The Presbyterian Zeview,

TORONTO:

ONE DOLLAR PER ANNUM.

THOU ENOWEST ALL.

"like if our heart condemn us, God is greater than our hearf, and knoweth all things."

Tith night is long. The heavy moments fall,
Rach rlain as soon as Forn,
Vet hasteneth not the morn.
The avenging angel, memory, doth appall
My soul with ingrate sins foregone;
She stands between me and the dawn,
In her slott hand a meant the In her right hand a sword— My heart condemns me, Lord,

But Thou art greater than my heart; Thou knowest all

The past is still—the past—beyond recall,
lut fearful shadows creep
From out that misty deep
And show me where my heedless feet did fall;
Where I forgot my love supreme,
Or wasted in a morning dream
The hours that cannot be restored— My heart condems me, Lord, But Thou art greater than my heart; Thou knowest all

Through nights when Thou didst wake in prayer for all That should believe on Thee, Thou still rememberedix me; Thy love shrank not from thorns and scourge and gall;
But'l have sat in slothful case,

Then brought some light excuse to please Thee, Saviour, crucified, wlored! My heart condemns me, Lord,

But Thou art greater than my heart; Thou knowest all.

Thou knowest ; darker than a funeral pall In The pure eyes may be
What fairest seems to me;
My sight faitin to read life's blotted scrawl,
Tell which was sin and which was pain
And which were dieams of a fevered brain,
And which but feebleness of will—

My heart condemns me still, But Thou art greater than my, heart; Thou knowest all

Thou knowest all, and lovest, splie of all'; Thou knowest all, and lovest, spite of all;
In that strong faith I rest,
I spite of all; my Best,
My Love, my King. Forever dark the pall
My gathered sins may weave for me,
Still, still my soul finds light in Thee;
Thy smile turns back the faming sword,
My heart condemns me, Lord,
But Thou art greater than my heart; Thou; knowest all

-Creanthe C: Sharp; in the Interior.

THE FEVERISH HAND.

It was a Monday morning, and a rainy one at that. "Mother" was busy from the moment she sprang out of bed at the first sound of the rising bell. Others besides children get out of bed "on the wrong side," as this mother can testify. She began by thinking over all that lay before ther. It made her "feel like flying!" Bridget would be cross, as it was rainy; there was a chance of company for lunch, so the par-lour must be tidied, as well as dining room swept, dishes washed, lamps trimmed, beds made, and children started for school. Her hands grew hot as she buttered bread for luncheons, waited on those who had to start early, and tried to pacify the little ones and Bridget.

"Let the work go, and rest yourself-you'll find

it pays."
"Just like a man!" thought the mother. "Why, I haven't time even for my prayer!"
But the little woman had resolved that she would read a few verses before ten o'clock each day; so, standing by her bureau, she opened to the eighth chapter of Matthew, and read these words: "And He touched her hand, and the fever lest her; and she arose and ministered unto them."

It seemed to that busy wife as if Jesus Himself was speaking to her, that she might minister wisely to her dear ones. The beds could wait till later in the day—the parlour might be a little] disordered—she must feel His touch! She the work in a letter describing the kind of men knelt, and He whispered:-"My strength [not yours, child] is sufficient. . . . As thy day so shall the strength be. My yoke is be seen from the following extract from a letter easy fthis yoke you have been galled by is the world's yoke, the yoke of public opinion or the same everywhere—and the men who are to housewifely ambition], take my yoke upon you and learn of m.:. Ye shall find rest."

hands once more, "I see you took my advice, dear; the fever is quite gone,"

The wife hesitated—could she tell her secret? Was it not almost too sacred? Later on, when not leave our posts beside the bullet-bespattered the two sat together, she told how He had cured) her fever, and said, quietly: " I see that there is a more important ministry than the housekeeping, though I don't mean to neglect that."

ish in eager money-making as yours in too

eager housekeeping "
This is no fancy sketch. Dear mothers, busy. anxious housekeepers, let us go again and again to Him that He may touch our hands, lest they be feverish, and so we cannot minister, in the forcements coming up behind us, or until we fall REVIEW. We would like thirty copies of each highest sense, to those about us.—Baptist beside our guns. I leave you commanding of these letters before Easter. A few sentences

Mission Work.

A WINNING MOTTO, -- Mr. Henry M. Stanley, who found Livingstone, says, "Whatsoever thy hand findeth to do, do it with thy might," has been the motto of his life.

For Christ's Sake—"Longh Pook, a convert of the Southern Baptist Mission at Shanghai, went to British Guiana as a coolie for the sole purpose of preaching Christ to his country-men there. Before his death at Demerara, he had built up a Baptist church of 200 members, who invested their funds for God, and contributed \$2,000 annually to benevolence." And yet it is seriously asked whether it is really possible to convert a Chinaman I Will some one who asks such questions give us a case in which a Canadian Christian practically sold himself into slavery that he might preach Christ to his fellow-slaves?

HOMEOR FOREIGN FIRST?—The president of studies—at least they seem so to me. the Lutheran Missionary Society in the United States, recently put the problem, whether a church shall send out foreign missionaries while any work remains to be done in the home field, so that it can be solved by any intelligent Chris-tian without difficulty. Said he, "A great work is to be done in our own land, but Christianity is here to accomplish it, a great work is to be done in heathen lands, but Christianity is not there to accomplish it. Be(ween doing the work of Christianity in a land where it is established and establishing Christianity in a land where it is not yet, there can be no competition of claims."

one-third nominally Christian; of whom about 365,000,000 Romish, Greek and Oriental; and 135,000,000 Reformed; of the remaining 1,000, oco,000, about 10,000,000 Jews; 180,000,000 Mohammedans; 800,000,000 Payans. We give round numbers, as easily borne in mind. Of China's 300,000,000, 15,000 we in Chinala communities; of India's 250,000,000, about 700,000; of Japan's 35,000,000 about 15,000; of Siam's 8,000,000, 3,000; of Turkey's 20,000, 000, 100,000; Of Persia's 7,500,000, 5,000; Of Africa's 200,000,000, 600,000; American Mission fields add-700,000, and the Isles of the Sea, 400,000 more, identified with Christian institutions, and so we have a grand total of 2,600,000 who in the whole mission field are either converts or adherents of Christian churches.—A. T. Pierson.

FIFTEEN YEARS' WORK.—Fifteen years ago the Rev. T. J. Weekes began mission work on the San Juan Islands, just east of the island of Victoria. He found the people reckless and indifferent to the gospel, men living with Indian women, the Sabbath spent in drinking, dancing ind carousal. He found just one Presbyterian "My dear, you're feverish," said her hus- and he a wandering sheep. The difficulties band, as he held her busy hand a moment, which this man of unusal courage and persistence has had to overcome and which he is slowly conquering with the divine blessing can be as easily imagined as described. But to-day the people hear him gladly in a beautiful church and at four out stations. He has one organized church and expects to have another soon. Two new houses of worship are needed and may be built at an early day. All this has been accomplished on a group of timbered islands, amongst a people poor, ignorant, infidel and half-Indian, in fisteen years. - Philadelphia Presbyterian.

Missionary Herons.—" It is a big fight," is the way a missionary in China lately referred to that were wanted in the foreign field. It is the same in the West of Asia as in the East, as may win the day are the men who know how to hold on. "I had the honour," writes Mr. Christie, The day was no brighter, the work had still "of being one of the artillerymen who helped to to be done, but the fever had left, and all day hold the Hornet's Nest' at the battle of Shiloh, long she sang:—"This God is our God, my for hours, against the repeated charges of the Lord and my God."

This God is our God, my for hours, against the repeated charges of the best troops in the Southern army. We 'held on' "Ah," said her husband, when he held her till nearly all our officers, men and horses were piled, dead or wounded, around our two gunstill, in fact, we had not men enough to load and fire. Yet even then the few survivors of us did cannon until our own infantry, rising to their feet behind us, began to pour their withering fire into the very faces of the advancing foe. ing, though I don't mean to neglect that."

Pardon me for saying that I am reminded again of that situation as I look around upon the field hands," said her husband. "Mine grow fever-of the Lord's battle here. You may be sure of one thing: Marash will not be abandoned, Adana will not be abandoned, Hadjin will not be abandoned. With the Lord's help, we (the few survivors of us) shall stand at our posts here until we hear the tramp and the cheer of reingenerals to say which it shall be."

PRELIMINARY PREPARATION.

Miss Cross, in the U. P. Missionary Record for January, addresses the following advice to would-be zenąna workers :---

"It it seems to you that the Holy Spirit of God has planted within your hearts an earnest desire to become missionaries of the Cross in some heathen land, carnestly ask that such desire may be deepened and kept burning, but at the same time pray that no self-will or impati-ence may mingle with the desire, for in the waiting time may be the very preparation needed for

"In waiting patiently there need be no wasted time, for some of the preparation most fitting for the mission field are preparations that will serve to make life happier and more useful anywhere; it would be well, in the first place, to test the reality of the desire by living and working for the Master at home in some patient humble work, for the work of His kingdom is of the same nature everywhere-needing palience, faith, and courage

"I would mention a few pre-eminently useful

"I. An earnest study of the Holy Scriptures, not only for your own spiritual profit, but as a whole revelation from God to man. Study the Old Testament in its relation to the New, for we want to tell the Hindoos that we come that day to keep you for rainisen and to hew religion but the very oldest, the one that some day to that happy home to be with Him God intended for the human race, leading them some day to that happy home to be with Him forever. I will pray for you, and although you want to tell the Hindoos that we come with no on, step by step, to the glorious consummation. You have to lead utterly darkened souls on and on, to see that He, for whom we claim the right to be India's King, is He who is the desire of all nations, as well as the satisfier of our deepest

"II. Indian histories; books on Eastern man-PRESENT OUTLOOK. STARTLING FACTS.—A here and customs, caste, etc., such as Dr. Wilthe outset of 1886, the religious condition of the son's of Bombay, and the Rev. Mr. Mateer's of race is about as follows:—Total, 1,500,000,000, Travancore, with the early histories of Indian missions.

> "III. For school work and zenana visiting a priceless talent is that of music-vocal music specially—the power of teaching singing and leading in accred song. In addition to this, being able to beach the bright beautiful rhymes used in the kindergarten system, would be of great service to the little ones to make school attractive to them. Geography, specially the geography of India, and arithmetic, are all necessary adjuncts.

"IV., A good knowledge of all kinds of sew ing, plain and fancy. These latter named things may not appear a directly missionary work, no more than the same may be said of spending a year and a balf in learning the grammar and construction of a language. And yet all these are part of Christ's work, if done out of love and allegiance to Him, as much as it was part of His wondrous, lowly, earthly life, to do His Father's business in humbling Himself to be, as we must believe, a carpenter, so a true woman missioners must not think anything too local. missionary must not think anything too lowly that can draw to her, and to her Saviour, a dark and ignorant sister. Through a bit of canvas and wools you may lead on to the highest converse that human beings can have on earth—our relationship to the heavenly and everlasting.

"V. Another and very important preparatory step is, I think, the testing in a measure of one's capability and patient application in the study of language, by taking up German as a study. If one has never tried or got into the habit of mind of comparing any other language with an earthly physician cannot always effect a one's own before going to the East, it makes cure. this part of the preparation all the harder."

Woman's Work.

For the Purprishian Review OUR CANADIAN LETTER MISSION

THE readers of "Woman's Work," Pageliving in the country, at a distance from gaols, hospitals, etc., where there are but few opporaside for a time for active work, can, by this means, not only beguile many a weary hour, but send to others the gospel message. We were much touched by a letter received recently from a Christian friend on this subject. She says: "I formerly visited and took a great interest in our city hospital, but I am now not able to do anything requiring activity, owing to rheumatism; but I shall only be too thankful to do something in the way of writing."

in answer to request for children's letters in last some dry. We may never meet in this workl, REVIEW. We would like thirty copies of each might be omitted from the longest in order to

bring it within the compass of a sheet of note paper. Common note paper will answer every furpose. Do not fold, but send in flat parcel, heiween pieces of pasteboard to preserve the edges. Address, "Woman's Work," Pressy regian Review,

Ontributions sent to the Letter Mission will be duly acknowledged and used in the purchase of paper and postage.

EASTER, 1886.

MY DHAR LITTLE ONE,-Do you know that there is a beautiful home ready for you above the blue sky, and that a loving, kind Father is walting to receive you? He loves you so much that He sent His only Son Jesus down to earth to suffer and die the cruel death of the cross for year sins that you might go to Heaven. This same Jesus rose again from the dead and went up to Heaven, and He is living there now. Whenever you do wrong you grieve your Heavenly Father, but if you kneel down and tell Him you are sorry and ask forgiveness, He will forgive you that very moment. If you have any little trouble, no matter what it is, tell Jesus all about it and ask Him to make it right, for He hears every prayer and loves little children. He said to them, when on earth. "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

Now, my dear little one, pray to Jesus every day to keep you for Himself and to take you and I may never see each other in this world, we will hope to meet and talk together with

EASTER, 1886,

MY DEAR YOUNG FRIEND,—To receive a letter from one who loves you dearly is a great plessure to you, I know, and particularly if it contains good and happy news. Now I am going to send you a message, which, it you atgoing to send you a message, where, will make tend to it and lay it up in your heart, will make you really happy, not only in this world, but in the world to which we are all hastening.

your parents love you very dearly. If your sick they send for the physician to try and you good; or if you have grieved them by commilting some sin, doing something which you knew you ought not to do, as soon as you are sorry for having made them sad, you go and ask them to forgive you, and you will not feel happy until they do forgive you. Now, there is a Friend who loves you even more than your earthly parents can do. I need hardly tell you that that Friend is God. He sent His only Son Jesus Christ into this world to save us from going to everlasting misery, if we believe on Him. He suffered for us in this world, was crucified, and grose from the dead, and is now seated at the right hand of God, Interceding for us; that is, carrying the prayers which we offer to Him straight to His Father—for it is only through Jesus Christ that our prayers can be heard and accepted. The Bible tells us that "God is love." He loves us and entreats us to love Him; and if we love Him we shall keep His commandments and do all we can to please Him. We must go to Jesus as the Physician of souls, as a sick person calls in an earthly physician. But there is this difference—the Physician of souls can and will always cure us if we submit ourselves to His teaching, whereas

Will you not come then, my dear young friend, to that Saviour who has said, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God." you do not accept Christ now that He is calling you, you may not have another opportunity given you. You will not be able to say, "No one ever told me of these things." I have heard of such a case. A Christian gentleman was taking a walk one day, and came to an encampment of gipsies. On speaking to a woman BYTKRIAN REVIEW, are taking up the work of near their tent, she told him that there was a the "Letter Mission" most heartily. Messages boy inside who was dying. He lifted up his of sympathy and promises of practical co-operation and assistance have reached us from differ. abled to say a few words that would be blest to ent parts of the country, and already an efficient the poor boy's soul. He went into the wretched staff of workers has been secured. The "Letter tent and saw in a dark corner what looked like Mission" opensa wide field of usefulness to friends a bundle of clothes. There lay the dying boy. He spoke kindly and softly to him. first he took no notice, but when he said, "The tunities for personal service in the cause of our blood of Jesus Christ cleanseth us from all sin," blessed Master. Invalids also, and friends laid, he opened his eyes and said, "Oh, why did not somebody tell me that before? Oh, tell me that again " and shortly afterwards he closed his eyes in death. We must hope from his anxiety that he accepted the good news, and like the thief upon the cross, he would be received into Heaven.

You will never regret having given your heart to that loving Saviour. It will make you happy in this world, and you will be forever happy in Heaven, where you will see Him face The following copies of letters have been sent to face. I may, perhaps, write to you again but I hope we may meet in Heaven.

Your sincere friend, A LOVER OF CHILDREN. 프 _ 알 . 😅

The Family.

MINE

I CLOSPLY held within my sems A jewel rare i Never had one so rich and pure Engaged my care. 'Twas my own, my precious jewel, God gave it me, Twas mine; who else could care for it So tenderly?

But the dear Master came one day My gem to take.
"I cannot let it go," I cried;
"My heart would break."
Nay, but the Master comes for it To bear above,
To deck llis royal diadem—
lle comes in love.

"But, Master, it is my treasure,
My jewel rare.
I'll safely guard and keep it pure,
And very fair."
"If thou keep'st my gem," He said,
"It may be lost:
The threshold of my home no thief

Has ever crossed.

The heart will be; Your jewel will be safe above, Gone before thee." The Master said these words, and gazed With pitying look, While in the early hush of morn My gem He took.

"And where the heart's rich treasure is,

Close to my heart, that morn, I held, Tears falling fast, An empty casket; the bright gem Was safe at last. Yes, Master, Thou may'st keep my own, For it is Thine; Safe in the house not made with hands,

Tie Thine and mine! -The Examiner.

TOIL AND SLOTH.

