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### "I SHALL BE SATISFIED."

Not here I not here I not where the sparkling waters  
Faded into mocking sands as we draw near,  
When in the wilderness each footstep falters,  
I shall be satisfied, but oh I not here.

Not here—where all the dreams of earth deceive us,  
Where the worn spirit never gains its goal;  
Where haunted ever by the thought that grieves us,  
Across us looms of fitter memory roll.

There is a land where every pulse is thrilling  
With rapture earth's sojourn may not know;  
Where Heaven's repose the weary heart is stilling,  
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh enfolds us,  
Lies the fair country where our hearts abide,  
And of its bliss is naught more wondrous told us  
Than these few words, "I shall be satisfied."

Satisfied I Satisfied I The spirit's yearning  
For sweet companionship with kindred souls,  
The silent love that here meets no returning—  
The inspiration which no language finds—

Shall they be satisfied? The soul's vague longing,  
The aching void which nothing earthly fills;  
Oh! what desires upon my soul are thronging,  
As I look upward to the heavenly hills.

Thither my weak and weary steps are tending;  
Saviour and Lord, with Thy frail child abide,  
Guide me towards home, where all my wandering  
I shall see Thee, and "I shall be satisfied!"

—Selected.

For the PRESBYTERIAN REVIEW.

### YOUNG MEN WANTED—TO WAIT AWHILE.

BY DIAKONOS.

SOME congregations are peculiar. They want to be ministered to by young men. Let them hear two candidates, the one an elderly minister of ripe experience, the other a young student just about to graduate, and if the elderly minister's preaching is as dry as his experience is ripe, they will be almost certain to choose the student. Such congregations should be taught a lesson, and thanks to the wisdom of the General Assembly, and the loyalty of Presbyteries, they are being taught a lesson; and these young men are being taught a lesson, and the whole Church is being taught a lesson. It is true we want young men to study for the ministry. We want them very badly, and our numerous, yet "not too numerous" colleges want them just as badly as we do; and each college wants to have more of them than its neighbour: and both for the sake of the Church and our own favourite college we lay hold upon promising young men, and some that are not so promising, and start them off toward the college, and the great needy field beyond the college. These lads have ten happy years before them, three in the high school, four in arts, and three in theology. This hop, skip and jump after a race of from fifteen to twenty years from childhood up to the hop, will take them to the other side of the college and to—within six months of—the needy field beyond.

Some of these young brethren, after having had ten years of high school and college life, appear to think that this should bring them quite to the border of the nodding harvest field that has so long been beckoning them on. They want to enter at once upon the regular work of the ministry. How extraordinary! Do they forget that they have been in the work of the ministry five or six months of each year ever since they entered the University, if not earlier; and that besides doing service in the mission field during the summer months, they have occasionally gone out during the winter and greatly refreshed thirsty congregations in the temporary absence of the regular ministry? Do they forget that they have had the privilege of going to the most distant and destitute fields—a privilege which ordained "probationers" of ripe experience have not been known to enjoy? Do they forget that they supplied important stations nearer home when elderly men of ripe experience were not in a position to go—owing to their services not having been asked for? Do they forget that during the months immediately preceding their graduation their services were in great demand in vacant congregations, and that in such ways as these they have already had a very liberal experience in regular ministry work? Then why such haste, young brother, to enter upon the regular work of the ministry as if you had never had an opportunity to exercise your gifts? Yes, I know you lodged at her mother's while supplying the church of which her late father was pastor. I know that a neighbouring congregation heard you preach and are unanimous in your favour, and have petitioned the Presbytery to have you ordained and settled forthwith. That congregation wants you settled; she and her mother both want you settled, and you want to be settled yourself. Even your poor emaciated

pocket book wants you settled. How absurd! As if there were any proper connection between a pocket book and a pastoral relation! Or as if a graduating student's affections and future domestic relations should for one moment be taken into account in connection with the all-important question of his settlement! Who does not know that a theological student has no business to have any affections—no business at least to allow such affections as he may have to get tangled up with other people's affections while he is yet a student! Who does not know that every minister should begin his first pastorate as an unengaged bachelor if he would have a really interesting and profitable experience to look back upon when he escapes to his next charge! And what right has a vacant congregation to allow itself to become enamoured of the services of a student who is just about to graduate, but who has been studying, not for the ministry in that particular congregation, but for the ministry in general! These things are all wrong. We know they are wrong, because the General Assembly has laid its firm, fatherly hand upon them, and declared that six months of extra mission work must be put in before any graduate in theology can be ordained.

And the wrongness is still more manifest in the light of the unflinching loyalty of Presbyteries. In one Presbytery recently, no fewer than three petitions came up from as many vacant congregations, praying for the services of three graduates in theology whom they had unfortunately heard preaching during the winter, if not the preceding summer. But in each case the Presbytery had the courage to stand firm and point to the Assembly's decree, not even allowing the young brethren to supply these pleading churches as licentiates until the inevitable six months should roll round. By no sort of earnest entreaty, and by no ingenious device of any kind, could the Presbytery be induced to yield. So the congregations had to yield up the young men, and the young men had to yield to the inevitable and go to the mission field, or about their business elsewhere. It so happened that two of them had business shortly afterwards across the border in the neighbouring Republic, and they are now under call to churches there, which they intend to accept. This last turn in events may seem to some to throw suspicion upon the wisdom of the Assembly's six months' decree, but let no one judge too hastily. The profoundest wisdom is often enveloped in mystery, and is nearly always incomprehensible by ordinary mortals. We may not perfectly understand the wisdom of the Assembly's decree, but we must humbly trust that what the united wisdom of the General Assembly saw fit to enact, though it may appear utterly foolish and unreasonable to us, will in due time prove to have been all right. It may be that the young brethren have been banished to the United States after graduating, as Moses was banished to the desert of Midian after his graduation, only to come back after forty years to do a work for which they would otherwise have been wholly unqualified. And then, again, this may not be. But at any rate we must go patiently on in the dark, humbly trusting where we cannot see, hoping that a morning will soon dawn when the General Assembly's treatment of graduates in divinity will be more intelligible to us than it is at present.

ONE of the most important "secondary means of grace" in a church or Sunday School is the sexton. Until we think about it, we are not aware how he casts his shadow or throws brightness over everything. He can, in time, defeat the finest eloquence of the preacher, or the best teachings of the teacher; or, on the other hand, he can greatly add to the power of either. All he has to do is to keep the windows closed and make bad ventilation, or inopportunistly to open the windows and make the room too cold, and his baneful work is done. In planning for active spiritual work, the sexton must never be left out of the calculation. Even poor music will do less harm than poor air. Fine singing is scarcely more inspiring than good ventilation. Some body might well write a catechism or a hand book for sextons; we might, indeed, have normal classes for sextons; and preachers might each preach sermons on the responsibilities of sextons. If aspirants for the sexton's position only stopped to consider what grave duties it involves, how much in every religious service depends on the proper discharge of the functions of this official, and how disastrous and far-reaching may be the consequence of carelessness or ignorance, they might hesitate before rashly seeking to take upon themselves such burdens of responsibility. Will not some of our theological seminaries, or the Chautauqua University, or some scientific institution, or at least some of the summer assemblies, establish a chair for the training of sextons?—S. S. Times.

POLYNESIA.—Missionary work in Polynesia was only really begun about fifty or seventy years ago, and yet there are now 274 ordained ministers on these islands. In addition to the 274 ordained pastors, there are 632 native unordained pastors, and there are 29,000 church members. These churches, instead of being a burden to the London Missionary Society, last year sent them £5,089.—The Record.

## Mission Work.

TAHITI AND ROMÉ.—"In the pulpit of the Romish Cathedral at Tahiti is a copy of the Tahitian Bible, translated by Mr. Nott, one of the early missionaries, and printed by the British and Foreign Bible Society. When a traveller expressed surprise that a Bible translated by a Protestant should be there, a native curly remarked, 'But for that Bible, no native would enter the place at all.' After forty-one years of French 'occupation,' there are only about three hundred Poinish native converts on Tahiti and a sister island, Moorca.—*Journal from the Pacific.*

THE TELEGRAPH AND MISSIONS.—West China is shortly to be connected by telegraph with East China and the world. The line to Hankau is to be extended through Ichang to Chungking, and from Chungking to Cheutu, the capital of Sz Chuen province, thence to the capital of Yunnan, and ultimately to Bahmo. This is of immense importance to civilization as well as to China, and it will be a source of protection to missionaries and others in the far-away provinces. In the Province of Sz Chuen missionaries have free access to the natives, but are as yet able to report but few conversions. There is quite a large sale of Scriptures in the province.

A MOSLEM PROFESSOR CONVERTED.—An English Church missionary reports the conversion to Christianity of Fashatullah, a remarkable man, of wide learning and a rare linguist, who has been professor for twenty years at the Davul-Islam at Mecca. While at Mecca he accidentally came upon a chapter in a volume which treated of the Bible; and on taking the book to the head of the institution, that he might refute its arguments, that person snatched the book from him, and manifested great wrath at finding that such a volume was in the place. Fashat subsequently left for India, leaving his post at Mecca that he might enquire into the truths of Christianity. He fell in with F. V. Mr. Bamford at Karachi, and has now for some months been studying the Scriptures. His grasp of the truth has astonished his instructors, who have great hopes concerning the man and his future services as a preacher of Christ.

A GOOD HINT ON GIVING.—We are indebted to the report of the annual meeting of the Presbyterian W.F.M.S. of St. Paul Presbytery, for the following suggestive sentences which we commend to the cordial consideration of our W.F.M.Societies: "As we ask for daily bread, and plan daily for the wants of our families, so we must plan daily with God for the needs of our heathen sisters. Make it a personal matter, give cheerfully and quietly of your means, give until you feel it, wrapping each penny in earnest prayer. Have a little trusting place with God; put in the corner of your very own bureau drawer a box; go to it often, at least once a week, and drop in the little offering, with a prayer that God will use it as He best knows how. O, these heart secrets with our Saviour, no one knows the tenderness and blessing of them, until the simple method has revealed them. Do this because of the words He gave us, 'As I have loved you,' and 'If ye love me' do it! This society reaches the high average annual contribution of \$1.68 per member.

BY THEIR FRUITS.—The following emphatic testimony from the Rev. Hunter Corbett, lately returned from China, should cheer the hearts of all who have read with gratitude of the conversion of so many in our China Mission. Without doubt as much might be truly said of hundreds in Formosa. "Since my arrival in America, a few weeks since, the question has frequently been asked, What kind of Christians do the Chinese make? Do they cut off their cues, change their style of dress, adapt our civilization, etc., etc? As to the first of these questions it is necessary to understand clearly what constitutes a true Christian. Is it the colour of a man's skin, the cut of his clothing and the food he eats? Is it not, rather, living faith in the Lord Jesus Christ, the love of God shed abroad in the heart by the Holy Spirit, a forsaking of sin, and a life of humble, willing and loyal obedience to our Saviour's commands? If this is what God regards as essential in a Christian profession, the Chinese Christians need fear comparison with no other people. I can witness in behalf of hundreds to their child-like faith in the power and willingness of God to fulfil every promise in the Bible, to their unshaken faith in the efficacy of prayer, their love for the Scriptures, and their honest and faithful effort to live blameless lives. Not a few, including some well advanced in life, have persevered in the study of the Scriptures until they are able with the greatest ease to repeat chapter after chapter, and sometimes entire books, from both Old and New Testaments. Not only have they committed large portions to memory, but they are able to explain them."

## Sabbath School Work.

### LESSON HELPS.

SECOND QUARTER.

