. Anderson, Wardrope, Paterson, Greig and Duncan, minis ters, and Messrs. Johnston, McLigan, Burgess, Eckford and Craig, elders, were appointed as commussion to the General Assembly. Dr. Wardrope, of Guelph, was nominated for the Moderatorship of Assembly. A call from the congregation of Glammis to the Rev. John McMillan, of Mount Forest, signed by 78 members and 109 adherents, and promising a stipend of \$600 a year with manse was submitted and read. It was agreed to austain the call and apply for a grant of \$150. The Home Mission Report was presented by Mr. Tolmie, and having been considered its recommendations were agreed to and for-warded to the Assembly's committee. Mr. Mordy tendered his resignation of the pastoral charge of Bala-klava in order that the proposed arrangement for supply ing Balaklava in connection with St. John's, Walkerton, might be carried out. The resignation was allowed to lie on the table till next meeting when all patties are cited to appear. The same action was taken in connection with Mr. Greig's resignation of the charge of Knox church. Paisley. A telegram was read from the Clerk of the Fresbytery of London intimating that Mr. Cameron had declined the call to North Bruce, and that the presbytery had refused to translate. Leave was granted to moderate in another call. A minute anent the resignation of Mr Currie was adopted and a copy ordered to be forwarded to him. Mr. Currie's application for leave to retire from the active duties of the ministry and for a grant from the Aged and Infirm Ministers' Fund was forwarded to the Assembly with the presbytery's recommendation. Mr Ferguson submitted an elaborate and carefully prepared report on the state of religion which was adopted and forwarded to the synod's committee.—JAC GOURLAS.

THE Rev. W. R. Frame, one of our most valued ministers, who has been constrained by the state of his health to tetire from the active work of the ministry, is now editor of the Charlottetown Projettent Union. Mr Frame is not without experience in connection with the press—he having been for years a valued contributor to several journals. He has the literary instinct. We wish shouldn't be surprised if her blood was out of order. him great success in his new sphere of labour .- Halifax

The Presbyterian Neview.

NOTICES

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THURSDAY, APRIL 22ND, 1886.

WHITHER ARE WE DRIFTING?

WITH the Saturday paper in our hand, giving in its advertising columns a list of the attractions provided for the church going public in this city on the Lord's Day, we ask the question, "Whither are we drifting?" At the Pavilion we observe a series of sermons is being delivered on "Doubtful Things"; and while the preacher is busy straining out gnats for the benefit of his hearers, they are drawn in crowds to witness his feats in swallowing camels. While he is busy rebuking card-playing, dancing and theatre going, and thinks, doubtless, he is doing good, he is not only tolerating, but zeal-ously encouraging, the turning of the worship of God into an opportunity for the display of the musical gifts of operatic singers, and is pleased to find hearers willing to endure the sermon for the sake of hearing Madame So andso sing her solo. Special soloists are certainly a great attraction; but they cost money. They must be well advertised, and the sermon thrown in must be of a kind to draw the people of musical tastes.

But it is not at the Pavilion only that this sort of thing is going on. At another church, on a recent Sabbath, the minister was preaching on "Home," doubtless by arrangement with the soloist, and stopping in the midst of his sermon, he gave out that he was tired, and asked, by way of refreshment, if any of the choir could sing them something about home. A young lady came forward and sang the old secular song, "Home, Sweet Home." At still another church, the papers announced that the Silver Ouartette will sing plantation melodies on the Sabbath evening! This musical craze is an importation from the United States, whence originates so much that is flashy and sensational. What happened at one of Sam Jones's farewell meetings in Chicago that instruction in the facts and distinctive prinillustrates the struggles of one sensation to gain ciples of Christianity by our public teachers is the mastery over another sensation, and how futile is the attempt to make anything sen- to the attainment of what they believe to be in sational in religious services contribute to proper devotional feeling and true worship. A large We cannot, however, sympathize with those who crowd gathered, and the proceedings opened take this hopeless view. We cannot think that with a solo on the cornet by a young lady who any of the practical difficulties that we have played the tune, "The Sweet By and By," so reference to, and whose weight we are not dissweetly that the crowd vociferously demanded an encore, and for some considerable time insuperable. It is well to bear in mind that all refused to allow the meeting to go on. What did that crowd care for Sam Jones's farewell in comparison with the young woman with the cornet? Absolutely nothing. They were in quest of sensation and amusement, and they are not disposed to magnify the difficulties conshowed their preference as if at a theatre or music-hall. And all this in the name of religion ! We protest in the name of all who love the truth in sincerity, against this offering of unhallowed fire. We prophesy that Ichabod will very soon be written upon the doors of the churches that seek to attract crowds by such miserable artifices.

The question, Whither are we drifting? must be asked not merely in reference to the accessories of public worship, but with regard also to have of the teachings of Scripture. This diffi-the thing preached. Again, let us look at the culty may be said to be nearest to the chiections Saturday paper and read the announcements of the subjects to be treated on the Sabbath. In many cases we find they are grotesque and sensational. The old, old story of the love of Jesus seems to have lost its charm, and so there must be comething more "spicy" for a religious public that seems to have of late acquired a deprayed taste. There are some poor weaklings in our midst who strive to imitate Talmage, but, having nothing of his genius, succeed in imitating only what is within their reach—his follies—and honouring to the gospel. There are others who pose as preachers to the times, and others, again, who seem to care little what they say or do in will not leave before a "silver collection ' is

against pure and undefiled religion and the simple gospel of Christ they are committing, but we venture again to predict that their eyes will be opened one day to the mischief they are working. They are creating an appetite that grows by what it feeds upon. Soon their invention will tire and their thenies will wear out, and then some new orator will appear, who, going further than they are ready to go, will draw the crowd and leave them desolate. In the meantime, as Milton describes it :--

The hungry sheep look up and are not fed, But swollen with wind and the rank mist they draw, Rot inwardly, and foul contagion spread.

That our own churches in Toronto have thus far kept free from sensationalism is a cause of thank. fulness. We believe that they are, every one, growing more solidly, and enjoying greater prosperity, both spiritually and temporally, than those churches which are making frantic efforts to keep themselves before the public. No Presbyterian minister of this city, we are glad to say, announces his subjects or advertises a special musical programme. But in the midst of such chism of Presbyterians, there are probably not influences as we have described we may, unless more than half a dozen that these denominations we take great heed to our ways, possibly fall into the very errors we are reproving.

But we fear we are not at the end of this drifting. Sam Jones, we hear, is coming. If he man is not stigmatized as sectarian because he treats Toronto audiences to the same high spiced is "fully persuaded in his own mind," in relation I the large number of graduates whose interest is pabulum as he gave to the people of Chicago, to the distinctive views of his own denomination, the religious public of Toronto will be still And we need not he state to say that a teacher's further demoralized. We do not doubt his decided and intelligent attachment to his own power in reaching a certain class; but we deny branch of the Christian Church, while it does not the truth of his heavy that you must be vulgar disqualify him for the work of religious instruc-to reach the vulgar, and make a travesty of the tion, is, in reality, a most important security to gospel to get sinners to listen to it. Personally, the Christian public, in connection with what, and in this we know we are not singular, we do we apprehend, constitutes the greatest difficulty not want to listen to a sermon on the Prodigal of all in securing for Christian instruction its Son which provokes laughter at every sentence, due place in our schools. The great difficulty, nor to hear descriptions of the "German" which so far as we can see, lies in the want of symare openly and shamefully lewd. The Apostle pathy, on the part of teachers, with the teach-l'aul preached the gospel in Corinth to the most lings of the Bible. Let us have teachers who wicked and lascivious people of the ancient really value the Word of God, and it will be a world, but he adopted no such methods as these small matter what branch of the Church they American evangelists. He was determined to are in connexion with That a teacher is firmly know nothing among men but Jesus Christ and attached to his own denomination will, instead Hum crucified. The very idea of reverence for of being a reason for distrusting him, be one of holy things is in danger of being driven out from the best gurantees of his Christian principles. amongst us, and the coming of Sam Jones will No doubt sectarianism or bigotry would be not help us to recover it. It seems to be for justly regarded as a disqualification. But these, gotten that holiness becomes God's house, and we believe, are not times in which we have much that He is as jealous of His own honour now to fear in that direction. And, for our own as when He punished with instant death the part, we would greatly prefer the man whose man who touched with unhallowed hands the decided attachment to his own denomination ark. Let us, then, who have been trained to might expose him to the charge of bigotry, to worship reverently and with godly fear, keep our-selves free from these snares, and if our ark can really a religious indifferent, believing in nothing. be steadled only by operatic singers and sensational preachers, let it fall and let our ministers take to some honourable calling in which they can honestly glorify God, and prepare to enjoy Him forever.

Obristian instruction in the PROVINCIAL SCHOOLS

PRACTICAL DIFFICULTIES-DIFFERENCES OF CHRISTIANS.

T is not to be denied that there are serious practical difficulties in the way of the communication of Christian instruction in the provincial schools. Many who are fully satisfied that it is open to no objection on the ground of principle, appear to have settled down, some of them with no little regret, in the conclusion, a high degree desirable is doomed to failure. any of the practical difficulties that we have posed to underrate, is of such a nature as to be good work is uphill work, and that we shall do little good, if we are not prepared to confront difficulties that we find in the way of the attainment of important ends. If, keeping this in mind, we nected with the subject under consideration, and not unwilling to grapple with them, we shall probably find that they are insuperable only to

those who shrink from assailing them.