RIGHTLY viewed, work is the guardian of morality. As water that does not run must breed poisonous vapours, and houses unoccupied become unclean, so the mind of an idle man will become a resort for evil thoughts and morbid imaginings. Indolence is the sister of melancholy; Satan's cushion of rest; a sort of slow suicide, which kills "the man" in us, even if the body lives. Dlonysiue, Caligula, and Nero, the three worst of the Emperors, were each famous for indolence. If all men were kept daily at work, many of the crimes which stain society would be banished at once. If men could be induced to love their work, work-If men could be induced to love their work, working not as machines or hands, but as living spirits, delighting in what they did, an order of beauty would spring up around us, and joy fill human life; and slovenliness and "scamping" and fraud and trickery would largely die. He who does a true thing rouches a chord which reaches the bosom of God. All work is divine. All business a religion capable of becoming a blessedness. A thousand with the printer wait for an idler. The noblest manifold and the surely not inactivity, but rather triumph wover hardship and hindranos.

wower hardship and hindrance.

No educator is so successful with his pupils as work. Toll not only gives strength of muscle, sinewy limb, and ruddy look, but it gives conscious power of endurance, daring for enterprise, ease in difficulty, power to help others; facility comes more by doing than by any other means. "My shirt-sleeves were the best coat of arms I ever had, or ever shall have," said a popular President of the United States. Toll is the mother of energy, application, self-reliance, endurance, and manhood. Energy strangles the lion which the idle man finds in his way; or, better still, tames it and harnesses it, and makes it do one's will. Effort makes her own opportunities, and makes eyes to see them, where indolence finds nething but difficulty, and where the only industry that can but difficulty, and where the only industry that can flourish is excuse-making. In a word, then, some of life's noblest forces are aroused by toil, strengthened by difficulty, and crowned by persistent sacrifice. Whilst no law is more sure than that disuse of any power, or talent, means its final loss —on the other hand, increased use means not only increased facility, but increased enjoyment. "What is your secret?" said a lady to J. W. M. Turner. The reply was: "Hard work, madam."
That reply is the truth about every great man whose work has won the notice of the world. Industry and greatness have ever been close

Perhaps no joy in life is purer than the joy that comes from having "done something." The man who is born to a possession never enjoys it as the man does who has gained it by labour. That which costs us nothing we value little, and easily let slip. No one can take away the joy that comes from labour; it becomes part of me, and of my

Work and effort have their relation to spiritual health. Our hours of difficulty, not our hours of indolence, are our seasons of soul-strength and joy. The friction that polishes the diamond is but an image of that attrition which gives fustre to the spirit. The world is God's workshop to make men; divine grace supplies the tools, and watches over the work: Christ is the divine pattern into which men are to be moulded; sorrows, trials, and difficulties, are the tools which grace uses. fire must often be at a white heat, and the anvil broad and the hammer heavy, to mould the shape which God requires. We must conquer life to conquer death; we must subdue earth to win Heaven; we must lose self to find God. Only out of great tribulation came the white-robed host,

"Life is not un idle ore, But heated hot with burning fears, And bathed in baths of hissing tears, And battered with the strokes of doom To shape and use,"

Soul rest can only make shams. Soul strife only can make saints. In Christ there is conflict, but not condemnation. The ideal Christian life re

to be a soldier, not a sleeper.

It would be well if all Christians would resolve to be workers as well as givers of money. The need of the Church and the age is the practical contact of class with class, the rich with the poor, the sufferer with the healthy and strong. Jacob had a vision in early life (most have visions then); but Jacob's ladder began with the ground, if its but the twisting waters would be too much for him top reached Heaven. Let us begin with lowly lif he did not have her safely in hand at the word work. The fly works, and seems ever in a hurry, ""go!"

but what he does is not very manifest. The bee

but what he does is not very manifest. The bee works quietly, and for a very sweet end.

To serve a short time and fill it is far better than a long and idle life. The minister was right who, when told "he tright live five or six years if he gave up work, but only three years if he parsisted in preaching," replied at once, "I prefer three busy years for my Master to fifty years of leisure." Let us all guard against excuses for not doing. Heart and will are generally our only need for the accomplishment of most enterprises. Specially let us guard our religious life from idle exally let us guard our religious life from idle ex-cuses. We may not ride on deer to our businesses, and on tortoises or snails to our religious duties.— Rev. R. H. Lovell, in the Quiver.

THE TEENS.

A TALK WITH BOYS AND GIRLS.

WHAT do you think is the most Important time of life? Boys will probably answer, When we go to business, or to college. Girls will say, When we go out into society, or get married. But I think it is when you are going into your teens.

I know that it does not seem so to most people,

for boys and girls are more unnoticed at that age than at any other. The baby and the big brother or sister get all the attention, while Master Kneebreeches and Miss Ankle-skirt are crowded into the corner. You are not so interesting just now as you have been, or will be. Your time of blossoms has gone; but your fruit time has not come.

But the life of Jesus, as told in the gospel, makes much of this time of life. The only thing that is said about Him after His babyhood until He was thirty years of age was "when He was twelve years old." What He did then is told us because it was a sort of prediction of what He would be and do when He Jecame a man.

when He became a man.

The Jove regarded this age as the turning-point in life. Until the boy had passed twelve, he was called a child; after that, a man. He must then learn his trade, put on the phylacteries, hegin to study the Talmud or holy books, be called to account for breaking any of the laws of worship, take the name of Ben Hattorah, or son of the law, and go up to the great feast at Jerusalem—which was about equivalent to joining the Church. The Jews also said that this was the age when Moses first refused to be called the son of Pharach's daughter, when Samuel heard God's call, and when Josials had his first dream of becoming a great and good had his first dream of becoming a great and good

king.
Now those old Jews were wise in making so much of the time of going into the teens. A portrait painter once told me that a picture of a child younger than twelve would not be apt to look like him as he became a man; but that one tuken after that age would show the settled outline of features which even the wrinkles of old age would not crowd out. Your physician will tell you that about that same time the body too gets into its shape. If you are to be spindle-shanked or dumpy, the stretch or the squat will have begun to grow

the stretch or the squat will have begun to grow into you. A great writer, who has had much to do with educating boys, says; "The later-life of a man is much more like what he was at school than what he was at college."

A Swedish boy, a tough little knot; fell out of the window; and was severely hurt; but, whi clenched lips, he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prephesied that that boy would make a man for an emergency. And so he did; for he became the famous General Bauer. famous General Bauer.

A woman fell off a dock in Italy. She was fat and frightened. No one of a crowd of men dared and frightened. No one of a crowd of men dared jump in after her; but a boy struck the wather almost as soon as she, and managed to keep her up until stronger hands got hold of her. Every-body said the boy was very daring, very kind, very quick, but also very reckless, for he might have been drowned. The boy was Garibaldi; and if you will read his life, you will find that these were just his traits all through—that he was so alert that nobedy could tell when he would make an attack with his red-shirted soldiers; so indiscreet sometimes as to make his fellow-patriots wish he was times as to make his fellow-patriots wish he was in Guinea, but also so brave and magnanimous that all the world, except tyrants, loved to hear and talk

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in the Tyrol with all sorts of pictures, which the mountaineers gaped at as wonderful. He was the great artist Titian.

An old painter watched a little fellow, who amused himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me one day." So he did; for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: 'Now this will never do. I get too much excited over it. I can't study so well after it. So here goes!" and he flung the book into the river. He was Fichte, the great German philospher.

There was a New England boy, who built him-self a booth down at the rear of his father's farm. in a swamp, where neither the boys nor the cows would disturb him. There he read heavy books, like Locke "On the Human Understanding," wrote compositions, watched the balancing of the clouds, revelled in the crash and flash of the storm, and tried to feel the nearness of God who made all

things. He was Jonathan Edwards. After the melted from is poured into the mould, it s left for a while that it may take shape. But the first few moments are the most important; for then the surface of the great iron globule, which comes into contact with the damp sand of the mould, is cooled, and the shape is set. The time after that serves to harden the metal, not to change its form. Life in this world is the mould in which our souls are shaped for eternity; and the first years after we have begun to think for ourselves, to feel the pressure of right and wrong, to determine duty or indulgence—these first years have

more to do with the making of us than the rest. Have you been in the Adirondack woods hunting and fishing? If so, you remember that your guide, when he came to the rapids in the stream, did not dash carelessly down it. He stopped the cranky little craft, balanced the boat, got a sure grip on his paddle, then let her drift slowly toward the centre of the narrowaluice until the akiff's nose was in smooth water which shows that there it is deep-Then, with eye, and nerve and muscle all working together, he kept her head on, just so, and you shot down the rock-strewn stream as swiftly as a water-snake. Ask: your guide why he was so careful at the beginning, and he will tell you that if he starts the boat right he can keep her right;

Boys and girls entering your teens, you are at the head of life's rapids. Your traft is already eatching the drift of strong desires, ambilions, passloss. You febt them. They almost frighten you sometimes. Have no anxiety except to alm at the very centre of what is right, at the purposes which are deepest and purest. Knit the nerves of your strongest resolution. Yow to yourself, and to God who will help you. Then away down life's stream! It will be exhitatating, grand; all true life is. But take care! For your soul's sake, don't drift in among the rocks and whirlnools without the grip. among the rocks and whirlpools without the grip. -- James M. Ludlow, D. D.

MAKING BABY GOOD.

OLDER children are looked up to and copied often by their younger brothers and sisters. If they realized that often it is their own fault if the little ones are cross and disagreeable. I wonder if they would set to work to rectify it as Bertio did in the following story taken from the Aterning Guide: Bertie, Tom, and baby were playing together, not in the pleasantest way, though, for baby could not always understand when his turn came and when it didn't, or why it couldn't be his turn all the time,

so he took turns when he ought not to, and became cross if anyone tried to prevent him.

Best was the most patient boy in the world, and, boy like, he began to think baby a little tyrant, which he was, without meaning to be, and to rebel against his frequent interference.

"Mamma!" shouled he, "come and make baby

play fair"; and then, when mamma arrived on the scene, he added, more thoughtfully: "I don't see why God couldn't have made a good baby instead of a cross one.

Mamma-looked amused rather than shocked indeed, it was Master Bert who looked quite shocked when she quietly replied :

"Judging from your work since you began to make him, baby would not be much improved if you had made him just to your own liking."

"Me make baby?" and Bert looked very much

mystified.
Yea; you have been helping to make him ever since God gave him to us. God only made him a baby; it is you and Tom who, more than any one else, make him either a good or a bad baby. Look

at him now. As directed, Bert, who was standing with his hands behind his back, wondering what his mother meant, cast his eyes upon his little brother, and eaw him standing in exactly the same position, his hands behind him, trying to look as much like him

as possible. Push your hat on one side of your head," said

Bert did so, and baby immediately did the same with his hat. "Whistle a little," suggested mamma. In an instant, as soon as he had heard, the sound, baby

towards producing a whistle.

This irritated Bert, who turned and said, "Stop mocking me?" and gave haby a push. The reply was a scream of remonstrance and an angry push

was a scream or remonstrance and an angry push from baby.

"See, you are making him still after your own pattern. He is just a small copy of yourself. Now try making him another way. Put your arms around his neck and kies him."

Bert obeyed, though rather unwillingly, and baby's face at once cleared, and Bert got a loving him and kies from him.

hug and kiss from him.

I told you he wouldn't be cross if you were not," said Tom, who had been an interested

"He will be just what you boys make him. He is only acting now by imitating you boys and others, and as he is most with you, you are really

making him." "Well, Tom," said Bert, after a moment's thought, "let's not make any more cross into baby," and Tom agreed.

I WAS GOING TO.

CHILDREN are very fond of saying "I was going to." The boy lets the rat catch his chickens. He was going to fill up the hole with glass and to set regretted, arises in part from the unsettled conditraps for the rate; but he did not do it in time, and the chickens were eaten. He consoles himself for the loss and excuses his carelessness by saying, "I was going to attend to that." A boy wets his feet and sits without changing his shoes, catches a severe cold, and is obliged to have the doctor for a week. His mother told him to change his wet shoes when he came in, and he was going to do it, but did not. A girl tears her dress so badly that all her mending cannot make it look well again. There was a little rent before and she was going to mend it, but forgot it. And so we might go on giving instance after instance, such as happen in every home with almost every man and woman, boy and girl. "Procrastination is" not only "the thief of time," but the worker of vast mischiefs. If a Mr. "I-wasgoing-to " lives in your house, just give him warning to leave. He is a lounger and a nulsance. He has wrought unnumbered mischiefs. The boy or girl who begins to live with him will have a very inhappy time of it and life will not be successful, Put Mr. "I-was going to "out of your house and keep him out. Always do things which you were going to do.

WHY HE GAVE WILLINGLY.

MACAULAY wrote about a church collection to which he had contributed :—"I slipped my sover-eign into the plate the more willingly, because the preacher asked for our money on sensible grounds

and in a manly manner." We have no doubt that the way in which the wants of the church are presented has very much to do with the results of a collection. If the money is not asked for on "sensible grounds" and in a "manly manner," there will not be a large and hearty response.

If the people look upon the church as a beggar, they will treat her as a beggar, and give their pennies for her benefit. If they look upon her as the noble benefactress, bestowing more than she asks; they will give her dollars for Her: use .- Presbyterian Tournal.

PERFECT HEALTH -Sir Andrew Clark, Mr. Gladatone's physician, says that perfect good bealth will always be injured by small doses of alcohol.

SELY OR SOULS.—"A minister to be successful must get rid of all personal ambition; it is a long road for a man to get to the end of himself but a minister has to do it.—Moody.

NOTES BY "PHILO.".

AGRD AND INFIRM MINISTERS' YUND.

In speaking on this subject on one occasion, the In speaking on this subject on one occasion, the objection was raised that ministers ought, in the days of active labour, to provide for their old age as other men have to do. And although this objection may not often be heard as a reason for not contributing to the above-mentioned fund, yet no doubt it is cherished in the minds of not a few. But those who bring forward this objection, honestly enough no doubt, have probably not given estly enough no doubt, have probably not given the matter that consideration it deserves. Our theory as a Church in regard to its ministers is, that they should devote themselves wholly to the spiritual work in which they are engaged: They are not expected to devote themselves to making money. If they do so in any effective way, it is very soon brought forward as a reproach against

them. And probably in the case of the great majority, they have neither the inclination nor the
opportunity to do this. And even if they had,
they could not do so to any very successful extent.

But ministers are subject to temptation like
other men. And if the Church should say, as in
fact it does to far too great an extent, that ministers should give themselves to whatever means of toaking money was open to them in order to pro-vide for their old age, then the temptation would be very strong, and it would become perhaps a duty in addition to their spiritual work to endeayour to engage in some business or speculation which would enable them to do so. And probably the very persons who object to contributing to this fund would be the first to complain that the ministers were neglecting their proper work and taking up their attention too much with secular affairs—that they were trying to make money, to heap up riches, instead of giving themselves to the work of the gospel.

Hence the Church wisely and properly seeks to relieve the ministry from this temptation and from this necessity, by urging them to fidelity in spiritual things, assuring them of such help as they may require when no longer able to labour. They cannot, therefore, and they ought not, and in most cases they do not, give themselves to the work of making money. When they do, they invariably fail in the spiritual element; and when they do not, and cannot, how else can they be provided for them. than by such a fund as the Church is endeavouring to establish? The objection, therefore, referred to is not one that can be used by any one who takes a right view of the work of the ministry.

OTHER FUNDS.

It is too much lost sight of that the efficiency of the Church depends on the efficiency first of all of the pastorate. It is the pastors who instruct the people. It is they who gather them into the Church and lead them forward in Christian enterprise. All the funds and undertakings of the Church necessarily depend for prosperity on their fidelity. Hence the propriety and duty of the Church to have a well-equipped and well-provided for pastorate. Now, in the judgment of some, the Church has too much burdened herself with other undertakings before adequately providing for this. It is quite true we are to love our neighbour as eurselves, but we are not to love our neighbour better than ourselves. And while we are to pro-vide him with the gospel, we are first to provide ourselves. The sentiment which leads us to pro-vide for others is Christlike and Christlian, but our good sense need not be sacrificed to sentiment. And both reason and Scripture instruct us to pro-vide first for those of our own household. It is to be hoped, therefore, that both the Augmentation Fund and the Aged Ministers' Fund will receive more stigntion from the Church than those other man stightless from the Cauren than those other undertakings equally scriptural but not so immediately necessitous. The raking up of money from every quarter for college endowment has no doubt interfered with the prosperity of the Aged and Infirm Ministers' Fund. The poorer of the people ought not to be called on to endow learned insti-tutions till they have provided for their own families and for their own pastors.

COLLEGE FUNDS.

tion of the mind of the Church in regard to the colleges. Principals may flourish their logic on the floor of the General Assembly and allence the the voice of the pastorate, but they cannot prevent the Church from thinking that the college question is not in a satisfactory condition and is not in its final condition. And on this account there is not that enthusiasm in advocating the cause of the colleges there otherwise would be. And it is worthy also of noting here that it does not improve the temper of the Church to have electionsering tracts distributed, speaking in rather offensive terms of those who do not at once succumb to the dictates of the junto who have determined to appoint Pr. Proudfoot to the professorship. Every day, and the judgment of an increasing number of presbyteries, demonstrate that this appointment will still further weaken, at least Knox College. The Monthly professes to speak for the students in this matter, but it speaks only for some. Such monthlies might be tolerable if they gave voice to the independent sentiments of the whole body of the students. But when they do not, their purpose is not so apparent. Many of the truest friends of the students have not yet seen the necessity or the benefit of these collegiate publications, in the light of the above fact.