### JESUS FEEDING FIVE THOUSAND.

LESSON IX., May 30th, John vi., 1-21; memorize verses 5-11.

GOLDEN TEXT.—Jesus said unto him, I am the bread of life.—John vi., 35.

TIME.—April, A.D. 29. Almost a year after our last lesson.

PLACE.—A plain on the north-east shore of the sea of Galilee, belonging to Bethsaida, which lies at the entrance of the Jordan into the sea of Galilee.

JESUS.—Aged 32-33 years; just beginning the last year of his ministry.

PARALLEL ACCOUNTS.—Matt. xiv., 13-33; Mark vi., 30-52; Luke ix., 10-17.

INTERVENING HISTORY.—Almost a year of Jesus' life comes between the last lesson and this, largely spent in Galilee. The events are recorded in Matt. iv., 12 to xiv., 12; Mark i., 14 to vi., 29; Luke iv., 14 to ix., 9.

HELPS OVER HARD PLACES.—1. After these things: spoken of in our last lesson. The interval was about a year. Over the Sea of Galilee: from the western side, probably near Capernaum. He had just heard that Herod, in whose dominions he was, had beheaded John the Baptist (Matt. xiv., 13). 3. Into a mountain: the mountainous region that bordered the plain of Bethsaida on the south-east. 4. The Passover: this year, April 16. 5. Saw a great company: 5000 men (v. 10), besides women and children (Matt. xiv., 21). They came by land from all parts. 7. Two hundred pennyworth: about \$30.00. A penny, denarius, is 15 cents, the price of a day's work. 9. Barley loaves: the food of the poorest. Fishes: salted, and eaten as a relish, like sardines. 14. That Prophet: the Messiah, or his forerunner, whom the Jews were expecting to come and deliver them. 15. Make him a king: the expected prophet was to be a king. 19. Five and twenty or thirty furlongs: three or three and a half miles, half way across the sea. 19. I afraid: thinking he was a ghost or apparition (Matt. xiv., 26). 21. At the land: Capernaum.

SUBJECTS FOR SPECIAL REPORTS.—Intervening history.—Why the multitude followed Jesus.—Jesus' power over nature.—The teachings of this miracle.—Jesus alone on the mountain.—The storm.—How Jesus is with us.

LEARN BY HEART, V. 20; Ps. cvii., 1-3.

### QUESTIONS.

INTRODUCTORY.—How much of Jesus' ministry intervenes between this lesson and the last? Where are the events recorded? In how many of the gospels are the events of this lesson given? Have you read the account in each of them?

### SUBJECT: JESUS' POWER OVER NATURE.

I. POWER TO SUPPLY OUR DAILY WANTS (vs. 1-14).—To what place did Jesus go (v. 1. Luke ix., 10.) Why? (Mark vi., 31; Matt. xiv., 12, 13) Who followed him? (v. 2.) How did they get there? (Mark vi., 33.) What did Jesus do for them? (Luke ix., 11.) What did the disciples propose toward night? (Luke ix., 12.) What did Jesus say to Philip? For what purpose? What did Philip reply? How much in our money is 200 pence? How did Jesus feed the multitude? How many were there? How much was left after all had eaten? Why were the fragments gathered up? What does this miracle show as to Jesus' power? As to his care for our bodily wants? Why did Jesus distribute the food through his disciples? Did they lose anything by giving to others? Show how this is still true when churches or individuals impart to others the spiritual blessings Jesus has bestowed upon them. Is it true of giving money to the poor and for Christ's kingdom? Apply to our church work the command to gather up the fragments.

II. POWER TO HELP IN TIME OF TROUBLE (vs. 15-21).—Why did they want to make Jesus a king? Where did Jesus spend some time? (v. 15.) How long? (Mark vi., 45-48.) For what purpose? (Mark vi., 46.) What trouble came upon the disciples? What did they see when in the middle of the lake? Why were they afraid? What did Jesus say to them? What became of the storm when Jesus entered the boat? (Mark vi., 51.) Has Jesus still such power over nature? What comfort to us in this fact? (Matt. vi., 13. Rom. viii., 28, 35-39.) Do we need special seasons of rest and communion with God? Why? Why does Jesus permit trouble to come upon us? May we always have Jesus with us in the storm? How? Will he always say "Peace, be still" to the trouble?

### PRACTICAL SUGGESTIONS.

I. Jesus ever has compassion on the multitudes.

II. Jesus is ever multiplying the little talents, spiritual life, power, faith of his people, for the good of the world.

III. When we freely give to others what God gives us, there is more left for us than if we had given none.

IV. Jesus is able and willing to supply our daily needs.

V. We need much prayer, meditation and communion with God.

VI. Jesus is with us in our storms and trials.

VII. Where Jesus is there is safety and peace.

REVIEW EXERCISE. (For the whole school in concert.) 1. What miracle did Jesus work near Bethsaida? ANS. He fed five thousand on five barley loaves and two fishes. 2. How much was left over? ANS. Twelve baskets full. 3. Where did Jesus then go? ANS. To the mountain to pray. 4. What took place while he was there? ANS. His disciples were in a storm on the Sea of Galilee. 5. What did Jesus do to help them? ANS. He came to them walking on the water. 6. What did he say to them? ANS. "It is I; be not afraid."

## The Family.

### IMMANUEL'S LAND.

THE following poem is from the pen of Samuel Rutherford, a Scotch divine, who suffered much during the religious persecution in Scotland, but maintained his strong integrity of character and deep-toned piety to the last. At his death, which came in time to save him from martyrdom at St. Andrews, his last words were, "Glory, glory dwelleth in Immanuel's land." The lines are made up mostly of expressions of his own.

The sands of time are sinking,  
The dawn of heaven breaks,  
The summer morn I've sighed for—  
The fair, sweet morn—awakes.  
Dark, dark hath been the midnight,  
But daydawn is at hand;  
And glory, glory dwelleth  
In Immanuel's land.

Oh! well it is forever—  
Oh! well for evermore;  
My nest hung in no forest  
Of all this death-doomed shore;  
Yea, let this vain world vanish,  
As from the ship the strand,  
While glory, glory dwelleth  
In Immanuel's land.

There the red Rose of Sharon  
Unfolds its heartmost bloom,  
And fills the air of heaven  
With ravishing perfume;  
Oh! to behold it blossom,  
While by its fragrance fanned,  
Where glory, glory dwelleth  
In Immanuel's land!

The King there, in His beauty,  
Without a veil is seen;  
"It were a well spent journey,  
Though seven deaths lay between."  
The Lamb with His fair army  
Doth on Mount Zion stand,  
And glory, glory dwelleth  
In Immanuel's land.

Oh, Christ—He is the fountain,  
The deep, sweet well of love!  
The streams on earth I've tasted,  
More deep I'll drink above;  
There to an ocean fullness  
His mercy deth expand,  
And glory, glory dwelleth  
In Immanuel's land.

Oh! in you sea-beat prison,  
My Lord and I held tryst;  
For Anworth was not heaven,  
And preaching was not Christ,  
And aye to market storm-cloud  
Was by a rainbow spanned,  
Caught from the glory dwelling  
In Immanuel's land.

But that he built a heaven  
Of His surpassing love—  
A little New Jerusalem  
Like to the one above.  
"Lord, take me o'er the water,"  
Had been my loud demand;  
"Take me to Love's own country,  
Unto Immanuel's land!"

But flowers need night's cool dew,  
The moonlight and the dew;  
So Christ, from one who loved it,  
His shining oil withdrew.  
And then for cause of absence  
My troubled soul I scanned;  
But glory shadeth shined  
In Immanuel's land.

The little birds of Anworth—  
I used to count them blest;  
Now beside happier altars  
I go to build my nest;  
O'er these there broods no allegorist;  
No graves around them stand;  
For glory deathless dwelleth  
In Immanuel's land.

Far Anworth by the Solway,  
To me thou still art dear;  
E'en from the verge of heaven  
I drop for thee a tear.  
Oh! if one soul from Anworth  
Meet me at God's right hand,  
My heaven will be two heavens  
In Immanuel's land.

I've wrestled on toward heaven,  
"Galat storm, and wind, and tide;  
Now, like a weary traveller  
That leaneth on his guide,  
Amid the shades of evening,  
While slaks life's lingering sand,  
I hail the glory dawning  
From Immanuel's land.

Deep waters crossed life's pathway,  
The hedge of thorns was sharp;  
Now these lie all behind me;  
Oh! for a well-tuned harp!  
Oh! to join Hallelujah  
With you triumphant band,  
Who sing where glory dwelleth,  
In Immanuel's land.

With mercy and with judgment  
My web of time he wove,  
And aye the dew of sorrow  
Wete lustered with His love.  
I'll bless the hand that guided,  
I'll bless the heart that planned,  
When throned where glory dwelleth,  
In Immanuel's land.

Soon shall the cup of glory  
Wash down earth's bitterest woes;  
Soon shall the desert beer  
Break into Eden's rose;  
The curse shall change to blessing,  
The name on earth that's banned,  
Be given on the White Stone,  
In Immanuel's land.

Oh! I am my Beloved's,  
And my Beloved is mine!  
He brings a poor vile sinner  
Into His "house of wine."  
I stand upon His merit;  
I know no safer stand,  
Not even where glory dwelleth,  
In Immanuel's land.

I shall sleep sound in Jesus,  
Filled with His likeness true,  
To love and to adore Him,  
To see Him with these eyes;  
"Twist me and resurrection  
But Paradise doth stand,  
Then—then for glory dwelling  
In Immanuel's land.

\* St. Andrew's. † His parish.

The bride eyes not her garment,  
But her dear Bridegroom's face;  
I will not gaze at glory,  
But at my King of grace;  
Not at the crown He giveth,  
But on His pierced hand;  
The Lamb is all the glory  
Of Immanuel's land.

I have borne scorn and hatred,  
I have borne wrong and shame,  
Earth's proud ones have reproached me  
For Christ's thrice blessed name.  
Where God's seals set the fairest,  
They've stamped their foulest brand,  
But judgment shines like noonday  
In Immanuel's land.

They've summoned me before them,  
But there I may not come;  
My Lord says, "Come up hither!"  
My Lord says, "Welcome home!"  
My kingly King at His white throne  
My presence doth command,  
Where glory, glory dwelleth,  
In Immanuel's land.

### HOW GEORGE MORRISON SAVED MONEY.

"I say, George, I can't think how it is your wife goes pretty nearly every Monday to put something into the Savings Bank."

This remark was addressed by a workman, with a pipe in his mouth, to an acquaintance whom he overtook one morning in the street, on his way to work.

"Like enough, Jenkins," answered the other, "and two years ago I should have said just the same; and if I am a little wiser now than I was then, it is but fair to say that my wife is to be thanked for it."

"How so?"  
"Why, you see, two years ago I never went to work without a pipe in my mouth, and besides that there was always a smoke or two in the evening. My wife sometimes complained that the smell of tobacco poisoned the house, and made the children cough; but I didn't care for that, and felt sure I couldn't do without my pipe."

"That's true," said Jenkins, "a man as works ought to smoke."

"It's more than likely that I should say so too," continued Morrison, "if my wife had never done anything but complain. But she's a tidy hand at reckoning, and one night, when I went home, she had got some figures set down on a bit of paper."

"What for?"  
"I'll tell ye, Jenkins. You see, it never cost me less than sixpence a week for tobacco; well, as there's fifty-two weeks in a year, Harriet set down fifty-two sixpences; these fifty-two sixpences made twenty-six shillings, and then she wrote down underneath all the things that could be done with six-and-twenty shillings. First, the money would buy nearly or quite coals enough to carry us thro' the winter; second, it would pay for half-a-year's decent schooling for our biggest boy; third, it would buy a bedstead, which we very much wanted, and in the matter of clothes and shoes there was no end to the good that was to be done with six-and-twenty shillings."