In referring to the difficulties in the way of Bible instruction in our schools, we take up first and, in the opinion of those best qualified to that which presents itself in connexion with the judge, the quality certainly not inferior to the differences of Christians. We refer to their work turned out at any time by Knox herself, or differing among themselves in the views they any other theological college in the Dominion. have of the teachings of Scripture. This diffi. We venture to think that the graduating class culty may be said to he nearest to the objections this year is exceptionally well trained and well that have been already dealt with. In dealing with it, we set aside at once our Roman Catholic strength to the pulpit and the pastorate of the fellow-citizens, for whose education the law makes separate provision. It seems to be all but conclusively settled that there can be no co-operation between them and Protestants in the matter of primary education, their ecclesnastical authorities insisting on having the control of it, and on introducing their own distinctive religious tenets. Whatever may be thought of the provision that has been made to so make but a sorry figure, but none the less dis- meet their views, there can be no doubt that it institution, there is, of course, room for improvereduces to comparatively small dimensions a difficulty that would otherwise be very formed and her alumn are inert and undesirous of adable. Though the provision does not include vancing is a gross calumny. We are sorry to the pulpit so long as they can draw a crowd, who the High Schools, they have little reason to complain. If more than enough has not been taken up. Doubtless the Apostle of the Anglo-Israel Theory deserves, in the opinion of these people, the credit of bringing about this state of things in Toronto, but even "the prophet" is really becoming tame beside some of his competitors. The ministers who thus degrade the pulpit are evidently not aware of the crimes and the people in a newspaper which, notice of Knox College in a newspaper which, that it would be well if there were more professors in the notice of Knox College in a newspaper which, that it would be well if there were more professors in the obliger, and advised the presentation of oligon, at least, certain though no longer under the control of Presbythest and though no longer under the control of Presbythest and wide circulation amongst the students. Then followed the presentation of diplomas the students. Then followed the presentation of the students. Then followed the presentation of the students. Then followed the presentation of diplomas the students. Then followed the presentation of the students. Then

expense, if they are not satisfied, as a minority, to take advantage of a conscience clause.

Setting aside the Roman Catholics, we ven ture to say that the differences among Protestants present no very great difficulty. Adding together the four or five leading Protestant denominations - Episcopalians, Presbyterians, Methodists, Congregationalists, (Pedobaptists and Antipedobaptists), there is not much left probably not five per cent, of the Christian profession of the province. And, unless we are greatly mistaken, there are very few belonging to any one of these denominations who would object to their children receiving Christian instruction from a teacher, on the ground of his belonging to another of them. Nor would an intelligent and judicious teacher of any of these denominations find it in the least difficult to im part instruction in all essential Christian principles, doctrinal and practical, without bringing forward the distinctive tenets of his own denomination. Of the more than four hundred propositions said to be contained in the Shorter Catedo not unite in assenting to.

A great deal too much is made of sectarranism. It is confessedly an evil thing; but a really a religious indifferent, believing in nothing.

THE Toronto correspondent of the Montreal Witness in the course of the year presents his views upon a great variety of political, municipal and other topics, and shows especially a very keen interest in educational affairs. It is to be regretted that sometimes he fails to reflect the prevailing opinion of the city, and writes more as a partisan or one who has some private purpose to serve. Notwithstanding his generally commendatory tone regarding our seats of learning, it may well be doubted if the following excerpt from his letter of the 10th inst, will give the readers of the Witness a correct idea of the kind of work Knox College is doing, or presents on the whole such a picture as the friends of Knox would like to see:

"College commencements have already begun, and they will keep on at latervals till June. The first of closing meetings this year was that of Knox College, which took place this week. The graduating class was up to the average in number and profesency, but it was not what the friends of Knox would like to see. What the cause of the college's unprogressiveness may be I do

N. Waddell.

Ecclesiastical architecture—First prize, third year only, Mr. J. II. Graham, B.A., second prize, all years, Mr. A. Ogilvie, B.A.

Sacred thetoric—First prize, first and second years only, Mr. R. Johnston; second prize, all the years, Mr. F. II. Larkin. the cause of the college's unpopulates about it are wide-spread, and if the college is not to lose its high relative position something must soon be done for it. One great spread, and if the college is not to lose its high relative position something must soon be done for it. One great need is enlargement of the teaching staff, and this means move revenue. If a thoroughly earnest and vigorous effort were made by the alimni of the institution, an important addition might be made to the capital of the endowment, but the Church has so many schemes before the people, each of which has its energetic supporters, that there is there is little above a description worth while hears along these interests. there is little chance of anything worth while being done at present in that line."

This thrust at the professoriate and graduating class of Knox College is clearly a stab from behind. It is very probable that the friends of Knox College would like to see a more numerous and proficient graduating class than there is this year, though it is an undeniable fact that this year the quantity is larger than ever before, furnished, and as such likely to add much real Church. It is certainly news to the people of Toronto that Knox is at a stand-still. It is true there is not in the professoriate a Robertson Smith, or Professor Witherow of Southern fame, nor others of the "advanced" school, nor are the students much given to airing heterodox notions, but along the old lines laid down by the fathers of the Church there is unmistakable progress. In Knox, as in every other educational ment, but to hint that the authorities of Knox see emanating from Toronto such an untruthful notice of Knox College in a newspaper which,

salt the estimate of a correspondent respecting them who has evidently original sources of information within his reach, but for some mysterious reason prefers to be as disparaging as he is incorrect.

THE elections to the Senate of Toronto Uni versity made by the members of Convocation, promise this year to be of more than ordinary interest. There are altogether seven candidates in the field for the three vacancies. The proposal made to have an increase in the number of senators elected by Convocation is leading to much discussion, and judging from letters in the daily papers, there is a decided difference of opinion on this subject amongst leading university men. The attitude of the Variity towards the affiliated colleges is also calculated to stir up additional interest at this functure, and is as far as possible from what might fairly be expected from a college Journal which professes to express the consensus of opinion on impor-tant questions. Theoretically, an increase of graduate representation with a view to strengthen the university is to be commended. But if such an increase is sought for the purpose of adding strength to the hands of those whose views are represented by the Parenty, or who have any other sellish end in view, then we are sure that tion. It is surely a fair and prudent thing to have rallied closely round the Provincial University, not only its own graduates, by a good representation of their number on the senate. but also the affiliated colleges with the immense strength they must undoubtedly bring to the university. We would especially warn those graduates who may have interest in Knox College to be careful in regard to their action in voting at the approaching elections. We would not venture to advise in regard to the candidates for whom the vote should be east, but we feel convinced that those who identify themselves with the Varsity's position in regard to the affiliated colleges should be left at home. Fairminded men who might even favour increase of graduate representation, and at the same time rejoice in the accession of strength which the affiliated colleges afford the university, are the kind of men needed at this crisis.

OUR THEOLOGICAL HALLS.

PRESBYTERIAN COLLEGE, MONTREAL CLOSING EXERCISES, CLASS LISTS, SCHOLARSHIPS, GRADUATES, ETC., ETC.

THE annual convocation and conferring of degrees of the Presbyterian College, took place, on the evening of the 7th Inst., at the David Morrice Hall. It was attended by a very large and select audience of ladies and gentlemen. The chair was occupied by the Rev. Principal MacVicar, D.D., and on the platform were Mr. D. Morrice, Rev. L. H. Jordan, B.D., the senate and alumni, amangst whom were the Rev. Professors Coussirat, Scrimger, Dey, N. MacNish, Currie, Campbell, J. Smyth, J. C. Murray, A. C. Hutchinson, McLaren, Darling and others. The Rev. Dr. Smyth opened the convocation with prayer, after which came the presentation of prize-, scholarships and medals, as follows.—

PRIZES

Philosophical and Literary Society's prizes—Public speaking, Mr. A. S. Grant, B.A.; English essay, Mr. J. 11. MacVicar, B.A.; French essay, Mr. S. Rondeau, B.A.; English reading, Mr. R. Juhnston; French reading, Mr. J. Loda, Sacred music—First prize, second year only, Mr. G. J. A. Thompson, B.A.; second prize, all the years, Mr. N. Waddell.

Ecclessively architecture—First prize, third years only.

SCHOLARSHIPS (SPECIAL).

University scholarships gained after the close of session, 1834-85—The Sir George Stephen, first year, Mr. H. N. Goff; the Stifting, second year, Mr. H. Johnston; the Drysdale, third year, Mr. J. Macdougall; the Slessor, fourth year, Mr. J. A. Macfarlane.

French scholarships—The Hamilton (McNab Street), theological, Mr. S. Rondeau, H.A.; the Guelph (Chaimers' church), theological, Mr. A. B. Groulx, Mr. H. O. Loiselle; the Galt (Central church), hterary, Mr. J. E. Cote; the Coilege, titerary, Mr. P. N. Cayer.

Gaelic scholarships—The H. McLennan, senior, Mr. Murdock Mackenze; the K. Campbell, senior, Mr. D. Murdock Mackensse; the K. Campbell, senior, Mr. D. A. McRae; the T. Z. Lefebore, junior, Mr. M. McLennan; the D. McTaggart, junior, Mr. M. J. MacLeod.

The Nor-West scholarship—Awarded to Mr. J. L.

SCHOLARSHIPS (THROLOGICAL AND GENERAL).

Pass work-The Greenshields, first year, Mr. R. Johnston; the Balfour, second year, M. G. J. A. Thompson, B.A.; the Hugh McKay, third year, Mr. J. H. Grahsia, B.A.; the James Robertson, fourth year, Mr. A. Ogilvie, B.A.

L'ass and Honour work—The Anderson, first year, Mr. Mr.

M. McLennan; the John Redpath, first year, Mr. A. S. Grant, is.A.; the College, second year, Mr. S. Rondeau, B.A.; the Peter Redpath, second year, Mr. N. Waddell.

Gold medal, the highest prire of the year for all work, pass and honour, awarded to Mr. J. H. Graham, B.A. Silver medal, second prize for the same, awarded to Mr. A. Ogilvic, B.A.

DECREE OF D.D.

