

# PRESBYTERIAN REVIEW.

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For the PRESBYTERIAN REVIEW  
TRUST.

I THINK that Trust will sometime find  
A resting place on which to stay  
Its broken tent-poles that now stand  
And clasp the air in piteous way.

Else why in world so fully framed,  
When all that live can find their needs,  
Has Man's poor trusting nature seemed  
Like broken vine among the reeds?

His trust is great, it cannot die,  
On broken faith and ill it feeds,  
What wondrous friend above the sky  
Waits to fulfil its mighty needs?

"ST. ELMO."

**CHURCH MANNERS.**—If your pew be rented and some stranger be in it, never show him out, nor allow your countenance to exhibit the least regret at his being in your seat. In your heart thank God that he is there; and no matter if he comes in rags, keep him there, and let no member of your family take his place. Find a seat among those who know you. Those who are near you and discover your condition will make room for you rapidly.

2. If it is a free church, put yourself in the hands of an usher, and say not one word. Sit down where he seats you. He has studied the church and knows best. If you insist upon seating yourself, you may enter a pew in which you will leave only one vacancy; then if a man and his wife come and wish to sit together, you separate them. If there be anything special in your case, as hardness of hearing, or a weak limb, then you should inform the usher and let him select your seat.

3. In dressing for church, prepare yourself to throw off your wrappings when you enter the pew. If you have on clothing to protect you against the cold, and enter a church warmed with stove or register, you will soon become uncomfortable or restless. Study how you are to be as comfortable in the church as in your own house, and do not let any false modesty prevent you from throwing off your overcoat, or sacque, or shawl.

4. Take care how you use fans. Nine-tenths of fanning is unnecessary. You would be more comfortable if you would sit still and be quiet. The most of fanning is an expression of general fussiness of temper. Moreover, it may annoy your neighbour. We heard a physician say, "that he thought that a large amount of the prevalent neuralgia was due to the use of fans in church, and fell, not on those who fanned, but upon some of their neighbours." We have often heard the remark, "I got little good of the sermon yesterday, because of the lady next to me, who fanned me till I was almost in a shiver." What would you think of your minister if he should fan himself while preaching?

5. Conform to the usages of the congregation; stand when they stand; kneel when they kneel. If you are a stranger, do not make haste to change your position. Do not rise, nor sit, nor kneel, until you discover what is done in the congregation. In your church it may be different. You may be accustomed to kneel just after the singing of a hymn. But some Sunday may find you in a church where the congregation might, after the singing of the hymn and before the prayer, continue standing until they had repeated the creed. It would be awkward for you to sit down or kneel, and be compelled to rise and repeat the creed, or keep in a posture that would make you conspicuous.

6. Be attentive to strangers. If you are settled in a church, keep a supply of hymn-books and Bibles, and hand them to those who are strangers. Extend your hand to the stranger at the close of the service. Invite him to come again and occupy your pew. Offer to make him acquainted with your pastor. It is no excuse for you to say "that you do not know him." That is the very reason for speaking to him in church.

7. Lastly. Do not commence to gather up your outer garments until the entire service has been concluded. A short time since, we were in one of the best known churches in America, whose popular pastor closed the service by saying: "Now, let us close by singing the long-measure doxology, pronounce the benediction, and resume our overcoats." The programme struck us as correct, and its intimation as practical, but we greatly regret the state of church manners which made the pastor think such a thing appropriate.—*Rev. Dr. C. F. Deems, in Pulpit Treasury.*

PRAYER, however urgent, and persistent and long continued, where our co-operation is needed and is not given, will be of no avail. Countless prayers, continued for years, are worse than thrown away because we are not willing to give up the besetting hindrance, or bear the self-denial, or take hold of the work which alone can bring about the desired result. This is equally true in regard to states, communities, churches, families, and individuals.—*Selected.*

## Mission Work.

"LOVE TOKENS."—The editor of the *Missionary Review*, perhaps the most able and energetically edited missionary periodical in the world, facetiously, but quite literally, calls his corrections and criticisms of editorial lapsus "Love Tokens." We feel highly gratified by having escaped so long, and at last so easily, and give our readers the benefit of his kindly and witty correction in our own case.

"A native high-caste Brahmin was ordained to the Ministry in Princeton, N. Y., April 22nd. He is to go to India as a missionary."—*Presbyterian Review, Toronto.*

"Not in New York, brother, but in Princeton, N. J., where he has prosecuted his theological studies; and he is of a higher caste than you mention, ranking as a Christian, and a Christian minister, the same rank his father has held some thirty or forty years."

Holding the scripture "Owe no man anything but to love one another," we hasten to reciprocate brother Wilder's "token." In the *Missionary Review* is a letter of which it is said, page 25.—

"This letter from Mr. Jamieson to the *Presbyterian Record*, of Canada, is dated at the capital of Formosa, Tamsui, July 13th, 1885."

Not the capital of Formosa, brother, but a small town in the North of the island, famous chiefly as the headquarters of the Canadian Presbyterian Mission, and the location of the Mackay Mission Hospital, and Oxford College, the gift of the Presbyterians of the native county of our pioneer missionary in Formosa. Again, page 50—

"Rev. P. G. McGregor, Secretary, Hopewell, N. S. Rev. Thomas Wardrop, Secretary, Toronto, Ont."

For Hopewell read Halifax, and for Toronto, Guelph.

With kindest regards,  
ED. PRESBYTERIAN REVIEW.

**CENTRAL AFRICA.**—A missionary of the A. B. C. F. M., writing last September, illustrates by many instances the mechanical skill and real industrial ability of the natives of Central Africa. He concludes with an instance that seems almost incredible, but which is related as simple matter of fact without any comment:—"But what is most worthy of remark is the success of our compositor. We have a young man who did not know ten letters six weeks ago, but now he reads my writing and sets up type at the rate of about a page a day. Of course I have to do a good deal of overseeing and correcting, but he improves every day. He does all of the distributing and presswork without any supervision." The gospel well introduced among such people will work its own way, and they in turn will give it to others.

"MY MITE."—How often we hear from women who have well-to-do husbands, and even from the husbands themselves, "I like to give my mite!" The only admirable thing about the expression is its honesty, it is verily a mite—a literal mite compared with the mass of their income that such widows like to give. We commend to them Pentecost's comment on the poor widow who cast in her two mites, which was all her living. "We have often wondered whether it was not because there were two that the Lord took such special notice. Surely having two she would have gone to the verge of consecration if she had divided her living, giving one-half to the Lord. It would have been so easy to have divided her gift, seeing she had two. But no; so great was her consecration that she put them both in."