"Do you believe it?"  
"To tell you the truth, I felt a little put out, that my wife should seem to have more sense than I. So I sat down and lit a pipe, just to show that I was master. Well, Harriet didn't say anything; she let the bit of paper lay on the table, and after a minute or so I took it up and looked at it, and read it over again; and then I looked at our boy Tom, who was reading an old ragged book, and thinks I it's a little too bad not to give the boy a chance, seeing that he's fond of his book; and without another word I emptied my tobacco box into the fire."

"What a flat!"  
"Well," said Morrison, without heeding the interruption, "Tom looked at his mother as the stuff blazed away in the chimney; and she—why, Jenkins, her eyes shone as bright in a minute as they used when I first went a-courting her—she jumped up and gave me a kiss, and said, 'Thank ye, George, for such a good beginning,' in a voice that made my blood tingle with pleasure; talking about it even makes me almost ready to dance."

"And did you stick to it?" asked Jenkins.  
"Why, not exactly. But somehow I managed to get through the first week, and then I took to my pipe again. However, after what had happened, I was ashamed to smoke at home, so I took a whiff in the street or at shop."

"Ah, I thought you wouldn't be able to do quite without."

"Wait a bit," replied Morrison, "my wife talked to me about it once or twice in a quiet way, and at last I promised her I'd give it up. But it was hard work, though, to wean myself from tobacco. Sometimes I mixed a little brimstone along with it, and then the smoke half choked me; but the best thing was tying a quarter of a pound of lead to the end of my pipe; this made it so heavy that my jaw ached again with holding it, and I was obliged to take it out of my mouth every two or three minutes, and lay it down on my bench. But 'twas desperate work; at times I felt inclined to keep on smoking whether or no, and I half wished Harriet would say something to make me angry, and give me an excuse for keeping on; but she didn't, and before three months were over, I cared no more for tobacco than I did for physic."

"You can't be in earnest," said Jenkins, "for I don't see why a fellow should give up smoking just to please his wife; some women like the smell of a pipe."

"I'm quite in earnest; my wife didn't ask me to leave off just to please her; she proved that we should all be better for it at home, and without worrying me she took care somehow that I should not forget that sixpence a week made one pound six a year."

"Tisn't much to brag of, after all," retorted Jenkins.

"That's true in one sense," answered Morrison, "but then it's a beginning; and as the saying goes, he who begins well ends well. It wasn't long before I began to think that two shillings or more was going away every week for beer; two shillings for beer and sixpence for tobacco made half-a-crown; and half-a-crown a week is £6 too a year, a nice little sum. It's hard upon three years now since we began; we have kept ourselves and the house comfortable; the children have had good schooling; we have had a holiday or two, and now there's a matter of eleven pounds of ours in the Savings Bank. You'll understand now why my wife goes to add a little to it pretty nearly every Monday—but here we are at the workshop, and I am at the end of my story."

"Just one word before you go in," said Jenkins;

"do you think anybody else could leave off drink as well as you?"

"Not a doubt of it; leaving off beer was not half so hard as leaving off the pipe. Try it, Jenkins, and before the year is over you'll have a pound or two safe in the bank."

Jenkins shook his head, and walked on, but by the time he reached home and sat himself down to his loom, he had half made up his mind to try whether what Morrison said was true.—*British Woman's Temperance Journal.*

## Our Story.

### BARBARA STREET.

A FAMILY STORY OF TO-DAY.

BY THE AUTHOR OF "OUR NELL," "A SAILOR'S DAUGHTER," ETC.

### CHAPTER XVI.

#### A CONVERT.

CERTAINLY a revolution had taken place in the matter of the social habits of the Norris family. Years had passed since they had held much more communication with the outside world than if they had been a Swiss Family Robinson, and now their seclusion was invaded both from without and within. We have seen how Waterhouse laid siege from his position right under the walls, and how almost imperceptibly they are in course of falling down before him. The Denston invasion, on the other hand, was sudden and complete, but so natural and unresisted that it had never occurred to the family to realize the position. When, some five weeks afterwards, Denston, the shadow of his former rather shadowy self, was allowed by the doctor to taste the fresh spring air, the first use he made of the permission was to make a little expedition to No. 47. He had fought a severe battle for dear life, but in spite of his implied indifference, which had so touched Hester, he had conquered. Mrs. Norris and Waterhouse had been his nurses all through. Denston had a strong faculty for gratitude, which had indeed found few opportunities for exercise, but which had not died out for lack of use. And if one comes to think of it, a strong capacity for gratitude in any nature, while pleasing in itself, implies a good deal besides. It implies humility of an ingrained kind more real than that commoner sort which expresses itself by profession, implies an absence of the pride that feels obligation intolerable; implies the absence also of that canker of egotism which makes favours appear only rights. And given such a vacuum, there is clearly room in any character for the largest growth of virtues, so that we may conclude, merely from the strength of Denston's gratitude, surviving in a world which had not treated him too generously, that there was probably justification, in spite of his misanthropical professions, for the kind feelings he had inspired in some of those around him. Not that his gratitude expressed itself profusely—only the objects of it were conscious of its existence. How they were made so even they would have found it difficult to say. Towards Waterhouse it flowed in an undercurrent, which never rose to the surface, but which could probably be set on occasion to turn any wheel. Mrs. Norris perhaps felt the softening of his voice when he spoke to her, and his eyes when he looked at her, and in some part of silent court he paid her. However that might be, he had won his way to a quite tender place in her heart, and was more of a favourite with her than the kindly-tempered impulsive Waterhouse, who would have liked well a similar place in her regard.

And what thought Hester of this reputed wolf, discovered to be a lamb in wolf's clothing? That her feelings should be those of indifference was hardly possible after all that had passed. Had Denston wished to interest this girl in him, with all her romantic notions and young Quixotic feelings, he could hardly desire to be placed in a more advantageous position. Ill and unfortunate, he had at first been thrown entirely upon her womanly care and pity, and when she discovered how unjustly she had been judging him she was the less likely to forget those services which had been rendered unwillingly, but were now a source of gratification in the remembrance. Her penitence, which in a curious way she seemed to feel on behalf of her friend as well as in her own person, was all the deeper because confined within the bounds of silence. She had not come to any speech on the matter with Miss Denston. She had no feeling that the breach between them could ever be made open. At one time Hester would have thought it well nigh impossible to survive such a blow as the breaking down of her faith in her friend, and she did actually feel herself very desperately unhappy. Yet she did not sink under it, body or mind, nor brood over it as might have been expected from one of her temperament. The truth was that her interest for the present centred, like that of everybody else, in the sick room, and the fluctuations there, the hopes and the fears, and then the steady reports of progress absorbed her thoughts a good deal more than she was conscious of. After that first day she had not seen the sick man till more than a fortnight afterwards, when he was allowed to sit up for a few minutes in his room. Hester was sitting at work with Miss Denston, who, though present anxiety was no longer keen, had hardly relaxed in her demands upon Hester's companionship. She was still suffering from the effects of the nervous shock she had sustained when her brother was first taken ill, and had only once ventured to ascend the stairs to his bed-room. Mrs. Norris was sitting with the invalid, but presently Hester heard her mother's footsteps on the stairs, and Mrs. Norris appeared with her bonnet on. The two elder ladies still treated each other with much reserve; though Mrs. Norris had lately spent so large a part of her time at No. 47, they showed no disposition to get beyond a ceremonious courtesy, and on Miss Denston's part an equally ceremonious gratitude. Mrs. Norris, perhaps, harboured vague suspicions of this black-haired lady of peculiar aspects and habits, while Miss Denston, probably, simply saw no reason for cultivating the acquaintance of Hester's quietly-dignified mother. The cause of Mrs. Norris's appearance in Miss Denston's room on this occasion proved to be that she wished to ask Hester to go up and sit with Mr. Denston while she went home, and until such time as Mr. Waterhouse had arranged to take his turn.

"You have nothing to do, my dear," said her mother, "but to sit down quietly; he is too weak to talk. You might take your work. Oh!—and give him a dose of medicine from the marked bottle on the table in half an hour. If he is thirsty, there is lemonade there."

Hester rose to comply with the request. And who could have guessed that her heart was beating very fast? Since seeing Mr. Denston last, he had become invested with something of a martyr's halo; and she, who had so often helped to cast the stones, must have been very callous had she received this summons with indifference. "Give my love to dear Phillip," said Miss Denston, as Hester gathered up her work, and prepared to leave the room, "and tell him how great a deprivation I feel it to be unable to get to him. I am looking forward daily to having him down." Hester wondered, with a sigh, as she slowly went up-stairs, whether Mr. Denston also wished for his sister's companionship, and whether, in spite of all wrongs he might receive at her hands, he felt the spell of that companionship as she did. For Hester felt the remains of the old personal fascination still strong upon her—forbidding her at times almost to believe in the condemnation of her reason.

She knocked at the door, and entered the room which she had herself prepared the morning which seemed now so long ago. Mr. Denston sat in a large rocking-chair by the fire. He smiled when he saw Hester, and lifted up his hand in a military salute. "That is right," said Hester, "you are not to speak to me just because I am a stranger. I will sit down here, and be quite still." It was not often that Hester felt nervous or embarrassed. But she did not betray it in manner, though in reality she was now feeling both. She scarcely looked at the invalid, yet was vividly conscious of his appearance—of how terribly thin and hollow-checked he was, and of how painfully weak, so weak that it seemed almost too great a strain for him to sit in his chair. "If I am not to talk," he said, "had not you better talk to me? You know an invalid always expects to be amused. But it does not hurt me to talk in this hollow whisper, if it is not painful to you." Hester made a great effort to control her disorderly feelings, and said—

"Well, then, I have two messages to give you, which I will deliver first. Your sister sends her love to you, and wished me to say how sorry she is not to be able to come and see you, but she is hoping to see you down-stairs soon."

Hester, receiving no answer to this, looked up. Denston was looking at her with a peculiar air of grave inquiry. Hester blushed, conscious of feelings hidden behind her speech, though what Denston's expression meant she did not know. She went on, rather hurriedly—

"And my sister sent you a message when you were first taken ill, which, as I have not seen you, I could not deliver."

Denston said, "Oh!" in so animated a way that Hester paused for a moment, surprised, before continuing—

"She bade me tell you that the lame boy, who lives at the back of our house, had enquired about you, and sent his respects and best wishes."

"Charley Potter? Why, how comes your sister to be on speaking terms with him?"

At that moment there flashed across Hester's recollection the harsh condemnation expressed one afternoon by this man of the "rosewater lives" which women lead, and the sweeping away of their skirts from the class of people to whom Charlie Potter belonged. A momentary pang shot through her that it was Grace who brought a refutation of that charge, and not she. But nevertheless the refutation should be made.

"Grace," she said, "has made friends with our poor neighbours, and makes them soup; she spends a good deal of time in helping them."

There was something in Hester's tone perhaps a little persistent, for Denston replied—

"That does not surprise me; and do you not also help?"

"No," said Hester, simply, looking up and meeting Mr. Denston's eyes, which, while they appeared more striking and penetrating than ever, set in so thin and pale a face, seemed to have acquired a softer expression. "I naturally thought you would be surprised to hear of any woman taking pleasure in such things." Hester added, to herself, "And I was the person he accused."

Denston shook his head, and said—

"That was before the deluge, if I was not afraid of making a fuss about so entirely an insignificant affair, I would ask your pardon for my rudeness on that occasion. May I ask if the remembrance of it occurred to you on that day? But I am sure it did not."