This was followed by the conferring of the degree of Doctor of Divinity upon the Rev. Narayan Sheshadri, of Poonah, India, and the first ever conferred in the college. It was announced that Mr. S. Kondeau and Mr. N. Wad dell had passed the first examination of ILD.

VALEDICTORY.

The valedictory address was delivered by Mr. A. Currie, It.A. He said it was a solemn occasion, and one of vast importance. The familiar halls were to be left for the great field of labour. It was a responsible work they were going to engage in, but they had God's blessing to look to if it was tatihully done. In concluding, he said that it would be well if there were more professors in the college and advised the putting up of a sympassium for

PRINCIPAL MACYICAN'S ADDRESS.

The Rev. Principal MacVicar in closing the Convoca-

As anothered by the Registrar we have now at the head of the roll of our graduates the name of the Rev. Dr. Narayan Sheshadri, of Western India, one of the first fruits of that country unto Christ. As a writer, achelar—especially an Orientalist and distinguished inissionary—and in all respects a representative of sound learning and evangelical truth he appropriately receives this honour from our Senate. The degree is necessarily conferred in absential, but we have had Doctor Sheshadrics out with us on two memorable occasions, at the other incept with us on two memorable occasions, at the others. present with us on two memorable occasions rat the opening of our first building and at the time of the announcement of the donor's purpose to erect this hall. We trust and pray that he may for many years to come continue to add leate to his name and to advance with unabated seal and success the cause of truth in the great land of his

The total number of students on the roll of the college at this date is seventy-live, of whom sixty-seven gave attendance in classes during the past session, and nine have finished their course of study, making the total number of our graduates 112. We have reason to know that but for the smallpox epid mic last summer and autumn, the attendance would have been considerably

autum, the attendance would have been considerably larger; and it is cause for thanksgiving to Almighty God that the disease has disappeared from the city, and that no case of it occurred among our students, which is a firsh proof of the exceptional healthliness of our situation. From the register of rulesion work kept by the libratian, it appears that during the session our students have preached 307 sermons, and travelled 14,200 miles. This is exclusive of services rendered in Sablath Schools and from house to house and otherwise in the city. Darlow rest to different parts of the Dominion, Twenty-five are sent out by the General Assembly's Home Mission Committee, four by the Students' Missionary Society, eight by the Board of French Evangelization, and six have made private engagements. We have also to record the decease of one of our students, Mr. A. D. Browne, who fell asleep in Jesus on the 20th of December last. He was a good man, diligent and successful in his work, and highly estermed by the Faculty and all his fellow-

Taking our graduates and student-missionaries to gether, there is to day a working force in the field of 15t persons trained in this college, all tilling posts of useful-ness, some in the roughest and most destitute places in the country, and others as pastors of prominent city churches. Who can estimate the good accomplished in this way for our country and the Church of God? And as years pass by, and our vast Dominion, which has five times as much lettile area as Britain and France, and is targer than the United States, attains in some measure to its true destiny, the volume of moral and spiritual power issuing from this centre of sacred learning will increase an hundredfold, and the wisdom of our early, our present and future benefactors in founding and equipping this institution will become more and more apparent.

"Great deeds cannot die; They with the sun and moon renew their light, Forever Ueuing those that look on them."

And we cannot stand still-we are bound to advance, The Word of the Lord to us from the first has been "Go forward," and year by year we have had occasion to rejoice in some degree of progress, and yet there is room for all that the friends of truth and the cause of God may desire to do in strengthening and extending our operations. Our library, for example, which received during the past year only ninety six volumes, is waiting the open-ing of the generous hand of some strong believer in books as store houses of knowledge and wisdom that should be placed within our reach. Our competitive scholarships and let me say emphatically in passing that these are the only soft we have or wish to have—should be endowed and increased in number and value. These are chiefly connected with our Honour Courses, which, as acknowended by every student who has taken them, are so eminently useful in promoting extensive reading and theological culture. I am glad, therefore, to announce that a few weeks ago Mrs. MacArthur, of Carleton Place, Ontano, sent us a check for \$900 to endow "The William Name of the Alexandre of the State o Brown Scholarship" in memory of her late father, who was for years an active elder in Coto Street church, Montreal. I de-tre to express our warmest gratitude for this bene-faction, and carnestly wish that we may have much more than this to report to the coming Assembly. The tres-surer informs me that special subscriptions to our ordinary annual income terminate this year, and provision must be made to meet the deficiency which will thus arise. The true way of doing so, and of putting the institution in a proper position to carry on its work, is that resolved upon by the libraries. by the Board of Management a year ago, v z., to increase the Endowment Fund by some \$150,000. Whether this is to be accomplished in a few months, or years, it is surely right that those who have occasion to think about the matter should keep others informed as to what is needed. I only add that it has been very apparent for years that there should be a division of the work of existing chairs so as to enable the members of the staff, as they fervently desire, to serve our Church and country to letter purpose. But such an arrangement is wholly dependent upon the necessary financial foundation being

The Sunday afternoon fectures in this hall, on "Ouestions of the Day," were not continued during the past session, but the matter of resuming them next session is now under consideration; and the high appreciation by students and citizens of former courses seems to make this action imperative on the Faculty and Senate.

I have further to announce that the Alma Mater Society res ived this afternoon to offer a scholarship next session for eminence in oriental studies.

The proceedings were then closed by a prayer and the singing of the doxology.

LADIES' COLLEGE, BRANTFORD.

Titis institution was visited on the 6th April by the Rev. D. D. McLeod, Barne, and the Rev. Dr. Thompson, Samua, members of the Advisory Council of the college. Darnia, members of the Advisory Council of the college. In addition to the favourable impression received from the high literary work pursued by the young ladies, the visitors gave expression to the excellent opportunities afforded by the college for the development of social life under moral and Christian influences. The college is receiving the patronage of many of the best families in our country, and this of itself has very much contributed to the high reputation and character mined by the instituto the high reputation and character gained by the institu-tion. The Att Department, under the charge of Prof. Martin, has gained for it a distinction in Oil Painting. Water Colours and Crayon Drawing unsurpassed anywhere. A large amount of work done by the pupils has been sent this year to the Colonial Exhibition, London.

The music department is under the charge of Chas. A Garratt, Esq., who received his musical education in England, in Latchfield Cathedral. For years he presided over or e of the less organs in Canada, subsequently was leading organist in Miwaukee and at the Esposition Building, and was frequently invited to give organ recitals and epen organs in churches in the American cities. The professor has had the honour of being specially invited to give an organ recital before II. R. II. Princess Louise and II. R. II. Princes Leopold. Professor Garratt has tieen induced to take up his residence in Brantford, and has charge of the magnificent orgin in Grace church, and is musical director and teacher in the Ladies' College. He throws enthusiasm and a musical soul into his department. and ladies who have the privilege of his instruction of the organ, piano or violin, have exceptional advantages. The Choral Society is becoming one of the most popular

features of his department.

The new term opened on the 14th April, but students will be admitted up to the 25th April, when the classes will resume after Easter.

SYNOD OF HAMILTON AND LONDON. (From our own Correspondent)

Titts synorl has for some time been looked upon by iome of its enthusiastic friends as the choicest in the Church, both from a positive and negative point of view, possessed, as they claim, of a maximum of debating and lusiness calacity, and on the other hand are happily free from the disturbing elements assign from the presence of the college element, sometimes represented by rival com-petitive influences. Add to this that the meeting this year was held in an interesting frontler town, and that it dealt with questions of church polity and practical administrative difficulties from one or more presbyteries, in consideration of which brethren from all parts of this prosperous western section of the Church gathered in friendly council, and the interest with which your correspondent turned his steps westward to attend the synod may be understood.

A large representation of the Church, together with a goodly proportion of the congregation of 5t. Andrew's church, Sainla, assembled on Monday evening, April 12th,

THE OPENING PARRCISES.

Rev. W. Robertson, M.A., of Chesterfield, retiring moderator, occupied the pulpit. His discourse was at least in one respect according to Wesley's famous homile-tic canon as to long texts and short sermons. Ills text embraced the 2nd chapter of Acts, and his division intro-duced the consideration of the following interesting and striking truths:—1. The descent of the Holy Ghost at preached joy sermons, and travelled 14,200 miles. This is exclusive of services rendered in Salbath Schools and from house to house, and otherwise, in the city. During the coming summer, 43 students poto the mission field, seven of them to Manitola and the North-West, and the rest to different parts of the Dominion, Iwenty-five are sent out by the General Association, Iwenty-five are sent out by the General Association, I wenty-five are sent out by the General Association and the services are sent out by the General Association and the services are sent out by the General Association and the services are sent out by the General Association and the services are sent out by the General Association and the services are sent out by the General Association and the services are sent out by the General Association and the services are sent out by the General Association and the services are sent out by the General Association and the services results of the Church's united prayers at the father's right band; 3. The gift of the Spirit ferrite out to the General Association at the Father's right band; 3. The gift of the Spirit ferrite out to the mission field, services are sent out by the General Association and the services are sent out by the General Association and the services are sent out by the General Association and the services are sent out by the General Association and the services are sent out by the General Association and the services are sent out by the General Association and the services are sent out by the General Association and the services are sent out to the services are sent out by the General Association and the services are sent out to the services are s rericus guilty sinners. The sermon included a timely forth setting of the precentient importance of the outpouring of the Holy Spirit, and the revival and true prosperity of the Church of Christ, and of carnest united prayer and labour for the furtherance of this great end. After the sermon and the due constitution of the court, the synod proceeded to the unanimous choice to the Moderate with a constitution of the court.

REV. GPO. BURSON, ST. CATHARINES.

After parsing a sympathetic and eulogistic congratulation opon the attainment of his ministerial jubilee by Rev. Dr. Smellie, of Fergus, and the disposal of routine business, the court adjourned.

