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For the PRESBYTERIAN REVIEW.

THE WORKER AND THE DREAMER.

FLING away thy idle fancies,
They but weaken heart and brain—
Break 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 battle,
Armour true and spirit strong.

Sit no longer by the waters
Hearkning to their murmurs sweet—
Up! while yet the morning shineth—
Then go forth with earnest feet!
Cast away thy idle dreamings,
Work with ardent, willing, brave,
For, O dreamer! 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 fearless—
Come from dreamland's rosy bowers!
Cast away thy idle fancies;
They will cumber thee in life,
Be henceforth a warrior mighty—
Earnest in a glorious strife!

TORONTO, April, 1886.

SUPPLY OF VACANCIES—ALTERNATE SCHEME.

BY REV. R. J. LAIDLAW, HAMILTON.

It is suggested that the Scheme for the supply of vacant pulpits submitted to last General Assembly, and sent down to Presbyteries 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 4 and 5 of this Scheme, it need only be said in reply that if an attempt be made to supply vacancies exclusively by licentiates and ministers without charge, many vacancies, which otherwise would be open, will decline to ask supply from the committee. And on the other hand, if vacancies are supplied in part by ministers in charge, and unemployed ministers are not allowed to fill their pulpits in their absence, but must be content with inferior appointments perhaps to vacancies that have already decided to extend a 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 successful operation of any scheme of distribution and supply.

ALTERNATE SCHEME.

(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.

(2) There shall be a committee in each Synod to allot licentiates and ministers without charge to Presbyteries for appointments, in accordance with the reported requirements of each Presbytery.

(3) There shall be in each Presbytery a Committee 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 supplied in their absence by ministers 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.

(7) Should there be doubt at any time as to the propriety of giving or continuing appoint-

ments, the case shall be referred to the Presbytery 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 Committee 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 appointed, 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.)

THE minimum Christian! 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 altogether. 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 attend in the afternoon or evening. He is too busy to pray; his room is 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 institution, especially for the young, the neglected, and the ignorant. It is not convenient, however, for him to take a class or attend very regularly. His business engagements are so pressing during the week that he needs Sunday as a day of rest; nor does he think himself qualified to be a teacher. There are so many persons better qualified for this important duty that he must beg to be excused. He is in favour of the visitation of the poor, but he has no time to take part in these labours of love. He thinks it is a good thing for laymen to take part in the prayer-meetings of the church, but he has no gift for public prayers or for making addresses (unless the subject be business or politics), and he must leave it to others. He is friendly to Home and Foreign Missions, and gives his 'mite,' but 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 skating rink, give him considerable trouble. He cannot see the harm in this or that or the other popular amusement. He says there is nothing 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 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 as little religion as possible, you have missed it altogether; lest, without gaining the whole world, you have lost your own soul. Would it not be wiser and better and happier to make sure of heaven by being a maximum rather than a minimum Christian?—*Domestic Journal.*

Mission Work.

INDIA BECOMING CHRISTIAN.

THE Rev. P. F. Leavens, in the April *Foreign Missionary*, contributes a most 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 seceding of genuine converts, church organization 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 just. The people look up to a Christian sovereign. The means of internal communication are multiplying, causing an interflow of races that must help to dispel enmities and break up caste. Education advances. The famous 'dis-

patch' of 1854 gave a powerful impulse to middle and higher schools, and measures of the Government, 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 CHINESE 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 on the "Evidences of Christianity." The student holds all literature, even a scrap of printed paper—without regard 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 Journal* says:—"The resolution passed by last General Assembly, requiring every graduate in divinity to go to the mission field for six months is, as we anticipated, meeting with much disfavour. The students are bitterly opposed, and will, if possible, render the Assembly's finding ineffective. Some are doing this by accepting charges in the States. Many complaints are also heard from the people, as there are a number of churches ready to call present graduates, but cannot. There is, indeed, much difference of opinion as to what the Assembly's resolution really means. Some say that students will require 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 months, either summer or winter, while others still believe the resolution is to be enforced only in the spirit and not in the 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 reading 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."

Woman's Work.

ENGLISH PRESBYTERIAN MISSIONS IN CHINA.

EXTRACTS FROM ANNUAL REPORTS.

ANOV.—During 1885, eight were received into full communion who had been baptised in infancy. Three others have been admitted during this month. It is always very cheering when we find the young connected with the Church growing up in the fear of God, and manifesting a decided Christian character. For the young who have to grow up in the midst of heathenism, with all its pollutions and allurements, the temptations to lapse from Christianity are such as

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 borne, 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 women.

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. Duffus 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. Mackenzie 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 welfare of China on the Church at home, will be least in value to their presence in the mission field.

BIBLE-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 started. 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 into 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 sympathy of the Church at home, that they may be sustained and guided in the work committed 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 initial difficulties of the language. They have a truly glorious opportunity before them in every department—boarding-school work, classes for preachers' wives and Bible-women, household and hospital visitation, with the educational and evangelistic work at our country stations.—*Rev. W. Campbell.*

The Family.

AT DAY-BREAK

The earth is rolling towards the sun Another day - another day Legend!

The earth is rolling toward the light From out the clinging shades of night

Come hater, and stiffer, and fears, and woes! The earth is rolling into rose

THE MODERN READER. THE difficulties of literature are in their way as great as those of the world, the obstacles to finding the right friends are as great, the peril is as great

THE ENERGY THAT SUCCEEDS. 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

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weights upon me with such really crushing urgency is this: What are the books that in our little remnant of reading time it is most vital for us to know?

AMBITION AND RUIN.

ABOUT five years ago, Maria P., a young girl, the daughter of a farmer in Pennsylvania, became tired of churning, baking and sewing, and more than all, of the monotony of country life, and resolved to seek her fortune in the city.

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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.

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days kindled in the sky that longer light in which the sea rolled and flashed like a vast crystal.

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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.

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 he feel that necessary in connection either with causes or individuals.

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.

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.

If your subscription to the PRESBYTERIAN REVIEW has expired, or is about to expire please, renew promptly.

Our Story.

BARBARA STREET.

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

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."

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. Denston's eyes—the other, that new idea, that men could criticise women—could be even harsh in their judgments, and unsparing in expressing them.