Hester blushed; she did not ask what day was meant.

"Oh, no," she answered.

"You must allow me to thank you," he continued, "though I know it was not done for me, but for humanity. It opened my eyes to what a woman could do. I had an idea that conventionality was the only idol women recognized."

How could Hester express what was in her heart, the self-abasement she experienced as she listened to these words of gratitude from the man she had misjudged so long and so wilfully? She remained silent, being, as my readers will have discovered, on the whole, an inarticulate person, whose feelings, good or bad, were rarely made manifest.

After a pause, Denston continued, very gravely—

"The fact is, Miss Norris, I have been in a strange country, a border land, where opinions are mostly the reverse of what they hold down here. I have been much occupied all my life in finding out what a sham everybody and everything is in this world; but up yonder I have learnt that I was a sham myself. That is a singularly different kind of knowledge."

Again Hester could not speak. It was time for the medicine. She rose, and went to the table, but in her absorption could not recognise which was the right bottle. She brought several to Denston, and after he had pointed out the right one, Hester poured out the dose and gave it to him, stealing the while glances at his wan face, which were inspired by a certain awe. Here in this room, this man had met face to face with death, and in its shadow all things had been seen in new and strange proportions. Had he feared death? Hester, characteristically weaving a new web of ideas, the reverse of the old, round the man whom she had misjudged, said to herself that there was a look in his face that said no. Those few words of his had enveloped the man and his surroundings with a mystic interest, and Hester pondered over them as she plied her needle; for Mr. Denston was now leaning back in his chair, in silent exhaustion.

By-and-by Mr. Waterhouse was heard coming up the stairs, and Hester went away, bearing a message from the brother to the sister. She passed Waterhouse outside the door with a formal salutation, and, in going down, dwelt on his ruddy brown hues and broad-chested frame with a sort of indignation, as if they had been insulting to the man she had left up stairs.

(To be continued.)

ROMANISM IN CANADA.

BY REV. R. F. BURNS, D.D., HALIFAX.

ACCORDING to numerical strength, the chief Churches of the Dominion of Canada stand as follows: 1 Roman Catholic; 2 Methodist; 3 Presbyterian; 4 Episcopalian. In the Province of Quebec, the Romanists outnumber the Protestants 6 1/2 times; the figures being 1,171,000 to 184,000.

Charlevoix was originally settled by Highlanders, and now among their descendants are but 15 Protestants to 16,000 Roman Catholics. Many of these bear familiar Scottish names, but are ignorant alike of the language and faith of their fathers.

Rome got a great start of us. In 1535, when Luther was being borne forward on the Reformation tide, and Loyola organizing the Society that was intended to arrest it; when John Calvin was about publishing his imperishable Institutes and settling at Geneva, where afterwards he was to commune with John Knox, Jacques Cartier was making his way up that noble river which he named the St. Lawrence.

Seventy-three years after Rome's emblem, crowned by the Lilies of France, had been planted by our foremost pioneer on our virgin soil (in 1608), Samuel de Champlain laid the foundations of the Citadel of Quebec—

"That fortress cliff that keeps of Canada the key."

Nor must we forget here, the Huguenot episode, that period of English rule between 1629 and 1632, in which the three brothers Kirke, of Scotch extraction, who hailed from Dieppe, where Knox had landed three-quarters of a century before, with the Calvinists, Michel and La Tour, associated with early Nova Scotian as well as Lower Canada history, were the prominent figures.

After this, in 1627, the "Company of One Hundred Associates," the offspring of the prolific brain of Richelieu, the East India or Hudson Bay Company of its day, obtained irresponsible jurisdiction, on condition of settling 6,000 colonists in 15 years, and of providing for the support of Romish priests in each settlement. For a dozen years already, these priests had been in the land—four Recollet Fathers (members of the Order of St. Francis) having arrived in 1615, and six years afterwards, five members of the Order of Jesus.

New France was soon to show the effects of the ostracising of the Huguenots and her abandonment to the keeping of the Jesuits, and little did it come into the mind of Richelieu, when excluding from France and her colonies the followers of Coligny, that he was losing to his country a trade whose annual yield was two millions sterling, and transferring to Spitzfelds the looms of Lyons and Tours, building up a lucrative commerce in both Old and New England, making London merchants princes, and giving intensified vitality to the heresy he sought to kill.

For a century and a half, from her first colonizing till the conquest, France was absolute monarch of Canada. From the Diamond Cape at Quebec, which "stands most beautiful"—the Acropolis of the land, she sent forth religion and commerce, the crucifix and the lily together—eastward to Acadia, North, and West to Lake Superior, and southward to Florida and Louisiana. But on an eventful morning in September, 1759, a few brief hours saw the Gibraltar of the American Mediterranean, and the control of the continent, pass into English hands. All through the preceding 150 years, the source of French rule and mis-rule was at Rome. Even in the palmiest days of Louis le Grande, the "power behind the throne" was the Jesuit.

Jesuitical perfidy crops out in Acadia as well. When Basil the blacksmith, in Longfellow's "Evangeline" exclaims "Down with the tyrants of England, we never have sworn them allegiance," he gets his inspiration from Fathers Vincent and Felix. In spite of our country's experience of how the liberal concessions of the treaty of Utrecht had been turned to her detriment by the mis-directed Acadians, whose removal, too long delayed, became at last a painful necessity, the Treaty of Paris, passed half a century after (in 1763), when the largest colony changed hands, granted similar privileges. During the intervening years and till now, such a liberal interpretation has been given to its provisions, that one would think at times, the position had become reversed and that the conquered were the conquerors. It was otherwise with Norman and Saxon in the days of yore. There has been no such fusion of the two elements in Canada—and we have had to suffer for it. To a large extent the French rule to-day, their language is spoken in our legislative and judicial halls; their laws are incorporated with our statute book; clerical rights have been retained and are guaranteed and guarded more scrupulously, than under the old regime. The French party wields with us, the balance of power. During the era of French rule, the liberal principles of the Gallican party held sway. But when the sceptre departed from France, the French Canadians clung closer to Rome, till gradually, through continued concessions, Romish authority became much stronger under British, than it had been under French rule.

For a century after the conquest, the rights of the Roman Catholic Church were defended by appeals to the Quebec Act, the Treaty of Cession, the Capitulation of Montreal, and the old French edicts and ordinances, but are so but seldom, now. Against infallibility, nothing can stand. That cuts short all argument. Nothing is left but to obey. Because the Bishop of Three Rivers, declares a certain marriage null and void, Judge Rollet decerns accordingly. Years ago the Liberal Catholics founded the Institute Canadienne for mutual intercourse and improvement, but because it permitted freedom of thought and discussion, it was placed under the ban and its pub-

lications inserted in the "Index Expurgatorius." In August 1869, those joining the institution were denied the sacraments, even in death, and remorselessly followed to the grave. Joseph Guibord, a printer by trade, a Roman Catholic by baptism and education, refuses to abandon the institute, whereupon, on his death, he is refused burial in consecrated ground. His wife, "a good Catholic," pleads for it, even without any religious service, but in vain. The Lords of the Privy Council to whom the appeal was ultimately taken, give it against the Bishop, on the ground that the decrees of the Index had never been admitted into the French codes, and that the authority of the Inquisition was not recognized in Canada. Ultramontane astuteness evades the Imperial ruling by getting the worthy printer's lot fenced off from the rest of the burying-ground, and subsequently, having an Act passed by the Quebec Legislature, giving the Roman Catholic Church power to say in which part of the cemetery any one should be buried.

The teachings of Ultramontanism, which has become the prevalent type of Romanism in Eastern Canada, are to the effect, that the Roman Catholic Episcopate is as much above the civil power as the supernatural is above the natural—that the Church is the Pope, that the Church contains the State, that every human being is subject to "His Holiness," that the civil power can assign no limit to the ecclesiastical, and that it is a "pernicious doctrine" to allege that it has a right to do so. Romanism in Canada is largely of this type. In Canada East, Romanism is established by law though we pride ourselves in having no Established Church. There is no spot in the British Dominions, if we except Malta, where the powers that be show it so much deference.

The tithing system is in force. One-thirteenth originally, but for long, one-twenty-sixth of the produce of the soil has been appropriated to ecclesiastical support. This can be enforced in the courts of law and hence, any leaving the Church of Rome have to make a public official declaration to that effect, so as to secure exemption from this annual tax. Rates are imposed for the building of churches, convents and other ecclesiastical edifices, to meet which, many of the farms of the "habitans" are heavily mortgaged. It has been moderately estimated that the Church of Rome in Eastern Canada alone must be in the enjoyment of a revenue equal to what could be derived from thirteen million pounds' worth of property. Her exemption from taxation is equivalent to a large addition to her revenues. They can get money when they like. The other day, the great Notre Dame cathedral of Montreal being heavily in debt, the bishop issued a decree in which he "ordains" that each Roman Catholic family in the diocese should pay two dollars (\$2.) a year, and each unmarried man a dollar (4s.), till the debt is paid. This will yield £10,000 sterling a year, and the money is sure to be paid. The various Orders are richly endowed. The Jesuits, though so generally outlawed, obtained in 1871 an act of incorporation which gave them the right of holding property equally with other Orders. Though their property which, in 1759, embraced nine seignories, large tracts of land and various houses, was transferred in 1800, to the Provincial Government for purposes of superior education, they have not abandoned their claim to it, and in view of their increasing power and the disposition of the Government to yield where priestly interests are involved, one would not be surprised to hear any day of their forfeited estates being restored.

Romanism in Canada includes 4 archbishops, over a score of bishops, 1,500 priests, and a million and three-quarters of the people. It is a solid, compact body, of vast resources. It has had the French Canadians under its exclusive keeping for between two and three centuries. And what has it made of them? Contemporaneously with the arrival of the vessel with the Jesuits on board, a tiny sloop was being anchored at Plymouth Rock on a bitter December day, with passengers and principles how different! The work of the Priest and the Puritan how opposite! If you would see their respective monuments, come over the sea and, "Look around you."

The first Protestant missionary of whom we have any reliable record was a Methodist of Guernsey, sent out by a society in London, and who laboured from 1615 to 1623 among the French and English inhabitants of Quebec. The first organization was the "Edinburgh Committee for the management of the French-Canadian Mission," from 1829 to 1834. This was tentative and pioneer. Henri Olivier, a devoted Swiss pastor, and his wife, did a good work in Montreal, establishing a Baptist church in 1835. Rousay and Madame Feller followed, establishing the Grande Ligne Mission, which has over a dozen organized churches and missions, and has brought nigh 5,000 French-Canadian Romanists to a knowledge of the Gospel. The French-Canadian Missionary Society was organized in 1830, on an undenominational basis, and during forty years accomplished a great work. Its supporters were principally Presbyterian and Congregational. The Episcopalians have a mission, whose principal stations are at Sabrevois and the Indian village of St. Francis, with headquarters in Montreal, which has been greatly owned of God. The Methodists have a very flourishing mission, into which the Rev. Louis N. Beaudry, himself a convert, has thrown much life. Their mission to the Oka Indians of the Lake of the Two Mountains, has got historical celebrity. They had a regular church of 200 members and 400 adherents, till, through the persistent persecution of those who failed to seduce them from their faithful Protestant teachers, they were transferred to Indian reserves farther west. Our Presbyterian mission, which started some fifteen years ago, has been specially successful since the union of our Canadian Churches in 1875. Three distinct agencies are employed—churches, schools and colportage; 73 stations, with an aggregate attendance of 5,000 worshippers, are supplied by 31 missionaries, 20 of whom are ordained ministers; 12 French students are pursuing their studies for the ministry. There are 15 schools, with 21 teachers and 385 pupils. The central school is the Pointe-aux-Trembles—formerly belonging to the French-Canadian Missionary Society. Some 20 of the pupils professed the Protestant faith during the year. Colportage has been well called by Dr. Duff "one of the noblest and worthiest of existing enterprises," and by Mr. Spurgeon, "one of the most efficient, and at the same time most economical, agencies in existence. The Presbyterian Church employs 17 colporteurs, who last year visited 25,000 families, and distributed 3,064 copies of the Scriptures or portions of Scripture, and 26,000 religious tracts. One of our French congregations in Montreal has 90 families and 116 members in good standing; 17 families

been received during the past year on profession, after abjuring Romish error.