SECOND SEDESUNT.

At 10 a.m. the synod resumed and spent a calm hour in devotional exercises, led by the moderator, with Rev. Messrs, Walker, Gray, Pettigrew, McQuartle, Dr. McDonald and others—a pleasant and profitable season, serene and uplifting. On proceeding to business, after accepting a report from the Buston Mission, announcing some \$200, interest received and paid to Mr. King, the overlure on

ASSEMBLY MODERATORSHIP

from the Presbytery of Hamilton was taken up and sustained by Dr. McDorald. With characteristic delicacy and moderation this worthy elder gave expression to the general dissatisfaction with the departure from the old-time use and wont, and the precipitant introduction of the exotic. College of Moderators in what has proved an uncongenial corner of the vineyard. This overture claimed that the old method which gave weight to the nominations of presbyteries should be distinctly recognized, restored and permanently established, with this addition that the election should be by ballot. Rev. W. S. Itsli moved the adoption and transmission of the W. S. Hall moved the adoption and transmission of the overture to the General Assembly, and remarked that he hoped ere long to see the democratic liberty of our Church exercised in the appointment to this its highest office of such men as Dr. Fraser (M.D.) of London, elder, who just one year ago conducted the devotions of a whole regiment on the ice of Lake Superior to the satisfaction of all (Applement).

faction of all. (Applause.)

Dr. Laing moved an amendment to provide for one additional nomination on the floor of the Assembly, seconded by the Rev. R. Hamilton, of Motherwell. Here occurred one of these passages of arms between Church lawyers over the question of procedure common in ordimary Church courts, so sadly wasteful of precious time.

Mr. Munro, of Embro, was just able as gratia to edge in
another amendment before the house adjourned. The
second amendment was to the effect that it should be always understood that further nominations on the floor of the Assembly be understood to be in order; also, that any of those nominated shall be at liberty to with-

In the afternoon the synod took up the Glencoe dispute on appeal of Messrs, Ball, Dr. Proudf ot, Young, etc., from the recent decision of the London Presbytery, granting separate organization to the disaffected party who refused to accept as their minister the Rev. John Robbins, received from the Methodist Church by last Assembly, and soon after settled as pastor in Glencoe. A small minority at the time opposed the call on the plea of secur ing greater unanimity by delay, though only one voice, it was stated, had been raised against the call when moder-ated in by Rev. Mr. McKinnon. The opposition move-ment was now swollen to formidable dimensions, nearly half of the congregation being claimed by that party as its adherents. The appeal was based upon these reasons.

(1) That the decision refuses desirable measures which might still be adopted to restore harmony. (2) That it does not sufficiently consider the rights and interests of those who, with the sanction of the pre bytery, have secured the minister of their choice (3) That sufficient reasons for the establishment of a second congregation and have metablishment of a second congregation. half of the congregation being claimed by that party as it have not been established. After some delay over legal niceties and the three appellants mentioned had been heard, the supporters of the presbytery's action followed in, Messrs. McGillivrsy, who declaimed against the assault attempted upon the liberty of choice among those degenerate followers of Chalmers and Candlish, and descendants of U.P. Fathers, and the upholders of the appeal and Sutherland who made a footble messaultion descridants of U.P. Fathers, and the upholors of the appeal, and Sutherland who made a forcible presentation of his case. Rev. W. S. Ball was heard in reply, and the parties being questioned as to the regularity of the proceedings, and other bearing of the case, the parties were removed. Rev. W. T. McMullan, of Woodstock, moved that the appeal be sustained and the case referred to the Presbytery of London with instructions to do their utmost for the preservation of the interests of the Church in Glencoe. Rev. G Cuthbertson seconded the motion. Dr. Cochrane supported it in a vicorous speech, denouncing the conduct of the petitioners towards Mr. Robbins of whom he spoke in the very highest terms as a man and a minister. Dr. Laing spoke to the motion in similar terms. An amendment was moved by Mr. McQuarele, remitting the case to a commission of synod instead of to the presbytery, which was lost. The motion carried by a large majority. The presbytery appealed to the General STATE OF RELIGION.

In the evening the synod took up the report on the State of Religion prepared by Dr. Thompson, of Sarna, based upon reports received from each of the presbyteries. It duelt exhaustively with nearly all the phases of church and family life and work. It showed that ordinances were well attended, and a great deal of care given to the instruction of the young in Sabbath Schools, though in many cases their home training and influence was seriously defective. The condition of the eldership of the church was mentioned as seriously inefficient. The system of weekly offering was being widely adopted with advantage. Woman's Foreign Mission Societies were multiplying. The evil of long vacancies was felt to be a formidable one, also church debts, Sabbath desecration by railroads and private parties, and worldly amusements often brought into the church entertainments. But there was much of general steady growth and of satisfactors

The adoption of the report was moved by Rev Mr. Robertson, and seconded by Rev. Mr. Ball. Carried

SUNDAY SCHOOLS.

The report on Sabbath Schools was read by Rev. Mr McAdam, of Strathroy, setting forth a general and satis-factory presecution of Sathath School work within the bounds, but there are such defects in the department of statistics that we are not able accurately to get at the facts. He recommended: 1. That presbyteties be instructed to report within six months all achools, with the names of superintendents as well as ministers. 2. That the system of registration prepared by the Assembly's committee be adopted, and its record books employed.

3. That the Children's Kecord and other Saldrath School papers prefated by various parties in the church be re-commended. Adopted,

TPMPFRANCE.

The report on temperance set forth continued attention to this surject, with a good deal of uncertainty and confusion arising from the felt defects of the Scott Act, and especially in the provisions for its enforcement. In answer to the question as to the existence of any reaction against the temperance movement, a part of the reports indicated that this was the case owing to the causes mentioned, but all agreed that what was wanted was total prohibition, with adequate provision for enforcing the measure. The report was adopted.

THE COMMITTEE ON SABBATH OBSERVANCE.

The proposal to merge the Committee on Sabbath Observance in that on the State of Religion in a motion by Dr. Laing met with considerable discussion, led by Rev. W. Roger, of London, who considered that the subect was of such importance, and the evils dealt with so prevalent and pressing, as to call for the most vigilant and energetic action on the part of the Church to counteract railway and other adverse influences. The motion was lost, and the committee instructed to continue its Isbours with renewed diligence.

MODERATOR OF ASSEMBLY

The syrod then proceeded to dispose of the overture on the method of appointing the moderator of the General Assembly, when, after discussion, the synod agreed to adopt the overture of the Hamilton presbytery, entrusting presbyteries with nomination to this office.

PROBATIONER'S OVERTURES.

Rev. Mr. Laidlaw's scheme for the distribution of pro presbytery of Stratford, recommending the return to the old system of distribution, both of which were referred to a committee, consisting of Mr. Laidlaw (convener), and Dis. Laing and Cochrane, to confer with any which may be appointed by the synod of Toronto and Kingston in maturing the subject for the Assembly. He explained his own views as to the lines of solution much as already set forth by him in the public prints. Rev. Mr. Cuthlert-son presented the report of the committee appointed to

STANDING COMMITTEES.

State of Religion-Alex. Henderson, D. H. Fletcher,

State of Religion—Alex. Henderson, D. H. Fletcher, Jas. Little, John Anderson, John Beckett, J. A. Turnbull, Wm. McMartin, Jas. A. Anderson, John Eadle, ministers; Dr. McDonald, Hogh Rose, Dr. Feaser, Alex. Gillatley, K. Urquhart, Wm. McKenzie, Geo. Mutray, Robt. Harrison, Jas. McClaggan, elders.

Temperance—W. A. McKay, Robt. Thynne, Geo. Sutherland, Wm. Leitch, Thos. Tallach, E. W. Panton, A. McLean, Alex. Sutherland, D. Wardrope, ministers; A. J. McKenzie, John Dickie, R. Mitchell, Geo. Leys, Jas. Thompson, J. S. Russell, D. D. Wilson, Thos. Wilson, Wm. Burgess.

Sabbath Schools—G. Rutherford, elder (convener): J. C. Tibb, Mungo Fraser, D. M. Beattie, John Ballantyne, Wm. M. Fleming, Geo. Crystal, Colin Fletcher, D. B. McCrae, J. B. Duncan, ministers; Thos. Armstrong, S. Fraser, D. Nisbitt, Alex. Bartlett, S. Anderson, R. Laldlaw, W. B. Hutton, Jas. Crsig, elders.

Sabbath Observance—John Gray, Geo. Benson, G. Munroe, J. A. Murray, John Thompson, W. T. McMullen, Jas. McConnell, W. R. Leitch, Walter M. Roger, ministers; Jas. Watson, John Charlton, J. Strachan, J. C. Eckfrid, Wm. Webster, Wm. Ireland, J. Scott, elders.

The above standing committees were appointed, the first named being conveners.

first named being conveners.

ADDRESS FROM PATHER CHINIQUY. Father Chiniquy was invited to address the synod, and did so with his wonted power and effect. He said Protestants little understood the Church of Rome. Their

charity took far too favourable a view of it. He knew its inferior workings as well as its outward appearance, and felt obliged to expose its fearful errors and corrupt practices. He implored the Church of Christ to be faithful in maintaining the truth and waging incressant warfare against this gigantic system of error and evil. The old man has of late, as of old, suffered herce persecution, and claims sympathy and help in publishing and circulating his looks exposing Romanism. The synod expressed their sympathy, and instructed the Presbytery of Chatham to give Mr. Chiniquy his proper position upon the roll of its members.