**CHINA.**—"A whole town of five hundred inhabitants, near Foochow, has adopted Christianity. In the suburbs was a mission-chapel, and the town was occasionally visited by missionaries of the Church of England. Last summer the people became so angry with all foreigners on account of the trouble with France, that the missionaries were obliged to discontinue their visits. In midsummer cholera came, and deaths followed in quick succession. The terror-stricken people fled to their gods; but one Christian besought them to come to the true God, who could hear and save. They listened and joined with him in asking God to stay the plague; and the plague was stayed that day. The people then held a conference, and as a town they resolved to adopt the new religion, and worship the God who helped them, and have contributed more than a hundred dollars to build a chapel." This is the latest news from that part of the field in which our own Church has been so signally blessed. "The God that answereth . . . let Him be God." The time is coming when "a nation shall be born in a day."

**HEATHEN WOMEN.**—Mrs. Talmage, of Amoy, China, whose husband is a worthy brother of the distinguished Talmage, of Brooklyn, and one of the oldest Presbyterian missionaries in China, in a pressing appeal for more work for Chinese women, relates the following incident: "One of the women, while waiting for medicine in the hospital, had a little girl beside her about ten years of age. I asked the child's name. The name signified that the child was just tolerated

—merely allowed to live. The mother, in explanation, said that when the child was born she meant to destroy her, but an older sister said, 'Let her live; I will wash her and care for her.' So the poor little thing was not killed. The mother felt no shame in admitting her intention to kill the child, because in China it is not considered a sin to do so." The Chinese believe that their future happiness depends on the observance of ancestral worship by surviving male children. Hence the contempt of girl babies, and the great rejoicings over the birth of a boy. How corrupting the creed that perverts even the maternal instinct, setting a mother sometimes to sacrifice her own child, that a boy may the sooner be born.

**GIVING AND PRAYING.**—We are not able to follow our gifts to the foreign field and there see what they accomplish for Christ, but there is an eye which never loses sight of any contribution, and if, like Cornelius, we give in faith and pray, one day we shall know the results. The following incident well illustrates the importance of prayer as well as giving: "A native girl was educated and afterwards supported in work, by funds from some unknown giver in America. She was such a marvel of success in all her studies and subsequent labours, that the reason of it was often questioned. A member of the mission visiting this country resolved, if possible, to find out the patron who had given a name and supplied funds to this girl. With no clue but her name, he told the story at public meetings, and at length found a lady whose name she bore. But this woman, if a Christian, had no knowledge of missions—could only remember that she once had a servant interested in 'such things.' The missionary persevered in relating the incident, till on one occasion he saw a lowly woman in the rear of the church sobbing over the recital. She had been the unknown patron of the girl. Poor and unlettered, she had put her all—alms and prayers—into this young life."

**CHINESE DOMESTIC LIFE.**—The following sensible paragraphs from a letter of Miss Porter's, a missionary in Pang Chuang, North China, are in strong contrast with the silly sentimentalism of the missionaries who think Christianity should all at once make the Chinese like western Christians. Such superficialism will scarcely appreciate Miss Porter's sensible stand:—"The main features of Chinese domestic and social life are quite the best for them in their present condition. Not only not opposed to the gospel, their theories and standards are such as, if tempered by its spirit of love, would be truly admirable. The Shantung women are self-reliant; self-helpful faithful wives and affectionate mothers. The young women are, as a rule, modest, and, accepting the position of subordination to mother-in-law and husband cheerfully, they rise out of it as the years go on, to a place in the family councils. One would hardly desire for them a larger freedom until a gradual change has come in all the conditions of society. Nor would one desire to see that change other than gradual. These things are all secondary. Personal love to Christ will work the same changes in these women that it has wrought the world over. When that fills their hearts the homes must grow pure and bright. These burdened, weary, laden ones will find 'rest,' and that rest will work outward, finding expression in gentle words and acts first; later, in making the external things of the home attractive."

**SIGNS OF THE TIMES IN INDIA.**—The Rev. T. J. Scott, a missionary in India, writes most hopefully of the progress of mission work and the state of public opinion there. He refers to the greater readiness of the people to believe. "Recently a missionary of a large mission in North India was preaching at a religious fair attended by 20,000 Hindus. He writes that 'at one time the people were so moved that they shouted as one man with all the enthusiasm of devotees—'Isa panth ki jai'—Victory to the religion of Jesus.'" Missionary education is more highly prized, and there are at present about 250,000 of the youth of India in the mission schools. The native churches are becoming self-sustaining, the contributions of native Christians being higher in proportion to their earnings than in Europe or America. Christian literature is more widely read. "At the recent annual meeting of the Calcutta Tract and Book Society Rev. Dr. Phillips said that, 'whereas years ago the name of Jesus was regarded with aversion, it is now the best passport to have that name on the title-page.'" This agrees with the policy of our missionaries in India, who, from the beginning, have made large use of the press and found it a valuable ally. "Reforms are demanded in Pagan abuses even by the non-Christian natives, under the humanizing influence of the gospel. Child marriage is opposed by native lecturers and co-operative organizations. Widow re-marriage is advocated." Mr. Scott concludes that "the great deep of the vast Pagan world is breaking up," and that "this is the supreme moment for the Christian Church."

## Woman's Work.

For the PRESBYTERIAN REVIEW

"GRANNY."

About ten years ago two young S. S. teachers in one of our large cities wanted to use the hour following that which they spent in the Sunday School in some other portion of the Master's vineyard. After praying about it, they consulted older friends and resolved to devote that leisure hour to work in the county jail. The female prisoners received them gladly, willing for any break in the monotony of their prison life, and week after week for several years this work was carried on. The contrast between the little children in the S. S. so near the Kingdom of Heaven, and these sin-hardened, bloated faces, was something terrible. Yet Jesus was preached faithfully to each class, and He who is the children's Saviour rescued many a returning prodigal. Owing to there being no poorhouse in the city, homeless vagrants were often sent to this jail in the winter, although they had committed no crime. It is of one of these I wish to write. "Granny" was a poor, white-haired vagrant, bent nearly double, so old that even she herself had forgotten the number of her years. Children and grandchildren had passed before her to the other world. Her very name was unknown or unused, for everybody spoke of her as "Granny." Though poor and homeless, she was rich in faith, and waiting for her promised inheritance in the "home not made with hands." Many a time her face beamed with delight as the old, old story was told in simple words of the Saviour she loved, and his joy helped the young messengers to deliver their message more earnestly. One day she taught them a lesson that yet echoes in their ears, though she has long ago entered the better home. The subject of the day had been "The friend that sticketh closer than a brother." After dwelling on earth's friendships, sweet though they are, and contrasting the best of them with that of our Lord who calls us His friends, the speaker passed around among the women, shaking hands with each, and saying a few words personally to each. "Granny's face proclaimed her a member of one family in heaven and on earth. It was her turn, the young girl passed before her chair saying tenderly, 'Jesus is our best friend, Granny.' The answer came so quickly, 'Ah, miss, there's none but Him!'"