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.

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 Sychar, and two miles from Shechem, between Mounts Ebal and Gerizim in Samaria.

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 baptizing 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 lesson.

HELPS 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 o'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. Meat: food. 9. Jesus 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 descended from heathen ancestors (2 Kings 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 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 the Jews.

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

QUESTIONS.

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, 1, 3.) For what place? At what season of the year?

SUBJECT: THE WATERS OF ETERNAL LIFE.

I. THE THIRSTY 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 no dealings with the Jews?

II. THE WATER OF LIFE (vs. 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.)?

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? (v, 24)

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 Jews?

PRACTICAL SUGGESTIONS.

- I. We may be weary in Christian work, but not of it.
II. Christian service may refresh our weary bodies.
III. We should take every opportunity of doing good.
IV. Sect, race, social position, rivalries, should never keep us from kindly service or religious help.
V. Man is full of thirst for earthly good, happiness, forgiveness, larger life, friendship, eternal life, God.
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—refreshing, 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 shouldn't be surprised if her blood was out of order. 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. Jamieson, of Aylmer, resigned his pastoral charge at Aylmer. The resignation was accepted, to take effect on the fourth of April. Mr. Whelan was appointed to visit Casselman, and Mr. Bayne to visit Beakook and South Indian. Dr. Moore submitted the report of the committee on French Evangelization. The report which was very full was received and adopted. Mr. Faries submitted the report of the Home Mission Committee, showing the excellent work done within the bounds of the Ottawa presbytery by the Augmentation Scheme, not only in bringing greater comfort to ministers of congregations which participate in the benefits of the Scheme, but also in securing an advance of stipend in many that have never participated in the Scheme at all. The report was received and adopted. Mr. Glassford of Richmond, was appointed moderator of the session of Carr, Kilmuir and Lowrie's, with power 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 synod's committee of bills and overtures. —J. WHITE, Clerk.

LUNenburg and Shillburne.—This presbytery met at Hildgewater on the 17th March. The report on Temperance was read and received, and it was agreed to suggest that the Assembly's committee propose a simple constitution for congregational and S. S. Temperance Societies, such as the Assembly of 1884 recommended congregations to form under control of Sessions. Report on the State of Religion was also received, and presbytery held an informal and interesting conference regarding its suggestions. Applications for grants from Augmentation fund were disposed of, excepting one, which was deferred for further information. The presbytery was asked by Synod to raise \$500 for Augmentation. All the congregations were visited, and about \$410 will be raised, besides 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 sermons were considered. Presbytery unanimously and heartily approved of the principle of unification of foreign mission work, and the plan sent down by Assembly to effect the same. The plan for printing Assembly minutes and reports was also approved. The semis agent supply of vacant charges was laid over for further consideration. Rev. A. Brown, New Dublin, resigned his charge. The usual steps will be taken. Presbytery adjourned until the 23rd March to consider applications for Augmentation grant for Shillburne. Rev. Joseph A'nan and Rev. E. D. Miller were appointed Commissioners to the next Assembly. —D. STILLS, Clerk.

SAUGVEN.—The presbytery met in Knox church Harrison, on the 16th March. Mr. Crozier was appointed Moderator for the next six months. Mr. Straith gave in a minute of 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 Aytou. Mr. Straith was appointed Moderator of Session. Mr. Morris's was appointed Moderator of the Session of North Lather, Ross and Gordonville. Mr. Straith was appointed to obtain supply for local congregations. Leave was granted the people of Riverview to build a church. Mr. Wilson was appointed to ordain elders in Riverview and Corbden, and to act as Moderator of the Session when formed. The Commissioners to the General Assembly are Mr. McLeod and Dr. Campbell, by rotation, and Messrs. Morrison and Wilson, by ballot, ministers; and Messrs. Peter McGregor, James Murdoch, Alex. McPherson and John Inkster, elders. Pastors appointed to visit and 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 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 Knox church, Paisley, 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 stipend, and that Allentown had resolved to put forth an effort as at make a grant from the fund unnecessary. Mr. Beamer tendered his resignation of the charge of St. Paul's church, Walkerton, with a view to the union of the two congregations in that town. Commissioners were heard who expressed the satisfaction of the congregation with Mr. Beamer and their desire to retain him as pastor, unless the effect of his resignation would be the union of the two congregations. The resignation was accepted, and Mr. Dun can appointed moderator of session. The presbytery 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 Harrison, signed by 142 members and 103 adherents, and promising a stipend of \$1,000 a year, was sustained and forwarded to the Saugven Presbytery, Messrs. Anderson, Wardrope, Paterson, Greig and Duncan, ministers, and Messrs. Johnston, McLagan, Burgess, Eckford and Craig, elders, were appointed as commission to the General Assembly. Dr. Wardrope, of Guelph, was nominated for the Moderatorship of Assembly. A call from the congregation of Glamis 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 sustain 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 forwarded to the Assembly's committee. Mr. Morley tendered his resignation of the pastoral charge of Balaklava in order that the proposed arrangement for supplying 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 parties 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 Presbytery 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 of 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. GOURLAY, Clerk.

THE Rev. W. R. Frame, one of our most valued ministers, who has been constrained by the state of his health to retire from the active work of the ministry, is now editor of the Charlotte town Protestant 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 him great success in his new sphere of labour.—Halifax Witness.

(To be continued.)

The Presbyterian Review.

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 zealously 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-and-so 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 Quartette 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 illustrates the struggles of one sensation to gain the mastery over another sensation, and shows how futile is the attempt to make anything sensational in religious services contribute to proper devotional feeling and true worship. A large crowd gathered, and the proceedings opened with a solo on the cornet by a young lady who played the tune, "The Sweet By and By," so sweetly that the crowd vociferously demanded an encore, and for some considerable time 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 showed 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 the thing preached. Again, let us look at the 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 something more "spicy" for a religious public that seems to have of late acquired a depraved 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 so make but a sorry figure, but none the less dishonouring 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 the pulpit so long as they can draw a crowd, who will not leave before a "silver collection" is 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

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 themes 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, Hot inwardly, and foul contagion spread.