But apart from this question-it is very questionable whether it is in good taste for the students, who write perhaps for some dozen of their fellows, to take the position of advising the Church on this quession. No doubt things are getting turned upside down very much at present, but we have not yet quite arrived at the time when the students, to whom the Church pays all deference and honour that is due, are to instruct the Church as to who should be appointed to the professoriate. There is a modesty that becomes student life however conscious of ability the student may be.

BRANDY VS. MILK.—The last annual report of the Royal Edinburgh Asylum for the insane, con-tains the following suggestive and instructive paragraph —"The greater my experience becomes I tend more to substitute milk for stimulants. In very acute cases both of depression and maniacal exaltations, where the disordered working of the brain tends rapidly to exhaust the strength, I rely more and more on milk and eggs made into liquid custards. One such case this year got eight pints of milk and sixteen eggs daily for three months, and recovered under this treatment. I question if he would have done so under any other. almost dead on admission, actually delitious, absolutely eleepless, and very nearly pulseless."

dur Story.

BARBARA STREET.

A PARILY STORY OF TO-DAY. BY THE AUTHOR OF "OUR NELL," "A SAILOR'S INJUGITIES," ETC.

CHAPTER III. (Continued).

HESTER's feeling that night was an uneasy conactousness of distoyalty, born, not of that evening's interview with her friend, but of many another prior to it. She lay awake for some hours, restless and feverish, trying in vain to regain the peace of mind by recalling the doctrines and sentiments which she and Miss Denston held in common, and which, as a rule, appeared so all enlightening.

When Grace went to her room, she had not at first the opportunity for reflection over what had occurred, and, by the time the opportunity came, she was too tired to avail herself of it, but dropped asleep instead. She crept into the room in the dark, very quietly, expecting to find her mother asleep; but Mrs. Norris spoke to her."

"Is that you, Grace?" she asked, starting up in

"Yes, mother; I thought you were asleep, "Turn up the gas, Grace; I am terrified," Obeying at once, Grace saw her mother looking very pale, and staring at her, with wide-open eyes.

She went to her, and, taking her hand, said:

"Lie down again, mother; you have been dreaming, haven't you?"

"I believe so; about your father."

Graceset down by her, and heren to talk chees

Grace sat down by her, and began to talk, choosing as practical a topic as possible.

By and by Mrs. Norris said:

"Come, dear, you had better get to bed; you must be tired."

must be tired."

1 Shall I sleep with you, mother?"

1 should be very glad if you would."

Mrs. Norris, holding her daughter's hand, soon fell asleep again. She was subject to such fits of alarm at night, and Grace was quite used to soothing her under them.

Grace very speedily followed her mother's example. The excitement consequent upon that day's adventure had passed away from her mind, and had been superseded by quite different mental sensations. The remaining result was only a bodily fatigue, which made her very sleepy; and had it been suggested that the affair was likely in any degree to affect her future, she would have greated the prophecy with derision. But it is no uncommon thing for the future to mock our antici-

CHAPTER IV. " APARTMENTS."

THE next morning three letters, addressed to John Waterhouse, Esq , lay in the coffee-room of the Langham Hotel, awaiting the arrival of their owner. He came down to them and to his break-fast rather late : not that he objected to rising early, but that he objected more strongly to having a long

day before him in which to do nothing.

The first letter he took up was from a lady, as was evident no less from the dainty note-paper and monogram, than from its feminine caligraphy. It contained a formal invitation to dinner, and was tossed aside very carelessly. The second and third were business letters—a foreign one from a Cape agent, concerning the asle of an ostrich farm, for which he had at present falled in finding a pur-chaser; and one bearing the heading, "James Carlton and Sons, Private Enquiry Office." This

last ran as follows .-"DEAR Sir,—We have made enquiries as peryour favour of the 15th ult. in the village of Little Carpeton, Bucke, and the neighbourhood, and also in Liverpool, where Mr. Richard Waterhouse appears to have resided for some years before leaving Eng-land for the United States. In Liverpool we learned from a Mrs. Maria Thompson (nee Buckley), who was for some years in the said gentleman's service, that tidings had been conveyed to her in 1862 from America of her former master's decease, withsmall legacy left to her by same. Awaiting further instructions, we are, sir,

your obedient servants,
" JAMES CARLTON AND SONS." This letter obviously displeased the recipient, for a cloud overcast his face as he read, and he threw down the letter in evident disgust. In its light, the communication from the Cape assumed new importance, and was re-read, for the owner of the oetrich farm began to re-consider the question of its sale, and to regard a semi-barbarous existence in the hunting-grounds of South Africa as a possible refuge from the disappointments which had awaited him in England. They were not, indeed, disappointments which would have embittered existence for young men in general, but Waterhouse's history had made him to differ in certain leading features from the generality of men. He was the only son of a Cape merchant, a man who had started in life with small prospects and had died one of the richest men in the colony. His mother, a Dutchwoman, had died at his birth, and his father had not married again. John, having sucked in the educational nutriment; which Cape Town afforded, was, at the age of sixtern, sent to Europe to do what he could in five years, spent partly, at Cambridge and partly in travelling. For longer than five years his father could not spare him, and I am not sure that there were not some tears shed on either side at parting, though 'Mr. Waterhouse, Senior, was, at that time, a middle-aged man, of prosaic bent, and an aspect as of one of his own hides. But, whatever the surface he presented to the world in general, he was capable of inspiring his son with extraordinary attachment, for though John was no milksop, and though he got through hie five years in rather free-and-easy fashion, with considerable satisfaction to himself, but perhaps rather less to his tutors, it is nevertheless true that throughout; he regarded the period as an interval to be got through, at the end of which he should re-assume the condition which made life worth living—that of sharing it with his father. And whether he was studying, as sometimes was the case, or enjoying himself, as perhaps was so oftener, the idea of omitting his weekly letter to his father never even occurred to him.

years contentedly enough, without following any profession beyond that of being to his father secre-

bright life absorbed into that of the dusty travelstained old merchant, without any question of sacrifice given or received.

And now John Waterhouse, the son, was the only one of the name. His father had died on the eve of carrying out his intention of realising his property, and coming with his son to end his days in the old country. That son was in England alone, and therein lay the sting for him. He was not without acquaintance after three months in England, for a honeyed flower will naturally attract the bees; and Waterhouse had made some few friends during his sojourn in the country as a bry, with whom he had, anticipated with some pleasure the renewal of acquaintance. But in each case he had found some blank, some failure. In eight years friends will grow apart in circumstances, tastes, thoughts. Waterhouse found his place filled up, as we find an impression made in sand, lastes, thoughts. Waterhouse found his place filled up, as we find an impression made in sand, and that he would have to thrust himself in afresh, or he found a development of the boy of eight years ago with which-he felt no inclination to acquaint himself. Of relations in this country he knew of none, with the exception of a certain cousin of his father's, who had for many years been lost sight of. Towards this cousin and the possible relationships which his existence might have gathered to itself, his imagination had been constantly turning. Especially did he dream of sweet girl cousins and a motherly English matron; for Waterhouse had never known what it was to have the ties of relationship with any woman, and the the ties of relationship with any woman, and the perfectly liappy if you were perfectly good. Still, instincts of his warm-blooded home-loving nature had gone to the creation of an ideal, conceived with the energetic enthusiasm of inexperience. But of the cousin and his imaginary family he had been and grieve Him, he must continue to love you shall to find no the cousin and his imaginary family he had been mad grieve Him. He must continue to love you

able to find no trace, and now this morning had come the final crash of his breaking glass.

He consumed his coffee and eggs abstractedly, questioning gloomly the while whether, in the absence of all conditions which could make existence worth having the Cane did not offer a heter tence worth having, the Cape did not offer a better substitute for happiness than the old country. His favourite project of buying land in the immediate neighbourhood of his cousins, and of settling down to farm it, seemed suddenly to have become as unsubstantial as that dream-family itself.

Breakfast over, he walked up and down the room, of which he happened to be the only occupant, with his hands in his pockets. Finally he went to the window, and stood there frowning, and looking out, at first without seeing anything. But having at bottom a wholesome outward-working nature, he speedily found his attention diverted from his grievances by the spectacle of two urchins playing at leap-frog, and from that he passed to observa-tion of the weather, and to the desire to get out into the open air.

It was natural also that the aspect of the morning should suggest the fog of yesterday, and with that his mind recurred to the image of the damsel whom, like a knight of old, he had rescued from misfortune. That same image had deurped a very misfortune. That same image had deurped a very large portion of his mental retins since the adventure, and had only been dispossessed by the news of that morning. She by no means corresponded to his ideal of womanhood, which was of the calmeyed, majestic, yet tender sort, fit for a pedestal. But the apparition of that small, quick; gay-tempered girl, with the flashing eyes, had left him with an intimate regret, a searching pang that she was not his sister or his cousin, that he could make no claim upon her friendliness, that he should never hear her laugh or find himself in her curiously. hear her laugh or find himself in her curiously-

animating presence again.
When he got out of the hotel he paused irreso When he got out of the note: ne paused irreso-lutely for a moment. He had nothing to do, nowhere in particular to go. But an idea striking him, he started off energetically. It had occurred to him in connection with that persistent image that he had never explored those northern regions in which Barbara Street was situated, and as he had explored S., B., and W., what could he do bet-ter than extend his knowledge of London in that direction? direction?

Traversing Regent Street, however, another idea struck him. Wouldn't it be a happy thought to send that little girl a present? A pleasant curve came into the lines of his mouth. She was very poor and shabby; and, though doubtless proud, her pride could not be offended, since she would vnom tne what should it be? Jewellery would be quite unsuitable. He recalled the conversation. She had spoken of dresses, but had obviously purchased these; beside, he knew enough of the subject to be aware that here he might make a mistake. A bonnet would be open to the same objection. These articles of attire disposed of, what was left? Obviously, a shawl. He turned into a shop apparently offering the necessary qualifications, and asked for these wares—the handsomest articles producible.

"Certainly, sir. Is it something light, or a warm wrap; did you want, air? How would you like something Indian?"

This was puzzling, so Waterhouse explained that he wanted something suitable and handsome for a young lady to wear in the street. Then, surely, the gentleman would, prafet a cloak or a jacket. The gentleman would prefer whatever was most recommended. So the sympathising young lady recommended scalakin, and showed him specimens. Waterhouse approved of the appearance, but questioned, "Now, is this the best kind of thing a lady can wear?" and, being assured, with evident surprise at his ignorance, that it was so, he professed himself satisfied, and, as to the size, gave it as his opinion that the lady was, he should say, about five feet two in height; and small in proportion. Then it occurred to him that he did not know the young lady's name, though he know the know the young lady's name, though he knew the address, and that it might be appropriated by the wrong sister. However, this little difficulty only whetted his interest in the matter, as it would give him an object in his walk; he would win the information somehow or other.

(To be continued.)

SUNDAY EVENING WITH THE CHILDREN.

"This is my beloved Son, in Whom I am well pleased."-A Voice out of Heaven.

I WANT you, dear children, to understand that people are loved by God—really, deeply loved, even whilst they are far from what God would like them In time for his twenty-first birthday he returned to be; for it is a glorious fact, and if once you get to the Cape, and had there spent the following eight it into your heart it will be a fountain of joy and years contentedly enough; without following any goodness; but the heart finds this hard to believe. provession beyong that of being to his father secre-tary, confident, and side-de-camp generally. It was an existence full of varied and healthy activity, whether at the Diamond Fields, on the cetrich farms, or in whatever direction his father's keen enterprise had pushed its way, and it would have been interesting and singular to observe this permits. was an existence full of varied and healthy activity, ought to be. It sometimes says to itself, "God you pain Him, He loves you with pity, but He whether at the Diamond Fields, on the carrich farms, or in whatever direction his father's keen heart condemns us; but heart may be wrong, for help you to hate wrong-doing of every kind, and enterprise had pushed its way, and it would have been interesting and singular to observe this young indeed: it, it, wrong. Not in saying, "I am not Wang!".

good"—the heart that feels that is quite right—but in saying, "Because I am not good, God Goes not love me"—the heart that feels that is quite wrong. "Our hearts condemn us, but God is greater than our hearts, and knows all things"; so it is what God says, not what we feel, that must be right. Let us hear, then, what God does say about this matter of His love to those who are not

I might take I do not know how many texts for I might take I do not know how many texts for auch a subject; but I will only take one: "This is my beloved Son, in Whom I am well pleased," words which God said about Jesus Christ, and which tell us that Jesus Christ was a child of God Who was both beloved and pleasing. The two things are put separately—my "beloved Son" and my "well-pleasing Son," the one that satisfies me, makes me happy—as if to suggest that sons might be beloved, who were not pleasing, who do not satisfied. really and deeply, and to love you as long as you

live.

Come, then, and let us see if our own hearts can tell us anything about this difference between "well-beloved" and "well-pleasing," for God wants us to understand it; and it will help to make us glad, and good and strong. Is there, then, anything in children's own hearts which can show that it is to love and yet not to be what it is to love, really to love, and yet not to be pleased with what you love, and even to be grieved and pained at the sight of it? for God made your childhood's hearts something like His own. I think there is; so let us see if we can find it. And, first, listen to a little boy in a parlour that we know, and see how love in children themselves is a matter of course; how children themselves love some things all the same when they give them some things all the same when they give them pleasure and when they give them pain. "Oh papa, what can be the matter with Dicky?" enquired a sad, earnest little voice one day; "he sits on his perch all day, fluffed up in a corner, and never sings a bit. Do come and see; he does look so ill." And taking his father's hand the distressed little owner of the bird led him to its cage to see what could be done. And there, its head down, its eyes closed, its feathers roughed, looking the very picture of misery stood the poor child's the very picture of misery, stood the poor child's canary; yet it was difficult to say which was the more miserable, the bird or the little bird's owner. canary; yet it was directive to say which was the more miserable, the bird or the little bird's owner. It used to be for ever standing up, smooth and brisk, and pressing its wings, picking its seed, darting from perch to perch, a pert, saucy little fellow, listening to all be said; and singing its very heart away. Then the bird was the boy's pleasure and delight, new he has the hardest work to keep them tears. But do you think that on this account the does not love it now? "Not love it?" you exclaim. "Why, it is just his love for it that makes him so miserable," and you are quite right. This boy loves his bird all the same, though his love brings him misery and tears. Well, then, through this way of a good child's heart, let us rise up to thoughts of God's heart, and of His ways to us. We are not giving God perfect pleasure (some day we shall be doing so), but love of us flows out of the fulness of His own heart; whether we please Him or grieve Him, He loves us all the same. We are to Him like the disappointing canary is to We are to Him like the disappointing canary is to the boy. And God is like that bird's faithful lover, who loved just because he could not help it; it was a matter of course. Yes, that boy's heart had a love like God's.

But children have themselves learned that love to them, as well as love in them, may be a matter of course, and not at all depending on whether it

ives tha OT SOTTOY A young boy is hobbling slowly along on a little crutch. His brothers and sisters are scampering round and round the garden, free and wild as March hares—shouting, leaping, laughing, in brimming-over gladness of perfect health. Poor boy! The father stands watching through the window, his heart full of anguish too deep for tears. "I'd give everything I have to get that boy's leg right, he is saying to himself. His boy is lame—for life, the doctor says-and more than lame, he suffers pain so dreadfully that at times he lies on his back days and nights, pale and pinched, and looking like a little old man. Now that the father sees his dear boy on the garden walk once more, he has a little gladness, but the boy's slow, weary movements, and his pale, drawn face cut him up dread-fully; his heart seems as if it must break. But is that cripple boy not loved? Loved! you are satonished at the question. The one thing in all the world most certain is that there is none loved like him. A faithful father's love must flow, though it wear his heart away; he cannot help it nor would he if he could. And it is in love like that, my child, that we see what the love of God is like. It is like the love of a father most perfectly

But to learn that hearts can love what give them pain, we need not look at a good father. We can do it in many other ways. Alas, alas I the world is full of loves which bring pain. I once went into a schoolroom where every little scholar was deaf. It was a deeply sad sight. Little minds that looked out of those eyes were all shut up in long, long sileace. Though they looked bright, walked about, smiled, played with their toys, yet the sight almost broke my heart, and made me feel I would give all I had to bring their hearing back again. Yet I was no relation, but quite a stranger to them, and they were strangers to me. I knew nothing at all of any one of them, nor even of one person who was connected with any of them. Yet in spite of this, I thought of the little things with real sorrow, and went home to pray for them as I had not prayed for even my own family for many a day. I was touched with their infirmity; my love for them gave me pain. It is with some such feelings God regards all the people in the world. His love is turned to plty, a pity which longs to

So, believe always that God loves you; when you please Him, He loves you with delight; when

Sabbath School Tork.

LESSON HELPS.

THE HANDWRITING ON THE WALL LLSSON VII., February 14th, Dan. v., 1-12, 25-25, memorize verses, 3.6.

GOLDEN TEXT.—"Thou art weighed in the balance and art found wanting."—Dan. v., 27.

TIME -B C. 538. Almost fifty years after the last lesson.