In these days of hurry and worry, of being careful and troubled about many things, well would it be for us if we could learn the same lesson of the friend above all others, and when longing to satisfy the yearnings of our hearts, say with Granny, "There's none but Him!"

B. H.

Ottawa, Jan. 18th, 1886.

## LADIES' AUXILIARY, Y. M. C. ASSOCIATION, UNIVERSITY COLLEGE.

SOME weeks ago the Christian women of several of the churches in Toronto united in forming a society, the object being to assist the Y. M. C. A. of the University in furnishing their new building. Mr. Gordon, the architect (Messrs. Helliwell and Gordon), presented a list of articles of furniture needed for the various rooms, at an estimated cost of about \$1,000. More than \$600 is in hand, and there are still a few churches to hear from, but the probability is that the amount will fall a little short of the requirements. It has been suggested that friends outside Toronto, parents or brothers and sisters, having sons or brothers now at the University, might deem the opportunity of contributing to this good object not only a pleasure, but a privilege. If there are any such among the readers of "Woman's Work," we beg to assure them that these contributions will be thankfully received and acknowledged, if addressed to Mrs. John Harvie, 89 College Street, or Miss Evans, Treasurer Ladies' Aux., Y. M. C. A. Association, University College, 14 North Street. The young men desire to open the rooms about the end of February, and there is therefore no time for delay. The building itself is almost, if not entirely free from debt, the young men themselves having been indefatigable in their efforts to collect the necessary amount from Christian friends interested. This is most encouraging and satisfactory, and the consideration that these rooms will for the future be a centre of religious culture and privileges for the students of the various departments of learning in Toronto, ought to influence every Christian parent who has a son at this educational centre and exposed to the temptations of city life, to contribute of his or her means to make the rooms comfortable and home-like.

We notice, from recent Demerara papers that Rev. John Gibson, our missionary, delivered an address at an entertainment in aid of the West Coast Coolie Mission. It is worth noting that the proceeds, after paying all expenses, amounted to upwards of \$300.

The Family.

SMALL BEGINNINGS.

A TRAVELLER through a dusty road streved across on the sea, And one took root and sprouted up, and grew into a tree...

A little spring had lost its way amid the grass and fern, A passing stranger scooped a well, where weary men might turn...

A dreamer dropped a random thought, 'twas old and yet 'twas new; A simple fancy of the brain but strong in being true...

A nameless man, amid a crowd that thronged the dairy mart, Let fall a word of hope and love unstudied from the heart...

MY BOY AND HIS SISTER.

"I WISH my husband would not make so decided a difference in his treatment of Robert and Bessie," said an anxious little woman the other day, gazing wistfully at the door...

"If Mr. H.," the mother went on to say, "would be much happier, and it would be far better for Rob. I try to make up for papa's sternness by extra kindness and indulgence on my own part; but, after all, that is not the way it ought to be..."

It is not from lack of affection that this father, with many another, behaves roughly to his boy, repressing all demonstrations of love, except on rare occasions. Rather, the course was adopted; or half unconsciously begun, when the little lad, emerging from the halcyon period of kilts and curls...

Nothing can possibly be more harmful in its effect on a boy's development than a conflict, or antagonism, or even the suspicion of such a thing, in the two who share the home government. Parents ought to harmonize so perfectly that to no child in the household should the possibility of a difference between them occur...

notes of laughter floating down the stair testily. But Robert's room is the antipodes of Bessie's. It is a refuge for the dingiest furniture in the house, the most worn and threadbare of carpets covers its floor, and it has not an element of comfort nor a trace of beauty...

"This is so mournfully true, that common is unnecessary. For Robert and for hosts of boys, your David or Johnny, perhaps, gentle reader, among the number, the first step toward making him the gentle, chivalrous, well-mannered, sweet-natured youth you long to see your boy, would be taken, when you should give him a room of his very own, as dainty and comfortable as his sister's. Do not dream that it would be unappreciated, or that he would not take care of its little adornments. Try him. The experiment is worth making."...

DONALD'S LUCK.

The heather was purpling the braes in the sunshine, and blue forget-me-nots were in bloom in spots glistening with the wash of the swift little stream below. Above was a clear blue summer sky with little floats of white clouds, "like ships," Donald said.

"Yes, I know," answered Donald, looking far up into the tender blue of the sky; "but my luck's coming. Didn't old Gibbie Sanders tell my fortune? And she said I'd have to preach in my native town, yet."

"Oh, well, Gibbie has been feasting on mother's hot scones, and wanted to please her," said Bessie, looking at her. "Besides, it's not luck at all, but just Providence, settles things for us."

"My luck!" cried Donald; "what did I say? I never found anything in my life before," and he raised the little thing in his arms tenderly.

So the lamb was carried home and tended carefully. It proved to have come of a fine breed; for its wool was white and wavy and shining as silk. When shearing time came the children scarcely liked to have its beautiful coat taken off; but then the money bought Donald a coat for himself, and that was something.

Donald hurried out to look for his lamb, fearful of the worst. No, it had not been seen at Birkenhead Brae. Then he took a narrow path along the steep, rocky sides of a precipice. Only to look down made him giddy; yet he knew that sheep can often climb where human feet dare not follow.

The man looked down somewhat stolidly. "Such a bother about one lamb!" he said. "But it's all—my luck!" cried Donald, frantically; and at last the man was wrought upon by the boy's earnestness.

"What, my boy—seeking the lost sheep? Does it know your voice? You remember what Jesus says: 'My sheep know My voice? I hope you know the voice of that blessed Shepherd, Donald; I hope you are not a wandering sheep who does not love the fold. What's this I hear of your studying the Latin grammar?'"

There was some one else coming, near as the boy gained the height, and he saw in a moment that it was no other than Dominic Graham. "What, my boy—seeking the lost sheep? Does it know your voice? You remember what Jesus says: 'My sheep know My voice? I hope you know the voice of that blessed Shepherd, Donald; I hope you are not a wandering sheep who does not love the fold. What's this I hear of your studying the Latin grammar?'"

not love the fold. What's this I hear of your studying the Latin grammar? So Donald, in the excitement of the moment, told the good old man of his plans and hopes, and the dominie took a fancy to him on the spot, and from that moment helped him on with his education.

A THOUGHT FOR MOTHERS.

TALKING the other day with one of the most sensible women I know, one whose large family is so well ordered that there never seems to be a particle of friction in its management, I was pleased with something she said about children, and I determined to repeat it to a wider audience than the one my friend had at the moment.