There have been some years of special ingathering. In 1874, 2,362 persons abjured Romanism under Father Chiniquy. In 1877-8 Mr. Chiniquy visited 2,000 Romanists, of whom 539 subsequently publicly renounced their errors, so that the work may be considered as having never been more hopeful than now. It is noticeable that while the French are increasing more rapidly than the English in Canada, yet the increase of the Roman Catholic over the Protestant population has been only two per cent, and it would be still less but for the removal of so many of the converts to the States, to escape from their persecutors.

After all, we have occasion to say, "what hath God wrought." Half a century ago, there were not known to be any French-speaking Protestants in Canada. A carefully prepared estimate shows to-day—all denominations combined; 95 French Protestant preaching stations with 3,000 fully enrolled members, 51 Sabbath Schools, and 24 mission day schools, with 2,100 pupils, 106 missionaries, colporteurs and teachers, and a total French Protestant population of 11,000. Could those who have removed to the United States be retained in Canada after they come out from Rome, we would perhaps have double the membership we have. But their change means loss of employment and subjection to many annoyances and risks. They therefore cross to the great Republic, where in several quarters they are forming congregations. The influence of our work reaches even old France. A Frenchman, who came to Canada a few years ago, and who while there, not merely abjured Romanism, but, through the instrumentality of one of the missionaries, embraced Christ, on returning recently to his native land has been the means of forming two Protestant churches. If the late Principal Cunningham's judgment be correct, that "the triumph of Protestantism in France will be the downfall of Popery the world over," we, in our distant colony, may be doing something to hasten that glorious consummation. The French are gregarious. They go in companies. We have had already in the large exodus of 1875, premonitions of larger and more general outcomings from that House of Bondage. The vision may tarry, but it is only for an appointed time. We wait for it. We work for it. It may turn out as with the winter in Canada. As the rivers and lakes are bound in icy chains and the mighty congealed masses are piled high, it would seem as they could never be dissolved. Of what use myriad human fires? With man this is impossible. But, is there anything too hard for the Lord? His one great fire can do it. Popery is a freezing system. In view of these huge ice-masses of ignorance and superstition, our hearts sink. But He sendeth forth His Word and melteth them. He causeth His wind to blow and the waters flow, so that this song will be sung in the land of Canada as she rises in her might, redeemed, regenerated and disenthralled—"Our winter is past."

GENTLE, BUT SPIRITED.

THE man who thinks a bland, kind, gentle woman too meek to resent an insult will sometimes, at least, be undeceived should he affront her self-respect. The ocean is often placidly itself, but it rises unto the threshold of indignation when offended by the wind. Years ago, when Jenny Lind had passed beyond the threshold of her fame, and was known as the "Swedish Nightingale," she stayed a fortnight in Hanover, singing in public and in private, at the opera house and at the court. Her marvellous voice drew to her the enthusiastic admiration of the musical Hanoverians, while her affable manners and generous charities won the hearts of all classes, from king to peasant.

She made an engagement to sing at the opera house in Brunswick, but on the appointed day a bad cold obliged her to send a messenger to countermand the notices that had been issued. As every seat in the opera house had been taken at double rates, the manager was both disappointed and irritated. Knowing that the best singers often failed, from caprice or a slight ailment, to keep their engagements, he thought that Jenny Lind might be one of these whimsical prima donnas.

He went over to Hanover, with his lawyer and his doctor, supposing that the gentle woman would not only allow the physician to tell her if she could sing, but the attorney to enlighten her as to the fate of birds who could and would not warble.

But the gentle woman's indignation was aroused. She would not admit either lawyer or doctor to an interview, to determine whether she had lied. The manager might come in on business.

She received him with the stiffest bow, and imperiously asked him how much he had lost by "the contract being broken," as he stated. When he answered six hundred thalers, she signed a check for the amount, and motioning him to the door, said, "I will not disappoint the public at Brunswick. I will sing to them in the largest hall I can hire, but not in your opera house."

She went as soon as she was able, and the people were enchanted by her singing, and by an impromptu which touched every heart.

One of her famous songs she sang to the accompaniment of two flutes. On the morning of the concert the second flutist was unable to play, being sick in bed.

"Is there any flutist in Brunswick who can play the part?" asked the anxious singer.

"There is a boy, a rising young flutist, but he is only a small boy."

He was sent for, and he was very small, but he blew his notes as an artist. Jenny Lind was satisfied, and by her kindness put soul and heart into his flute.

At the public performance her charming manner drew from him all fear of the audience, and he played like an old flutist. The enthusiasm expressed itself in a hearty recall. The great singer came forward not alone, as if the ovation was to herself, but leading the little boy. She put him forward, patted him on the head and made him share the triumph. In the ante-room she gave him twenty louis d'or, about one hundred dollars.—Youth's Companion.

MARKING TIME NOT MARCHING.—There is a good deal of religious life that is much like the practice of "marking time" among soldiers. They lift up one foot then put it down in the same place, then they lift up the other foot and put it down in the same place. They are marching but they are not moving. In other words they are but going through the motions of a march. So it is with many professors. They are but marking time. They are "going through the motions" of a christian life, but they are not getting on. They are saying their prayers but are not praying; they are going to church but not to heaven; they are talking in meeting but are bearing no testimony.

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\* A paper read at the Pan-Presbyterian Council, Belfast, 1884.

The Presbyterian Review.

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THURSDAY, MAY 20TH, 1886

TO OUR SUBSCRIBERS.

We have to thank the friends who have renewed their subscriptions to the REVIEW by prompt payment in advance. We have respectfully to request that those in arrears for renewal would take advantage of our most favourable rates.

A NOTE.

We have received a communication from the Rev. J. A. Jaffary, Sault Ste. Marie, intimating that the testimonial given by him on 3rd Dec., 1885, to Mr. George Buskin, styling himself the Algoma and North-West Evangelical and Scriptural Colportage Mission, has been withdrawn as he could not ask our people to support him.

"HOLDING FORTH THE WORD OF LIFE."

A GREAT event took place in Toronto last week, though the dailies have said little about it, and there was little outward pomp and circumstance to make the citizens acquainted with the fact. A few weeks ago there was a tremendous clashing of brass bands and tambourines at the dedication of the Salvation Army temple, and the whole city was aglow with excitement, while the Temple was filled with curious and eager crowds every night.

At no period in the history of the Church was there more need of such an institution than to day. Even in this city, blessed with so many church buildings and Sabbath Schools, it is well to remember that we have a Secular Society which seeks to disseminate infidel literature, and spends money on lecturers whose business is to denounce the Bible, and to prove to a demonstration that it is an obsolete book, that science and culture and free thought have destroyed it.

priest of that Church denounces those who read the Bible without express sanction, and hurls anathemas at any who dare to buy what they call "the Protestant Bible." The new Bible House is to him also a fresh proof of the utter powerlessness of Rome to hinder the dissemination of the Scriptures, and an invitation to all her people to buy the pure Word of the Living God, and discover for themselves her errors.

The sister institution, the Upper Canada Tract Society, which shares the building with the Bible Society, is also to be congratulated. This most deserving organization will doubtless now enter upon a new era of prosperity, and supplement in a most effective manner the work of disseminating sound Gospel truth.

CHRISTIAN INSTRUCTION IN THE PROVINCIAL SCHOOLS.

EDUCATION OF CONSCIENCE—AN OBJECTION CONSIDERED.

THE Christian instruction which we plead for the communication of by our public teachers is something not only beyond the mere reading of portions of Scripture, but beyond the storing of the pupil's mind with the knowledge of Bible facts and Christian doctrines.

We freely admit that we can hardly set too high a value on the sentiment of pudicity in relation to the purity of the community. We may say indeed that it constitutes the chief safeguard of purity in our fallen state, in which the power of conscience is so slender a restraint.

evil that is bringing swift destruction upon thousands, as the enforcement of Scripture views of it by a judicious and pure minded teacher, whether in the Sabbath School or in the day school. To expect to train men in purity of life, according to the suggestion of some who would set aside the Bible, by impressing upon them the evil results of disregarding physiological laws and transgressing sociological requirements, is one of the vainest of all imaginations.

THE HYMNALS.

IN reply to many enquiries of us asking for information respecting the new price list of the Hymnals, as determined by the contract made last December, we have to state that we are quite unable to give any light on the subject other than that afforded in our issue of March 11th.

The undersigned, hereinafter called the contractor, hereby offers to print, publish, and sell the hymn books at the retail prices to the consumer mentioned in the annexed schedule, for a period of seven years from the first day of January, 1886.

but none has been forthcoming. We have heard it stated that the Hymnal Committee met several weeks ago, after we called attention to the failure to implement the contract, and decided to issue the price list, but for some inexplicable reason it has not yet made its appearance.

THE Toronto Globe is evidently not well pleased with the General Assembly of the Presbyterian Church in Ireland for daring to have a mind of its own on the question of Home Rule, and venturing to express opposition in its recent manifesto to the measure now before the British Parliament, and its grave fears for the safety of Protestant interests if the bill in its present shape should become law.

One or both of two very unpleasant things may happen. The friends may get beyond recall, or the power of whistling be lost. Far better to stick to old and well-tried friends, though they new promise much and be never so charming.

The Synods of Hamilton and London, Montreal and Ottawa, and Toronto and Kingston, have each appointed a committee to consider the question of the supply of vacancies. These committees, we understand, will confer together at the meeting of Assembly in Hamilton, and endeavour to agree upon a scheme of distribution and supply which they can recommend for the adoption of the Assembly.

CO-OPERATION IN MISSION WORK.

BY THE REV. PROF. S. DINGR, B.A., MONTREAL.

THE plan suggested for co-operation in Home Mission work between the Presbyterian and Methodist Churches has already caused some discussion, and it is well that it should do so. The matter is of some importance, and the interests at stake are considerable.

The idea that there should be an understanding between the different Protestant Churches as to the division of fields is by no means a new one, and has already been acted on more or less deliberately by all of them. In the foreign field it has come to be regarded as a point of honour with each Church to avoid treading upon the territory occupied by another.

The same thing is virtually true of work among Jews and Roman Catholics, both in Europe and America. Our own Board of French Evangelization has always, as far as possible, avoided the occupation of places already wrought by any other church except in the largest centres.

Even in the home field there has been a partial attempt to carry out the spirit of it. There has been a disposition on our part to resent the needless intrusion of Methodists, Anglicans, Baptists or others, in places already occupied by us where the number of their adherents was small and likely to remain so.

It was, therefore, not the inauguration of a new policy when the last General Assembly appointed a committee to confer with similar committees of other Churches as to a method of co-operation or rather partition of home mission work.

But the question is one which touches not only the erection of new missions, but also old fields long occupied where the Protestant population, instead of growing as was expected, has become stationary or is actually diminishing. As the result of circumstances, or of past mistakes arising from too sanguine hopes, there are many such fields in the Church, especially in Quebec and Eastern Ontario.

of fields, and that understanding it would be the object of the joint commission to secure.