Pf.ACE .- Babylon. RULERS.—Nabonidus, King of the Babyloman Empire, now at Borsippa. Belsharrar, his oldest

son, associated with him and relgaing at Babylon.

Cyrus, King of the Medes and Persians.

Daniel.—Now about 80 years old. Por more than 60 years he mentions but one incident of his life, that of interpreting Nebuchadnezzar's dream.

He was now in some official position (Dan. viil, 27), but probably a subordinate or retired one.

BELSHAZZAR, the grandson of Nebuchadnezzar through his mother. He was associated with his father as king. He was probably sixteen or sever-teen years old. His father, having attacked Cyrus who was besieging Babylon, was defeated, and was kept from returning to the city by the besieging army. So that Belshazzar was the only king now in Babylon.

THE CIRCUNSTANCES .- Cyrus had been ! ssieg. ing the city for two years. But the walls were strong. There was food enough in the city to last twenty years. The citizens felt safe. An annual festival to some idol now occurred, and king and

people engaged in a great revel.

HELPS OVER HARD PLACES.—Drank wine: it vas the excitement of strong drink that led the king to the sin and to rule. 2. Golden vessels out of the temple: taken by Nebuchadnezzar, B.C. of the tempte: taken by Kebuchagnettar, B.C. 604 and 580, 68 and 48 years before. Drank in them: thus profacing them. He insulted God by using them in a revel, and in a feast to idols (see vs. 22, 23). 5. Fingers: the fingers that held the pcn, with no arm or person to move them, showed that it was supernatural. Over against the candle-stick: that atood on the king's table, so as to be seen in the brightest light. 7. Chaldeans: i.e., a priest class of wise men. Third ruler: i.e., next to the king, who was second, his father being first. 8. Could not read the writing; no as to under-8. Could not read the writing: so as to understand what was meant. The words were familiar enough. 10. Queen: the mother, not the wife of Belshazzar. She remembered Daniel in her father's days. 25. Meme: these are Aramaic (i.e., the Hebrew of the time of Christ) words. 26. Meme: i.e., numbered, the last number of its years counted. And Daniel applied it to the king. 27. Telel: i.e., weighed. 28. Pers: divided, broken to pieces. This is the singular, of which Upharsin is the plural. Persian is the same word.

Even while this was going on the army of Cyrus.

is the plural. Persian is the same word.

Even while this was going on the army of Cyrus had entered the city, by drawing off the water of the river Euphrates, which ran through the city. His army marched up the river bed, and entered by the brazen gates, which in their revels the guards had left open. See Jer. II., 30-32, 53-58.

SUBJECTS FOR SPECIAL REPORTS.—Intervening history.—Daniel.—Belsbazzar.—The circumstances.—The handwriting on the wall.—Its interpretabilities.—The fall of Rabylon.—The Bible confirmed by the measuments.

LEARN BY HEART Prov. i., 24-31.

QUESTIONS.

INTRODUCTORY .- How many years between the events of this lesson and the last? What event in Daniel's life during this time is recorded? How old was Daniel at this time? How long before Christ was the capture of Babylon.

SUBJECT: SIN AND ITS CONSEQUENCES.

INTR SIN (VS. 1-4).—Who was now besieging Babylon? Who was king in Babylon? How old was he? What great feast did he hold? Who attended it? What did he do when under the influence of wine? What was the wickedness in this? When had these golden vessels been taken from the temple? (2 Kings xxiv., 10-13; xxv., 8, 13-15.) With what sins does Daniel charge him? (Dan. v., 18-23.) How many sins do you find in these accounts as committed by Belshaver? find in these accounts as committed by Belshazzar? In what ways do young people treat sacred things with irreverence?

How did Belshazzar come to be king alone in Babylon at this time? Where was his father Nabonidus? How have lately discovered inscriptions of Babylon confirmed the Bible here?

II. THE WARNING (vs. 5:9).—What appeared during these revels? What made it seem supernatural? On what part of the wall were the words written? How did this affect the king? Why did it trouble him? What did the king offer to the person who should tell him what the writing meant? Why are sinners troubled by anything that manifests God's mysterious power?

In what language was the writing? Why could not the wise men read and understand? Who are meant by Chaldeans here? Why did. God give the king this warning?

III. THE PUNISHMENT (vs. 10-12 25-28).—

Who told the king where to learn what he wish What description is here given of Daniel? Where had he shown his wisdom? What were the words? What did they mean? Did it require courage in Daniel to say these things? When and how were his words fulfilled? How did his drunken revelry help to bring the punishment? What warnings does God give us against our siné? In what balances are we weighed? When are we found wanting? How do our wine help to bring their own punishment?

PRACTICAL SUGGESTIONS.

Intemperance leads to many other sins, II. The king was guilty of intemperance, idolatry, profanity, irreverence, pride, carelesaness, godlessness.

III. Irreverence in the house of God is a great

sin.

1V. God warns us by conscience, by His Word, by His providence, by His Holy Spirit.

V. God weighs our characters, our actions, our

motives, our intentions.

VI. We are weighed when we are tested by temptation, by opportunities to do good, by the

VII. Sin helps to bring its own punishment, as we see in the case of intemperance.—Peloubet.

DRINK AND TAXES.—The Rev. David Macre of Dundee, speaking in that town on drinking in relation to poverty and trade depression, said that with the money spent on drink in a month, the town's business could be carried on for a whole year, and the taxgatherer need never darken any

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THURSDAY, FEBRUARY 4TH, 1886.

PUBLIC NOTICE.

Public Notice is hereby given that a general meeting of the stockholders of the PRESEYTRRIAN NEWS Co.; Toronto, will be held in the Offices of the Company, 31 York Chambers, 9 Toronto Street, Toronto, on the 11th February, 1836, at 10 a.m., for the election of Directors and the transaction of general business.

> By order. Geo. 11. Robinson,

Toronto, Jan. 21st 1886.

Manager.

PRESENTERIANISM is eminently practical. Its numerous divisions in the last century and the earlier part of the present century were upon vital points. Seconders and Free Church men "went out" because they thought themselves less at liberty than they ought to be for aggressive Christian effort. The same willingness to change the outward form, if only thereby the great object for which churches exist shall be forwarded, is seen in recent unions. The Presbyterians have led the way in the great union movement for which the latter part of this century will be held in remembrance. If there is

We have upon our table a gradually increasing | Chamberlain pointed-out, the preservation of constitution which the ancestors of all its brannumber of letters and other contributions to our columns for which we regret we cannot find room. Correspondents will kindly note that a short letter, other things being equal, is more sure of insertion than a long one.

which the writer finds the key-note of the chanter in "baptized unto Moses," and strives to show that much of the misery that is in the world is owing to people slighting their baptismal obligations, although the rite does not give the "spirit of duty." He argues correctly, that children are included in the covenant, and that a careful examination of the chapter affords no support for the close communion views of the Baptists,

At the missionary meetings now being held in the Presbytery of Brockville, castern district, under the charge of the Rev. G. D. Bayne, M.A., convener, we notice a significant feature as well as an element of power in the fact that the missionary deputation is composed of an equal number of ministers and elders. The latter take part in all meetings. Mr. John C. Munro, an elder, champions the cause of Augmentation, and does so with great fitness and lished, on the basis of the Confession of Faith success. Mr. Edward Marshall, another elder, and the Presbyterian Church government and and for many years resident in the Province of Quebec, represents the cause of French evangelization, and his thrilling anecdotes illustrative of the cagerness of that benighted people to know the truth as well as of the determined hostility of the hierarchy to the diffusion of the gospel light, win their way to every heart. Mr. Wm. Deeks, another elder, a successful farmer and man of hysiness, discusses the finances of missions. How appropriate that these departments, especially Augmentation and Finance, should thus be committed to laymen !- What vast powers are lying dormant in the laity of our Church simply for the lack of a reasonable arrangement to call them into exercise !

THE question of Sabbath desecration came prominently before the Toronto Presbytery at its last meeting on the pressing enquiry of some pastors what they are to do in the case of men either church members or seeking to become such, who are by the force of circumstances compelled, it is alleged, to work on the railways on the Sabbath day. It came out in the course of the discussion that there are many men in good standing in the Church, who by the exigencies of their position and the necessity of providing for their families, have seldom an opportunity to attend church, and are for years absent from communion services. These labouring men feel their position keenly; but finding themselves unable to cope single handed with great corporations through their ministers ask the Church to take up their cause and exert itself to impress upon the railway authorities the propriety and extreme desirability of reducing Sunday traffic to mere work of absolute necessity. The whole question of Sabbath desecration was referred to a committee to bring in a report at the next meeting. As the matter is one of great public moment we trust the committee will grapple vigorously with it and suggest such measures as will afford relief to men's consciences, and assist in putting down what is confessedly the occasion of great hardship and of great sin. Perhaps it may be found that the powerful corporations h are mainly responsible for cration are not utterly soulless, but only require their attention to be drawn pointedly to the matter to afford a large measure of relief. Much good for the time being was done some years ago by the clergy of Toronto taking up the question of Sabbath desecration by the railways, and there is no doubt that some good can be effected now. In the matter of preserving the sanctity of the Sabbath, as in every other good thing, it is well to remember that eternal vigilance is the price of safety.

WE observe with great pleasure that the Pan-Presbyterian Council is bearing fruit in an earnest effort to unify Presbyterian missions in foreign countries. An important meeting of the representatives of the chief Mission Boards of the presbyterially-governed churches of the United States and Canada was held in: New York the other day for the purpose of forwarding this good object. No plan was matured, but there was a unanimous feeling in favour of the organization of Presbyterian missions in each country, after some such model as that of the "United Church of Christ in Japan," or the "Missionery Synods of the New Hebrides," of which the missionaries of our own Church form a part. Dr. Chamberlain, of India, gave the committee a aketch of a plan by which Presbyterianism in India might be made one. It is, at present, represented there by mission aries and native ministers of no less than 23 different European and American churches holding to the Presbyterian polity. It holds strategic points through out all India, from Ceylon, at the southern extremity, to the borders of Cashmere and Thibet in the north, and from furthest east to furthest west; but its influence is weakened by lack of union, and in some (though happily few) cases by unseemly rivalry. Dr. Chamberlain would form the various missions into the Synods of Bombay, Bengal, Madras and North India; these to constitute "the General Assembly of India," which would be an autosomous body, the home churches loosening their hold on the mission churches in things ecclesiastical while retaining that control in matters finana united Methodism in Canada, it has been very cial. The united mission's already referred may well be, that it is a manly and straightfor- afterances in relation to views which they cannot yet much because there was first a united Presby: to, as well as those at Amoy, China, are extorianism.

The united mission's already referred may well be, that it is a manly and straightforafterances in relation to views which they cannot yet
ward re-assertion of the old constitution of the
see their way to the acceptance of. It is especially to be
terianism.

India to Christian England at the time of the dreadful mutiny of 1857, was owing mainly to the disunion of the native mutinous population, and to the union, on the other hand, of the few British and loyal native soldiers. Only by the One of these letters, four pages of closely heavy blows that, thus united, these were able to written foolscap, is headed "Baptism: a Symptism on First Corinthians, Chapter Ten," in Presbyterians lead the way in the uniting into heavy blows that, thus united, these were able to one solid host of the half million of native Christians who are standing face to face with the 200,000,000 unconverted heathen of that magnificent empire. United in India, why not everywhere?

Presbyterianism in Scotland

WE have been favoured with an early copy of the following Bill prepared by Ma W of the following Bill prepared by Mr. Finlay, Q.C., M.P. for the Inverness Burghs, in relation to the constitution of the Church of Scotland. It will be read with interest. The text is as follows:-

"Whereas it is desirable to remove obstacles to the reunion of the Presbyterians of Scotland. "Be it declared and enacted by the Queen's

Most Excellent Majesty, etc. "1. It is hereby declared that, by the constitution of the Church of Scotland as by law estab discipline, the courts of the said Church have the sole and exclusive right to regulate, determine, and decide all matters spiritual within the said Church, and their procedure therein, and regulations and decisions thereon, are hereby declared to be not subject to interdict, reduction, suspension, or any manner of review by any court of civil jurisdiction.

"2. The expression (matters spiritual) shall include all matters relating to the worship, discipline, and government of the said Church of Scotland, and in particular, all matters relating to the preaching of the Word of God, the administration of sacraments, the election, appointment, and admission of the ministers of the said Church to the pastoral office, and of the other office bearers of the said Church to their offices, and their suspension and deprivation therefrom, the constitution of the courts of the said Church, and the admission of ministers and officebearers to sit therein, the infliction and removal of Church censures, and generally all other spiritual-matters.

"3. No court of civil jurisdiction shall interfere by interdict or otherwise with the procedure of the congregation, or of any committee thereof, in the naming, proposal, election, or appointment of a minister.

4. From and after the passing of this Act, all powers vested in and exercised by the Lords of Council and Session acting as Commissioners for the plantation of kirks and valuation of teinds, to disjoin and erect parishes quoud sacra, or to erect parishes without territorial districts, shall cease and determine; and it is hereby declared that the power to disjoin and erect parishes quoad sacra, or to erect parishes without territorial districts, belongs to and is exclusively vested in the courts of the Church of Scotland.

"5. Nothing contained in this Act shall abridge or prejudice the jurisdiction of the civil courts in relation to any matters whatsoever of a civil nature, or to all or any of the temporalities conferred, or to be conferred, on the said Church, or to the civil consequences attached by law to the decisions in matters spiritual of the courts of the said Church.

"6. Nothing contained in this Act shall abridge or prejudice any power, right, or jurisdiction now possessed by or competent to the courts of the Church of Scotland.

"7. All laws, statutes, and usages inconsistent with this Act are hereby repealed

The Duke of Argyle, a well-known supporter, of the Establishment, thus expresses himself regarding this Bill:—" Having seen the draft Bill for declaring the constitution of the Church of Scotland, and which has been prepared by the member for Inverness, I think it my duty to say at once that this Bill, or indeed any other Bill drawn substantially on the same lines, would have my cordial and earnest support. It is quite true that I do not share in the doubts which are felt by many as to the full vitality and force of the old Constitutional Statutes which were summed up at the Revolution, and again at the Union. I am still of opinion that the abolition of the Act of Patronage had, as a necessary result, the abolition of everything that had impeded the operation of these great fundamental laws, or had limited the significance and the sweep of their noble declarations. But on the other hand, I know that many Presbyterians are under a different impression. Most heartily do I wish to see them satisfied upon a point on which their jealousy is not only natural, but laudable, inasmuch as it is the homage of earnest men to the great principles on which the Presbyterian Church was founded, and which constitute its special glory in the history of Christendom. The declaratory part of the Bill will thus be of a high value in the removing of doubts and the satisfying of many minds, whilst the provisions which are more in the nature of new enactments are obviously but the consistent application of the same principles to a matter of detail, but which is also a matter of considerable practical importance. I venture to add that, in my opinion, the support of this Bill by the laity of all the Presbyterian Churches, who desire to see as much reunion as can be obtained, ought not to be made dépendent on, preliminary negotiations of any kind. If we are satisfied that on its own

Churches, will be anxiously looked for.

MISCONCEPTIONS OF CALVINISM. BY THE REV. JAMES MIDDLEMISS, ELORA. CLOSINU WORDS,

In concluding these additional explanations, occasioned by the Christian Guardian's notice of our endeavour to obviate prevailing inisconceptions of Calvinism, we would express the liope that we may be excused if we have failed, in any measure, in our effort to refrain from everything that might sevour of controversy. Though we have found it hardly possible to avoid necasionally making statements of a controversial character, it is in no controversial spirit that we have been at pains to present a just view of the belief of Calvinists. We have been deeply grieved, from time to time, by coming in contact with the most unwarrantable statements respect-Ing our views, and we have been induced to give our thoughts to the public, only because we would like to be of some use, however little, in abating what has of tate become, in many quarters, a prevailing folly. While many are no doubt sincere in their opposition to Calvinism and in their dread offt, as they apprehend it, we can fully endorse the statements of a letter received from a friend. "I have no desire," he says, "for do-trinat controversy as such a but I have often been astonished, till familiarity dispelled astonishment, at the prevalence of inisconception on this subject. And not only among the more ignorant, for many teachers, preachers, and writers of note take occasion to make a thrust at Calvin ism, some of them assuming that it is a dying creed of the past, so severe and harsh as to be out of sympathy with the warm living Christianity of this more free and enlightened dispensation." And he adder "Many of our people, not able to answer the sneers or plausible attacks and distorted representations, remain silent, with some uncertainty as to the actual facts of the creed which they profess to hold."