Chatham was agreed upon as the next place of meeting of the synod, to be held on the last Monday in April,

MINISTERIAL CANDIDARYS

Rev. J. A. Murray reported for the Committee on Examination of Students, and recommended granting applications for license on behalf of W. H. Simpson, from the Presbytery of Hamilton; W. Farquharson, B.A., Alex. Campbell, B.A., for Presbytery of Chatham; R. C. Tibb, B.A., from Presbytery of Sarnia; J. L. Campbell, B.A., from Presbytery of Bruce. Permission to these presbyteries was given to proceed.

AUGNENTATION.

A motion was presented from the Presbytery of London anent Augmentation, proposing to allow presbyteries to retain funds raised within their bounds to meet home retain 1930s raised within their bounds to meet nome claims as far as needed, with liberty to apply for more if required. Rev. Dr. Proudfoot advocated the measure, claiming that the result would be to popularize the fund, secure larger contributions, as well as to being into more prominent exercise the special principles of Presbyterian-ism. Rev. Dr. Laing and Dr. Cochrane opposed the overture, and argued that it would ruin the Augmentation Fund. Overture withdrawn.

THE GLENCOR CASE.

It was announced that Rev. Mr. McGillivray withdrew his appeal in the Glencoe case, which restores it to the hands of the presbytery. Rev. Mr. Ball introduced an overture providing that

no appropriation for retiring ministers, professors, etc. should be made from any funds but that of the Aced and Infirm Ministers' Fund, except in the case of foreign missionaties, who should be provided for from the same fund from which they are supported. Dr. Laing sup-ported the transmission of this overture, which was agreed to

A report on Psalmody, supported by Rev. Mr. Thompson, of Ayr, favouring the Sol-Fa system, was considered and adopted.

After the usual votes of thanks, the synod closed its proceedings

SYNODICAL AMENITIES

The presence of ministerial brethren from other churches having been noticed from time to time, the following were invited to seats on the platform (though one brother raised the technical objection that there was no seat on the platform, except that of the moderator):— Rev. Messra, Davis (Episcopalian), Baker (Baptist), Mc-Donagh (Methodust), and two Presbyterians from over the tiver, Meura, Monteith and Goodwillie.

AFTER THOUGHTS.

Thus closed a quiet and pleasant meeting, in which, except for one or two little tangles, the business can smoothly and expeditiously. The gravity of the proceedings was frequently relieved by flashes of mirth when one or two well-known humourists took the floor. A

tranger would have been startled by the compromise of stranger would have been startled by the compromise of dignity involved when one of these ventured to poke fun at the D.Dis., now becoming so common; and a member who asked, "Don't you mean the I'h.Dis.?" received the reply, "No, not the fiddle dee-lees, but the genuine big 10.Dis.1" Surely those whom our college, have decorated deserve more respect at the hands of the rank and file—some of them may ere long be in like case them selves. This, by the way, While pleasant, many remarked the meeting was not so interesting as it sometimes has been, or we cannot help thinking might have been. For example, why are all the reports of the standing committees crowded into one evening to the exclusion of all consideration of their contents. These deal with the most important matters which can engage the attention of the Church, and the thorough discussion of them would add hity per cent, to the interest and value of the occasion. Itad even half of the time given to the reading of the admirable report on the State of Religion (one hour) been given to conference upon its contents, and the voices of some of the able men, like Dr. Ure, etc., who sat silent from beginning to end of "a synoal, been heard, we think the occasion would have been more profitable. Then, why not stay for another evening for like treatment of the other records. ignity involved when one of these rentured to boke fun Then, why not stay for another evening for like treatment of the other reports? Only thus will our synods be made as powerful for good as they might. Why not begin the change next year?

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Church News.

A NEW church is contemplated by the Presbyterians of Oxford, Cumberland, to cost about \$4,000.

THE Rev. Jas. Ferguson, London, Ont, has received an appointment to Uptergrove, in the Presbyter, of Lindsay,

THE new Presbyterian church at Scotch settlement, parish of Moneton, was set apart for dinne worship on Sabbath, March 28th

THE Rev. Joseph Hogg, of Moneton, intends to feave this month for Great Britain, on a much-needed vacation of two months,

"A FRIEND," Inglewood, sends us the subscription price for the REVIEW to one "who would like to take it but is not able."

THE contracts for St. Andrew's cherch, Lindsay, in which Rev. D. McTavish will preach, have been let. The edifice will cost between \$20,000 and \$25,000

THE Rev. John Stewart, formerly of Kincardine, but lately of the North-West, has eccepted a call from the Presbyterian congregation at Keady, Grey County Streial services are being carried on in the Presbyter ian church, Hallville, under the management of Mr Higgins and Miss Maggie Scott. Great interest is being manifestal.

manifested. - Ex. MR. George Skilars, Lawrencetown, Halifax Co. bequeathed the following sums: For the yearly stipend, \$100; repairs of church, \$120; home missions, \$40, foreign missions, \$40.

MR. Moony has been invited to Halifax by the Evangelical Alliance and the Y.M.C.A. He has also been invited to St. John and other cities and towns of the Maritime Provinces.

THE Rev. J. Edgar Hill recently gave, in St. Andrew's church hall, Montreal, a most enjoyable lecture on "St. Margaret of Scotland," in aid of the funds of the Women's Christian Association.

Tits. Young People's Association, The Mitk. Brockville, Rev. Dr. Jardine in the chair, recently gave a Celtic social, in which everything, as far as possible, purtook of the Scottish character. The Keconter describes it as a most happy and successful entertainment.

COMMANDER CHEYNE, of the Royal Navy, will deliver his popular and instructive lecture on "Expyri and the Late War," in the New Music Hall, Brampton, under the auspices of the Presbyterian Young People's Association, on Friday evening, the 23rd Inst.

Tite Rev. D. Stalker, late of Gladstone, Man, who left last fall for a holiday to the old country, writes that he has enjoyed very good health during the winter, and is much pleased with his visit to historic Edinburgh. He is now on his way to Rome, where he expects to stay for two or three weeks

THE numerous friends of Rev. N. McKay, in P.E.I., will be glad to learn that he is meeting with encouraging success in his new sphere of labour at Chatham, N.B. Since his induction, 27 persons—nearly all on profession of faith—have been added to the fellowship of the Church. The attendance is large and increasing.

THE Rev. J. Wallace, late of Bermuda, has lest Hallfax for California, where he is to be engaged in the work of the ministry. More than one of our own congregations had an eye on Mr. Wallace and were preparing to call him. But his health demanded a milder and drier climate. Mr. Wallace is a man of exceptional talent.—

THE Rev. Dr. McNish, president of the Celtic Society of Montreal, delivered an address at the conversatione of the society last week. Addresses were also delivered by Professor Campbell, Principal MacVicar and others, who all advocated the cultivation of Celtic literature. They urged their hearers to collect all Celtic works and withings and hand them down to montain writings and hand them down to posterity.

THE annual statement of the Presbyterian City Mission of Montreal for the past year has just been issued in pamphlet. The report, which gives many interesting particulars of the work of the city missionary, the Rev. James Patterson, referred to the fact that during the recent epidemic Mr. Patterson did no inconsiderable share of ministering to the relief of those families that were quarantined by the Isolating Committee of the Board of Health.

Tite annual congregational meeting of Knox church, Cannington, was neld on Wednesday evening, the 7th inst. All the reports were satisfactory. During the year 19 new names were added to the communion roll (10 being by profession of faith) and 6 removed, leaving a total membership of 78. The total amount raised by the congregation during the year was \$1.386, by the Sabbath congregation during the year was \$1.386, by the Si School, \$134 69, and the W.F.M.S., \$12.70, amount contributed to the Schemes was \$118.65.

AT the meeting of the Ministerial Association, S Thomas, held at the residence of Rev. Dr. Parker, the Thomas, held at the residence of Rev. Dr. Palker, the following fraternal resolution to the Rev. Dr. Archibald was passed: The Ministerial Association of St. Thomas would hereby express hearty sympathy with the Rev. Dr. Archibald, pastor of the Knox church of this city, in his protracted affliction. They concur in judgment with him in seeking rest and recuperation in the salubrious clima'e of California, and pray and hope that he may in due time return to his home and pastorate fully restored to

Tita Rev. W. A. Mackay, B.A., Woodstock, Ont., preached, March 21st, by request of the Knights of Labour, a sermon on "The Gospel and the Labour Question." The gist of the sermon is in the following sentences: "May the blessing of the Lord rest upon you in your desire to settle all differences by arbitration; in your efforts to preserve the sanctity of the Sabbath; to secure more legure during the week for the development. secure more lessure during the week for the development of your higher nature; to secure for women and children their rights, and to promote sobriety and good morals in the community."

THE Rev. W. J. Dey, M.A., Dean of residence, and lecturer in Greek and Latin in the Presbyterian College, Montreal, has resigned his position to return to his regular work of the ministry. The resignation came as a surprise both to the college authorities and to friends in the city, as the reverend gentleman has successfully filled his present position for the pass four years, and bears the most kindly relations to the professors and students. A desire for greater scope to teach the Word than is afforded in conducting literary classes in a college is the sole reason given for the step now taken.

At a recent meeting of the Ministerial Association, Hamilton, Rev S. Lyle, B.D., read a very learned and able paper on Pessimism, in which he pointed out that pe-simists and optimism are logically opposed to each other. The one regards the world as essentially bad, and existence not as good as non existence. As a protest against the optimism of Leitnitz, Schopenhauer teacher

cordially, remarking, in passing, that seventeen years ago cordially, remarking, in passing, that seventeen years ago on assuming the pastorate, the contributions for above jurposes were only Sos, a gratifying growth of liberality from which he augured well for the future. We may venture a hope, that, in the near future, when the Church at large feaths that it is only now toying with the great mission cause. Ampeter may not be found far from the van. If so, it will not be the pastor's fault.

van. If so, it will not be the pastor's fault.