That our own churches in Toronto have thus far kept free from sensationalism is a cause of thankfulness. 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 influences as we have described we may, unless 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 treats Toronto audiences to the same high spiced pabulum as he gave to the people of Chicago, the religious public of Toronto will be still further demoralized. We do not doubt his power in reaching a certain class; but we deny the truth of his theory that you must be vulgar to reach the vulgar, and make a travesty of the gospel to get sinners to listen to it. Personally, and in this we know we are not singular, we do not want to listen to a sermon on the Prodigal Son which provokes laughter at every sentence, nor to hear descriptions of the "German" which are openly and shamefully lewd. The Apostle Paul preached the gospel in Corinth to the most wicked and lascivious people of the ancient world, but he adopted no such methods as these American evangelists. He was determined to know nothing among men but Jesus Christ and Him crucified. The very idea of reverence for holy things is in danger of being driven out from amongst us, and the coming of Sam Jones will not help us to recover it. It seems to be forgotten that holiness becomes God's house, and that He is as jealous of His own honour now as when He punished with instant death the man who touched with unhallowed hands the ark. Let us, then, who have been trained to worship reverently and with godly fear, keep ourselves free from these snares, and if our ark can be steadied 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.

CHRISTIAN INSTRUCTION IN THE PROVINCIAL SCHOOLS.

PRACTICAL DIFFICULTIES—DIFFERENCES OF CHRISTIANS.

IT 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, that instruction in the facts and distinctive principles of Christianity by our public teachers is impracticable, and that effort made with a view to the attainment of what they believe to be in a high degree desirable is doomed to failure. We cannot, however, sympathize with those who take this hopeless view. We cannot think that any of the practical difficulties that we have reference to, and whose weight we are not disposed to underrate, is of such a nature as to be insuperable. It is well to bear in mind that all 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 are not disposed to magnify the difficulties connected 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 that which presents itself in connexion with the differences of Christians. We refer to their differing among themselves in the views they have of the teachings of Scripture. This difficulty may be said to be nearest to the objections that have been already dealt with. In dealing with it, we set aside at once our Roman Catholic 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 ecclesiastical 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 meet their views, there can be no doubt that it reduces to comparatively small dimensions a difficulty that would otherwise be very formidable. Though the provision does not include the High Schools, they have little reason to complain. If more than enough has not been done for them already, it is, at least, certain that far more has been done than we can ever expect their co-religionists to do for ours, where the position of the parties is reversed. They ought, we think, to be well content with perfect freedom to have their own higher education in accordance with their own views at their own

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

Setting aside the Roman Catholics, we venture 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 impart 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 Catechism of Presbyterians, there are probably not more than half a dozen that these denominations do not unite in assenting to.

A great deal too much is made of sectarianism. It is confessedly an evil thing; but a man is not stigmatized as sectarian because he is "fully persuaded in his own mind," in relation to the distinctive views of his own denomination. And we need not hesitate to say that a teacher's decided and intelligent attachment to his own branch of the Christian Church, while it does not disqualify him for the work of religious instruction, is, in reality, a most important security to the Christian public, in connection with what, we apprehend, constitutes the greatest difficulty of all in securing for Christian instruction its due place in our schools. The great difficulty, so far as we can see, lies in the want of sympathy, on the part of teachers, with the teachings of the Bible. Let us have teachers who really value the Word of God, and it will be a small matter what branch of the Church they are in connexion with. That a teacher is firmly attached to his own denomination will, instead of being a reason for distrusting him, be one of the best guarantees of his Christian principles. No doubt sectarianism or bigotry would be justly regarded as a disqualification. But these, we believe, are not times in which we have much to fear in that direction. And, for our own part, we would greatly prefer the man whose decided attachment to his own denomination might expose him to the charge of bigotry, to the man who under the vaunt of liberality, is 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 intervals 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 proficiency, 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 not pretend to say, but the complaints about it are widespread, 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 more revenue. If a thoroughly earnest and vigorous effort were made by the alumni 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 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, and, in the opinion of those best qualified to judge, the quality certainly not inferior to the work turned out at any time by Knox herself, or any other theological college in the Dominion. We venture to think that the graduating class this year is exceptionally well trained and well furnished, and as such likely to add much real strength to the pulpit and the pastorate of the 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 institution, there is, of course, room for improvement, but to hint that the authorities of Knox and her alumni are inert and undesirous of advancing is a gross calumny. We are sorry to see emanating from Toronto such an untruthful notice of Knox College in a newspaper which, though no longer under the control of Presbyterians, has still a wide circulation amongst them. In its changed relations the Witness may not feel any special interest or pride in our seats of learning, but, at any rate, if it desires to please a portion of its patrons, it would do well to be on its guard against accepting without a grain of

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 University 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 Varsity towards the affiliated colleges is also calculated to stir up additional interest at this juncture, 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 important 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 Varsity, or who have any other selfish end in view, then we are sure that the large number of graduates whose interest is also identified with the affiliated colleges, will very justly oppose increase of such representation. 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 cast, 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. Fair-minded 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, amongst whom were the Rev. Professors Cousinrat, 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 prizes, scholarships and medals, as follows:—

PRIZES.

Philosophical and Literary Society's prizes—Public speaking, Mr. A. S. Grant, B.A.; English essay, Mr. J. H. MacVicar, B.A.; French essay, Mr. S. Rondeau, B.A.; English reading, Mr. R. Johnston; 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. Ecclesiastical architecture—First prize, third year only, Mr. J. H. Graham, B.A.; second prize, all the years, Mr. A. Ogilvie, B.A. Sacred rhetoric—First prize, first and second years only, Mr. R. Johnston; second prize, all the years, Mr. F. H. Larkin.

SCHOLARSHIPS (SPECIAL).