Is there not comfort here for you, dear friend, who cannot understand why John, carefully trained as he is, sometimes, in the eager heat of play, bursts into the room like a tornado, or forgets to put cap on nail, and books on shelf, as an orderly boy ought? And if Sarah is not so patient as she should be with the younger ones, sometimes has mysterious fits of depression, or is hysterically gay with no cause that you can see...

MR. MOODY ON PUBLIC SPEAKING.

MR. D. L. MOODY is very fond of talking to the boys of the schools near his home, sometimes on Bible subjects and sometimes on other topics. Addressing a class once on public speaking he made the following points:

- 1. Don't talk too much. 2. Don't talk unless you are posted [prepared]. 3. Give the best you have. 4. Don't talk when people are asleep. Wake some one man and you will hold the rest. 5. Don't try to show off your learning. 6. Get hold of the most stupid man and you'll hold the rest. 7. Don't try, but don't be afraid, to make people laugh. Milk that slops one way will the other. 8. Be natural; don't try to be some one else. 9. Avoid cant and pulpit tones. 10. Don't talk too long. A man in London, who preached until the people all left, said he thought it was a pity to stop when there was anybody to hear. 11. Don't hesitate to repeat what God uses. 12. Don't keep on talking just because you are holding the audience. Send them away hungry. 13. While people are gathering use the time with song. 14. Shoot where people stand. As the old Quaker said to the burglar: "Friend, I am going to shoot where they stand. They had better get out of the way." 15. Don't gesture and move about too much, and don't talk with your hands in your pockets.

NEWSPAPER LYING.

THE New York Evening Post has the following confession to make on behalf of the daily press:—There is in the worst newspaper lying—that is, lying about the private lives and character of individuals—so much money that it is almost asking too much of newspaper proprietors to ask them to refuse to indulge in it. One of the most melancholy social phenomena of the day is the appetite of a large portion of the community for odds and ends of gossip, no matter how dirty or how ghastly. The vendors of it find that it does not, as far as the returns are concerned, make the slightest difference whether it is true or false. In fact, they find that corrections or contradictions of amusing or thrilling stories only bore their readers, and therefore they do not make them. The more of such stuff a journal publishes the "newer" it is considered. This, in fact, is so much the case that the word "news" has ceased in the journalistic vocabulary to connote truthfulness. It means something which, no matter how big a lie it may be, the reader has not seen before, and which is likely to entertain him for two or three minutes. The condition of mental vacuity and vapidity, not to say imbecility, to which a very large portion of the youth of the great cities is being reduced by dawdling over this stuff every day, as their only intellectual food, is something which moralists may well contemplate with concern, for the appetite is stimulated by the food. The more of it a man swallows the more he wants and the less interested he becomes in the serious things of life, in the real affairs of the nation, in the great events of the day, in the doings and sayings of leading men, and in the progress of great movements, and the ups and downs of his own race. A person who spends twenty minutes of his morning reading a minute account of the suicide of a drunken washerwoman, without caring in the least whether it ever occurred, and greatly enjoys it, is in no mood, even if he had any time left, for the discussion of any topic, no matter how grave, which does not touch his bank account.

THE Japanese say "A man takes a drink, then the drink takes a drink and then the drink takes the man." ALCOHOL is the most dangerous luxury on the rich man's table and the most important factor in the poor man's abject want. LORD HAMPDEN of Magdala states that of 18,000 cases of crime in the army of India which he had caused to be investigated not one had been committed by a total abstainer.

NOTES BY "PHILO."

ANYONE who has had any experience of Church affairs, must often have been witness to the application in these affairs of a principle nowhere else acted on, namely, the providing of a place for a man at the expense of the interests of the Church, instead of endeavouring to secure a man suited for the place. For example a clerk for a presbytery is wanted, and some brother is put into the office because he needs the small remuneration attached to the office, and not because he is at all competent to discharge the duties of it. This is simply by way of illustration. No such case is at present known to us, or here referred to. But in connection with this new professorship in Knox College, it is quite evident from the tone of some correspondence industriously circulated through the Church, that certain parties have determined to place Dr. Proudfoot in that chair, no matter what other name might be brought before the Church. Anyone who opposes Dr. P. is stigmatized in that correspondence in very severe terms. His claims are set forth as beyond anything that could be said on behalf of any other. And it is very plainly stated that those who oppose him are actuated by sinister motives. Of course if the Church chooses to take the view of its duty, that Dr. P. must be provided with a professorship no matter what benefits might arise from the appointment of a new man, then this is the chair he should get. But it is rather a farce to pretend to give presbyteries liberty to nominate, while at the same time a few doctors of divinity and others have beforehand determined that the professor shall be Dr. P. and no other; and while these said friends of Dr. P. know very well that what they have determined on, they can get the Assembly to carry out. For, as has been before stated in these "Notes," it is quite an easy thing for those who are permanent members of the Assembly to get the business of it so under their control, that they can carry anything they please. The knowledge of this predetermined to provide a place for Dr. Proudfoot will no doubt lead not a few to take very little interest in the work of nomination. Whatever be the issue, the discussion that has arisen is calculated to deepen the interest felt in college matters. And it has also a tendency to raise the question in the minds of the pastorate whether the Church exists for the colleges, or the colleges for the Church? And also the question whether it is not time that the pastorate should be allowed a larger place in directing the affairs of the Church than they have been permitted to occupy for some years back. We don't need a new professor in the General Assembly.

POLICY.

Of course it would be wrong to hint that the need of a new professor in Knox College and the need of securing a comfortable situation for Dr. P. appear in a suspicious simultaneity before the college authorities, and before the Church. But there are minds in the church which will see something like policy in this interesting conjuncture. Ecclesiastics are not, in the judgment of intelligent observers, wholly above suspicion in this respect. There does, unhappily, sometimes appear in ecclesiastical proceedings, very manifest indications of policy as the guiding motive of action, rather than principle. In fact many honest men abstain from attending church courts for this very reason, and many find attending them a very painful and unprofitable duty on this account. The ecclesiastical politician is not generally a character that gives a high tone to proceedings. And many have felt that the prominence of church politics in our courts has had a very unhappy influence on their deliberations and findings. It will be a happy day for the Church when the "welfare of Zion" will be put first in the consideration of every question and every appointment to office.

PRESBYTERIANISM ELASTIC.