Pully justified as our imperfect endeayour is by the existence of such a state of things, we feel somewhat confident that no one who has perused with care and in a spirit of candour what we have advanced on the subject, will be disposed to ascribe it to any narrowness of mind or want of Christian charity that we frankly indicate our conviction, that some of our Christian brethren are guilty of a breach of the law of Christ, in the way in which they deal with our acceptance of certain views of divine truth in addition to those important views which they and we hold in common. They cannot but see that we hold as firmly as they do, and value as highly, and teachi as distinctly and fully, all the truths respecting God and man, which they hold and prize or regard as important. At the same time we believe that, besides the truths which they and we hold in remmen, there are certain ether views which our own religious experience especially forces upon our attention and conviction; and we cannot help feeling that a serving is done to us, when we are set upon and baited, in the way of being incessantly challenged to give a solution of difficulties which, we clearly see, lie in a region so far above us that our inability to solve them is, we insist, not to be regarded as a reason for rejecting truths which compel our regard, to say nothing more about our views being presented in terms which display, to say the least, a great want of discrim-

We feel that we can, with all safety, assure those who

are continually proclaiming the decadence of Calvinism and predicting its speedy downfall, that their vaticinations will surely fail, so long as there are (we shall not ay men of high intellect, but) humble and intelligent Christian believers, capable of reflecting on their own religious experience in the light of reason and Scripture There will always be found among such, those who feel shut up to the acceptance of the views of truth, in relation to which many are hopelessly perplexed, because they approach them, in some instances, not by a right method, and in other instances, not in a right spirit. Those who do intelligently accept them feel that they cannot reject them on account of the difficulties connected with them, especially when they see that the sacred writers never hesitate in relation to either aspect of divine truth, but even put the two in close juxtaposition, without the least suspicion of their inconsistency. Take, for example, the words of Peter: "Him, being delivered by the determinate counsel and foreknowledge of God. ye have taken, and by withed hands have crucified and alain." "And now, brethren, I wot that through agreeance ye did it, as did also your rulers. But those things which God hath before showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." And take further the words of the brethren, after the liberation of Peter and John: "Of a truth against Thy boly child Jews, whom Thou hast anointed, both Herod and Pontins Pilate, with the Gentiles, were gathered together, for to do whatsoever Thy hand and counsel determined before to be done." I pressume these will be regarded as the words of laspiration. And do they not suggest the very difficulty on which the charge of inconsistency is based? Were our design a controversial one, we might multiply quotations and references. We might even appeal to the prophetic word at large and its fulfilment. But I submit that more than enough has been said to show how untenable and unsafe is the assumption that God cannot so order things, that His determination, or certain foreknowledge, of the future shall not invade the free egency of His intelligent creatures, or affect their responsibility.

Our design, as announced at the outset, has been to give such a representation of Calvalism as might help to free candid minds from perplexities occasioned by pre-valing misconceptions. We have some ranon to believe that we have not been employed in a valu attempt. However little hope we have of converting to our views those whose opposition to Calvinism is of a very pronounced kind, we are not altogether without hope that what we have written may lead some Christian brethren merits it is right and just-if we are sure, as we to be somewhat more cautious and less positive in their

with the caviller is reference to truths which both. Scrip ture and our own experience, we think, compel our conviction of. What although we cannot see their full consistency with other truths which, to our minds as well as theirs, rest firmly upon their own distinctive explence? They and we are alike agreed that religious cavils have for their ground the implous assumption that man's mind is the measure of God's, and that, were the bat endowed with reason, it would not so much abuse the endowment by making its own power of vision the measure of the eagle's, as the caviller abuses his gift of reason by making the range of his mental vision the measure of God's, and leagising that what is dark and difficult to him is therefore dark and difficult to God. If so, it is surely not asking soo much from them, when we beg that, if they cannot yet see their way in relation to a certain class of truths which, from our point of view, appear of no small importance, they will give up the use of the stock argument against us, namely, that we cannot solve difficulties which we believe cannot be solved in the meantime. If we are not mistaken, there are indications of the approach of the time when brethren who cannot yet see as we do, in reference to viewe which we hold in addition, and not in opposition, to the stews which they and we hold in common, will not be incessantly appealing to our alleged valu attempts to solve difficulties in which our well-grounded convictions (as we regard them) involve 15. They will surely see ere long that we are not quite so foolish as to think that we can place ourselves at the point, from which we can clearly trace the hand of God in His government of creatures whom He has made in His own image, by endowing them with the attribute of moral freedom, and whom He thus, as it were, makes capable of a subordinate providence which it is necessarily, as we believe, not easy to reconcile with His own supreme and all-embracing Providence. We claim no superiority of intellect for ourselves; but we could not help thinking more highly of that of our brethren were they to confine themselves to the direct endeavour to point out the Insuf ficiency of the grounds on which we rest the consictions to which they are opposed, instead of depending mainly upon an argument which we cannot but regard as a weak and worn-out platitude.

AGED AND INFIRM MINISTERS' FUND. (WESTERN SECTION.)

ARRUAL COLLECTION ON THIRD SAPSATH OF FEBRUARY.

By appointment of the General Assembly, the annual collection for this fund should be made on the third Sabbath of February, in all the congregations that do not contribute to the schemes of the Church from the funds of their Missionary Associations.

The Committee would call the attention of ministers to the statement made in their last circular (see January Record), respecting the action of the Assembly, and would earnestly and respectfully request them to press upon their congregations the necessity of their contributing to the fund much more liberally than they have, with comparatively few exceptions, been doing hitherto. It is the wish of the Assembly that, while annuities continue, in the meantime, to be given up to the freient figure, on the same principle as heretofore, the income from capital should be wholly devoted to the augmenting of the annuities of those whose circumstances require it. That the Committee may be able to carry out the wish of the Assembly, it is necessary only that congregations generally should follow the example of the few that have for years been sustaining the fund with a liberality above all praise; instead of giving contributions that are, in a great many cases, merely nominal. The Committee, in the name of the Assembly, would earnestly appeal to all to give a cordial support to this important but hitherto much neglected scheme, assuring them that, whatever differences of manion may exist in reference to the administration of the fund, experience will, in due time, lead to the adoption of such arrangements as will make it productive of the greatest amount of the good which it aims at.

JAMES MIDDLEMISS, Joint Conveners.

Literary Motices.

GREERAL JOHN NEWTON, Chief of Ungineers, United States army, originator of the plan and director of the work, has prepared a complete account of the operations for the removal of the obstructions at Hell Gate, from their beginning to the explosion of Flood Rock, in Octoher last, which will appear with full and new illustrations as the leading article in the February number of the Popular Science Monthly.

Tien January Theological and Viemiletic Magazin THE January Theological and Homiletic Magazine (London: Jas. Nisbet & Co.; Toronto: Willard Tract Depository) is to hand. Its "Theological Section" contains a paper on "Evolution and Design," by Rev. J. V. Momiere, and one of the papers of a symposium on the question "Is Salvation Possible after Death?" by Rev. G. W. Olver. The "Expository Section" is made up of four excellent discourses; while the "Homiletical Section presents much interesting and valuable matter including pour excellent discourses; while the "Homiletical Section" presents much interesting and valuable matter, including a brilliant sermon by the Parisian orator, Rev. Dr. Bersier, and five outline discourses for the current Sundays of The Christian Year. Allogether, a most valuable number.

Wa have received from the Prisbyerrian Board of Pub dealon, Philadelphia, through their Toronto agents, Messas, James Bain & Sons, four recent publications, to Mesers. James Blain & Sons, four recent publications, to which we are happy to direct the attention. "Our Pit and our Rock; or, The Presbyterian Church a Fruit of Missions."—The opening sermon of the General Assembly of 1885; by Rev. G. P. Haya. D. D.; "The Story of the Boheman Church," by Prof. W. G. Blakke, D. D., LL. D.; "Womanhood": Five sermons to young women, by Rev. J. H. Worcester, Chicago—an admirable series of discourses, bright, "sympathetic, helpful—and, "In His Steps" a book for young Christians setting out to rollow Christ, by Rev. J. R. Miller. We recommend this little book to pastors as something suitable to put into the hands of those who enter the Church by public confession.

PUBLICATIONS RECEIVED. LESSON COMMENTARY, 1886. By Rev. J. H. Vinceni, D.D., and Rev. J. L. Hurlbut, M.A.
John Young, Bible Society Depository, Toronto.

DREW DRAKE AND HIS NETS: A story.
... Presbyterian Board of Publication, Philadelphia;
James Bain & Son, Toronto.

SMOOTH STONES PROY SCRIPTURE STREAMS. By

Communications.

THE ADDITIONAL PROFESSOR FOR KNOX COLLEGE.

[To the Editor of the PRESETTERIAN REVIEW.]

Sia,—The way the presbyteties are going on this ques-tion above that the ingentious manner in which the affair was put through fast Assembly was by far too ingenious. The incidental nature of the decision gives it the character of no decision at all. Indeed the Assembly never decided on the main issue, but simply allowed a clause in a report on college consolidation to pass in the words, "It leing understood that Knox College shall be entitled to include In its estimates for the current year a sum equal to the salary of an additional professor." That is the decision! Why this additional sum was to be included is not said, for the Assembly never decided to appoint an additional for the Assembly never decided to appoint an additional professor. The lioard and Senate were to define his work, but the fair open issue of an additional professor had not been put before the Assembly. So many of the leading presbyteries of Western Ontario have already taken a stand against it that the question may be said to be practically settled, and at the same time a sound lesson has been read on the "it being understood" style of decisions in reports of committees appointed for entirely different work. There is a possibility of being far too clever. The mind of the Church is coming to the front now instead of the additional professor. And a Church which can express its mind in such an independent man ner is a Church for which there is hope. ner is a Church for which there is hope, Yours, etc.,

SOCIALS, THEIR USE AND ABUSE. [To the Editor of the PRESDYTERIAN REVIEW.]

Six,—I am glad to see that you are opening your columns for the discussion of all questions which directly or indirectly affect the well-being of the Church. The question as to the place which socials, soirees, hazaars, etc., should occupy in our churches, is one which has of late been exciding a good deal of interest. The discussion of the question in your columns will, we believe, be productive of good results in leading to juster views on this live subject.

There are two extremes which we should analyte to the

There are two extremes which we should avoid in this as in every other question. There are those who adopt an extremely conservative view. They have no sympathy with social entertainments in any form as a means of rais: ing money for church purposes. They draw a rigid line of demarcation between the secular and sacred, and divide off the one from the other by an impassable guil.

divide off the one from the other by an impassable gulf. To hold an entertainment in a church is, in their estimation, an act of profanity, which finds no sanction in reason or Scripture. They low the old because it is old, and oppose the new because it is new, and among the new they rank socials, solrees, etc.

There are others again who go to an extreme in the opposite direction. Socials, solrees, hazars, and even lotteries, receive their unqualified approval. They exalt the secular at the expense of the sacred. "It matters not," say they, "what form the entertainment assumes or where or how it is held, if the church funds are replenished, the debt naid off, the minister's salary made up!" Where or now it is need, it the content that we replan with them the end in all cases justifies the means. If the entertainment draws the crowd, provokes mirth and merriment, fills the Lag, that is all that need be desired, it is for these reasons alone justifiable.

Now, the truth lies between these extremes. Social entertainments are right or wrong according to the spirit in which they are conducted. They are not wrong, as some would have us believe, simply because they are entertainments, or when they are held in a church; but because of the way in which they are sometimes conduct ed, or because of the evil results, if such were possible, which flow from them. Christianity sanctifies every thing; it does not rob us of one insocent joy of life. A true Christianity recognizes no such rigid line of demarcation between the secular and sacred as some would draw. It is not the act itself, but the spirit in which it is done, which ennobles or degrades it. A sacred act becomes secular when performed from a base or unworthy motive, while a secular act becomes sacred if the motive which prompts it is worthy.

We purpose showing some of the good results which flow from socials, soirces, etc., to justify their use as a means of advancing church life and work, and in doing so we shall not dwell on the financial benefits which eccuse from them. Suffice it to say that they tend to develop the liberality of a congregation, not with the expectation, as some would aver, of receiving an equivalent lack, which would not be real giving at all, but simply from love to the Church and in a cheerful, willing spirit. But we do not advocate socials so much as a means of raising money, but as a means of conferring realized in any other way.

(a) These social entertainments develop a spirit of sociality among Christians. Christianity is intensely social in its nature. Jews Christ was neather an ascetic nor a Lermit. He mingled freely with all classes, and in this has set us an example. In our Church this spirit of sociality needs cultivation. There is a siffness among the members of some of our congregations which is alienating some of our young people from us and causing them to join other denominations where they find a more congenial phere for the cuitivation of those social instincts, which in youth are so strong.

le youth are so strong.

(2) These social gatherings, again, tend to remove away those prejudices which often mar the heavty and symmetry of our lives. There is nothing which tends so much to foster prejudice as the want of social intercourse. It leads to an exaggerated opinion of ourselves and to a false view of others. It makes us narrow-minded and intolerant But by intercourse and converse with each other, such as is enjoyed at those social gatherings where we meet Christians of other denominations as well as our own, we come to a better understanding of each other. own, we come to a better understanding of each other, our prejudices are worn off, we become more large-mind ed, more genial, more tolerant.

(3) Our social entertalnments further tend to develop the spirit of Christian amity—on such occasions an oppor-tunity is at least afforded for exhibiting Christian friendship and unity. At these gatherings, at least in our smaller towas and villages, other denominations busides our own are represented. They come from all the surrounding country to exchange friendly greetings, the little differences which divide us are for the time being lost sight of, and the more numerous points of agreement are brought into distincter prominence, and we are led to realize more fully that beneath all the external of minor differences which divide us, there is a sense in which we are all one, one in the possession of a common faith, a common hope, a common life flowing from union with a

(4) Our social gatherings still further bring into exercise (4) Our social gatherings still further bring into exercise the manifold activities of the members of our congregations. There are some of our congregations which are languishing because their young members have nothing given then to do. As a limb or organ of the body, if not brought into exercise, loses its vitality and power, no spiritually some Christians lose whatever vitality they may have had from the want of bringing their faculties into exercise in Christian work of some kind. Now, these another arthur afford an opposituality for bringing into social gatherings afford an opportunity for bringing into exercise the latent talents and activities of the younger members of the Church. The young people are set at week, they become interested in the Church through its socials and soirces, a bond of attachment is established between them and it, which the pleasant associations which the pleasant associations which SMOOTH STONES FROM SCRIFTURE STREAMS. By G. C. and E. A. Needham.

SAVING FAITH. By James Morison, D.D. (9th ed.) FOREWARNED FOREARMED. By J. Their Davidson, D.D.

THE OPER SECRETY OF THE BIBLE EXPLAIMING IT SELF. By H. W. "Smith!"

SELF. By H. W. "Smith!"

THE OPER SECRETY OF THE BIBLE EXPLAIMING IT SELF. By H. W. "Smith!"

SELF. Beiggs, The Willard Tract Depository, Toronto.

which they take part, their talents are utilized and developed, a source not only of social enjoyment, but of intellectual culture is opened up and the manifold activities of their nature made subservient to the well-being Yours, etc., Join J. Cameron.

The Manse, lickering, Jan. 7th, 1886.

MEETINGS OF PRESBYTERIES.

Picrou.-The presbytery met at New Glasgow on the 12th last. Augmentation matters were reported as in a most promising way within the Lounds of this presbytery. The Assembly's Committee ask the presbytery for \$1,600, of which \$1,000 has already been realized from about one-half of the congregations. The presbytery approved of the scheme for the unification of the Foreign Mission work of the Church as contained in the remit of Assembly. The presbytery met again on the following day at Durham for the induction of Mr. J. H. Forbes, recently of Union Centre and Lochaber, to the pasteral charge of the congregation of West River and Green Hill. The congregation was large, the services appropriate and impressive, and the prospects of a successful pastorate are most cheering.—E. A. McCumpy, Clerk.

HAMILTON,-Met on the 19th January, Rev. R. M. HAMILTON,—Met on the 19th January, Rev. R. M. Croll, moderator The mission property on Wentworth Street, Hamilton, was given up to the Trustees of St. John's church, and the proposal to procure a new site subject to the approval of presbytery was sanctioned. The division of the charges of Lynedoch, etc., and Oneids, etc., was remitted for careful consideration. Arrangements were so far made for holding conferences on the State of Religion, Sabbath School and Temperance in Dundas, St. Cathatines, Simcoe and Hamilton. An overture providing for the election of the Moderator of the General Assembly by ballot from a list of names, formed General Assembly by ballot from a list of names, formed from names sent up by presbyteries was adopted and transmitted for consideration by the synod, and to the General Assembly. Amendments for adding to that list the name or names of commissioners nominated by the General Assembly, were negatived. It was resolved to re-commend to the General Assembly that no nominations for the additional chair in Knox College as defined by the Senate and Board of Management be made. 2. That two additional lecturers he appointed, one to deliver a course of lectures on Apologetics, and the other on Biblical Criticism and Introduction. It was also resolved that the unification of the Foreign Mission Committees East and West It, in the geographical conditions of our Church, not desirable at present. The remit anent, printing the minutes of Assembly was approved simpliilter.-J. LAING, Clerk.