University scholarships gained after the close of session, 1884-85—The Sir George Stephen, first year, Mr. H. N. Goff; the Stirling, second year, Mr. R. Johnston; the Drysdale, third year, Mr. J. Macdonald; the Slessor, fourth year, Mr. J. A. Macfarlane. French scholarships—The Hamilton (McNab Street), theological, Mr. S. Rondeau, B.A.; the Guelph (Chalmers' church), theological, Mr. A. B. Groulx, Mr. H. O. Lusselle; the Galt (Central church), literary, Mr. J. E. Cote; the College, literary, Mr. P. N. Cayer. Gaelic scholarships—The H. McLennan, senior, Mr. Murdoch Mackenzie; the K. Campbell, senior, Mr. D. A. McRae; the T. Z. Lefebvre, junior, Mr. M. McLennan; the D. McTaggart, junior, Mr. M. J. MacLeod. The Nor-West scholarship—Awarded to Mr. J. L. Hartgrave.

SCHOLARSHIPS (THEOLOGICAL AND GENERAL).

Pass work—The Greenhills, first year, Mr. R. Johnston; the Ballour, second year, Mr. G. J. A. Thompson, B.A.; the Hugh McKay, third year, Mr. J. H. Graham, B.A.; the James Robertson, fourth year, Mr. A. Ogilvie, B.A. Pass and Honour work—The Anderson, first year, Mr. M. McLennan; the John Redpath, first year, Mr. A. S. Grant, B.A.; the College, second year, Mr. S. Rondeau, B.A.; the Peter Redpath, second year, Mr. N. Waddell.

MEDALS.

Gold medal, the highest prize 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. Ogilvie, B.A.

DEGREE 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. Rondeau and Mr. N. Waddell had passed the first examination of D.D.

VALEDICTORY.

The valedictory address was delivered by Mr. A. Currie, B.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 faithfully 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 gymnasium for the students. Then followed the presentation of diplomas to the graduates of the year: Messrs. T. J. Barron, B.A.; A. Currie, B.A.; J. H. Graham, B.A.; D. H. Hodges, B.A.; MacLaren, D. A. MacLean, A. Ogilvie, B.A.; W. D. Roberts and Murray Watson, B.A. The Rev. L. H. Jordan then delivered a very interesting address, in which he congratulated the graduates on their success.

PRINCIPAL MACVICAR'S ADDRESS.

The Rev. Principal MacVicar in closing the Convocation said:

As announced 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.

The total number of students on the roll of the college at this date is seventy-five, 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.

Taking our graduates and student-missionaries together, there is to-day a working force in the field of 151 persons trained in this college, all billing posts of usefulness, some in the roughest and most destitute places in the country, and others as pastors of prominent city churches.

"Great deeds cannot die; They with the sea and moon renew their light, Forever blessing those that look on these."

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.

In the afternoon the synod took up the Glencoe dispute on appeal of Messrs. Ball, Dr. Proudfoot, 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.

The Sunday afternoon lectures in this hall, on "Questions 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 resolved this afternoon to offer a scholarship next session for eminence in Oriental studies.

LADIES' COLLEGE, BRANTFORD.

This institution was visited on the 6th April by the Rev. D. D. McLeod, Barrie, and the Rev. Dr. Thompson, Sarina, 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 music department is under the charge of Chas. A. Garratt, Esq., who received his musical education in England, in Litchfield Cathedral. For years he presided over one of the best organs in Canada, subsequently was leading organist in Milwaukee and at the Exposition Building, and was frequently invited to give organ recitals and organ recitals in churches in the American cities.

The new term opened on the 14th April, but students will be admitted up to the 28th April, when the classes will resume after Easter.

SYNOD OF HAMILTON AND LONDON.

(From our own Correspondent)

This synod has for some time been looked upon by some 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 business capacity, and on the other hand are happily free from the disturbing elements arising from the presence of the college element, sometimes represented by rival competitive influences.

A large representation of the Church, together with a goodly proportion of the congregation of St. Andrew's church, Sarina, assembled on Monday evening, April 12th, for

THE OPENING EXERCISES.

Rev. W. Robertson, M.A., of Chestersfield, retiring moderator, occupied the pulpit. His discourse was at least in one respect according to Wesley's famous homiletic canon as to long texts and short sermons. His text embraced the 2nd chapter of Acts, and his division introduced the consideration of the following interesting and striking truths—1. The descent of the Holy Ghost at Pentecost was the result of the Church's united prayers; 2. The gift of the Holy Ghost evidenced the glorification at the Father's right hand; 3. The gift of the Spirit attended the earnest effort of believers to reach and rescue guilty sinners.

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

REV. G. BURSON, ST. CATHARINES.

SECOND SESSION.

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, McQuarrie, Dr. McDonald and others—a pleasant and profitable season, serene and uplifting. On proceeding to business, after accepting a report from the Buxton Mission, announcing some \$200 interest received and paid to Mr. King, the overture on

ASSEMBLY MODERATORSHIP

from the Presbytery of Hamilton was taken up and sustained by Dr. McDonald. 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 unconvincing corner of the viceroyard. 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.

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 ordinary Church courts, so sadly wasteful of precious time. Mr. Munro, of Embo, was just able *ex 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 withdraw.

In the afternoon the synod took up the Glencoe dispute on appeal of Messrs. Ball, Dr. Proudfoot, 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 securing greater unanimity by delay, though only one voice, it was stated, had been raised against the call when moderated in by Rev. Mr. McKinnon. The opposition movement 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 presbytery, have secured the minister of their choice. (3) That sufficient reasons for the establishment of a second congregation 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. McGillivray, 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 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. McMillan, 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. Cochran supported it in a vigorous 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. McQuarrie, 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 Assembly.

STATE OF RELIGION.

In the evening the synod took up the report on the State of Religion prepared by Dr. Thompson, of Sarina, based upon reports received from each of the presbyteries. It dealt 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 satisfactory revival.

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 Stratford, setting forth a general and satisfactory prosecution of Sabbath 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 presbyteries be instructed to report within six months all schools, 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 Record and other Sabbath School papers prepared by various parties in the church be recommended. Adopted.

TEMPERANCE.

The report on temperance set forth continued attention to this subject, with a good deal of uncertainty and confusion arising from the felt defects of the Scott Act, and especially to 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 subject 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 labours with renewed diligence.

MODERATOR OF ASSEMBLY

The synod 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.

PROFANE SUNDAY OVERTURES.

Rev. Mr. Laidlaw's scheme for the distribution of pro-litators was taken up along with another from the 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 Drs. Laing and Cochran, 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. Cuthbertson presented the report of the committee appointed to strike.