Presbyterians boast a good deal of their system of Church government, and perhaps justly. But many fail to recognize that its main excellence as a system is in its adaptability to the circumstances of the Church of Christ, whatever these may be. Even learned doctors lose sight of this, and act as if Presbyterianism meant "the way in which we think the Church should act." That really is the definition of it in many minds. Hence it appears often narrow and slow and obstructive in its methods. It has fallen into the hands of those who don't know how to use it—the fact being that Presbyterianism is the carrying forward of the work of God, under the guidance of certain general principles. Many appear to think it is fully unfolded and all its possibilities are measured and defined in our little Book of Forms. As a consequence we often see it acted before the people in the observing of certain forms—the form seeming to be regarded as the controlling principle rather than the Living Spirit. The great question being, "Are we right according to the Book of Forms?" and if so then never mind the consequences. How often is the spirit and life neglected in the eager pursuit of some antiquated form, as if it were the sacred essence of our work! And how many services are spoiled because ministers think that "as it has been in the beginning," and is now, so must it be for ever and at all times! Hence dead and cold monotony of proceedings, when a little novelty, quite allowable, would throw some freshness into the proceedings. It would be well if ministers would give scope a little more to their common sense. Then the great aim of all proceedings being kept in view, and the Book of Forms placed under the Bible, Presbyterianism would not appear so often as it does, a system out of keeping with the times, a system whose forms tend rather to hinder life than promote it, to weary rather than to edify.

TO KEEP WARM—An old-fashioned evangelist used to say to his converts, "Now we have dragged you into the life-boat, take an oar each of you, and pull and help us to save others. That is the best way for you who were drowning just now and are yet wet and cold to get warm and dry."

WHY—But why does Heaven rejoice especially over the penitent sinner? Why not rather over the Christian's growth in grace, over the gathering of a great congregation to hear the Word, over the eloquent sermon of some earnest preacher, over the organization of some benevolent society, over liberal donations to the cause of Christ? It is because God and the angels see as we cannot, that repentance is the turning point of character and destiny. Repentance is the stopping of an immortal soul on the downward way, is its turning heavenward and beginning to climb upward to where it shall shine as the sun for ever and ever.—Interior.

Our Story.

BARBARA STREET.

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

CHAPTER III.—(Continued).

NO. 47 BARBARA STREET.

"YOU are late, dearest," she said, in the tones whose winning power Hester had found irresistible from the first time she had heard them. "Yes, George," Hester answered, kneeling beside the couch, and receiving a kiss on each cheek; "but Grace came in late from town, and I could not get away sooner."

but those who, nobler or greater, or more sensitive than their fellows, are cast as if into a pit with the common herd. Unhappy indeed is his lot who has wings to soar, and would do so, even to the empyrean, had he the blue ether of sympathetic appreciation as a medium, in place of the clogging, heavy atmosphere of commonplace incredulity. There is many a Hamlet unknown and unsung, many a soul cabin'd, cribbed, confined, who has faint'd and fall'd in its lowly place for want of that support with its surroundings which is essential to freedom and joy."

Sabbath School Work.

LESSON HELPS.

DANIEL IN BABYLON.

LESSON V., Jan. 31st, Daniel i, 8-21; memorize verses 20, 21. GOLDEN TEXT.—"Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word."—Ps. cxv. 9.

THE FIERY FURNACE.

LESSON VI., Feb. 7th, Dan. iii, 16-23; memorize verses 16-23. GOLDEN TEXT.—"Our God whom we serve is able to deliver us from the burning fiery furnace."—Dan. iii, 17.

(To be continued.)

The Presbyterian News Co.

TORONTO (Limited).

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477-479 Bloor Street, W. Toronto, Ont. O. H. Robinson, M.A., Manager.

The Presbyterian Review.

GENERAL NOTICES

- (1) Terms:—In advance, \$3.00; after 3 months, \$1.00; after 6 months, \$1.50; after 9 months, \$2.00. (2) The number against the name on the tab upon the paper shows to what time the subscription is paid, and serves all the purposes of a receipt.

All communications for the Editorial, Literary, News and Miscellaneous Columns of this Journal should be addressed to the Editor of the 'Presbyterian Review,' P. O. Box 2497.

ADVERTISING RATES:—Per line per year, \$2.00; 6 months, \$1.25; 3 months, 75 cents; 1 month, 30 cents; under 1 month, 10 cents. Special rates for contracts on application.

SPECIAL NOTICES

- 1. We have to request persons writing to us to be careful to observe our proper address as given above. 2. We are desirous of securing Special Agents in every Congregation. Our terms to Canvasers are most liberal.

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Examine the tab on your paper. If your subscription has expired or is about to expire, please send the renewal amount promptly.

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NEW CLUBBING ARRANGEMENTS

Special arrangements have been made with various publishing houses, whereby we are enabled to make the following very attractive and, in some instances, unprecedented offers.

- DEER, Canada's great illustrated weekly (\$2.00) and the Review (\$1.00) both for \$2.50. THE LITTLE STOCK JOURNAL, the best agricultural paper in the Dominion (\$1.00) and the Review (\$1.00) both for \$1.75.

PREMIUMS

In order to compensate those who are willing to assist us in increasing the circulation of the REVIEW, the publishers offer advantages money commensurate to agents (send for terms or agents) or premiums in standard books. (Send for Premium List.)

THURSDAY, JANUARY 28TH, 1886.

PUBLIC NOTICE

PUBLIC NOTICE is hereby given that a general meeting of the stockholders of the PRESBYTERIAN NEWS CO., Toronto, will be held in the Offices of the Company, 31 York Chambers, 9 Toronto Street, Toronto, on the 11th February, 1886, at 10 a.m., for the election of Directors and the transaction of general business.

By order. Geo. H. Robinson, Manager.

THE SABBATH SCHOOL REGISTERS AND RECORDS.—The following commendatory notice of the new Presbyterian Sabbath School Registers and Records is from the Halifax Witness of the 23rd inst.:—

The Presbyterian News Co., Toronto, has issued very complete forms for recording and collecting the statistics of our Sabbath Schools. These have been prepared by Rev. Dr. Jardine, Convener of the Assembly's S. S. Committee.

Mr. HOWARD, the new Mayor of Toronto, signalized his entry upon office by opening the meeting of the Council with prayer. This is a good beginning, and we hope his worship will make this method customary.

We have very much pleasure in noticing the substantial progress of the Church of England Wycliffe College, Toronto. Last Thursday evening a handsome new wing, which will afford many comforts and conveniences for the growing wants of the college, was formally opened in the presence of a large and representative assemblage from all the Protestant churches of the city.

The following extract from a letter received this week from a well-known minister in the North-West is so encouraging and discriminating that we cannot forbear giving it. By-and-by when we are, say, fourteen years old, we shall of course be able to resist the temptation to publish compliments of our own work, though we hope to receive and deserve them all the same, much more than even now:—

"The REVIEW, like wine, is getting better as it gets older. I do not hesitate to say that it is the most helpful paper which has ever come to our home. It is what some papers are not: fair to ministers and people. The 'pickle barrel' element is noticeably absent from both its selections and its editorials."

We sincerely trust that these kind words are true. At any rate they do indicate the line along which we wish to proceed. Our aim is to be helpful to the families of our Church, and to be scrupulously fair to both ministers and people.