Wittrav .- This presbytery met on the 19th Jan. Assembly, and Rev. Jas. Pringle was rominated as Moderator of the Synod of Toronto and Kingston at its next meeting. The Committee on Augmentation reported that they had taken such measures as they trusted would result in the allotted amount being raised by the presbytery. The order of business was revised and ordered to be printed for the guidance of the members. The presbytery disposed of three of the zemits: 1st. The unification of the foreign mission work. This was adopted. unincation of the foreign mission work. This was adopted without any change. Snd. The appointment of an additional professor in Knox College. In view of all the facts affecting the case the presbytery declines to nominate a professor, but recognising the urgent need of additional teaching in the college, recommends for the present the institution of additional lectureships. 3rd. The Aged and Infirm Ministers' Fund. This remit was adopted with the omission of Article 4th, and a slight addition made to Attlele and The prosphere was dispressed that these Article 31d. The presbytery was disappointed that there was no separate column for the Woman's Foreign Mission contributions in the blank statistics, and agreed that all contributions in the blank statistics, and agreed that all such sums be placed in the column for Foreign Missions with a sorte; silso having at a previous meeting adopted the recommendation of the General Assembly with regard to closing the financial year of the congregations with the civil year, the presbytery would adhere to this arrangement, and accordingly recommend that all the reports close with the 31st December, appending a note stating the period covered by the report. The rext meeting to be held in Oshawa, on the third Tuesday of April, at 10 30 o'clock a.m.—A. A. DRUMMOND, Clerk.

Miramichi.—This presbytery met in the Hall of St. James' church, Newcastle, Jan. 19th. A petition was read from the Nelson congregation, asking for regular supply. The Rev. Wm. Altken and Messrs. John Flett and James Robinson were heard in support of the same. Mr. Aitken reported that Douglastown congregation had agreed to give \$150 per annum for fortnightly afternoon service. The following resolution was adopted in refer-ence to the supply of these two congregations: "That a committee consisting of Messrs. Alteen, McKay and Walls appelled to view Postelators and Nation and make arrangements as to supplying these places with a preacher together, and make all necessary arrangements in connection therewith." Rev. Mr. Russell gave in the report of the commissioners, expense fund, and Mr.. Aitken was appointed treasurer for the current year. The Clerical Commissioners to the General Assembly were appointed as follows: Revs. Mesers. P. Lindsay, John Mc-Carter, Wm. Altken and E. Wallace Waits. The following lay commissioners were appointed: Dr. MacDonald and J. Hutchison, of Hamilton, Oat.; Andrew Wilson, of Nelson, Ont.; James Hamilton, of Stratford, Oat. The clerk Jaid on the table a call from Bass River in favour of Rev. J. H. Cameron, signed by 83 members and 175 adherents. The stipend promised was \$750 per annum and manse. It was sustained as a regular gopel call, and Mr. Cameron by letter signified his acceptance of the same. The induction was appointed to take place on Thursday, the 4th day of February, at 11 o'clock a.m.; Mr. Aitken to preside and induct, Mr. Waits to preach, Mr. Mr. Waits to detect the minister, and Mr. Hamilton. Mr. McKay to address the minister, and Mr. Hamilton the people. Rev. Messer. A. Russell, A. Ogilvie Brown and the clerk were appointed a committee on statistics; and Messrs. E. Wallace Waits, Neil McKay and A. Russell a committee to draft questions on the state of religion to be sent down to the kirk sessions of the presbytery. The Rev. Neil McKay, Convener of the Augmentation Committee, reported progress. The clerk was instructed to write Rev. J. Annand, returned missionary from the New write Kev. J. Annanta, returned missionary from the New Hebrides, to ascertain what time he could visit the Mira-michl Prasbytery, and how much time he could spend in holding missionary meetings within the bounds.—E. WALLACE WAITS, Clerk.

PRTERBOROUGH.—The presbytery met on the 12th inst. It was agreed, on the motion of Mr. Cleland, that the presbytery require students who may be labouring within the mission fields during the summer months to appear at one of its meetings for examination or for the delivery of discourses. The committee appointed to visit Havelock reported that the new church in course of erec-Havelock reported that the new charch is course of erection there was, on the whole, in a good position for three who were likely to worship in it. The preshytery examined the system of recording and reporting S. School statistics and work issued by the Assembly's Committee on Sabbath Schools, and, on motion of Mr. Carmichael, agreed to recommend the same for use in all the schools within the bounds. Messrs. McEwen and Hey were appointed to address the meeting of the Women's Foreign Musica Preshyterial Society, in St. Paul's charch schoolroom. Mr. Bell was beard in advocacy of the Aged and Infirm Ministers' Fund. The presbytery expressed interest in the fund, and resolved to do what it could to lourease its income. Mr. Comeron reported that the con-gregation of Brighton and Colborne had agreed to separ-ate so as to form two distinct charges, and that each had promised \$300 as stipend to its minister; that Mr. Duncan remain as paster of Colborne and Lakeport, and that the Brighton be declared a vacancy. Mr. Sutherland was appointed to prouch in the whole field at an early date, and all superpotents of the resolution of the prohylery declating the separation, and declaring that Brighton be a vacant charge.

Mr. McCrae was appointed moderator of session in Brighton during the vacancy. The Assembly's result on printing was considered, and some of the clauses approved of and others disapproved of, Messrs, Craick and Williamson, of Port Hope, were appointed auditors of the pres-bytery books. The presbytery agreed to make no nomi-nation for the new professorable of Knox College, and recommended the appointment of lecturers for the subjects proposed by the Senate of Knox College. Committee were appointed to promote the cause of sustentation and to arrange for the visitation of all the congregations within the bounds. Mr. Torrance advocated the cause of the Manitoba College. Committees on the State of Religion were appointed to arrange for a conference on the State of Religion.—W. BENNETT, Cerk.

TORONTO. This presbytery met on the 12th inst.

Rev. II. M. Passons moderator. The recent Jeath of Rev. James Bain being duly adverted to, Rev. W. Meikle and the Clerk were appointed a committee to prepare a minute, and submit the same at next meeting. A paper was read from the congregation of Derry West, expressing their intention, on account of diminished numbers, to unite with and become part of the congregation of Brampton, and asking leave to sell their church property, the proceeds thereof to go to the reduction of the cliebt on the church at Brampton. After hearing representatives, and both the renfor and justor pastors, the presbytery gave the permission applied for. Letters were read from Nev. J. S. Mackay, the one dated Victoria, December 4th, and the other written from Piezettle California to the above the permission of the configuration of the state of the present the children of the present the prese the other written from Riverside, California, thanking the presbytery for granting him leave of absence from his pulpit, asking the appointment of one as interim-moderator of his session, and arging the speedy sending of a temporary substitute for his pulpit at New Westminster, Rev. R. Jamleson was appointed interim-moderator of session, and the clerk was instructed to correspond with The Cocketon as to the other matter. After the clerk re-Dr. Cochrane as to the other matter. After hearing re-presentatives from Bethesda church, and Fisherville, the congregations of these places were disunited; supply of preaching for the former to be sent by the Home Mission Committee, and Rev. D. Cameron in the meantime to supply the latter. There was read a letter from Rev. Dr. King. of Winnipeg, atknowledging the liberality of the congregations within our bounds to the college over which he presides, asking a continuance of such aid, reporting a good increase in the number of students, and avowing his warm interest in the doings of the presbytery. The clerk was instructed to reply to Dr. King, reciprocating the good feeling expressed in his letter, and telling him of arrangements lately made to secure from within the bounds considerable ald to the Manitota College. A letter was read from Rev. J. Carswell, of Barrie Pres-bytery, transmitting a call from Beeton and Tottenham, addressed to Rev. T. Nixon, minister of Stouffyille, tothe ministers of the presbytery were present, and many of the ciders. Rev. A. McClelland, of Ashburn, was appointed moderator for the year. Rev. J. K. Smith, of Galt, was nominated as Molerator of the next General Assembly, and Rev. Jas. Pringle was rominated as call and the guarantees aforesaid were produced and laid on the table, the clerk stating at the same time that the extract minute had not yet reached him. (By an error at the post-office in Toronto the minute was not delivered till next day). Nevertheless it was moved to cite the con-gregation of Ston Sville to appear for their interests at next meeting, but before the motion was seconded Mr. Nixon rose and stated that he did not mean to accept of Nison rose and stated that he did not mean to accept of the call. In these circumstances the presbytery resolved to rest further procedure in the matter, and instructed the clerk to furnish the Presbytery of Barrie with an extract of the foregoing. On motion of Rev. J. Neil, Convener of Committee on Sabbath Schools, the presbytery agreed to instruct him to use the register prepared by the Assembly's Committee, and to recommend that all Sabbath Schools within the bounds use the Class Register and School Record prepared by said committee. Several remits from the Assembly were dealt with. The one on a scheme for the supply of vacancies was handed over to a committee to be reported on at next meeting. The remit

committee to be reported on at next meeting. The remit on the Aged and Infirm Ministers' Fund was approved of. The remit on printing was approved of in main. In connection with the young congregation york Station a question was brought up by Rev. Trizzell as to how railway employees should be dealt with who are asked to work on Sabbath days, and yet are desirons of membership in the Church. After some consideration a motion was made by Rev. J. Mutch, and the same was adopted, to appoint a committee to gather facts, to ascertain how far this work on Sabbath days is necessary, and report at next meeting. A committee of eight was then appointed, with Mr. Friezell as convener. Agreeably to one of the rules recently adopted anent the supply of vacancies within the bounds, committees were appointed for seeing to the supply of said vacancies, and reporting regularly thereanent. The next meeting of presbytery was appointed to be held on the first Tuesday of March, at 10 a.m., which all parties concerned will be pleased to remember. Commissioners to the General Assembly to be appointed that day at 3 p.m.-R. MONTEATH, Clerk.

Among the many happy New Year's events transpiring throughout the country, none could be more felicitous than the donation made to Rev. J. K. Beairst; pastor of the Presbyterian church at Glassville and Florenceville. The Presbyterian church at Glassville and Florenceville. The rev, gentleman is very highly esteemed, not only by his own church adherents, but by those of the sister churches as well. On New Year's day the Glassville section of his pastorate presented him with \$50. A short time ago the Greenfield and Florenceville friends presented him with

Titz annual business meeting of the Port Stanley Pres byterian congregation was held in the church on Monday, the 18th Jan. The reports read were most satisfactory and encouraging. Eighteen members have been added to the soll during the year. The attendance at the Sabbath aer-vices has very much improved; while that of the Sabbath School has more than doubled. The report of the managers stated that the year just closed was the most successful and prosperous in the history of the congregation. The Ladica Aid raised over \$300 during the year, all of The Ladica' Aid raised over \$300 during the year, all of which has been expended in necessary repairs on the church. The whole amount raised by the coogregation during the year was over \$1,200. It was unanimously agreed to increase the amount paid by the congregation towards the minister's salary \$50. Messrs, W. Fraser, T. A. Moek, E. Ermhaw, Jas. Meek, A. Tomlinson, R. Hepburn, D. Black, H. Comrie and H. Hatris were elected managers, and R. Thompson and L. Fleckenstein auditors. A hearty vote of thanks was tendered to Mr. T. May for the energetic and highly ministerers manner. D. May for the energetic and highly satisfactory manner in which he had discharged his duties as treasurer, which office be still holds.

A GIRL of fourteen, who had lately been conrerted, asked God to show her what she should do for Him, and what was her special work. After praying for some time the thought came to her mind that she could take her baby brother, only a few months old, and nurse him for the Lord. she took the charge of the child, and relieved her

mother in the work and care of the little one. This was godly and Christ-like. Home duties and fireside responsibilities have the first claim upon every child of God. We need not go abroad for

work when God places work within our reach. "The daily round, the common task," provides ample opportunities for serving God, doing whatoever our hands find to do.

"Little words, not eloquent speeches; little deeds, not miracles, nor battles, nor one great heroic act or mighty martyrdom make up the Christian life."—Dr. H. Bener.

Shurch News.

THE Rev. J. D. Stowart, of Castleford, Presbytery of Lanark and Kenfrew, has been called by the congregation of Lithfield in the same presbytery.

AT a meeting in ht. John's chutch, Brockville, secently, Hon. W. F. Christle, on behalf of the congregation, presented the pastos, Rev. Dr. Jardine, with a cheque for \$100, as a mark of the esteem in which he is held and their appreclation of his services.

Wx have received from Mr. W. S. Hossie, the faithful and energetic President of the Brant County S. S. Asso-ciation, a most interesting programme of the seventeenth annual convention to be held in the Methodist church, Mount Vernon, on Tuesday and Wednesday, the 16th and 17th February. The convention promises to be an occasion of much interest and profit.

SAVS a correspondent :—14 The Presbyterlans of St. theorge are not slow to appreciate the sterling worth and ability of their popular pastor, Rev. W. S. McTavish. A very large gathering took possession of the manse on the return of the rev. gentleman and his bride from their wedding tour, and gave them a most hearty welcome home, accompanied by an address full of gratitude, satis-faction and good wishes, finishing up with a purse of over \$70 in gold."

THE anniversary services of St. Andrew's church Blyth, were held on Sabbath, January 10th, when ashe and appropriate sermons were preached by the Rev. R. J. Lakilaw, of Hamilton. The annual social gathering was held on the following Monday evening, when Mr Laidlaw delighted the large audience by his lecture on "Our Successors." Short and appropriate addresses were also made by the neighbouring brethren. The sum realized was over \$200.

THE Whithy Preshyterial W. F. M. S. held its annual meeting in Bowmanville on the 19th January. The report of the year's work showed that \$940 had been raised by the branches. A very successful meeting was held in the evening. Mrs. Harvie, of Toronto, addressed the meetings, both afternoon and evening, with great persuasiveness. Mr. McCielland, moderator of preshytery, delivered an excellent address at the evening meetings, and the an excellent address at the evening meeting; and the members of the society returned to their homes resolved to labour more assiduously for their sisters in the foreign

THE annual congregational meeting of Geneva church, Chesley, was held on the 21st Jan., the pastor, Rev. J. Ferguson, M.A., B.D., in the chair. The Sabbath School showed a large increase in the average attendance as compared with the previous year. The additions to the membership of the church were 51, removals 21, making the present membership of the church 283. Families represented in the additions, 19; in the removals, 8; net gain of families, 11; The contributions to the Schemes of the Church exhibit an increase as compared with former mater. with former years.

FROM a recent announcement we learn that the Board of Managers of Ottawa Ladies' College, being anxious to afford an opportunity to those ladies who may wish to enter upon a critical study of some of the matterpleces of English literature; has decided to open the class in English Language and Literature to all who desire to attend. This Language and Literature to all who desire to attend. This class meets every Monday, Tuesday, Thursday and Friday from 9 to 10 a.m., and the special subjects of study during the next two terms will be Longfellow's "Evangeline" and Shakespear's "Julius Casar." Around these, as central pieces, will be grouped the literature of their respective eras, and full details will be given of all philological, historical, and other questions which will arise in the critical examination of these authors.

critical examination of these authors.

The This annual missionary meeting of Knox church, and the season of a high order of the first were delivered by the Rev. Messrs. Baillie, of Woodlands; Robertson, of Waddington, and Principal Grant, of Kingston. The learned principal was in his happtest mood, and his eloquent address on Home Missions will long be remembered by the large congregation who were privileged to hear it. The Augmentation Scheme was ably represented by Mr. John C. Munro, an elder of the Colquhoun congregation, whose thoughtful and telling address was listened to with much interest, and produced such an impression in its favour, that the entire amount required by the presbytery's committee entire amount required by the presbytery's committee towards this scheme, from Knox church, was put upon the collection plates at the close of the meeting.

The annual missionary meeting of Knox church, Woodstock, was held on Morday evening, January 18th, the pastor, Rev. W. T. McMullen, presiding. The attendance was large. A most comprehensive and able address was given by Rev. Jas. Robertson, superintendent of missions in the North-West, and a touching appeal made in behalf of the work. Mr. George White read the report of the Ladies' Missionary Association, showing amount on hand, with collection at meeting, and a cheque for \$60 through the pastor, making in all \$222: Sablash \$60 through the pastor, making in all \$421; Sablath School, \$101; Bible class, \$28; Women's Foreign Missionary Society, \$95. Besides these amounts, a cheque for \$500, towards the church and manue building fund for the North-West, was handed to Rev. Mr. Robertson at the close of the meeting. Total, \$1,145. The contribu-tion to the Augmentation Fund is yet to be taken up.

THE Presbytery of Paris inducted Mr. R. G. Sinclair THE Presbytery of Paris inducted Mr. R. G. Sinclair on January 19th, at Mount Pleasant, into the pastoral charge of Mount Pleasant and Burford. The attendance was large. The induction sermon was preached by Mr. Boyle, Dr. Beattle presided, Mr. McMullen gave the charge to the pastor, and Mr. Wylie addressed the people. A hearty welcome was given to Mr. Sinclair by the people; and in the evening a crowded social meeting was held, at which addresses were given by Dr. Beattle, who presided, and Messre. Wylie, McMullen, Alexander, the former pastor, and others. Mr. Sinclair in appropriate terms responded to the cordial welcome given him. The services in the afternoon were solemnly impressive, and services in the sfermoon were solemnly impressive, and the meeting in the evening all that could be desired. The manner in which the occasion was observed can scarcely fail to leave a fasting and happy impression in the com

Dr. LYMAN ABBOTT's lecture brought out one of the largest audiences that have ever been seen at a lecture in Onen Sound. The subject of it was on "Threatening Dangers to the Core of Society." Rev. A. H. Scott occupied the chair and introduced the tecturer, who spoke on the home as the foundation of society, and sketched some of the dangers that threatened it, both from without and within, in the state of modern society. from without and within, in the state of modern society. At the close a vote of chanks was moved by the mayor, seconded by D. Creighton, and unanimously tendered to the lecturer. "We leel," says an exchange, "that the public of Owen Sound owe Rev. Mr. Scott thanks for bringing Dr. Abbott here, and giving them an opportunity of listening to such a high-class lecture. A few such lecterers as this would do much to clevate the taste of our citizens and let them see that more genuine and higher enjoyment can be gained from this class of entertainments than from ministrel shows and such like performances."