This Knox College Quintette Club, Messes, C. W. Gordon, R. C. Tibb, R. M. Hamilton, G. Gordon, and Mr. R. Haddow, recently gave a concert in Crawford's Rink, Rowmanville, under the auspices of the St. Paul's church choir. The Sateman says: "A beautiful piano due! Semitanide," by Misses Armour and McLaughlin opened the concert, and prepared the audience for an excellent programme. St. Paul's church choir deserve the sincere thanks of the public for bringing the Student Quintette here, and we feel sure that at any future time should they come again, they will be greeted with a full house. Their selections were from the best composers, and were rendered in a highly creditable manner, while Mr. Haddow's impersonations of the different characters were perfect. He passesses a fund of humour, and could not fall to please the most fastidious."

THE Missionary Association of the Presbyterlan church, theoryctown, held its annual meeting on Thursday, 1st April The treasurer's report showed that over and above \$100 given to Knov College Endowment Fund, theoryctown had contributed this year \$162 for the Schemes of the Church, which is \$32 in advance of last year. Rev. Dr. Wardrope, of Guelph, gave an interesting and comprehensive address on missions, taking for the ham of his remarks the last clause of Acts i., 8. The following officers were elected for the ensuing year:—President, Jos. Barber, June.; Vice-President, Robt Law; Secretary, Miss Pringle; Treasurer, R. G. Campbell; Assistant-Treasurer, J. H. Jackson. The congregations of Georgetown and Limehouse, under the pastouse of Res. W. G. Wallace, are in a very prosperous condition. They lately augmented their pastor's salary \$100, and both parts of the field reveal a healthy spiritual life.

and both parts of the field reveal a healthy spiritual life.

THE Woman's Missionary Society of the Presbyterian Church, Montreal, held its annual meeting in Erskine church. The Rev. Prof. Campbell presided. Miss McMaster, secretary, read the annual report, and the Rev. Mr. Lee gave a statement of the auxiliary societies. The treasurer's statement showed the year's receipts to have been \$1,468.49, with a balance of \$314.42. The officers for the ensuing year are: President, Mrs. W. J. Dey; Vice-Presidents, Mrs. R. Campbell, Mrs. R. P. Duclos, Mrs. A. B. Mackay, Mrs. G. A. Grier, and Miss Sanderson and Miss McCaul; Recording Secretary, Miss S. I. McMaster; Corresponding Secretary, Miss J. Samuel; Treasurer, Miss Macintosh. The Advising Committee are: Revs. R. H. Warden, W. R. Cruikshank and Mr. D. Morrice. An Executive Committee of thirty-two was also elected. The Superintendents are: evangelization, Mrs. Duclos; on home missions, Mrs. Haldmand; on foreign missions, Mrs. Paul. Remarks were made by the Rev. Mr. Cruchet on French evangelization, by the Rev. Mr. Barclay on city missionary work, and by the Rev. Dr. Smyth on foreign missions.

Mr. Meiker closed his series of meetings at Sydney

MR. MEIKLE closed his series of meetings at Sydney Mines on Monday evening These services continued for about ten days, and which were held in St. Andrew's Presbyterian church, witnessed such crowds as were never witnessed before in Sydney Mines, to hear the evangelist. All classes of men and women attended. Large numbers arose for prayer, or in other ways manifested a personal and present interest in the gospel message. Mr. Melkle held one or two meetings in the afternoons at Little Bras. held one or two meetings in the afternoons at Little Bras d'Or, which were also very largely attended. The interest at Sydney Mines deepened with every meeting, and the last meeting, on Monday evening, was a culmination meeting in interest and earnestness. Mr. Meikle ketched the life of the prodigal son, and turned the meeting into a servee of song appropriate to the subject. Rev. D. McMillan has been active in promoting the interest of the meetings, and is rejoiced at the large number, probably 200, who have made a new stand on the all-important matter of salvation. A series of meetings to be conducted by him commences in Sydney this evening. Mr. Gerrlor is at present in Sydney, and if the state of his health permits, will join Mr. Meikle in the meetings.—North Sydney Herald.

MR. A. HAMILTON, in the Pembroke Observer, gives a most interesting sketch of the history of Presbyterian ism, starting from old McNab, or Canaan, church. We cull a few attring sentences: "From the third chute, in the then far West, where now stands the village of Douglas, one face I remember to have seen frequently in the McNab church, was that of R. R. Smith. Coming downward, the Campbells of Admaston and their neighbours met there, the Fergusons and their neighbours from Bondechere Point, the McNies and McNabs from near Arnprior, the McNab of Waba Lake, the Hallidays and others of Springtown, all gathered in the McNab church to hear the word expounded by the Rev. A Mann. And what is now the state of that field occupied forty-five years ago by divine service once in three weeks in that old church, which the onward march of Presbyterianism MR. A. HAMILTON, in the Pembroke Observer, gives old church, which the onward march of Presbyterlanism has just annihilated ? Wny, there are now weekly acr rices heid in the churches in Douglas, Admaston, Ren-frew, White Lake, Amptior, Burnstown, Lochwinnoch, Dewat's and in Stewastville. A noble progress? A splendid record! A good family. Nine daughters all set up for themselves, all sprung from the old log church erected in 1841.

THE governors of Dalhousie University will erect new buildings on the block of land in the south-western suburbs of the city, given them by the city as a part of the bargsin. The location is between the public gardens and the new poor's asylum, and immediately in the rear of the convent of the Sacred Heart. The idea is to put of the convent of the Sacred Heart. The idea is to put up buildings, at the cost of \$100,000, for the accommodation of 500 pupils, and to make it to the Maritime Provinces what McGill is to Montreal. With this view, ex Chief Justice Sir William Young to-day gave the governors the sum of \$20,000. We have no millionaires in Halifax now, and this, when compared to the princely gifts made to Montreal institutions, may not be considered liv Gasette readers as an extraordinary thing; but it is a big thing for Halifax, and, next to the maguificent gifts of George Munro and the bequests of William Murdoch, who died twenty years ago, is the largest gift ever made in Nova Scotia. Sir William Young, who is now in very ill health, is over eighty-six years of age, without any family, and is reported to be worth between \$300,000 and \$400,000. The college will probably put up a \$50,000 building early in the season, and add wings to it as required. The great need for a new college building is shown by the fact that between forty and fifty Maritime men attended McGill during the season just closed. Sir by Gasette readers as an extraordinary thing; but it is a men attended McGill during the session just closed. Sir William Young's splendid gift of \$20,000 ought to serve as a great inducement for several other comparatively wealthy Haligonians to do likewise.—Halifax Cor. Montreat Gazette, April 1st.

OBITUARY. MR. JOHN HAY.

against the optimism of Leinitz, Schopenhauer teaches that existence is an evil, and non-existence is the highest gard. The foundation of the evil is in the will, and the only relief is to be found in the annihilation of the will. A strange fact was brought out in the paper—that no pessimism is found in the intersture of America, and that ours is the land of hope and or progress to a higher and better attace of things.

On Sabbath Day, 11th Apiil, Rev. D. J. McLean, of St. Andrew's church, Amptior, announced the result of the collections by schedule for the various Schemes of the Church, being, from the congregation proper, \$423, and from the Amptior beanch of the W.F.M.S., \$75, a total of \$498. The pastor thanked the contributors most

Communications.

THE AGED AND INFIRM MINISTERS' FUND.

To the Filter of The Perspyrerian Review.]

Sir,—I should like to be informed as to the principle which admits aged and Infine ministers in connection with the Church of Scotland, previous to the union of 1875, to participate in the Aged and Infirm Ministers Fund of the late Conada Presbyterian Church, as they have a fund of their own known as the Temporality Lund. Is the one fund not sufficient for them? I ask upon what principle are those brethren transposed to the fund of the late Canada Presbyterian Church, as quite a few appear on this fund now, as is seen by the last minutes of Assembly. As they are put on the fund of the late Canada Presbyterian Church, why not have the aged and infirm ministers of the latter Church put on the Temporality Fund so as they may appear friendly and also have the leacht of the two funds as well as their brethren?

Yours, etc.,

Equipment [To the Filter of THE PERSBYTERIAN REVIEW.]

"LLDER" ON AUGMENTATION [To the Editor of the Papsbytprian Review.]

Sir,—I would submit for the consideration of the l'ider who wrote in your last on Augmentation the follow

l'ider who wrote in your last on Augmentation the following position:

1. There was a ministry both in Old Testament and New Testament times expressly appointed by God.

2. That ministry in the Old Testament times was generously provided for by God's command—had practically an Augmentation Fund, and an Aged and Infirm Ministers's Fund.

3. That ministry in the New Testament was provided for with equal particularity and generosity by direct Apostolic authority.

4. The liberality with which we support the ministers of Christ shows the regard we have for Him in whose

service they labout. Hoping to have time hereafter to demonstrate these

l am, meanwhile, yours, etc., tb. 1886. D. McLrob. Barrie, March 26th, 1886.

VISIT TO THE CYPRUS MISSION, N.W.T.

[To the Editor of the Paysbyterian Review.] Sin,—I have just lately teturned from a wo weeks' visit to the Cyprus Mission, where Mr. Jas. A. Dodds, Missionary, has been labouring very successfully during the winter months, and I send you a few particulars of our work there believing they will be interesting to the readers of the RRVIEW everywhere. Services are well attended at the different mission stations, and there seems attended at the different mission stations, and there seems to be a growing interest in all the departments of church work. The field is very large, containing in all eight preaching stations. Services are held !n six of the places every fortinisht, and in the remaining two once in four weeks. Notwithstanding the fact that the people have suffered greatly by last season's frost yet they manifest a liberal spirit in supporting church ordinances. Shelter has been provided for horses at the different stations. The settlers are largely representatives of the Methodist and Presbyterian denominations.