THE Rev. Jas. F. Rustling in the N. Y. Christian Advocate discusses the question: How best to organize a Sunday School into a missionary society. He thinks that the missionary work in the Sabbath School is, as a rule, too vague and general and does not get a positive grip—an intelligent hold—on the minds and consciences of officers, teachers and children.

- 1. Divide the missionary year into ten meetings, or, in other words, hold a meeting, say, on the last Sunday of each of ten months, allowing two months for the summer vacation, with a "collection," of course, at each meeting. 2. Divide the classes of the Sunday School into ten sections, corresponding with said meetings.

"GO YE FORTH, AND TEACH ALL NATIONS."

To secure increased interest in the cause of missions, the Sunday School will be subdivided into ten sections, each of which is assigned a special mission field. Each section will devote itself primarily to its own "field"—collecting all information possible as to that—and be ready to report according to the following assignment: [By way of sample we give the first section.]

"Union Class, Standard Bearers, Little Missionary Workers, Mission Field, 'South America,' including Brazil, Buenos Ayres, Chili, Peru, etc. Sept. 27, 1885. E. S. E. in charge."

After suggestions how to gather and use information, he adds:

- 5. At the beginning of the missionary year fix the sum you intend to raise that year, and be sure to aim high, always advancing your standard, if only a little. Let your last Sunday be your anniversary, and prepare especially for this. If your "collection" has fallen behind, plan wisely to bring it up then and to go ahead, if possible!

This seems to us a very good plan and worthy of a patient trial along our own lines.

THE Church Guardian (Episcopal), of Montreal, in speaking of the recent visit of Messrs. Moody and Sankey to that city, while evidently displeased with the term "evangelists," testifies that "for four days crowds of people rushed to the meetings and hung on their lips." With a touch of true prelate hauteur, the Guardian "trusts" that "some good" was accomplished by the visit, "for, however much we may deprecate some of their methods and lament the absence of much that we deem important in their teaching, we cannot but feel the warmest sympathy with them and all others who are in apparent sincerity seeking the reclamation of the lost, and the glory of God."

Protestant churches, as is evidenced by their taking up heartily and continuing the work inaugurated there by Messrs. Moody and Sankey, that much good was undoubtedly done by the visit, and that multitudes of those interested in the special services were not only apparently but really sincere in striving to promote the salvation of men and the glory of God.

"A MERRY HEART."

UGHT not mirth to be reckoned as essential to the complete Christian? It is certainly a stupid, as well as most mischievous, mistake, to proclaim a divorce between mirthfulness and piety. "We do not please God more," says Dale, of Birmingham, "by eating bitter aloes than by eating honey. A cloudy, foggy, rainy day, is not more heavenly than a day of sunshine. A funeral march is not so much like the music of angels as the songs of the birds on a May morning. There is no more religion in the gaunt, naked forests in winter, than in the laughing blossoms of spring, and the rich, ripe fruits of autumn. It was not the pleasant things of the world which came from the Devil, and the dreary things from God; it was sin brought death into the world; and as sin vanishes so will joy increase."

Of course there must be a proper understanding of terms. Mirthfulness is not the exhilarating which springs from excitement or excess. Such outbursts as these cause are like the lurid flashes on the face of the dark thunder-cloud. Nor yet is it the frivolity of the thoughtless, the crackling-of-thorns laughter of fools. True mirthfulness is the honey-bee spirit, which extracts the sweet, while it leaves untouched the bitter and the poisonous; it is the capacity to receive and give forth sunshine; the child-nature, with its relish for enjoyment and its unstinting outpouring of gladness.

Solomon ranks the "merry heart" as amongst the things to be sought after by good men. It brings to its possessor a "continual feast," and by giving him a "cheerful countenance," makes his piety attractive to others. It is "a good medicine." This latter characterization of the "merry heart" indicates pretty clearly its true office. It is not a substitute for the higher graces and virtues, such as faith, hope and love, just as medicine cannot take the place of a sound constitution or of wholesome food. The office of medicine is to correct the ailments to which flesh is heir, and so bring men to their best for enjoyment and labor.

Mirthfulness, as a medicine, needs no "puffing." Its known virtues are sufficient testimony to its value. It is self-recommending. "Give us," says Carlyle, himself grim enough in all conscience, "oh, give us the man who sings at his work." Addison could remember scarcely any old man or any man who was wearing well, who was not of a cheerful or at least a contented disposition. Heaviness of spirit is a ball-and-chain-like encumbrance. It affects the human frame as protracted cold does machinery. With more driving force, there is a smaller output, and greater wear and tear into the bargain. A light heart in a sea of difficulties is like a life-buoy. It may not bring one to shore, but it at least keeps one's head above water, and so gives him a chance to swim shoreward.

The merry-hearted are also veritable dispensers of medicine—medicine, too, that reaches complaints that defy the skill of the Faculty. Follow the merry-hearted Christian, as he moves among his fellow-creatures. Cloud and gloom fly before him, as before the rising sun. The children hail him as one of themselves; the young people are drawn to him as by a magnet, his presence makes the burden of the weary toiler lighter, and brings cheer to the weak and suffering, nerve to the discouraged, and light and hope to the despondent. He is a very magician

in the sick chamber. And then, to his family, what a medication! Mirth in the home is like lights, and flowers, and fountains and song.

It is not given equally to all to be merry-hearted. Some are born so. and when these are renewed by the Spirit of the Lord, then mirthfulness is as a lamp fresh-trimmed, but in no case is this most desirable quality unattainable. It is true enough that the ancient, thick-walled, narrow-windowed castle of the Middle Ages can never be made as lightsonic as the sunny houses of to day, but by clearing away the accumulated rubbish, and by the liberal use of paint, and hangings and mirrors, the little light that does find its way in may be marvellously multiplied. It is worth every Christian's while to study the conditions which promote mirthfulness. In the forefront of these stands good health. Bad humor and bad digestion are twin brothers, and verily a most undesirable pair: To attain and to retain good health is distinctly enjoined in Scripture as part of one's duty as a child of God. The cultivation of habitual thankfulness leads also to sustained cheerfulness. Cases are not rare in which it is the invalid member of the household who is the most happy. The cause is not far to seek. If the invalid is not to sink under his infirmities, he must look round, must make search, as it were, for causes for gratitude. The simple counting up of his mercies will lift the cloud from the morose and silence the complaining. Unselfish effort, too, on behalf of those in need of sympathy and help, brings its own quota of sunshine. Stagnant water, as a matter of course, sours and fouls. The blood of the sluggish runs cold. But the deepest secret of the "merry heart" must be sought still higher up. Permanent mirthfulness arises like the unfailing brook, from deep-seated, heaven-fed springs. With the "peace of God which passeth all understanding" in the heart, there may be perennial cheerfulness, even with the hardest lot in life, just as the glacier stream is fringed with green grass and fragrant flowers, although it flows from the bosom of the mountain of ice. There are awful solemnities in life and after life. These are to be calmly contemplated and gravely met. But they were never meant to crush even the feeblest saints of God. The "merry heart" will help to carry its possessor triumphantly through them. The "merry heart" is the brave little floweret which drinks in the rain drops amidst the roar of the crashing tempest, and exhales its sweet odours in the darkest night.