I am not disposed to under-estimate the difficulties that may be met in seeking to carry out any such scheme of practical co-operation. Mutual confidence, much tact and a great deal of patience will certainly be needed by those who may be entrusted with the consideration of special cases. But the difficulties do not seem insuperable if they are frankly faced. We have no right at any rate to presume that they are insuperable until we have made the attempt.

The objections that have been thus far raised, however, do not turn upon the practical difficulties of carrying out the plan, but are rather initial objections to having any plan at all. They reduce themselves mainly to two—one doctrinal and the other sentimental. It is urged that by consenting to such an arrangement we should be guilty on the one hand of betraying our principles and on the other of deserting our people. Now, certainly, these are serious objections—fatal objections if they can be made good. Most assuredly the Church will never knowingly decide to do either the one or the other. But is it really so that they are involved? Those who urge these objections are no doubt sincere in doing so and therefore entitled to all respect. But it does seem to very many as if these difficulties arose from an entire misconception of the proposal; unless, indeed, those who urge them are irreconcilably at war with much that is now commonly accepted. No one proposes that our Church should put its imprimatur upon Arminianism or abate its testimony for the distinctive doctrines of Calvinism. But it is long since we have learned that our points of agreement with the Methodist Church are far more numerous than our points of difference, and that even these latter are not so great as the theological war horses on either side would have us believe, being based largely on misconception of each other's meaning. It is long since we have practically recognized the Methodist Church as an evangelical Christian Church, having multitudes of pious, godly people, with whom one can have true fellowship and co-operate in many forms of Christian activity. It is long since our ministers have begun to exchange pulpits with theirs to the mutual edification of the people. Unless these are to be looked upon as betraying our principles it cannot surely be such a dangerous thing or fatal to all consistency to carry out co-operation a little further when it seems on other grounds to be so desirable to do so.

Then as to deserting our people, no one proposes to force them into the Methodist Church or any other church against their wills, or without their consent being asked. The powers of the joint commission would be only advisory, and it would remain for presbyteries to take action as they deem best after consulting all parties. Even if their wishes were sometimes disregarded it is possible to conceive a worse fate for them than to be left to the tender mercies of the Methodists. A good many Methodist ministers annually join our Church of their own free will and accord; a good many of our people are already in the Methodist Church without feeling that it is any great privation to be there. A further exchange could hardly be said to involve much hardship even to the surliest Presbyterian. Our system now leaves many of our people to be cared for by other churches during six or seven months of the year. Were good reasons given them for doing so they would commonly consent to accept of that care for the rest of the year also. It is easy to wax eloquent over Britain's heroic expenditure of blood and treasure to rescue her oppressed subjects in Abyssinia. But it is really no desertion for a nation to leave its subjects in the hands of a friendly power, which pledges itself to protect them and can be trusted to do so. Unless I am greatly mistaken those who are pushing the home mission work of our Church must vigorously know too well the real nature of the situation to be easily frightened by any such phantom objections.

It is of course impossible to predict what action may be taken by the Assembly on the method proposed. It is at least hopeful that one Synod has already twice passed unanimous resolutions in favour of the principle, while several presbyteries acting independently have done the same. It would be a pity that this attempt at reaching an understanding with the Methodist Church should fail seeing they have so far met it in such a cordial spirit. But even though it should fail the matter is one that must soon force itself again upon public attention, and in some way the end will have to be reached if the Churches are to use their resources to the best advantage.

MEETING OF THE FOREIGN MISSION COMMITTEE. (WESTERN SECTION.)

The Committee met in Knox Church, Toronto, on the 11th inst., and continued in session on the following day the convener, Rev. Dr. Wardrop, Guelph, in the chair. There were present also, Dr. McLennan, Toronto; Principal Grant, Kingston; Dr. W. Moore, Ottawa; Dr. Jardine, Brockville; Thos. Lowry, Toronto, Sec.; J. B. Fraser, Leith; Revs. J. K. Smith, Galt; A. H. Scott, Owen Sound; J. B. Edmondson, Almonte; James Bar, clay, Montreal; S. Lyle, Hamilton; J. Gray, Windsor; A. D. Macdonald, Sealoch; W. A. Mackay, Wood stock; J. Ferguson, Chesley; J. Smith, Toronto; R. P. McKay, Parkdale; D. D. McLeod, Barrie; G. M. Milligan, Toronto; J. L. Murray, Kincardin; S. H. Eastman, Ottawa; G. Burton, St. Catharines; G. C. Patterson, Beaverton; Prof. Hart, Winnipeg; Hon. A. Morris, Toronto; W. B. McMurich, Toronto; J. V. Reid, Toronto; Dr. Macdonald, Hamilton; Charles Davidson, Guelph; James Watson, Hamilton; Arch. McMurchy, Toronto; Thos. Gordon, Strathroy; J. Harvie, Toronto; Hamilton Castels, Toronto.

A large amount of interesting and important correspondence was read from various persons and fields and much business done, although many matters in connection with the work in India, China, and among the Indians in the North-West, had to be deferred, owing to the regular reports not being forward in time.

INDIA.

Our mission in India is extending its field of occupation. The present disposition of the missionaries is as follows: The Rev. Mr. Wilkie is still at Indore, where he has fought and won the battle for the treaty rights of the mission. Mr. Builder is at Mhow, Mr. Wilson at Neemuch, and Mr. Campbell at Rutla. Mr. Murray's field will not be chosen till he has been at least a year in the country and knows something of the language. Miss McGregor's school for girls at Indore was reported in a flourishing condition with a large attendance. The school is taught in the Marhatti dialect which is spoken only by those of the highest caste. It was decided to allow Miss McGregor, who has now been over eight years in the trying climate of India, and needs the rest and change, to come home on furlough this summer. The other ladies of the

mission continue as they were, and their work is making encouraging progress.

CHINA.

There was no news from China before the Committee later than what has already been published. The Rev. K. J. Junor, M.D., one of our former missionaries in Formosa, was present, and the committee expressed to him their deep sympathy with him in his recent bereavement, through the sudden death of his most estimable wife, who was partner in his toils and trials in Formosa. Dr. Junor, who has graduated in medicine since his return from Formosa, wishes again to engage in the work to which he has consecrated his life. The committee has under consideration the question of sending him out to take charge of the mission hospital in Tamsui, where he could not only do a great work in relieving and healing the sick and preaching the Word, but could train natives in the science and art of modern medicine, which would be a great boon to the whole population in that part of the island.

THE NORTH-WEST.

A most interesting report of the work among our own Indians was received during the last session, from which it appears that of a total Indian population in the N. W. T. of nearly 32,000, our Church is providing for the education and evangelization of but 3,700. We think we may fairly ask if one tenth of all the work for the Indians is a fair share for the Presbyterian Church in Canada. It is interesting to note that the work at Bird Tail Reserve is so well advanced that it is recommended to place the station under the Home Mission Committee and connect it with Beulah. This is a move in the right direction. From Crooked Lakes Reserve comes the sad news of the death, not long after his conversion, of Chief Little Child, who, however, "lived long enough to be the means of leading others to Christ before he entered into rest." The committee is anxious to expand its work in this most necessitous and easily accessible field.

APPLICATIONS, ETC.

It was agreed that Miss Oliver, M.D., should be designated in the church of the congregation of which she was formerly a member, and should leave for India as early in the autumn as possible. Miss Mackellar, who is just entering upon her medical studies, with a view to the foreign work, was presented, along with Miss Oliver, to the Committee, and the impression left by the short interview was most favourable.

Several applications from ladies wishing to go to the heathen were read, but no appointments were made meantime. Notwithstanding the general financial stringency there has been a slight advance on the contributions of last year, but as an offset the expenditure has been for various reasons exceptionally heavy. It was evident to the committee that if our work is to go on expanding, and if it is to be in the very nature of the case as long as it is successful, there must be a corresponding increase in the contributions.

Financially the foreign mission work has been well sustained during the year. Including a balance from 1885, the gross revenue for the closing year amounted to \$53,000. There is a balance on hand of nearly \$4,000 after expenditures have been made of \$7,000 to the North-West field, nearly \$18,000 to the China mission, and over \$20,000 to the work in India, where the centres are Indore, Mhow, Rutlam, and Neemuch.

The committee will meet again in Hamilton in June.

Communications.

TERM SERVICE IN THE MINISTRY.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—In the number of the Record for May I see an overture on the Eldership or Term Service for a term of not more than five years, and at end of term to be eligible for election again. I believe good might come out of this plan if it were adopted. But, Sir, why not adopt the same measure for ministers in the Presbyterian Church as well as elders for a term of seven years, for what is good for one position in the Church might be good in the other as well, for neither of them is perfect. In conclusion, this term service for both minister and elder might prove a blessing to many a congregation when trouble arises amongst us. Yours, etc., ELDER, PINKERTON, ONT.

ACKNOWLEDGMENTS.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—Will you kindly convey through your columns the thanks of the Presbyterian congregation in Penetanguishene to the following friends for the liberal contributions to "our struggling cause": In Montreal: Rev. A. B. MacKay Stc., Mrs. G. A. Grier Stc., a Friend \$5, A. Campbell \$5, Hugh MacKay \$5, Robert Anderson \$5, Mrs. J. Mackay \$4, —Smith, Esq., \$2. In Port Elgin: Douglas Gilchrist \$5, Mrs. Campbell \$3, James MacKernon \$2. Any further contributions will be thankfully received and acknowledged, as, with your permission, in these columns. Yours, etc., HUGGIE CURRIE, PENETANGUISHENE, May, 11, 1886.

[To the Editor of the PRESBYTERIAN REVIEW.]

DEAR SIR,—Please find room for the following from a friend in Ottawa: "I read Dr. MacKay's urgent appeal for aid in May Record, and send you herewith money order for one hundred dollars to assist in his work. I had subscribed more largely this year than usual in other lines of Christian work, but I feel that I cannot remain deaf to this call, more especially when we see the marvellous results with which his efforts are being crowned." There is urgent need for many similar responses at this present time. It should touch our hearts to know that Dr. MacKay should be hampered for want of funds just at the very time when, by God's blessing, such success has followed his labours. Yours, etc., GUELPH, May 14, 1886. THOMAS WARDROP.

REV. W. S. BALL'S SPEECH AT DR. SMELLIE'S JUBILEE.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—I find you have not yet published a report of the Rev. Dr. Smellie's jubilee. Hence, I wish to inform you that in the speech of the Rev. W. S. Ball on the occasion, as that speech is reported in the Canada Presbyterian there is a sentence involving a very unjustifiable imputation of mismanagement of the Church's finances and business by the late Mr. Burns—the predecessor of Dr. Reid.

The sentence is: "Then there was Dr. Reid, who put his skillful hand to the tangled finances of the Church, and brought order out of confusion, has handled millions of the Church money and never lost a farthing." We esteem Dr. Reid very highly and are very thankful to God for his very valuable services to the Church, but we think no one can read the above sentence without concluding Mr. Ball affirms that when Dr. Reid entered into his office he found the Church's finances tangled and in a state of confusion, and perhaps also that more or less of the Church's money had been lost.

I have written to Mr. Ball and also to Dr. Reid relative to this matter, and deemed it proper to inform you in view of your possible publication of the same. Having informed you that the publication of the above sentence has been exceedingly painful to the family of the late Mr. Burns, and held to be slanderous, we leave you to take your own course in reference to the matter. Yours, etc., NORVAL, J. ALEXANDER.

OUR COLLEGES.

A PROMINENT LAYMAN GIVES HIS VIEWS ON THE WHOLE MATTER.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—Having read with attention the various communications which have from time to time appeared in your paper regarding the college question, I request that you will permit me to use your column to address the large circle of your readers on this most important subject, which for the time is so pressed on the attention of the Church.