It is also pleasing to see the apparent spirit of unity

It is also pleasing to see the apparent spirit of unity which prevails throughout the field in church work. The Rev. Mr. Peters occupies the Methodist pulpit which he fills in an able and efficient manner.

The Rev. Mr. Peters occupies the Methodist pulpit which he fills in an able and efficient manner.

On the evening of Fiday, March 12th, a very interesting and profitable fruit toxial was held in the Union Church in the Tiger Hills, under the auspices of the Presbyterian body. After having our appetites gratified with the delicious fruit, which was a rare treat in this country, especially at this season of the year, a programme consisting of vocal and instrumental music, readings, recitations, speeches, etc., was rendered in such a manner as to speak very highly for those taking part in the same.

All appeared to be highly delighted with the evening's proceedings, and as for myself I need hardly speak of the pleasure and profit I received. The warm and hearty welcome given me by the people, though a comparative stranger, will long live in my memory. A collection was taken up, and the entire proceedings of the evening amounted to the handsome sum of forty dollars. After all was over, thirty-six dollars were presented to Mr. Dodds, missionary in charge, which shows the high esteem in which he is held by the people.

Yours, etc.,

WALTER O. WALLACE.

Elkhorn, Man., March 22nd, 1886.

Elkhorn, Man., March 22nd, 1886.

NOTES FROM NOVA SCOTIA. (From our own Correspondent)

Dahert I alam le naw en pen in agitating for a Young Ladies' Seminary for the Maritime Provinces. A few years ago an effort was made to start such an institution in Pictou, but failed. made to start such an institution in 12ctou, but failed.
The reed has been long and keenly felt, and we trust that
Mr. Laing's letters will result in a vigorous effort being
made to establish a ladies' college in connection with our
Church in the Maritime Provinces.

In the Presbytery of Lunenburg and Shelburne, Sabbath Schools last year did a good work. Every congregation within their bounds speaks with some measure of encouragement of the work done. One regret, however, is expressed, which, alas, is too common in all our congregations—the Sabbath School is made the pillow of indolence to parents who neglect their own duty. Where home instruction 's neglected how little the Sabbath School can do in the instructing and training of our youth 1

Three congregations have this year been dropped from our list of supplemented charges, trz., Amherst, Spring Hill and Carleton, N.B. They will no longer receive aid from the Augmentation Fund. Only for the aid given they would never have had an existence; now they are

self-sustaining.

The Rev. Dr. Archibald, who is applying to the General Assembly to be received from the Congregational body, is now stationed at Kentville, N.S. Should his application be received, a call will be presented to him from this congregation. from this congregation.

The Halifax Presbytery is employing a larger number of catechists this year than formerly.

Two centenaries will be held in connection with the Presbyterian Church in Nova Scotta this summer. The Presbyters of Truro will have reached one hundred years of age in August, and James' church, New Glasgow, will also hold its centenary in the m—th of September. The Rev. Hugh Graham, also preached his first sermon in Commells NS on the 20th August 1788. No center Cornwallis, N.S., on the 29th August, 1785. No center ary has been held, though Presbyterianism was first planted there one hundred years ago. The Synod of the Maritime Provinces meets next October, where the Pre-bytery of Truto was first formed.

In 1845 the Presbyterian Church of Nova Scotlinumbered twenty-nine ministers. There are but three o these twenty-nine living to-day, via, Dr. McCulloch, Tiuro; Rev. George Christie, Bedford; Rev. John Cameron, Billgewater. The fathers, where are they? and the prophets, do they live forever?

Three Presbyterun churches are now being built in Shelturne Co., where we have but three congregations. The one now occupied in Shelturne town is eighty-two years of age. A new one is to be erected this summer, more in keeping with the times.

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

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CHURCH NEWS. DRITISH AND FORLIGN.

THE English peers control 3,899 church livings.

THERE are 2,221 theological students in the Prussian universities this term.

THE income of the Trinity church groperty in New York last year was 3550,000. THE Church of England enjoys an

ncome from the State of about \$1,500,. oco per annunt. THERE have been five vacancies in

English bishoprics during the year, caused by death. FORTY Protestant churches and over

100 Sunday Schools in Paris ought to be a power which will soon prove itself in grand sesults.

A SON-IN-LAW of the late Mr. Van-Jerbilt has lately given to Mr. McAll 4,000 francs to pay for the hire of a hall in St. Germain, Paris, in which quarter a daughter was born to him. THE London Misslonary Society has sanctioned the printing and binding of

THE Million-dollar Missionary Fund, to be raised by \$5 subscriptions in com- to meet, but, partly owing to the severity memoration of the Centennial of the of the weather, and partly to the fact Protestant Episcopal Church in Amer-

ica, will, it is hoped, be complete by October next. Listion, Portugal, has a Presbyterian church with a substantial church building on a good site. It has a Portuguese school in connection with it. It has a prayer-meeting, evangelistic meetings, and is doing a good work.

Tue London Christian states that the report that Mr. T. C. Studd, the Cambridge athlete, had invested his fortune of £100,000 for the benefit of the China Inland Mission, with which he is connected, is "entirely inaccurate."

l'ite Presbyterians have opened a station at Merida, the "only place of evaugelical worship in all the state of Yucatan," although a population of 400,000 has long invited the missionary laborers of the Protestant Church.

The visit of the choir of Mr. Spurgeon's orphan boys to Belfast, Derry Colcraine, and other places in the North, has been a signal success. The performances, consisting of selections of choral pieces, chiefly sacred, proved highly attractive.

TITE second band of Methodist missionaries for the Congo, consisting of 20, left New York recently. They sailed for Liverpool, which they left on April 7th. They will be met on the African coast by Bishop Taylor, the Methodist Bishop for Africa.

ONE of the German papers states that "at Vienna last year no less than 163 Jews became Christians;" and nnother paper tells us that "at no period since the first century have conversions from Judaism to Christianity been so frequent as they are at present."

THE Bishop of Peterborough has uttered a strong protest against allowing i by inviting Nonconformist ministers to occupy pulpits and uphold tenets which those who gave the invitation dare not preach themselves for fear of penalties.

THE Chinese Recorder states that there are 34 Protestant missionary societies at work in that Empire, eighteen British, twelve American, and four German, and about 914 foreign mission-aries, of whom 307 are married, and 150 single men and 150 single women, a net gain of about sixty in the last year,

THE Southern Methodists have reduced the debt on the Publishing House from \$350,000 to about \$100,000. They have taken in all the bonds they could hear of except about \$100,000. That amount remains to be paid in thirty-five years at four per cent. They have money enough in bank to retire \$30,000 more if they could lay their hands on the bonds.

LADY MAURICE FITZGERALD, who has lately seceded from the Romish church, is a daughter of the Earl of Granard. Her husband is a brother of the Duke of Leinster. She has seen not a little of Rome's intriguing, bigotry, and malice—much more than she could stand. She is singularly beloved by her tenantry for her generous dispo-

MR. SPURGEON has thought it worth while to give a formal denial to a statement which has attained some circulation to the effect that he does not value the revised version of the New Testament because it takes away many of the texts which were supposed to support Calvinism and "believers' baptism." Mr. Spurgeon asserts in reply that on the points mentioned he has never saised a question in reference to the revision.

IN the excavations of the Palestine Exploration Fund about Jerusalem, the foundations of the second wall, described by Josephus as beginning at the Gate Gennath, and encircling the northern quarter of the town, were discovered while constructing a new pave-ment; also a stone ball, such as the Romans used in the siege of Jerusalem, and three pieces of pottery with the stamp of the Tenth Legion on them.

THE present Lord Mayor of London is a Methodist local preacher. On a recent Sabbath, ho preached in the City Temple (Dr. Parker's church) to a crowded audience. At the close of the sermin Dr. Parker said that he regarded the presence of the Lord Mayor in

the pulpit that morning as one of the brightest events in the history of that church. The highest men in the land in the old country are not ashamed to preach the gospel.

THE New York Freemants Tournal says: "Not at the iniative of prelates of the United States, but in compliance with an expressed wish of the Holy Pather now reigning, Pope Leo XIII., there are to be erased from the number of Feasts of Obligation, first, the Epl-pliany, sometimes called the Christmas of the Gentiles; second, the Feast of the Annunclation, or of the Incarnation of Our Lord; third, the Feast of Corpus Christl-the Feast of the Blessed Sacrament."

ACCORDING to the latest published reports there are in the Prussian Church about 6,600 livings, an increase of only fourteen during the year. On the other hand, the number of theological students has more than trebled during the last seven years. The war with France had the effect of reducing the theologians at the universities. Among other items of information the report states that there has been a decrease in an edition of 5,000 copies of the Bible the number of baptisms, and that elev-Dictionary in the Tahltian language, en Protestants have gone over to Juda-prepared by the Rev. Mr. Pearse, of ism.

THE Spring Commission of the Scotch Free Assembly was appointed of the weather, and partly to the fact that there was no pressing business to bring before the church, a quorum was not obtained. There was consequently no meeting. The Moderator (Dr. Mitchell, St. Andrew's) could not travel over the snow-blocked lines of Fife: but Dr. Milligan, the clerk, with his usual promptitude, was in his place at twelveo'clock. He travelled from Aberdeep.

THE Rev. Dr. Philip Schaff, writing to The Independent as to the present status of the Revision, reports that the Apocrypha of the Old Testament is to The Independent as to the present status of the Revision, reports that the Apocrypha of the Old Testament is undergoing a much needed revision at the hands of a volunteer company or the Old and New Testament Revisers, including lishop Lightfoot, I'rof, Hort, Canon Wescott, and Dr. Moulton, among others. The American committee has nothing to do with this work, but still keeps up its organization, and will not dissolve until its agreement with the University Presses expires.