REV. K. F. JUNOR—OUR LATE MISSIONARY TO FORMOSA.

In the on-rush of events our Church is in danger sometimes of forgetting those who have served her faithfully. Our devoted missionary, Rev. K. F. Junor, is in danger of suffering in this way. The writer, during a recent visit to New York, came across Mr. Junor, whom he found hard at work studying medicine in order to prepare himself more thoroughly for the service of the Master in the missionary field. What surprised him most was Mr. Junor's apparent complete restoration to health.

It will be remembered that when Mr. Junor returned from Formosa, his health was so shattered that both the Church and his friends thought the days of his usefulness were ended. He will probably finish his studies in the spring. With restored health, his medical degree, consecrated spirit, and knowledge of the Chinese language, he is well equipped for the work, and our Church should not lose his services. One name alone, it seems, must be associated with the glory and success of the mission in Formosa; but Mr. Junor's service there was of the most valuable nature, and should be kept in remembrance. Not only did he and his noble wife do much to forward the mission in a general way, but for two years sustained the whole burden of the work, and during these years many heathen left their heathenism and attached themselves to our missions and the cause of Christ. Neither should the Church forget that it was largely under Mr. Junor's superintendence that the college in Formosa was built, and that only prostrated health prevented him from seeing its completion.

Our Church will assuredly lose its opportunity if Mr. Junor, with his ability, qualifications and zeal, is allowed to pass into the service of another mission board. While we wish America, and all other mission societies, all success in their work, and will not grudge them faithful and devoted missionaries, our Church is surely entitled to the first claim upon the services of her own sons. PHILADELPHOS.

MISCONCEPTIONS OF CALVINISM.

BY THE REV. JAMES MIDDLEMISS, ELORA.

ELECTION AND PERSISTENCE—DIFFICULTIES.

We have now to deal with the charge brought against the Westminster symbols, that they (virtually, of course, or, as the Guardian puts it, by "inevitable logical consequence") "represent God as consigning to perdition for not believing in Christ those whom He had by His own decree ordained to unbelief." Here, again, we would say that if there is inconsistency anywhere, it is not between our teaching and that of our Standards; it is between our teaching and that of our Standards and another. Of course we do not admit that our Standards are open to any such charge of inconsistency with themselves, any more than we can admit that our actual teaching is inconsistent with that of our Standards. And we might content ourselves with asking the Guardian to prove his charge from the language of the Standards. But considering the object we have in view in these papers, we are willing to be at pains to indicate how it is, as we think, that such distorted views are so often given of the teaching of our Standards.

It must be borne in mind that it is especially by reflection upon our own Christian experience, in the light of Scripture, that we have a settled and firm conviction in relation to those views that are distinctively Calvinistic. As a matter of fact, we regard the Divine procedure from a point which, while our view from it is very limited, has the great advantage of being a very safe point of view

We feel we are on safe ground when we have our own religious experience the actual facts of God's dealings with our own souls—to guide us in our thoughts about His procedure in the actual salvation of sinful men.

The brethren who differ from us cannot hold more firmly than we do, and that in full and strict accordance with our standards, that a man's salvation depends on the determination of his own will as a rational creature endowed with moral freedom.

ANOTHER ASPECT

of truth in relation to our salvation that forces itself upon our attention and compels our conviction, especially in connection with our own personal religious experience. We cannot but see that our being in a state of salvation, by our personal compliance with the invitations of the gospel, must be ascribed to God's having put forth in our souls a power that is exclusively His own—a power that He has not put forth in the case of those who are not in a state of salvation, and that we are persuaded, He might have not put forth in our experience.

It is not, then, unworthy of a Christian controversialist to speak of our confessions and catechisms as teaching, "by inevitable logical consequence," that God ordains men to unbelief and then consigns them to perdition for not believing?

Dr. Dykes' "Law of the Ten Words" treats the Ten Commandments in order, with a prefatory chapter on the "Characteristics of the Decalogue," and closing chapters on "The Second Great Commandment," and "Uses and Defects of the Law." The purpose and method of the author has thus set forth: "Starting from the adaptation and utility of the law to the Hebrews, in the first instance, I wish to enquire what religious and moral principles underlie its clauses, to discover what light has been shed on these from later, especially from New Testament, revelation, and under that light to make some application of the ancient law to our modern life."

We trust the day is not far distant when holding, as we do, with our brethren in relation to man's place and agency, as an intelligent and accountable creature, in the matter of his personal salvation, the views to which we feel ourselves shut up respecting another and higher agency there will be no longer misunderstood, and when, though there are conclusions that may be legitimately drawn from these views, we shall no longer be held responsible for consequences which, though "logically inevitable," in the judgment of some, are so, we believe, only because our vision is human and not divine.

Literary Notices.

REV. ANDREW MURRAY, the author of "Abide in Christ," has given the Church another of his valuable devotional books. It is entitled "With Christ in the School of Prayer, or Thoughts on our Training for the Ministry of Intercession," and is arranged in readings for each day of a month, each reading being followed by a brief, fervent prayer.

The Willard Tract Society, Toronto; S. R. Briggs, manager. Pp. 268; price 90c.

Letters by the Late Frances Ridley Havergal, edited by her sister, M. V. G. H. The Willard Tract Society, Toronto.

To those who have read the memorials of F. R. H., and they are thousands, these letters will be most welcome. They reveal marvellous depths of earnestness and Christian sweetness of character.

THIS venerable and kindly face of the author, which forms the frontispiece of "Leaves from the Tree of Life," prepares the reader of Dr. Richard Newton's book of sermons for children for genial wisdom. He is not disappointed. Anecdote and illustration abound, and are skillfully employed to illustrate and enforce wholesome truth.

WHEN the great Bengel was dying, a student of the institution over which he presided called to enquire for him. Bengel requested from him a word of comfort before he left. The young student, abashed and confused, said that he did not know how to speak to one so learned; but at last contrived to utter the text, "The blood of Jesus Christ, His Son, cleanse us from all sin."

THE Willard Tract Society, Toronto; S. R. Briggs, manager.

The Law of the Ten Words, by Dr. Oswald Dykes, and The Parables of our Lord, first series, by Dr. Marcus Dods, are two volumes of the Household Library of Exposition. (\$1.25 per vol.)