I may remind your readers that

THE THEOLOGICAL COLLEGE.

deriving their support from the Presbyterian Church in Canada are Pine Hill Seminary, at Halifax; Presbyterian College, Montreal; Queen's College, Kingston; Knox College, Toronto; and Manitoba College, Winnipeg. In certain quarters the cry is raised that we have too many colleges, and the demand is made that they be consolidated in some way or other. There seems to be a remarkable poverty of suggestion as to the manner of this consolidation, and every one appears to look to some one else to devise some scheme rather than himself to formulate a plan for delivering the Church from the alleged incubus of so many colleges.

OBJECTIONS CONSIDERED.

Two reasons are adduced for the necessity of a change. 1. That it would be better for the Church to have one large and very fully equipped theological school rather than a multiplicity of smaller colleges; and 2, that the expense would be greatly lessened by consolidation. I venture to say that the second or financial reason is the primary one in the minds of most of those who urgently demand consolidation, and that had not this been pressed on their attention they would not have heard much of the first argument. The former being, however, the more creditable objection to the existing system may be first discussed.

At once take issue with the suggestion that we should have only one theological school for the following reasons: 1. Because the geographical nature of our Dominion precludes it. When it is remembered that from Halifax to Winnipeg intervenes a distance of 2,500 miles, it must be obvious that

ONE COLLEGE COULD NOT SUPPLY THE WANT of such an immense territory. 2. The existence of one dominant theological school is not desirable because experience has demonstrated that it tends to turn out students all cast in the same mould, and deadens intellectual activity. The professors have not the same stimulus to exertion as when other similar institutions exist. There is also more danger of the introduction of heterodox teaching and less promptitude in its detection. 3. The existence of only one college would greatly

LESSEN THE NUMBER OF STUDENTS,

as it is the universal testimony of all educational authorities that the more numerous the schools the more numerous are the scholars. 4. In large classes the same close personal contact cannot exist between student and professor, or between student and student, as it is the case in smaller classes. In the great English universities the importance of this is fully recognized. There the university embraces numerous colleges, where the classes being small the professors devote much greater attention to the students, watch over them more carefully and are better able to know their deficiencies, and advise and counsel them. If this system be found beneficial in a purely literary training, I submit that it is of even greater importance in the logical education. 5. Every college is a centre of influence for the maintenance and diffusion of truth and the principles of our Church. When we dispassionately view the situation and surroundings of our various theological seminaries, and the vast influence they are exerting on the communities in which they are located, I do not think that the services of any one of them could well be dispensed with. In discussing

THE FINANCIAL ASPECT

of this question I cannot refrain from expressing my surprise that so much has been said on this point, when we consider what great benefits result to us from our colleges, and the very small sum required from the Church generally for their support. I may remind your readers of the remark made in last Assembly, by one of our ministers, that an organ for a city congregation costs more than the annual sum paid by the whole Church for its colleges. The total amount is a mere pittance from our membership. Our colleges are yearly awakening greater interest among the more intelligent members of our Church, and the wealthier classes amongst us are manifesting continually their interest in them by their liberality and by testamentary provisions. The constant reiteration of the complaints of expense would lead those who are not informed on the subject to believe that our colleges are rapidly sinking for want of support.

THEIR PRESENT POSITION OF OUR COLLEGES.

Those who may be influenced by such an idea I would ask to consider for a moment what was the position of Knox College, Queen's College and Montreal College on the day of the union, and to compare it with their respective positions to-day. They might have been said to have had their existence hanging by a balance. To-day we see each of them with students than ever before within their walls, located in commodious and splendid buildings, and being endowed with a rapidly increasing endowment. Then they had but comparatively few friends, while to-day each is gathering round it numerous generous and enthusiastic supporters, and their presence and influence have greatly stimulated a general interest in theological education. The course of each has been steadily upward and onward, and so far from any indications of decay manifesting themselves it may be truly said that at no period in the history of any of these seminaries have they displayed more activity than they do at present. It would indeed be suicidal in the Church to proceed to destroy its institutions when, full of usefulness, they are rapidly reaching by endowment a position in which they will at no very distant date cease to require from the Church more than sympathetic cooperation.

CONSOLIDATION CONSIDERED.

Before any one begins to agitate for consolidation it will be well for him to remember that it implies the closing of the doors of some institutions which had been deliberately established by the Church, and for which its liberality had been urgently invoked. It must also be remembered that in reliance on the permanence of the institutions so established many persons have given of their means to support and endow them, and that to destroy any one of these colleges would be to commit such

A BREACH OF FAITH

with the subscribers as would destroy all confidence in the action of the Church and check the flow of liberality in the future. Such an amount of feeling would also be excited as would be infinitely more prejudicial to the interests of the Church than any dissatisfaction arising from a supposed excess of colleges.

Beginning with our youngest institution, namely,

MANITOBA COLLEGE.

I may be permitted briefly to review the circumstances of each of our seminaries, and to state my reasons for urging the maintenance of each in its integrity. In Manitoba the Province has not provided any college in connection with its University. The University is merely an examining body which confers degrees and the students are permitted to carry on their studies in any recognized institution. The Roman Catholic and Episcopal Churches had educational establishments at Winnipeg, but our Church had none. It therefore became absolutely necessary for us either to abandon the educational care of our youth to seminaries, thoroughly ecclesiastical, maintained in the interests of Romanists and Anglicans or to provide for it

ourselves. That a theological faculty should be established there, is only right and reasonable, for if we did not provide for teaching theology at Winnipeg we would lose as students many men who are admirably suited to the wants of the Church now developing in the North-West. The success of the Manitoba College abundantly justifies the action of the Church in its foundation, and only those who have no knowledge of it and its already great influence would ever hint at its abandonment. Turning to

KNOX COLLEGE

we had an institution which has educated upwards of 400 ministers, or more than all the other seminaries put together. In addition to this, over 100 ministers have received a large part of their education within its walls, and among its alumni are found men occupying positions of great prominence in the United States and Britain as well as in Canada. At no period in its history has it ever so prospered financially and educationally as at present. Against any interference with Knox College I would urge: (1) That geographically it has the best possible position in relation to our Presbyterian population in the Dominion, and its large work having a strong hold on the sympathies of the people in the west, its removal would be disastrous. (2) It is of the utmost importance to the interests of our Church that a theological school should be contiguous to and affiliated with the University of Toronto, which is at present undoubtedly the chief educational institution in Canada and attracts students from all parts of the Dominion. Of those attending the classes at University College no less than 40 per cent. are Presbyterians, and whatever other arrangements may be desired it is evident that a very large proportion of our theological students must be drawn from the University of Toronto. Many Presbyterian students attending the University are residents in our college buildings, and are kept under Presbyterian influence. These young men are thus early brought under the notice and care of the professors. It is well known that Knox College exercises a great and beneficial influence in the University, and it is a matter of the utmost importance that our Church should continue to exist and maintain an influence on the Provincial University through this college. Other Churches are now grouping their theological seminaries around the National University, and it would appear little other than an act of infatuation in the Church to dissociate its chief theological school from a University in which so many students are Presbyterians. (3) Students attending Knox College enjoy a much larger social Church life in Toronto than they could do in any other city in Canada, besides possessing the numerous and intellectual advantages incident to a large city, recognized as the literary capital of Canada. (4) In leaving Toronto suitable and costly buildings erected on the finest site in the city would have to be abandoned at great pecuniary sacrifice. (5) If it were proposed to make Knox College a theological department of Queen's College the whole question of the relation of the Church to the matter of higher education would be forced on the Church, and as there is known to exist very considerable divergence of opinion on this subject, the raising of this issue would be most impolitic. Such a scheme would largely destroy the sympathy of the friends of Knox College with it, and be utterly unfair to those who created, endowed and sustained it.

Proposals are made to bring the theological faculty of

QUEEN'S COLLEGE

to Knox College. No doubt the authorities of Knox College would gladly welcome them, but I would consider it undesirable to insist on any such transportation for the following reasons:

(1) Because by the laws of union it was distinctly agreed that Queen's College should bear the same relation to the United Church as it did to the Church of Scotland in Canada. Under these circumstances we are bound by every principle of honour to maintain it in its entirety unless its own authorities and friends should voluntarily seek any change.

(2) The removal of its theological faculty would destroy its distinctly Presbyterian character.

(3) Because the feelings and sentiments of that portion of our membership which regards this college almost as the symbol of their historical existence ought not to be disregarded.

(4) Because Queen's College possesses full University powers, and the time may come when the Church may seek to employ its services more largely than at present. Personally I would rather prefer to see it occupying a closer relation to the Church than it does at present, and become more than nominally a Presbyterian University. For the time being University College, Toronto, may be used by the Church with advantage, but if party politics are allowed to influence appointments in it, or the Senate pass into the control of such silly youths as air themselves in the Parliam, or a Minister of Education should arise, who might seek to make it the exponent of "modern thought," the conservation of Queen's College might become of the utmost importance to the Church.

Those urging the matter of consolidation or obliteration, as it might more truthfully be termed, do not forget

MONTREAL COLLEGE

in their agitation. This College, which has been conducted with so much vigour, appears to me to possess very strong claims on the support and sympathy of the Church. I would suggest among other reasons for its maintenance, applicable to all the Colleges:

(1) That it is situated in a city where the support of the teaching of Protestant theology is of pre-eminent importance. (2) That it has associated with itself and prosecuted with admirable vigour the work of training a French Canadian pastorate. (3) That it has been affiliated with McGill College and already exercises much influence in that very excellent institution. (4) That the large mass of the intelligent English speaking population in the Province of Quebec look to it as one of the bulwarks of evangelical teaching, and a safeguard against the prevalence of sacerdotalism and sacramentalism. (5) That its influence for good is yearly extending throughout the Province and its very existence largely conduces to the preservation of the liberties of the Protestantism of Quebec against the encroachments of the Romanists. (6) It has been largely endowed and princely buildings have been erected for it by the liberality of the citizens of Montreal, and it would be little short of a fraud on those friends were the Church to disturb it in any way. I do not feel very competent to speak of

PINE HILL SEMINARY

at Halifax, but think that it must be very obvious that unless the membership of the Church in the Maritime Provinces desire any change it would be unwise and unbecoming in our Assembly to interfere with it. This institution is situated in the most important seaport in the east, at the terminus of our railway system, and among a large Presbyterian population. It has the warm sympathy of many friends in the east, and being so closely associated with Dalhousie College, its staff is practically the theological faculty of that University. Its maintenance ought to be assured.

AGITATION DEBATED.

The agitation which has unfortunately been permitted to exist for some time on this matter has tended very prejudicially to affect the financial position of the Colleges by creating such a feeling of uncertainty throughout the Church that our members have little heart to contribute to their support, and even the friends of individual colleges have no confidence that their liberality may not be diverted into channels which are wholly distasteful to them.

I trust the Assembly will at its next meeting finally dispose of this most injurious agitation, and permit the various colleges, which are so very creditable to the Church, and performing a work so important and full of promise, to continue to progress in the future as they have done in the past. Yours, etc.,

WM. MORTIMER CLARK

TORONTO, May 15th, 1886.

Church News.

The Central Canadian, Carleton Place, is urging union between the two Presbyterian congregations of that town.

A Young Women's Christian Temperance Union was organized recently in connection with the Division St. church, Owen Sound.

Rev. J. W. MacLeod, one of our missionaries in Trinidad, died at Mr. Morton's house, Tunapuna, on the 1st April at 4 p.m., having been confined to bed only about one week.