HUNDREDS LIKE IT. To Example in HUNDREDS LIKE IT. To Example in Experiment Connection, Onto Interval to Connection, Onto Interval to Connection, and Interval to Interval will not dissolve until its agreement with the University Presses expires.

THE American Mission in Egypt is perhaps the most prosperous foreign mission of the United Presbyterian Church. It has, through its efficient and faithful missionaries, carried on its extensive and successful missionary operations all along the Nile valley. The changes that have been wrought within the past quarter of a century have been wonderful in their character, extent and promise. In Upper Egypt these changes are due, more than to any other one person, to Rev. John Hogg, D.D., the news of whose death has just been received.

A CORRESPONDENT of the London Guardian refuses to join in the selfgratulation of his brother churchmen over the statement that during the last quarter of a century the Church of Bingland has voluntarily raised £81,573,-237, which is at the rate of £3,262,929 per annum. Income tax, he says, is annually assessed in England on £533,-538,379. He thinks that it will be far below the mark to assume that £350,-000,000 are in the hands of members of the Anglican church. By the law of tithes, therefore, churchmen ought to have contributed £35,000,000 annually before charity could be said even to have begun. Looking merely at what was their debt there is a deficit of upwards of £30,000,000 per annum. This churchman, therefore, refuses to boast.

AT a meeting of the Glasgow Free Church Presbytery, recently, a report submitted stated that the journeys of tramway cars on Sunday had increased by 257; that in some cases special trains had been run for the accommodation of theatrical parties; that the number of shops open on Sunday had increased by 45; that though the Sunday sermons had ceased, their place has been taken by so-called concerts of sacred and classical music conducted by persons who acted or sung in the theatres. The clerk read a letter from Mr. Brunton, of the United Presbyterian Church, asking the co-operation of the other churches in connection with Sunday observance, specially the keeping open of ahops so late on Saturday night. The Presbytery heartily accepted the invitation.

STEPS are being taken at Rome to canonize 277 servants of God (so called) who "lived holy lives or died nerolcally in England in the sixteenth and seven-teenth centuries. Among their number are 140 secular priests, 18 Jesuits, 7 Benedictines, 12 Franciscans, and the rest laymen." These men were either alien priests or traitorous Englishmen. who strove to bring England under the yoke of foreign powers, whose names, whether they are canonized or not, will be handed down to the detestation of future generations, wherever the English language is spoken. It would have been kinder to allow the grass to grow quietly on their graves, than to reveal their names to the scott of the great Anglo-Sazon races in Bngland, North America, and the Colonies, who had permitted the waters of oblivion to wash out their memories.

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I have subjected to a careful chemical and microscopical examination the two rarieties of bread known as "Gobourg Phory Loof" and "Directive Bread," made by Mr. Thomas Adams, of this cirr, and find them to be entirely free from all sollier ation and deleterious admixture.

The "Cobourg Loaf" has evidently been male of the florid flour, and the "Directive Bread" from ground wheat, from which the bran and glutenbaring portious have not been separated. In both cases the cookery of the farinaceous constituents has been thoroughly performed—a polet of first importance in the process of direction—and in other respects, as shown by the elasticity, lightness, cloneness and uniformity of the loaves, the manipulations of the operator have been those of a skilful and intelligent workman. and intelligent workman

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Five Suitable Licentiates,

active, healthy, energetic; with a true missionery spirit, and a thirst to bring einere so Cariss. Full passage from any part of Canada to Sydney will be paid. A good asiary and due field or enterprising, spiritually-induced prong men.

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With appointments all complete, And possession get at cace without formality.

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Presbyterian Zqview.

THURSDAY, APRIL 22ND, 1886.

In ordering goods, or in toaking 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 PRESEYFRIAN REVIEW

REV. DR. KELLOGG, pastor-elect of St. James' Square church, Toronto, paid his congregation a flying visit last week.

The Rev. Dr. Reid has received from the United Pre-byterian College, Edinburgh, Scotland, Students' Missionary Society, the sum of hve thousand seven hundred and thirty-rine dollars forty five cents (\$5739.45) in aid of home missions in Manuoba and the North-West Territories. Also, Jessie, Ottawa, \$1, Foreign Missions, Formosa; A Family Offering, \$3, McAll Mission.

The analytesary sermons of the West Press.

Tamily Offering, 33, McAil Mission.

The anniversary sermons of the West Presbyterian church, Rev. R. Wallace, M.A., pastor, were preached last Sabbath by Rev. Alex. Bell, M.A., of Peterboro. Rev. J. M. Cameron, of the East Presbyterian church, addressed the children in the afternoon. The services were commemorative of the opening of the new church in April, 1880, which was erected at a cost of \$22,000. which was erected at a cost of \$22,000. There is a membership of 475, and a Nathuth School of about 600 children. A \$2200 organ was but in last November.

On Friday afternoon the funeral of the late Rev. Dr. Hamilton took place from the family residence, Davenport road, Rev. Dr. Gregg, Knov College, delivered an address at the house, Revs. John Neill and Thomas Lowry conducting the service. The pall-bearers were Rev. Dr. Reid, Messis. James Brown, S. Gibson, Lewis Redford, E. A. Bauld and Moses Staunton. The chief mourages were Rev. Dr. Hamilton of chief mourners were Rev. Dr. Hamilton, of New York, and Mr. A. C. Hamilton, LLB, sons of the deceased, Mr. Justice Patterson, and Messre. J. C. Patterson and A. D. Patterson. The interment took place at Mount Pleasant Cemetery, Rev. John Neill reading the burial service. At the Charles street Presbyterian church the Sabbath morning service was held in memory of Dr. Hamilton, and was of a particularly solemn char acter. The Rev. Dr. Reid and the pastor, Rev. John Neill, B.A., officiated, was a large congregation present.

Marriages.

BEARD-MCCauran-At the Presbrierian Manse, Oro, on the 1st April, by the Rev. J. A. Morrison, Charles J. J. Beard, of Medonic, to Mary McCalman. MCACL—FAIRBAIRX—In Montreal, on the 14th April, 18-6, by the Rev. James Pieck, the Rev. James McCaul, II.A., pastor of Stanley street church, to Miss Charlotte J., Fatthaira, daughter of John Fair-baira, Esq., city councillor, Montreal.

Manzawan-Kura.—At the residence of the bride's father, Meadowlank farm, W. Whithy, by the fier. J. A. Carmichael, on April 7th, 1806, hydray C. Meaterman, of Summerstown, to Elizabeth, eldest daughter of Wr. Kerr, Esq.

Deaths.

Hann.rox—On the 13th April, at his residence, 27 Datenport-road, the Rer. Win. Hamilton, D.D., aged 79 years. He was a native of Garyagh, Co. Berry, Ireland.

JUNES-Suddenly at New York, on Thursday, 8th April, 12lim Jane Moore, wife of the Rev. K. F. Junos, M.D., lete of Tansul, Formosa, China.

Increasing featimony is borne to the fact that the best family Physic, the best cure for Dyspepsia or Billiousness is Dr. Carcon's Stomach Biltsers. They never sicken or grips. All Druggists, 50 orats.

Catarth, Hesdache, hawking and Spitting up phiegm, stc., at once re-leved and cured by the tree of Dr. Carson's Catarth Care. No reason why you should suffer snother day. Many cases of catarth of long standing have been cured by a single bottle of Dr. Carson's Catarth Cure. All Bruggists, \$1 per Bottle.

MEETINGS OF PRESBYTERY.

Barris.—Barris on May 25th at 11 a.m., BROCK WILLE.—Cardinal, on July 6th, at 2 p m. BRICK.—Philley, on July 12th, at 2 p.m., CHATHAM — Chatham, in First Probyterian Charlis.—Godiph, in Chainsers Church, on May at 10 a.m.

at 10 a.m. hraon - Londesborough, on May 11th, at

ASUAM: Lindeat.—Canalacton, on May 25th, at 11 am. Langae and Rangare—Carleton Place, May LABARE And Anarona.

Shih, at 7 p.m.

London, —London, First Prosby terian Church, on
July 13th, at 2.30 p.m.

Marriada, —Riocardine on July 18th, at 2 p.m.

Norman - Nontreel, in the basis fortice list, on July 6th, at 10 a.m.
Paranacho. - Poet liope, on July 6th, at 10 a.m.
Parana - Ingereall, St. Andrew's Church, on May

lith, at 2 p.m. Quesse.—Sherbrooke, on July 5th, at 10 s.m. ROCE Laus.—Manitou, Wednesday, May 5th, at

7 p.m.
Sr. Jons - St. John, in St. Andrew's Charch, on
May 4th, at 4 p.m.
Srastovan, -Stratford, on May 11th, at 10 a.m.
Wattark - Orford, on May 4th, at 4 p.m.
Wrastow - Winnieg, Anox Church, on May

RAPID WORK

"For two years I was troubled with dyspepsia-could neither labor nor find relief. Less than one bottle B.H.B. relieved me—three cured me— So says John A. Rappell, of farmersile. Beriock Brood Hitters cures dyspepsia, liver and kidney com-plaints, and all impurities of the system.

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SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston will meet within Knox Church, Galt, on Tuesday, 4th May, 1886, at half-past 7

o'clock p.m. Certificates granting the privilege of reduced fares on the Italiways will be sent to Ministers for themselves, and for the Representative Eiders of their Congrega-tion. Any who do not receive their cer-tificates will at once apply for them to the bocqiereban.

The opening sermon will be preached by the Rev. D. J. Macdonnell, R.D. Ail papers to be iaid before Synod will be forwarded on or before the 27th April 1808 to

JOHN GRAY, Orillia, March 27th, '80. Synod Clerk

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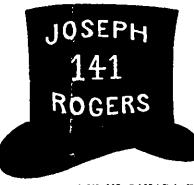
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