STANDING COMMITTEES.

State of Religion—Alex. Henderson, D. H. Fletcher, Jas. Little, John Anderson, John Beckett, J. A. Turnbull, Wm. McManis, Jas. A. Anderson, John Eadie, ministers; Dr. McDonald, Hugh Rose, Dr. Fraser, Alex. Gilliatley, K. Urquhart, Wm. McKenzie, Geo. Murray, Robt. Harrison, Jas. McClagan, elders.

Temperance—W. A. McKay, Robt. Thynne, Geo. Sutherland, Wm. Leitch, Thos. Tallach, E. W. Pantor, 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, Munro Fraser, D. M. Beattie, John Ballantyne, Wm. M. Fleming, Geo. Crystal, Colin Fletcher, D. B. McGrae, J. B. Duncan, ministers; Thos. Armstrong, S. Fraser, D. Nisbett, Alex. Bartlett, S. Anderson, R. Laidlaw, W. B. Hutton, Jas. Craig, elders.

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

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

ADDRESS FROM FATHER CHINIQUEY.

Father Chiniquey 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 incessant warfare against this gigantic system of error and evil. The old man has of late, as of old, suffered fierce persecution, and claims sympathy and help in publishing and circulating his books exposing Romanism. The synod expressed their sympathy, and instructed the Presbytery of Chatham to give Mr. Chiniquey 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, 1887.

MINISTERIAL CANDIDATES.

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., from Presbytery of Chatham; R. C. Tibb, B.A., from Presbytery of Sarina; J. L. Campbell, B.A., from Presbytery of Bruce. Permission to these presbyteries was given to proceed.

AUGMENTATION.

A motion was presented from the Presbytery of London ancient Augmentation, proposing to allow presbyteries to retain funds raised within their bounds to meet home 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 bring into more prominent exercise the special principles of Presbyterianism. Rev. Dr. Laing and Dr. Cochran opposed the overture, and argued that it would ruin the Augmentation Fund. Overture withdrawn.

THE GLENCOE 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 Aged and Infirm Ministers' Fund, except in the case of foreign missionaries, who should be provided for from the same fund from which they are supported. Dr. Laing supported the transmission of this overture, which was agreed to.

A report on Psalmody, supported by Rev. Mr. Thompson, of Arr, 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. Messrs. Davis (Episcopalian), Baker (Baptist), McDonagh (Methodist), and two Presbyterians from over the river, Messrs. Monteith and Goodwillie.

AFTER THOUGHTS.

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

stranger would have been startled by the compromise of dignity involved when one of these ventured to poke fun at the D.D., now becoming so common; and a member who asked, "Don't you mean the P.D.?" received the reply, "No, not the fiddle-dee-ees, but the genuine Dig. D.D.,!" 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 themselves. 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 fifty per cent. to the interest and value of the occasion. Had 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. Urquhart, who sat silent from beginning to end of a synod, been heard, we think the occasion would have been more profitable. 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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BOOKS FOR THE TIMES.

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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 Upstergrove, in the Presbytery of Lindsay.

THE new Presbyterian church at Scotch settlement, parish of Moncton, was set apart for divine worship on Sabbath, March 25th.

THE Rev. Joseph Hogg, of Moncton, intends to leave 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 church, 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 accepted a call from the Presbyterian congregation at Keady, Grey County.

SPECIAL services are being carried on in the Presbyterian church, Hallville, under the management of Mr. Higgins and Miss Maggie Scott. Great interest is being manifested.—Ez.

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. McVoy 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.

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

COMMANDER CHRYNE, of the Royal Navy, will deliver his popular and instructive lecture on "Egypt 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.

THE 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 manifesting an 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 left Halifax 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.—Witnes.

THE Rev. Dr. McNish, president of the Celtic Society of Montreal, delivered an address at the conversation 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 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.

THE annual congregational meeting of Knox church, Cannington, was held 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 School, \$134 69, and the W.F.M.S., \$12.70. The amount contributed to the Scheme was \$118.65.

AT the meeting of the Ministerial Association, St. Thomas, held at the residence of Rev. Dr. Parker, 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 climate of California, and pray and hope that he may in due time return to his home and pastorate fully restored to health.

THE 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 leisure 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 past 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 pessimism 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 Leibnitz, Schopenhauer teaches that existence is an evil, and non-existence is the highest good. 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 literature of America, and that ours is the land of hope and of progress to a higher and better state of things.

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

cordially, remarking, in passing, that seventeen years ago on assuming the pastorate, the contributions for above purposes were only \$91, a gratifying growth of liberality from which he argued well for the future. We may venture a hope, that, in the near future, when the Church at large learns that it is only now toying with the great mission cause, Antiprior may not be found far from the van. If so, it will not be the pastor's fault.

THE Knox College Quintette Club, Messrs. C. W. Gordon, R. C. Tibb, R. M. Hamilton, G. Gordon, and Mr. R. Haslow, recently gave a concert in Crawford's Rink, Bowmanville, under the auspices of the St. Paul's church choir. The *Saturday Evening Post* says: "A beautiful piano duet 'Sensibility,' 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. Haslow's improvisations of the different characters were perfect. He possesses a fund of humour, and could not fail to please the most fastidious."

THE Missionary Association of the Presbyterian church, Georgetown, held its annual meeting on Thursday, 1st April. The treasurer's report showed that over and above \$100 given to Knox College Endowment Fund, Georgetown had contributed this year \$163 for the Schemes of the Church, which is \$32 in advance of last year. Rev. Dr. Waidrop, of Guelph, gave an interesting and comprehensive address on missions, taking for the basis of his remarks the last clause of Acts 1, 8. The following officers were elected for the ensuing year: President, Jas. Barber, Junr.; Vice-President, Robt. Law; Secretary, Miss Pringle; Treasurer, R. G. Campbell; Assistant-Treasurer, J. H. Jackson. The congregations of Georgetown and Limehouse, under the pastorate of Rev. 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.