A CORRESPONDENT writes:—"The annual meeting of the Iroquois congregation was held on January 18th. The reports showed a astisfactory year's work. The church has been renovated and re-seated, and a valuable organ has been renovated and re-seated, and a valuable organ purchased, all of which have been paid for. The congregation is free of debt, with a balance on hand in every department. This congregation has been vacant since its separation from Morrisburg in October last, but the reople, with commendable energy, have maintained the cause, and are now taking steps to become an independent charge. In this they will no doubt succeed, and Iroquois will then be one of the most desirable charges in Eastern Ontario. The village is growing steadily, and will ere long become an important town. It is beautifully

situated on the St. Lawrence, 100 miles west of Montreal-The G. T. R. suns through the town. A well equipped high school and common school are in operation here, and for a minister desiring educational and other facilities for his family, no better location could be desired."

The congregation of James' church, New Glasgow, N. S., of which Rev. E. A. McCurdy is pastor, have had a prosperous year financially. They has lault an excellent half for the accommodation of the Sabhath School, prayer meeting and libbe class. They have also made prayer-meeting and Bible class. They have also made catenoise improvements in their church, at a cost for both purposes of \$3,925. of which \$2,000 has a teen realized during the year. The congregation has resolved to clear off the balance by the payment of \$500 per annum. A pleasing frature in their prosperity is, their ordinary contributions for congregational purposes and for the Schemes of the Church have not been injurously affected by their special effort. The regular morning and evening collections for the past year amounted to \$1,640, as against \$1,533 for the previous year, or an increase of \$100. The contributions for the two principal Schemes of the Church have been \$615.00, about the same as those of the Church have been \$615.19, about the same as those for the preceding year. Under these circumstances the congregation enters upon the hundredth year of its existence with much encouragement and with cheering prospetts.

We clip the following from the London Adverticer:—
"The annual meeting of the members of St. James' church congregation was held last night, Rev. D. Mc-Gillivray, pastor, in the chair. The Rev. G. Rowlit was appointed secretary of the meeting. It having Leen decided to make the church year end on the 31st December, this meeting was held three months earlier than usual, and the reports presented were therefore only for nine months. The manager's report showed the church to be in a highly flourishing condition, and it was duly received and adopted. The treasurer's report placed the receipts for the past nine months at \$1,573,73, which is equal to more than \$2,000 per year. Of this amount \$393,43 was raised by the Ladics' Aid Society, and \$115.00 by the Sunday School. Both these latter bodies were shown to be most flourishing. The session report showed the number of families We clip the following from the London Advertiser :ing. The session report showed the number of families belonging to the congregation to be 90, and the number of communicants \$52, being an increase of 50 for the year. The number of pupils on the Sabbath School toll year. The number of suplis on the Sabbath School toll was stated to be 135, teachers 10, and officers 3. Considering the fact that the opening of Knox church, London South, affected St. James'congregation considerably, this report was considered highly satisfactory. The following gentlemen were elected to the Board of Managers for 1880: Mesars. G. Rowitt, James Mitchell, S. Edgar and Charteris. These gentlemen take the place of Mesars. Jones, Rowitt, McRae and McKechnie, the retiring members. The old managers who still remain upon the board atc Mesara. J. Itwin, R. Ferguson, H. Omand, W. Webster and R. Munroe. Mesars. A. K. Meltorne and G. Rattray were re elected auditors. Before the close of the meeting Mr. A. K. Melborne took occasion to moye a hearty vote of thanks to Rev. D. McGillivray for the energy and diligence he had displayed in church work. and ability of their esteemed pastor, and that to him were now due the thanks of the congregation. The motion catried unanimously, and the meeting closed with the benediction." This is a most gratifying report, and shows what can be done in the face of great difficulties by a courageous congregation led by a faithful minister.

THE annual meeting of the East Presbyterian church, Toronto, Rev. J. M. Cameron, pastor, was held on the 27th Jan.; Mr. McGregor in the chair. The session report showed that 150 new members had become conreport showed that 150 new members had become connected with the church during the past year. Five members had been removed by death and 47 had received certificates. The present total membership is 556. The managers' report showed that the total receipts were \$3,120, and the expenditurei\$3,001.02, which with a balance from last year, leaves a balance this year of \$383.30. From certain sources of revenue the receipts were over \$700 short of last year, but this sum was more than made up by the increased liberality of the congregation. The weekly offerings abow an increase of over \$300 above those of last year. The following gentlemen were, elected the Board of Management: Messrs, John Dixon, Wm. Davie, Chas Culross, Andrew Coulter and John McGregor. The consideration of the reports on Sunday School work, on mission work, and that of the Association of Christian Workers was posponed till a meeting to be held next Wednesday night. Towards the conclusion of the meeting a member of the congregation put the question if there was anything in the doctrine of Presbyterianism which was antagonistic to music in the church. He had only been a Presbyterian for three years church. He had only been a Presbyterian for three years and was not as well acquainted with the doctrine as some of the older members present. As no one seemed inclined answer. Rev. Mr. Cameron filled the breach and briefly answered. He said that such a thing as instru-mental music was not known in the Church for 666 years after the birth of Christ. And it was a notable fact that that year was alluded to in a very peculiar way in Revela-tion. When the Church was reformed Knox and his followers tore the organ out of the church. The Church courts in this country showed that their attitude in regard to the matter was to allow each congregation to please itself, always holding, however, that no mere small majority should rule in the matter against the wishes of a large minority. The member said he was satisfied with the answer. A motion was made by another member that an organ be introduced in the church, but an amend-ment that the matter be not considered was carried.

Tite annual meeting of the congregation of Knox church, Toronto, took place on January 27th, the pastor, Rev. II. M. Parsons, in the chair. The report of the trustees was as follows: The receipts from ground rents for the current year are \$1,259.80. The trustees desire to express their high appreciation of the action of the to express their ragh appreciation of the action of the late Mr. Isaac Grayson in bequeathing to Knox church the sum of \$5,000 to be applied to the reduction of the mortgage debt on the church. \$2,000 of this legacy has already been received, \$1,000 of which has been applied on the mortgage, and the balance will be paid as soon as the holders of the mortgage will receive the same. This payment reduces the mortgage debt to \$10,000. This payment reduces the mortgage debt to \$10,000. The total contributions for the year were as follows: Contributions for the year, \$9,384 89; ground rents, \$1,259 80; church schemes, \$5,169.67; Knox church Sabbath School, \$278.18; I "chess Street Sabbath School, \$166 08; Rev. Mr. Parsons' Bible class, \$346,15; Mr. W. Mortimer Claik's Bible class, \$20; Poor Fund, \$682.57; Ladics' Bernsolent Society, \$88.25; Willing Workers, \$160; contributions by members to Knox College Endowment, 1885, \$1,866; Topp Auxiliary, \$230; Donald McKay, special to Aged and Infirm Ministers' Fund, \$2,000; Young People's Association, \$23,36; total, \$21,884.95. The treasurer's statement showed that the receipts for the year amounted to \$13,348.70 and the expenditure to \$15,281.87, leaving a defect due the treasurer of \$1,933.17. Mr. W. B. McMurrich read the report of the kirk session. It showed that at the close of the year 862 names were on the membership roll, of the year 86s names were on the membership roll, an increase of \$4 over the previous year; 119 had been removed by death, while 173 had been added. The deacons' report stated that \$68s had been added. The deacons' report stated that \$68s had been expended on the Poor. Fund. The deficit for the year was partly accounted for by special expenditure on repairs to the church and the deficit carried forward from 1884. The report of the Sabbath School Committee stated that the report of the Sabbath School Committee stated that the average attendance at the school had been 255, and the largest attendance 306. There were 398 pupils on the roll, and 35 classes, 17 for boys and 18 for girls. The progress of the intermediate class was very satisfactory. At the pastor's Bible class the average attendance had lesse 186. The report of the Duchess Street Mission Sabbath School stated that the average attendance had been 187, an increase of 20 core the proceding The progress of the intermediate class thus very satisfactory. At the pastor's Bible class the average attendance had been 186. The report of the Duchess Street Mission Sabbath School stated that the average attendance had been 175, an increase of 20 over the preceding year. The work was progressing very satisfactorily. The young People's Association's report stated that the total

membership was 243, 48 names having been alided to the roll since the previous report. On motion of Mr. Wm. Thomson, seconded by Mr. George Smith, the thanks of the meeting were voted to Mr. D. McKay for his handsome gift of \$2,000 to the Aged and Infirm Ministers' Fund.

Tite annual meeting of the congregation of the Central Presbyterian church, Toronto, was held on Monday evening, January 20th, Rev. P. McF. McLeod, pastor, presiding. The chairman made a few remarks expressing siding. The chairman made a few remarks expressing pleasure at the prosperity of the church and the gratifying character of the reports to be submitted. He gave the following statement of the income of the church for the past six years 2—1850, \$6,714; 1881, \$6,708; 1882, \$5,942; 1883, \$6,708; 1882, \$5,942; 1883, \$8,442; 1884, \$9,975; 1885, over \$10.000. Hesides this the congregation had contributed liberally in other ways. The amount contributed to the Endowment Fund of Knox College was \$850, and subscriptions had been given to flev. Dr. King for Manitoba College, and to Rev. James Robertson for the North-West church and pursonage fund, and the support of the William Street mission hall cost \$524. The amount given for missions would be over \$2,000. The mission carried on by the church on Elizabeth Street would, he amounced, be supported by subscriptions instead of being a charge on by the church on Elizabeth Street would, he announced, the supported by subscriptions instead of being a charge ryon the congregational funds, as heretofore. Of the \$400 sequired \$287 had already been subscribed. The report of the session showed that at the beginning of 1885 the membership of the church was 419, and during the year \$6 new members were added to the roll. During the year \$4 were removed from the roll, 30 of these having left the city. The membership at the present time was 451. The haptisms of infants numbered eighteen. Mr. Gourlay, treasurer of the session, presented his report showing a surplus of over \$12, which amount had been given to charitable objects. The report of the Board of Managers was presented and read by Mr. W. N. Miller. The following are extracts:—At the close of the year ending the 31st December, 1884, there were 164 contributors by envelope, and at the close of the year there were 171 con sist Pecember, 1883, there were 104 contributors by envelope, and at the close of the year there were 171 contributors by envelope. The total average per week from envelopes and loose contributions for the year 1884 was \$107.49. The total average per week from the same source for last year was \$106.21. At the close of the year 1884 the floating dela of the congregation was \$2,150. At the close of 1885 that ilebt was \$980.75, the amount have ing been reduced by \$1,163.25 by special contributions to the fund known as "the floating debt fund." The thanks of the managers are especially due to the ladles of the congregation connected with the Ladles' Aki Society, and to the members of the lible classes, through whose efforts the moneys applied to the reduction of the floating debt for the past year have been collected. The managers have pleasure in congratulating the congregation upon the fact that the year's receipts have been sufficient to meet the expenditure. This, together with the fact that the floating debt is now under \$1,000, is most encouraging. The report of the treasurer, Mr. Petry, showed the receipts to be \$5,870.05. These reports were adopted, and a resolution passed endorsing the recommending the election of an elder to a seat at the Managers' Board. The following gentlemen were elected to fill vacancies in the Board of Managers i Messrs. Joseph Stevens (el-ier), W. N. Miller, A. R. Creelman, S. B. Windrum, A Jeffrey, R. Donald, Senr., R. J. Hunter and R. G. A. Paton. to the members of the Bible classes, through whose efforts

MEETING OF PRESBYTERY.

LANARK AND RENPERW.—The presbytery met at Carleton Place, November 24th, Mr. Hugh Taylor, mod-erator. After routine business, it was agreed to that Messrs. MacGillivray and Ross, ministers, and F. B. Messrs. MacGillivray and Ross, ministers, and F. B. Alian, elder, be a commission to organize a congregation at Oliver's Ferry and Port Elmsley, at such time as may be convenient. Mr. Maclean, Arnprior, reported that he had, according to appointment, preached in St. Andrew's church, Almonte, on Sabbath, the 4th October last, and had read to the congregation the deliverance of presbytery in the matter of the petition of certain members of that congregation anent the ordination of eldera. Dr. Campbell then gave in and read the Report of the Presbytery's Home Mission for the quarter. The report was received, and considered in detail, and adopted as a whole. It recommended: (1) That the Assembly Committee, having concurred in the appointment of Mr. McKechnie to Mattawa, for another term, Mr. McKechnie is hereby re-appointed on the expiry of his former engagement, and his name continued on the presbytery roll as ordained missionary at Mattawa. (2) That Mr. J. S. Stewart, having been allocated to the presbytery by the Assembly's Committee for the winter, and appointed by the convener to Eganville and Scotch Bush, the appointment of the appointment of the appointment. ment be and is hereby confirmed. (3) That in the matter of the supply of Dalhousle and N. Sherbrooke, the convener ascettain whether the session and congregation are prepared to receive weekly supply; otherwise that they be supplied by students from Queen's College, fortnightly, the managers engaging to meet the expense; and further, the managers engaging to meet the expense; and forther, that the convener arrange, if possible, for a monthly upply of ministers; and that the station of Darling be supplied monthly by students, the people engaging to meet the expenses of the supply. (4) That the scheme submitted by the convener for the supply of Litchfield, Stafford and Osceols, and Oliver's Ferry and Port Elmsley be approved, and printed as an addendum to the minutes. (5) That in reference to the station of Onslow and Eardly, a student be sent during the Christmas holidays, with a grant of \$3 per Sabbath, and that till the closing of the colleges the Missionary Association of the Irresbyterian College, Montreal, be asked to send fortnightly supply, the presbytery engaging to pay \$6 for nightly supply, the presbytery engaging to pay \$6 for every day supply is sent. Mr. McKechnie being present, he was asked to give some account of his work at Mattawa, and in the large district over which his labours extend. On motion daly made and seconded, it was agreed to record the satisfaction of the presbytery with the account of Mr. McKechnie of his labours, and their interest in the work where he is placed, their sympathy with him in his isolation; and that an application be made to the Assembly's Committee for a grant of \$50 to enable Mr. Mc-Kechnie further to explore the field, and visit the scattered families of Protestants in the region of his mission. Letters were read from the W. F. M. Society anent the ennual meeting during the session of the next regular meeting of presbytery, and the appointment of two mem-bers of presbytery to address their presbyterial society. Reports of missionary meetings that had been held were given by Messrs. Mylne, Bennett, Campbell, Taylor, Mc-Killop, Edmondson and Ross. There was submitted and read a circular anent the nomination of an additional professor for Knox College, when it was moved by Mr. Scott, and acconded by Mr. Isllantyne, that the matter be deferred till next meeting. To this it was moved in amendment, and duly seconded, that a committee be sppointed to consider the matter and submit a name for nomination at next meeting. On a vote being taken, the amendment was carried, and the following committee was appointed, namely, Messrs. McLean. Edmondson and Ballantyne, ministers, and Messrs. Bell and Allan, elders. Mr. Edmondson asked, and obtained leave to withdraw, in the meantime, the motion of which he had given notice in the meanume, the motion of which he had given notice at last meeting, on the subject of Raptism by Immersion. The Augmentation Committee reported verbally, by Mr. Ballantyne, convener, indicating, what they had done in the allocation of the sum among the congregations which had been laid upon the presbytery. In the matter of Protestant Education in the Province of Quebec it was agreed to appoint Mr. Gandler, convener of the presby-term's committee in the room of Mr. Mr. 27 Continuation. tery's committee in the room of Mr. M. H. Scott, who has left the bounds, and instruct him (Mr. Gandlet) to present his report on the subject at next meeting, in order to its transmission to the Synod's Committee on Education

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CHURCH NEWS.

GENERAL.

Or the 43,000 new members of the Presbyterian Church, last year, about 21,000 came from the Sunday Schools.

Girys to Buddhiet ehrines in Japan have greatly diminished of late, though they still amount to more than \$150,000

THE lectures in Philadelphia on Presbyterian Doctrine, by Prof. A. A. THERE is serious trouble in the Hodge, were begun on Tuesday, Jan. Southern Presbyterian Church, U. S., 12th, at 4 p.m., in Association Hall. over the teachings of the Rev. Dr.

Methodist and Presbyterian churches of Philadelphia for the advancement of the cause of Poreign Missions was held in Neglev Hall recently. Wesley Hall recently,

to Rombay to labour in the Zenanas under the auspices of the Presbyterian Church of Ireland, received her diploma "after a full and distinguished course of medical study."

Ir is stated that the Rev. Dr. A. A. E Taylor is, by request, occupying the Chair of Theology in the Allegheny Theological Seminary, which Dr. S. H. Kellogg has temporarily vacated on account of ill-health,

A GREATER number of extensive revivals are reported this winter from any previous winter. All denominations alike seem to be sharing in an unusual outpouring of the Divine Spirit.