We have only to add to our late notice of the second series of the "Parables," that this volume, which expounds the parables recorded by Matthew, is marked by the same characteristics as its companion on the parables recorded by Luke.

Dr. Dykes' "Law of the Ten Words" treats the Ten Commandments in order, with a prefatory chapter on the "Characteristics of the Decalogue," and closing chapters on "The Second Great Commandment," and "Uses and Defects of the Law."

The Willard Tract Society, Toronto; S. R. Briggs, manager.

Communications.

THE CAUSE AT PENETANGUISHENE AND WYEBRIDGE.—AN APPEAL.

SIR,—Allow me through the columns of your excellent paper to appeal to the Christian friends and able congregations of the Church on behalf of this newly-settled charge. Rev. Dr. Gray, of Orillia, in your issue of the 21st inst., gave an interesting account of the origin and early struggles of Presbyterianism in this "historic place," down to the time of my induction last month.

a church. Upon this there is at present a debt of about \$600, which the congregation, with the additional burden recently assumed on becoming part of a settled charge, find themselves unable to meet. At Wyebidge the congregation worship in an old log church which cannot be occupied much longer, and a new church is required at once if possible.

MISSION LIFE IN THE NORTH-WEST.

SIR,—Doubtless many of your readers are greatly interested in the work of our Church in Manitoba and the North-West, owing to the fact that many of their friends are here.

It is about 300 miles northwest of Winnipeg and 75 miles from Moosomin, on the C. P. R. It is on both sides of the western boundary of Manitoba, on both sides of the Assiniboine, and on both sides of the Shell River. The field is new and, including several new stations opened during the summer, about seventy-five miles in length.

The names of the preaching stations are as follows:—Shellmouth, Dugan's, Smith's, Assinippi, Kelso, Boggy Creek and Campsach. The first five were supplied with Sabbath-day service every fortnight, the others as often as possible through the week.

The rebellion did not affect our work much, only that many of our young men were out to the front a good part of the summer. The regular services, and also the prayer-meetings, were very well attended.

As is the case in most new countries, the Sabbath day is not respected; and there are other prevalent evils. I am under the conviction that if many of our good brethren in Ontario knew the danger to which young people, coming from Christian homes and influences, are exposed, they would be far more liberal in their contributions for the Home Mission schemes of our Church.

Oh that more of our brethren, who are full of love for Christ and a burning desire to save souls would devote themselves to this great work, and that our brethren, whom God has blessed with means, would give more freely for this noble enterprise!

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says that he covers an area of 100 square miles. Pshaw that's nothing. The Presbytery of St. John covers an area, that is, roughly, a right angled triangle, whose base measures 150 miles from east to west, and whose perpendicular reaches from the southern tip of Grand Manan, 230 miles north polewards, only 21,850 square miles. But what's the use of bragging till we hear from the North-West?

The Presbyterians of English and Scotch settlements and parishes, which have until recently been in charge of Rev. Lewis Jack, have been during the past summer under the care of Mr. J. A. Cahill, who has preached in the different localities with much acceptance.

Entertainments are still the order of the day, and the holiday season pleasantly lingers. St. Stephen's church S. S. held a very enjoyable festival on the evening of January 7th, at which two large Christmas trees were the centre of attraction to the young folk.

On the following evening the Y. M. A. entertained their friends with a musical and literary programme, which was well rendered and loudly applauded.

Mr. Edward Manning, M. A., lectured for the Y. M. A. of St. John's church last Tuesday evening, subject "Orid." He gave a very interesting account of myths and mythologies.

The Rev. Mr. Barclay, of St. Paul's church, Montreal, lectured in St. John on Monday evening. He preached in St. John's church in the morning, and St. Andrew's in the evening of the 17th inst.

We are glad to learn that the eminent Scotch elocutionist, Professor W. S. Vallance, of Glasgow University, will shortly give, in Shaftesbury Hall, Toronto, an "Evening with Popular Authors," such as Aytoun, Rev. Dr. Macrae, Dr. Norman McLeod, Scott and Burns.

It is to the credit of our Presbyterian church, and still more to his personal credit, that Rev. Angus Robertson undertook arduous mission work in the Rockies and Selkirk, along the line of the C. P. R., during last summer and fall.

THE Women's Foreign Mission Society of the Presbytery of Peterborough held its fourth annual meeting, Tuesday, 12th inst., in St. Paul's church school-room.

ON Tuesday, January 12th, Rev. Robert McNair, of the graduating class of Knox College for 1885, was ordained and inducted into the charge of the congregation of Durham, Saugven Presbytery.

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Miscellaneous.

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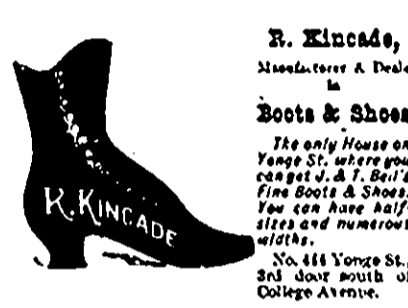
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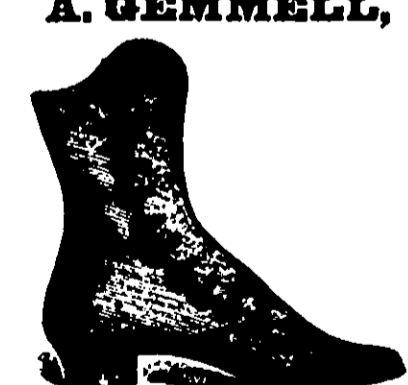
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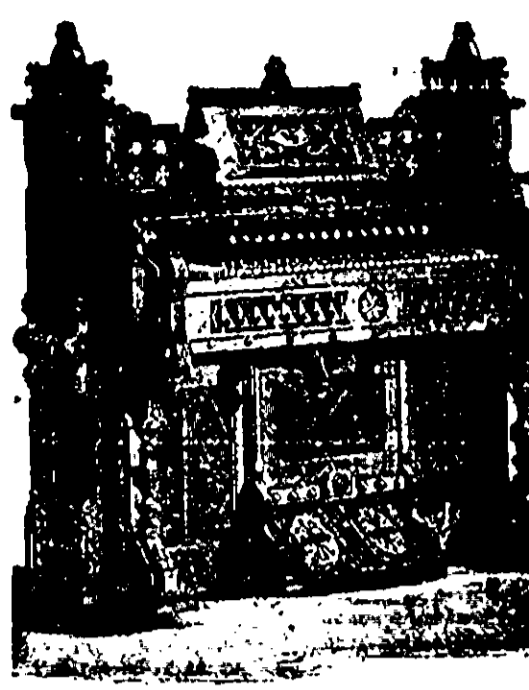
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