THE Woman's Missionary Society of the Presbyterian Church, Montreal, held its annual meeting in Erskine church. The Rev. Prof. Campbell presided, 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. Ducloux, 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. Maurice. An Executive Committee of thirty-two was also elected. The Superintendents are: evangelization, Mrs. Ducloux; on home missions, Mrs. Haldimand; 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. 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. Meikle 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 sketched the life of the prodigal son, and turned the meeting into a service 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. Gerrit 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 Presbyterianism, starting from old McNab, or Canaan, church. We cull a few stirring 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 Adamston and their neighbours met there, the Fergusons and their neighbours from Bonchere Point, the McNies and McNabs from near Antiprior, 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 has just annihilated? Why, there are now weekly services held in the churches in Douglas, Adamston, Kennew, White Lake, Antiprior, Burnstown, Lochwinnoch, Dewar's and in Stewartville. 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 bargain. 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 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 \$30,000. We have no millionaires in Halifax now, and this, when compared to the princely gifts made to Montreal institutions, may not be considered by *Gazette readers* as an extraordinary thing; but it is a big thing for Halifax, and next to the magnificent gifts of George Munro and the bequest 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 session just closed. Sir William Young's splendid gift of \$30,000 ought to serve as a great inducement for several other comparatively wealthy Halifaxians to do likewise.—Halifax Cor. Montreal Gazette, April 1st.

OBITUARY.

MR. JOHN HAY.

THE Presbyterian congregation at Minesing, Ont., has just sustained a sad loss in the death of one of its elders, Mr. John Hay, who departed this life on the afternoon of Monday, April 5th. Mr. Hay was born in the parish of Belhelvie, Aberdeenshire, Scotland, in 1813, and was early connected with the U. P. Church in that country. He emigrated to Canada in 1850, living, successively, in Eramosa, Orillia, and Minesing, the last named place now containing his remains. He lived much in communion with God. No one ever conversed with him regarding the new nature without being favourably impressed as to its reality, and the importance of walking with the Heavenly Father. He is now sleeping in Jesus, but may his influence ever live. J. G.

Communications.

THE AGED AND INFIRM MINISTERS' FUND. [To the Editor of THE PRESBYTERIAN REVIEW.]

SIR,—I should like to be informed as to the principle which admits aged and infirm 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 Canada Presbyterian Church, as they have a fund of their own known as the Temporality Fund. 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 fitly and also have the benefit of the two funds as well as their brethren? Yours, etc., Equus.

"ELDER" ON AUGMENTATION

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—I would submit for the consideration of the Elder 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 generally provided for by God's command—had practically an Augmentation Fund, and an Aged and Infirm Ministers' 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 labour. Hoping to have time hereafter to demonstrate these positions. I am, meanwhile, yours, etc., Barrie, March 26th, 1886. D. D. McLEOD.

A VISIT TO THE CYPRUS MISSION, N.W.T. [To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—I have just lately returned from a two 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 REVIEW everywhere. Services are well 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 in six of the places every fortnight, 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 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. On the evening of Friday, March 12th, a very interesting and profitable *fraternal social* 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 proceeds 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.

NOTES FROM NOVA SCOTIA.

(From our own Correspondent.)

THE Rev. Robert Laing is now employing his vigorous 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. The seed 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 is neglected how little the Sabbath School can do in the instructing and training of our youth!

Three congregations have this year been dropped from our list of supplemented charges, viz., 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 Kenville, N.S. Should his application be received, a call will be presented to him from this congregation.

The Halifax Presbytery is employing a larger number of catechists this year than formerly. Two centenarians will be held in connection with the Presbyterian Church in Nova Scotia this summer. The Presbytery of Truro will have reached one hundred years of age in August, and James' church, New Glasgow, will also hold its centenary in the month of September. The Rev. Hugh Graham, also preached his first sermon in Cornwallis, N.S., on the 29th August, 1785. No centenary has been held, though Presbyterianism was first planted there one hundred years ago. The Synod of the Maritime Provinces meets next October, where the Presbytery of Truro was first formed.

In 1845 the Presbyterian Church of Nova Scotia numbered twenty-nine ministers. There are but three of these twenty-nine living to-day, viz., Dr. McCulloch, Truro; Rev. George Christie, Bedford; Rev. John Cameron, Hildgewater. The fathers, where are they? and the prophets, do they live forever? Three Presbyterian churches are now being built in Shelburne Co., where we have but three congregations. The one now occupied in Shelburne 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 to the Mission Schemes by ten cents.

Medical. DR. PALMER BURGEON, Eye, Ear, Throat, Nose 10a n. to 5 p.m. Corner Yonge and Wellesley. JOHN B. HALL, M.D. HOMCEOPATHIST, 326 and 328 Jarvis St. Specialties—Children's and Nervous Diseases. Hours 8 to 10 a.m., 4 to 6 p.m. Sundays, 9 to 10 a.m., and 6 to 8 p.m. (41)

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CHURCH NEWS. BRITISH AND FOREIGN.

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 property in New York last year was \$550,000.

THE Church of England enjoys an income from the State of about \$1,500,000 per annum.

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 results.

A SON-IN-LAW of the late Mr. Van-Jerbit 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 Missionary Society has sanctioned the printing and binding of an edition of 5,000 copies of the Bible Dictionary in the Tahitian language, prepared by the Rev. Mr. Pearse, of Raiatea.

THE Million-dollar Missionary Fund, to be raised by \$5 subscriptions in commemoration of the Centennial of the Protestant Episcopal Church in America, will, it is hoped, be complete by October next.

LISBON, 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.

THE 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."

THE Presbyterians have opened a station at Merida, the "only place of evangelical 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 Coleraine, and other places in the North, has been a signal success. The performances, consisting of selections of choral pieces, chiefly sacred, proved highly attractive.

THE 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 263 Jews became Christians," and another 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 the clergy to "preach heresy by proxy," 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 missionaries, 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 \$356,000 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 succeeded 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 tenants for her generous disposition.

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 raised 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 pavement; 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, he preached in the City Temple (Dr. Parker's church) to a crowded audience. At the close of the sermon 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 Freeman's Journal says: "Not at the initiative of prelates of the United States, but in compliance with an expressed wish of the Holy Father now reigning, Pope Leo XIII., there are to be erased from the number of Feasts of Obligation, first, the Epiphany, sometimes called the Christmas of the Gentiles; second, the Feast of the Annunciation, or of the Incarnation of Our Lord; third, the Feast of Corpus Christi—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 the number of baptisms, and that eleven Protestants have gone over to Judaism.