IT is estimated that the third Presbyterian church in Chlcago, of which the Rev. Dr. Kittredge is the pastor, sustains the largest weekly prayer-meeting in America. The lecture room will seat one thousand and is usually full.

THE U. S. Congregational Year Book shows the following statistics :-Whole number of churches . . Of whom without pastoral charge..... 1,179
Whole number of church members. .418,564 Added on confession

PORBIGN MISSIONS is enlisting the interest of the ladies of all denominations? A large union meeting was held last week. when representatives of the prominent Protestant bodies were present. Réports were made at that mèeting from which we take the following: Amounts raised by the Women's Foreign Mission Society of the Lutheran Church of the United States, \$19,000; by the Methodist Episcopal Church, South, \$52,000; by the Methodist Bris-copal Church, \$157,000; by the Presby-terian Church, \$225,000. From this it will appear that the ladies of the Presbyterian Church have raised almost as much as the ladies of the other three denominations.

"THE Voice of Ulater on the Present Crisis," by the Rev. H. Hanna, D.D., Belfast. Under this title the Rev. Dr. Hanns, has just published a pamphlet dealing with the present critical state of affairs in Ireland. No one who knows the rev. doctor will need to be told that it is a very vigorous and trenchant discussion of the subject. His view of the present condition of matters may be gathered from the following words:— issued from the Bible House ("It was said some time ago that Ireland same period, 93,641 volumes. able distance of war.' Ireland at this moment is within arm's length of it. The possibility, the probability, of an appeal to arms as the inevitable settlement of the Irish question is discussed in calm and heroic resolution at ten thousand Protestant firesides in Ulster. To this perilous position we have been conducted by the rivalries of English political parties."

THE Moravians who are labouring among the Eskimos of Alaska are hopeful of good results. One of their missionaries makes the following brief notes of some things which he has not wit-hessed among them. We wish that a like record could be made of countries that are Christian in name:-"(1) As intoxicating liquors are unknown in Alaska, we have never seen an Eskimo the worse for drink. (2) We have never witnessed any quarrelling amongst them. (3) We have never seen women ill-treated by the men. (4) We have never detected the natives in any act of dishonesty, nor did they attempt to steal from us even when they could have done so unnoticed. (5) We never have had occasion to suspect them of harbouring evil designs against us; we were perfectly safe amongst them."-

WRITING from Mentone, where he is at present staying for the benefit of his health, the Rev. C. H. Spurgeon says to the highest account, he offered to the health, the Rev. C. H. Spurgeon says which need to be swept away is the statement made by several divines that Mr. Spurgeon has acknowledged the statement made by several divines that Mr. Spurgeon has acknowledged the statement made by several divines that made prayers of the Church. I need to the swept away is the statement made by several divines that Mr. Spurgeon has acknowledged the same prayers of the Church. I need to the swept away is the statement made by several divines that the same prayers of the Church. I need to the highest account, he offered to the foreign Mission Committee to go to Aden, to labour among the Mahome-tank, asking nothing but the recognition and prayers of the Church. I need to the highest account, he offered to the foreign Mission Committee to go to Aden, to labour among the Mahome-tank, asking nothing but the recognition and prayers of the Church. wark of faith! This we have neither, said about the present age as compared thought nor said. We are glad to see with previous times, it is to be thankso many faithful preachers of the gospel fully owned that never before did there in the Episcopalian body, and we are seem to be, among young men and happy to acknowledge all the good young women, such a sense of their which they accomplish; but there are, obligation to turn their lives to good alas! many in the Church who are as far from being like them as the east is from the west. The Establishment is, doing so. You know it takes a consider we believe, itself in error; and it erable force to shake us out of the rule works for error rather than for truth. It does the Episcopalian Church great harm to be and owed and (established kind, just now ! And one of the best and renders it less a bulwark of truth results of it's willingness to go where than it might be. Witness the Rome- duty calls.

ward tendency of many officials and the sacramentarianism preached from so many pulpits, and judge whether a Protestant Dissenter can think the Anglican Establishment a bulwark of faith. The battle upon the subject of a favoured Church will be long and fierce. The sooner we give each other credit for intensely sincere convictions the better, for thus we may prevent a thousand needless blunders."

James Woodrow, Professor of Theology A union meeting of women of the James Woodrow, Professor of Theology Methodist and Presbyterian churches of in the Theological Seminary at Columof the Church. At their fall meeting DR. MARY McGeorge, who has gone these synods instructed their representatives in the Board of Directors to prevent the teaching of this hypothesis in the Seminary. The board met on the 10th December last, and while formally recognizing Prof. Woodrow as atill the lawful incumbent of the Perkins Professorship, by a majority of one decided to request him to inform the board whether or not he could or would conform his instructions on the subject to the expressed wishes of the synods in reference thereto. To this Professor Woodrow replied that he was willing to every section of the country than during | omit Evolution from the subjects taught. A resolution was adopted requesting Dr. Woodrow to tender his resignation, but a motion to remove him was lost. A number of members of the board then entered their protest against this action on the ground that the continuance of Dr. Woodrow in the professorship portends to this university serious and alarming consequences. Rev. Dr. Girardeu of the same seminary persisted in his resignation, given some time previously. About half the students, It is stated, were preparing to leave and altogether the outlook for the seminary is anything but hopeful.

AT the January meeting of the Board of Managers of the American Bible Society, the committee appointed to inform Judge Fancher of his election to ing the noteworthy success of Mr. Protheroe in selling 3,446 volumes of Scripture to students undergoing examination in Nanking; from Dr. Loomis, giving an account of his visit to Cores, and of a demand from Tientsing for Corean Scriptures; from Mr. Prince, with interesting statement of colportage in Siberia and among the Russian soldiers on the frontier; from Mr. Milne on the eve of his departure for Venezuela; from Mr. McKim, respecting his work in several towns in Southern Cuba; from Mr. Erikson of Stockholm, with a report of Bible distribution in 1685; from Mr. Brown of Brazil, relating new instances of opposition to the circulation of the Bible; and from Dr. Wright, of London, announcing that a committee would be organized in Lisbon, before long, for the purpose of making a new version of the Bible in Portuguese. Grants and consignments of books were made for circulation at home and abroad. the aggregate value of which was about \$6,000, and funds to the amount of \$1,303. The total receipts for December were \$39,893.46. Total of Scriptures lasued from the Bible House during the

DR. BLAIKIE, of Edinburgh, writing

to the N. Y. Observer, says: "The religious movement among the students of our Edinburgh University, and especially the medical students, still continues. Several of them spent their vacation in visiting provincial towns and villages in the country, telling the story of their own change, and inviting young men generally to do as they did. In-many cases these mission meetings were attended with beneficial results The sight of earnestness Is a powerful means of begetting earnestness. The English Universities, to some degree, are moved by the same spirit. Professor Drummond, the other day addressed some five hundred undergraduates in the University of Oxford. We hear from time to time of young graduates giving themselves up to the work of foreign missions. The Foreign Mission Committee of the Free Church had an interesting offer a few weeks ago from the Hon. Ion Kelth-Falconer, a son of the late Earl of Kintore, whom some of your readers may remember as a member of the First General Presbyterian Council, at Edinburgh, in 1877. Mr. Keith-Falconer is a ginduate of Cambridge, and a distinguished Arabic scholar. In his zeal for his Master, and desire to turn his knowledge of Arabic Mr. Spurgeon has acknowledged the say that the offer was accepted with Church of England to be the only bull great satisfaction. Whatever may be obligation to turn their lives to good account, and not allow conventionalities of any kind to stand in the way of their

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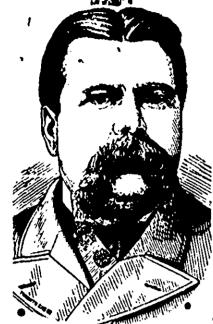
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Sabbath School Committee of the General Assembly of the Presbyterian Church in Canada.

The Compilitee, recognizing the importance of the faces that while there are about 1,000 places at which the gospel is regularly preached, last year, by Pres. byterian ministers in Canada, there were reports from only 977 Sabbath Schools, and of that number only 428 are reported as baying contributed anything to the missionary schemes of the Church, have recently given much attention to the matter of recording and reporting the work done in the Fabbath Schools. The average contribution from all the children of the Church during last year was only 16 cents. These facts show that a great deal has yet to be done to bring our Sabbath School system into a thorough condition of efficiency. To attain this end, the Assembly's Committee has prepared a series of Records and Reports which are recommended for use by Sabbath Schools and Presby terice, the adoption of which, is is hoped, will be productive of good results. The following is a description of them, with the prices toe which they may be obtained :-

1. "The Sabbath School Class Register," for use by the Tracher, containing recording columns for a whole year. The names and addresses of the children require to be written only once during the year. Price, 15 cents

2, "The Sabbath School Record," for use by the Superintendent or Secretary. This Record, to be filled up each flabbath from the Teachers' "Class Register," has columns to correspond with those of the "Class Register," in which a permanent record is kept of the School Attendance, Recitation, Church Attendance and Contributions of all classes, , And from this "Record" the Quarterly and Annual Reports are to be filled up. Price, for a book to last one year, In paper covers, 35 cents; quarter bound,

5. "The Quarterly and Annual Sabbath School Summary and Report," to be filled up from the preceding at the end of the quarter and the year. This will show, at a glance, the statistics and results of each quarter and the whole year. It consists of two parts : a Summary to be retained in the School, and a Report to be torn off at the end of each quarter and of the year, and sent to the Convener of the S. S. Committee of the Presbytery in which the School le situated The work of reporting, by the adoption of this system, will go on during the whole year, and the Presbytery's Convener thus be in est communication with all the Schools. Price of this Summary and Report in a book to hat four years. in paper covers, 25 cents; quarter bound, 40 cents.

4. "The Sabbath School Register and Quarterly Record." to be need by the Convener of the Printy tery's S. S. Committee. This contains columns in which the names of all the Schools of the Presbytery, with the names and addresses of the superintenand the Quarterly and Annual Reports may be registered ; and it will afford the meterials from which the Presbytery's Annual Report to the Synod and Assumbly may be prepared. The price of this, in a brok to last for nine years (f e , in those Presbyteries where one page will contain all the Schools) will be quarter \$1.96? half board

N.B.-To Schools ordering a set, a discount of ten per cent, will be allowed. This system does not claim to be perfect, and suggestions for its improvement with he stadic seceived by the Assembly's Committee (RRV. Dr. Jandiff, Brockville, Convener).

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MCCarson-Fareny-At the residence of the bride's brother, on the 20th January, by the flev, J. A. Townerd, Catharine Farger, to Joseph Me-tireger, beth of Mantice, Man.

LAIDLEW-PURITOR—On the 12th Japuary, at the residence of the trides father, by the lier. It least, it. He'san, Joseph T. Laidlew, to living Thom, daughter of Robert Puretess, Eq., all of Wort Wawanosh.

house—Livess—On the 19th Inst, at the red dence of Mr. Robert Little, J M., father of the bride, by the Her, W. A. Duncan, M A. of Churchill, Mr. Joseph Edgar, Merchant, Bundridge, to Mary Little, of Inciant.

ALTON-MILLER-At the residence of the Iride's father, on Jan, with, by the Rev. Imbert Loak, J. G. Alton, Engineer, liuffalo, I'. R., to kliza Ann, daughter of Andrew Mullen, E.-p., Ashfieki.

Catarth, Headache, hawking and spitting up phingm, &c., at once relieved and cured by the use of the Carmon's Catarth Cure. No reason why you should suffer another day. Many cases of catarth of long standing have been cured by a single fottle of the Carmon's Catarth Cure. All Drogateta, \$1 per Hatta. normaling testimony is borne to the fact that the test family l'histe, the best cure for hyspepsis or Billousness is Dr. Carson's Biomach Hitters. They never sicken or grips. All Druggists, 64 cents.

MEETINGS OF PRESBYTERY.

Baocavitta - Brockville, In St. John's Church, on March Ind., at 2 p.m. Bacca — Pateley, in Knox Church, on March 9th,

Chartan, — Chatham, Ont, In St. Andrew's Church, on March 9th, at 10 am.
CARLETOR PLACE—Zion Church, Monday, 22nd Feb. 7 p.m.
(LERWING) Genvelage. - Cornwall in Knox Church, on March

Ginvener. - Cornwell, in Knox Church, on March 9th, at 11.30 a. n...
Grunn - Guriph, in Chaimers' Church, on 16th March, at 10 a.m. Session records to be produced.
Kivosrov. - Kingston, in Cooke's Church, on March 13th, at 3 p.m.
Languay-Peaverton, Feby. 23rd, 18ed, at 11 a.m.
Languay-Reaverton, Feby. 23rd, 18ed, at 11 a.m.
Languay-Roadon, in First Church, on March 9th, 18 2 30 m.m.

Lorden-London, in First Church, on Murch 9th, at 7.30 p.m.

Mattlino.—Lucknow, in St. Andrew's Church, on March 16th, at 1 p.m.

Ottawa.—Bt. Andrew's Church; Ottawa, February 2nd, 1386, at 10 a.m.

Paste.—WeelMock, in Chainers' Church, on March 18d, at 12 o'c'ock moon.

Qrassa.—Guebec, in Morris College, on March 16.

Sanua.—Forest, on March 9th, at 1.30 p.m.

Marchass.—Harriston, in Knoz Church, on March 16th, at 11.30 a.m.

Tonouro.—Toronto, Knoz Church, on March 1nd, at 10 a.m.

Wissippe.—Wisnippe, Knoz Church, March 2nd, 1836, at 7.30 p.m.

We have received from W. Attee Burpee & Co.
the well-known seedamen of Philadelphia, a copy of
Brurears Fass Annext you 1888. Unlike any other
catalogue published, this book of 289 pages, in addition to seeds, bulbs and plants, fully describes
and illustrates the leading breeds of swine, sheep,
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the seeds grown and sold by them.

Presbyterinu Churches.

TORONTO.

Sabbath Shavices, 11 a.m., and 7 p.m. Sabbath School, at 3 p.m. Prayer Merting, Wednesday, 8 p.m. COLLEGE STREET.—College St., cor. Bathuret. Rev. A. GILRAY, Pactor, 87 Oxford

ORNTRAL-St. Vincent St., cor. Gros. G. J. PROGIET, 759 Youge St., 1980 R. P. McF. McLind, Pastor, 53 GRORDE FERTCHER, 60 Dathurst St. *CHARLES STREET.—Charles St., near Yongo, Rev. J. NEILL, B.A., Pastor, 571 Shee-

Street COOKE'S .- Queen Street, cor. Mutual. Vacant.
CARLTON STREET.-Carlton St., near

CARLTON STREET.—Cartton St., near Yonge. Vacant.
CRALMERS' CHURCH.—Cor. Dundas and Ilovercourt Sts. Rev. J. Murch, M.A.,
Pastor, Lakeview Avenue.
KRSKINE.—Caer Howell, opp. Simcoe St. Special service, commencing Feb. 1st, every alternoon at 3 o'clock, and every even ing at 8 o'clock, conducted by Mr. F. Schivers, of Brooklyn, N.Y.

Page—Kine St. E. near Sackville, Rev.

Schives, of Brooklyn, N. I.

RAST.—King St. E., near Sackville, Rev.
J. M. CAMERON, Pastor, 148 Queen St. East.
KNOX.—Queen St. W., rear Yonge. Rev.
H. M. Parsona, Pastor, 201 Jarvis St.
LESLICVILLE,—Cor. Queen St. E. and
Carlow Ave. Sabbath School, 9.45 a.m. and
3 p.m. Rev. W. Fgizzell, Ph.B., Pastor,
Readvise Ave.

Drindview Ava.
OLD ST, ANDREWS.—Jarvia St., cor.
Carlton Rev. G. M. Milligan, B.A., l'astor,

Carlton, Rev. Q. M. MILLIGAN, B. A., l'astor, 384 Sherbuurne St. Special Service—Sunday Morning Prayer Meeting at 10 30.

PARKDALE CHURCH.—Dunn Ave. Prayer Meeting, Sunday, 10 a.m. Rev. It. P. Mackay, M.A., Instor, 116 Dunn Avenue. ST. ANDREWS.—King St. West, cor. Suncos. Sev. D. J. MADDONNELL, ILD., Pastor, 75 Simoon Street.

WEST CHURCH.—Denison Ave., cor. Wolseley St. Rev. Rost. WALLICE Pastor, 234 Spealing Avenue.

ST. JAMES SQUARK.—Gerrard St. Past, near Yonge. Pastor elect, Rev. S. II. Kellogg, D.D.

MR. PORSTER, ARTIST-PUPIL OF M. Dourweau, President of "Art Association," France. Studio, 41 King Street Past, Toronto Fortrait Painting. 57-yl.

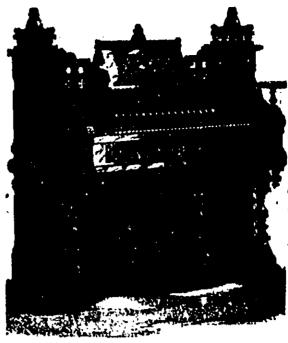
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Nov. 1886.

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Toronto, Nov. 30th, 1885.



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