THE Spring Commission of the Scottish Free Assembly was appointed to meet, but, partly owing to the severity 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 twelve o'clock. He travelled from Aberdeen.

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 undergoing a much needed revision at the hands of a volunteer company of the Old and New Testament Revisers, including Bishop Lightfoot, Prof. 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.

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 self-gratulation of his brother churchmen over the statement that during the last quarter of a century the Church of England has voluntarily raised £31,573,237, 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 shops 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 heroically in England in the sixteenth and seventeenth centuries. Among their number are 149 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 scorn of the great Anglo-Saxon races in England, North America, and the Colonies, who had permitted the waters of oblivion to wash out their memories.

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HAVE YOU A FRIEND Who wants to get into a good paying business, or would you prefer to go in and win yourself a good salary and business? Farm, or, Mechanic, Clerk, School Teacher, etc., will find it as easy way to make money. Every body qualified. No business. No peddling. Write for particulars. Don't delay. Address, JAMES LAUT, 261 Yonge Street, Toronto. 18-71

Miscellaneous.

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We call the attention of our friends and patrons to the fact that we have opened a first class TAILORING ESTABLISHMENT in Arcade, No. 133 Yonge Street, where we are prepared to show a line of goods equal to any in the Dominion, and at prices to suit all classes.

Special lines of West of England COATINGS, PAINTING, SCISSORS, and Spring DRESSING MACHINES.

As we import direct from the manufacturers we are in a position to supply all our goods at less than wholesale prices, and intend giving our customers the full benefit of this advantage.

Cordially inviting you to inspect our goods and soliciting your esteemed patronage, We remain yours, very truly,

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WANTED—LADY

Active and intelligent, to represent our bar in local and old firm. References required. Permanent position and good salary. GAY & BROS., 24 Barclay St., N.Y.

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Importer and Dealer in Fine Swiss and American WATCHES, Gold Chains, Diamonds, Ladies' Gold and Silver Jewellery, GOLD-HEADED CANES, Sterling Silver Ware, Electro-Plated Ware, FRENCH & AMERICAN CLOCKS.

Will call attention to repairing and manufacturing department.

Those who desire to purchase should not fail to call or communicate with me, and will be well repaid.

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I have subjected to a careful chemical and microscopic examination the two varieties of bread known as "Cobourg Fancy Loaf" and "Digestive Bread," made by Thomas Adams of this city, and find them to be entirely free from all adulteration and deleterious admixture.

The "Cobourg Loaf" has evidently been made of the best flour, and the "Digestive Bread" from ground wheat, from which the bran and gluten-bearing portions have not been separated. In both cases the cookery of the farinaceous constituents has been thoroughly performed—a point of first importance in the process of digestion—and in other respects, as shown by the elasticity, lightness, closeness and uniformity of the loaves, the manipulations of the operator have been those of a skillful and intelligent workman.

E. L. SHUTTLEWORTH, Analytical Chemist. Laboratory, Toronto, Oct. 26th, 1893. THOMAS ADAMS, Baker, 203 Clinton Street.

HOT X BUNS

ON THURSDAY AFTERNOON, 22nd APRIL, and GOOD FRIDAY MORNING

JAS. WILSON'S, 497 & 499 Yonge St., Opp. Grosvenor St.

PROBATIONERS WANTED IN New South Wales, Australia.

The School of Eastern Australia—occupying New South Wales, with its unsurpassed climate and immense resources, with a present population of 1,000,000, and rapidly increasing by immigration in steamships chartered by Government—are anxious to secure at once,

Five Suitable Licentiatees,

active, healthy, energetic; with a true missionary spirit, and a thirst to bring sinners to Christ. Full passage from any part of Canada to Sydney will be paid. A good salary and fine field of enterprise, spiritually-minded young men. For all particulars apply to Rev. Robt. Murray, Writings Office, Hartley, N.S.W., or to Rev. Peter Morrison, Lismore, New South Wales. GEO. BUTHERLAND, Moderator of School, and Conv. M. Committee 20 Ross St., Melbourne, Sydney, Australia. Nov., 1893. 31-2m

BREAD

J. YOUNG, The Leading Undertaker,

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Presbyterian Review.

THURSDAY, APRIL 22ND, 1886.

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

REV. DR. KRITZCO, 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 Presbyterian College, Edinburgh, Scotland, Students' Missionary Society, the sum of five thousand seven hundred and thirty-nine dollars forty five cents (\$5739.45) in aid of home missions in Manitoba and the North-West Territories. Also, Jessie, Ottawa, \$1, Foreign Missions, Formosa; A Family Offering, \$5, McAll 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, 1850, which was erected at a cost of \$22,000. There is a membership of 475, and a Sabbath School of about 600 children. A \$2,200 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, Knox College, delivered an address at the house, Revs. John Neill and Thomas Lowry conducting the service. The pall-bearers were Rev. Dr. Reid, Messrs. James Brown, S. Gibson, Lewis Redford, E. A. Hault and Moses Stanton. The chief mourners were Rev. Dr. Hamilton, of New York, and Mr. A. C. Hamilton, L.L.B., sons of the deceased, Mr. Justice Patterson, and Messrs. 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 character. The Rev. Dr. Reid and the pastor, Rev. John Neill, B.A., officiated. There was a large congregation present.

Marriages.

BEARD-McCALMAN—At the Presbyterian Manse, Oro, on the 1st April, by the Rev. J. A. Morrison, Charles J. J. Beard, of Medonte, to Mary McCalman.

McCALL-FAIRBAIRN—In Montreal, on the 14th April, 1886, by the Rev. James Fleck, the Rev. James McCall, B.A., pastor of Stanley street church, to Miss Charlotte J. Fairbairn, daughter of John Fairbairn, Esq., city councillor, Montreal.

MASTERS-KEAR—At the residence of the bride's father, Meadowbank farm, W. Whitty, by the Rev. J. A. Carmichael, on April 7th, 1886, by day, C. Mastersman, of Summerside, to Elizabeth, eldest daughter of Wm. Kerr, Esq.

Deaths.

HAMILTON—On the 13th April, at his residence, 27 Davenport road, the Rev. Wm. Hamilton, D.D., aged 79 years. He was a native of Garragh, Co. Kerry, Ireland.

JONES—Suddenly at New York, on Thursday, 8th April, Eliza Jane Moore, wife of the Rev. K. F. Jones, M.D., late of Tanouli, Formosa, China.

Increasing testimony is borne to the fact that the best family physic, the best cure for Dyspepsia or Biliousness is Dr. Carson's Stomach Bitters. They never sicken or give. All Druggists, 50 cents. Catarrh, Headache, hawking and Spitting up phlegm, &c., at once relieved and cured by the use of Dr. Carson's Catarrh Cure. No reason why you should suffer another day. Many cases of catarrh of long standing have been cured by a single bottle of Dr. Carson's Catarrh Cure. All Druggists, \$1 per Bottle.

MEETINGS OF PRESBYTERY.

- BARRE—Barre on May 25th at 11 a.m.
BRUCEVILLE—Central, on July 8th, at 2 p.m.
BRUCEVILLE—Unity, on July 12th, at 2 p.m.
CHATHAM—Chatham, in First Presbyterian Church, on July 15th, at 10 a.m.
GUELPH—Guelph, in Chalmers' Church, on May 25th, at 10 a.m.
HESLER—Londesborough, on May 11th, at 10.30 a.m.
LESLIE—Cannington, on May 22nd, at 11 a.m.
LESLIE AND HASTINGS—Carlton Place, May 25th, at 7 p.m.
LONDON—London, First Presbyterian Church, on July 15th, at 2.30 p.m.
MARIASH—Kincardine on July 15th, at 2 p.m.
MONTREAL—Montreal, in the David Morrice Hall, on July 6th, at 10 a.m.
PETERBORO—Fort Hope, on July 6th, at 10 a.m.
PARA—Ingersoll, St. Andrew's Church, on May 11th, at 2 p.m.
QUINCY—Sberbrooke, on July 6th, at 10 a.m.
ROCK LANE—Manitou, Wednesday, May 6th, at 7 p.m.
St. John—St. John, in St. Andrew's Church, on May 4th, at 4 p.m.
STRATHMORE—Stratford, on May 11th, at 10 a.m.
WALLACE—Wallace, on July 6th, at 10 a.m.
WINDSOR—Windsor, Knox Church, on May 7th, at 7.30 p.m.

RAPID WORK

"For two years I was troubled with dyspepsia—could neither labor nor find relief. Less than one bottle of Dr. Carson's relieved me—three cured me. So says John A. Kappell, of Farmerville, Hancock Wood Bitters cures dyspepsia, liver and kidney complaints, and all impurities of the system.

AN OLD TIME FAVORITE.

There is no other remedy that has stood the test of time so long as Haysard's Yellow Oil for rheumatism, neuralgia, lame back, pains in the chest, colds, croup, sore throat, deafness and most painful affections.

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 Railways will be sent to Ministers for themselves, and for the Representative Elders of their Congregation. Any who do not receive their certificates will at once apply for them to the undersigned.

The opening sermon will be preached by the Rev. D. J. Macdonnell, B.D. All papers to be laid before Synod will be forwarded on or before the 27th April 1886, to

JOHN GRAY, Oillia, March 27th, '86. Synod Clerk.

HOME MISSIONARY WANTED

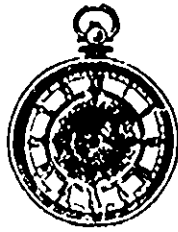
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Miscellaneous.

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REPAIRING neatly and promptly executed. Satisfaction Guaranteed

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H. WILLIAMS, SLATE and GRAVEL ROOFER, Manufacturer and Dealer in Tanned Felt, Roofing Pitch, Building Papers, Carpet and Dressing felt, Coal Tar and a good quality Ready Roofing, &c. Low prices and good goods. 4 Adelaide Street East, H. WILLIAMS, Toronto 67-13.

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See our Men's Soft and Stiff Hats from 75 Cents to \$1.00.

Also a large variety of Boys' Hats (all styles) from 50 Cents to \$1.00.

Straws in endless variety, at prices to suit all-comers.

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\$100,000 worth now on exhibition, and every dollar's worth manufactured by ourselves.

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We cordially invite you to come and look through our establishment, and just see what we are doing

OAK HALL, 115, 117, 119, 121 King St. East, Toronto. WM. RUTHERFORD, Manager.

Miscellaneous.

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Should you want a vacant lot, On which to build a cot, A cottage, or a villa, or a mansion, You may save your walking boots, And find whatever suits, By going to Bryce Brothers. In preference to others, They have every sort of lots to take a chance in. If, on the other hand, You want a house, as well as land, You can get them there and choose your own locality. They have houses great and small—

You can choose from 'mong them all— In each avenue and street, With appointments all complete, And possession got at once without formality. The advantage of the cost Is the lowness of their prices And the latitude they give you as to paying. You can pay just as you please, Which will keep your mind at ease. Just call yourself and learn That the Bryce Brothers' concern Can suit you all—a fact there's no glossing over.

APPLY BRYCE BROS. OFFICE—220 King St East RESIDENCE—39 Duke St.

Advertisement for Peter Henderson & Co. SEEDS and PLANTS. Our Seed Warehouse, the largest in New York, are filled up with every appliance for the prompt and careful filling of orders. Our Green House Establishment at Jersey City is the most extensive in America. Annual Sales, 2 1/2 Million Plants. Our Catalogue for 1886, of 140 pages, containing colored plates, descriptions and illustrations of the NEWEST, BEST and RAREST SEEDS and PLANTS, will be mailed on receipt of 5 cts. (in stamps) to cover postage. PETER HENDERSON & CO. 35 & 37 Cortlandt St., NEW YORK.

MISS DALTON Shows the latest styles of spring Novelties in MILLINERY, DRESS AND HAT MAKING, and would be pleased to see all her old customers and the public generally. MISS DALTON'S long and successful experience is a sufficient guarantee of satisfaction being given. 207 YONGE STREET.

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