The Presbyterian church choir, Cobourg, recently gave a sacred concert in the church. Says the World, describing the concert: "The Presbyterian church has a choir of which it ought to feel proud."

A union meeting of Presbyterians, United Brethren, and Methodists has been called in the Methodist Church for the consideration of matters relating to the morality of the village and the preservation of law and order in our midst.—Orangeville Advertiser.

The Presbytery of Hamilton has granted to the Rev. K. Thynne, of Port Dover, leave of absence for three months for the purpose of visiting Great Britain.

In the last week of April the Rev. Dr. Moffat, of West Winchester, lectured to large gatherings for the Mechanics' Institutes, of Caledon, upon "Self-culture" of Napanee, Oakville, and Kingston, upon "President Garfield, or Lessons from His Life for our Young Men."

FROM the annual report of the First Presbyterian church, Brantford—Rev. Dr. Beattie, pastor—we learn that the attendance at the different services had considerably increased.

Mrs. HENDERSON, the esteemed wife of the Rev. Alex. Henderson (Presbyterian) of Hyde Park, died suddenly Tuesday afternoon.

THE closing conversation of the Young People's Association, of Erskine church, Montreal, was held in the lecture room of the church on Thursday evening, 6th inst.

FROM the annual report of the Edmonton, N.W.T., church—Rev. A. Baird, pastor—we learn that thirteen members had been added to the roll, and four removed.

MEETING OF PRESBYTERY. OTTAWA.—The presbytery met on the 4th May. Mr. Fairlie obtained leave of absence from his congregation for three months.

CHANGES. A GLANCE at the minutes of synod for 1860—the year of the Union between the Free and Presbyterian bodies in Nova Scotia, shows what changes twenty five years have brought about.

Rev. John Munro, Wallace, also is gone. Of the rest, one is a Free Church minister in Scotland; one a Methodist local preacher in the North-West, two are in charges in Ontario.

There were nineteen on the roll of the Halifax Presbytery. Of these not one remains in the same charge. Mr. Murdoch, Professor King, Dr. Sedgwick, Dr. McGregor, W. Murray, A. Stuart, A. W. McKay are no more.

Communications.

A SCHEME FOR THE CONSOLIDATION OF OUR COLLEGES.

[To the Editor of the Presbyterian Review.] SIR,—No doubt the burning question of the day, so far as the Church is concerned, is the consolidation of the colleges.

THE GROWTH OF ROMANISM IN AMERICA.

[To the Editor of the Presbyterian Review.] SIR,—In your issue of the 15th ult. I read with much interest your article on the progress of Romanism in America.

"MISSIONARY STUDENTS, ATTENTION!"

[To the Editor of the Presbyterian Review.] SIR,—As you are renowned for fair play, I hope you will allow me to say a few words in reply to a student.

His work. We read of Elisha's staff as though it was often used. Philip seems to have been greatly blessed in his work after a long walk.

Thirdly, well, we would have to go out of both church and world to get free from those antagonistic elements; the two *avers* will have to be brought in here, bear and forbear.

When I was a little girl (I am an old woman now) we lived in an out of the way place and had preaching very seldom.

RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS. [To the Editor of the Presbyterian Review.] SIR,—I am in full sympathy with every wise effort to introduce, not alone Bible reading, but Bible teaching, into our schools, public and high.

[Our esteemed correspondent is entirely in error in supposing that we regard our teachers as hostile to the Bible. We entertain no such opinion.

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JOHN YOUNG,

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to Young Ladies and Gentlemen during May. Short-hand, Book-keeping, Commercial, Business, English, Classical or Mathematical Course, separate or all together, at half the regular tuition fee.

CHURCH NEWS. BRITISH AND FOREIGN.

THE number of Christians in Japan from 1883 to 1884 increased from 5,000 to 10,000, and the government is favourable to the change. Persecution has been entirely done away with.

As long ago as 1853 Lord Charles Thynne, then an English clergyman, became a convert to the Church of Rome. He has at the age of seventy-five just been ordained a deacon in that Church.

THE Baptists of Lower Burma are anxious to push forward into Upper Burma, now that the British occupation of Mandalay opens a door to the "New World of Buddhism." Dr. Judson, of New York, is endeavouring to raise \$50,000 toward the \$190,000 desired for this purpose.

RECENTLY the prime minister of Siam and his sons and some young women visited the Presbyterian chapel at Pet-chaburi. He sat grave and silent through the service, including a sermon on the divinity of Christ, smoking cigarettes and chewing betel. The women were intensely interested.

A BILL has passed the French Chambers, and will be, if it is not already, a law expelling priests and nuns from the public schools. A halting provision of the bill is that five years is given in which to effect the change. A distinguished French prelate says that this is because a large majority of the French are atheists.

THE Bishop of Liverpool, speaking at Sheffield, recently said that when he saw the utter want of order and discipline, and the kind of "home rule" and lawlessness which characterized many of the clergy he looked on the present position of the Church of England with deep anxiety. He did not believe the working classes had any love for infidelity, nor any dislike of the Church. The great need was earnest and sympathetic work, and the Church's danger lay in "flirtation with Popery."

A LADY has placed the sum of \$200,000 in the hands of Rev. H. S. Hoffman and Mr. C. M. Horton for the purpose of establishing in West Philadelphia a divinity school for the Reformed Episcopal Church. With the seminary a church is to be established, and the parish and seminary are to be so connected that the pastors shall be Professors, and the young students are to assist in parochial work. It is said that \$100,000 will be spent upon the buildings, which are to be erected on a lot already purchased at Chesnut and Forty-third streets, West Philadelphia.

AT the annual meeting of the Woman's Foreign Missionary Society, held in Pittsburgh recently, a letter just received from Japan was read by the Secretary. It sets forth the absolute necessity of strong treaty stipulations for the protection of the missionaries. The Chinese outrages in this country, the letter continues, have caused the greatest indignation in China, and if they are continued it is hard to tell what the result will be. All this is matter for serious alarm. It will be a sad thing that the Church of Christ in China should receive the blow intended by that government for the heads of the anti-Chinese agitators and political demagogues of the United States.

IN an article extending over twenty-five pages of the current number of the Lutheran Quarterly, the Rev. E. D. Weigle discusses "Ministerial Support." He concludes by suggesting these remedies: 1. The place which finance holds in Christ's kingdom, and the distinction between it and benevolence should be emphasized in our seminaries, synods, pulpits and pastoral relation. We will want to get away from this idea of charity and benevolence, which has somehow insinuated itself into the matter of ministerial support. 2. More information, through our church organs and from the pulpit, touching the financial demands of a ministry well qualified and growing intellectually, should be given. 3. A common interest and a righteous protection of sacred advantages should abolish candidating and underbidding. Concerted effort on the part of ministers should demand more adequate support. In some quarters, a judicious ministerial strike would be justifiable.

AS the result of the movement set on foot some time ago by those who desired to perpetuate the memory of Dr. Robert Lee, and his influence in the improvement of the teaching and worship of the Church of Scotland, a lectureship has now been instituted, and a lecture will be delivered in Edinburgh annually. The principal provisions of the trust-deed are:—1. That the lecture or lectures shall be delivered annually in St. Giles, Edinburgh, at such a time as may be fixed by the trustees on arrangement with the minister and kirk-session. 2. That the lecturer shall be a clergyman or a layman of the Church of Scotland; but the trustees are not precluded, in exceptional circumstances, from inviting an eminent clergyman of the Church of England to lecture. 3. That the lecturer shall deal with questions of Biblical criticism, theology or ecclesiastical history or policy, with reference more particularly to the circumstances of the time when the lecture is delivered.

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SCIENTIFIC TRUTH!

REGARDING THE FUNCTIONS OF AN IMPORTANT ORGAN. OF WHICH THE PUBLIC KNOWS BUT LITTLE, WORTHY CAREFUL CONSIDERATION. To the Editor of the Scientific American:

Will you permit us to make known to the public the facts we have learned during the past eight years, concerning disorders of the human kidneys and the organs which diseased kidneys so easily break down? You are conducting a Scientific paper, and are unprejudiced except in favour of TRUTH. It is needless to say, no medical journal of "Code" standing would admit these facts for very obvious reasons.

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That we may emphasize and clearly explain the relation the kidneys sustain to the general health, and how much is dependent upon them, we propose, metaphorically speaking, to take one from the human body, place it in the wash-bowl before us, and examine it for the public benefit.

You will imagine that we have before us a body shaped like a bean, smooth and glistening, about four inches in length, two in width, and one in thickness. It ordinarily weighs in the adult male about five ounces, but is somewhat lighter in the female. A small organ, you say. But understand, the body of the average size man contains about ten quarts of blood, of which every drop passes through these filters or sieves, as they may be called, many times a day, as often as through the heart, making a complete revolution in three minutes. From the blood they separate the waste material, working away steadily, night and day, sleeping or waking, tireless as the heart itself, and fully of as much vital importance; removing impurities from 65 gallons of blood each hour, or about 49 barrels each day, or 9,125 hogs heads a year! What a wonder that the kidneys can last any length of time under this prodigious strain, treated and neglected as they are!

We slice this delicate organ open lengthwise with our knife, and will roughly describe its interior.

We find it to be of a reddish-brown colour, soft and easily torn; filled with hundreds of little tubes, short and thread-like, starting from the arteries, ending in a little just about midway from the outside, opening into a cavity of considerable size, which is called the pelvis, or roughly speaking, a sack, which is for the purpose of holding the water to further undergo purification before it passes down from here into the ureters, and so on to the outside of the body. These little tubes are the filters which do their work automatically, and right here is where the disease of the kidneys first begins.

Doing the vast amount of work which they are obliged to, from the slightest irregularity in our habits, from cold, from high living, from stimulants or a thousand and one other causes which occur every day, they become somewhat weakened in their nerve force.

What is the result? Congestion or stoppage of the current of blood in the small blood vessels surrounding them, which become blocked; these delicate membranes are irritated; inflammation is set up, then pus is formed, which collects in the pelvis or sac; the tubes are at first partially, and soon are totally unable to do their work. The pelvic sac goes on distending with this corruption, pressing upon the blood vessels. All this time, remember, the blood, which is entering the kidneys to be filtered, is passing through this terrible disgusting pus, for it cannot take any other route!

Stop and think of it for a moment. Do you realize the importance, may the vital necessity, of having the kidneys in order? Can you expect when they are diseased or obstructed, no matter how little, that you can have pure blood and escape disease? It would be just as reasonable to expect, if a post-house were set across Broadway and countless thousands were compelled to go through its pestilential doors, an escape from contagion and disease, as for one to expect the blood to escape pollution when constantly running through a diseased kidney.

Now, what is the result? Why, that the blood takes up and deposits this poison as it sweeps along into every organ, into every inch of muscle, tissue, flesh and bone, from your head to your feet. And whenever, from hereditary influence or otherwise, some part of the body is weaker than another, a countless train of diseases is established, such as consumption in weak lungs, dyspepsia when there is a delicate stomach; nervousness, insanity, paralysis or heart disease in those who have weak nerves.

The heart must soon feel the effects of the poison, as it requires pure blood to keep it in right action. It increases its stroke in number and force to compensate for the natural stimulus wanting, in its endeavour to crowd the impure blood through this obstruction, causing pain, palpitation, or an out-of-breath feeling. Unnatural as this forced labour is, the heart must soon fail, becoming weaker and weaker until one day it suddenly stops, and death from apparent "heart disease" is the verdict!

But the medical profession, learned and dignified, call these diseases by high-sounding names, treat them alone, and patients die, for the arteries are carrying slow death to the affected part, constantly adding fuel brought from these suppurating, pus-laden kidneys which here in our wash-bowl are very putrefaction itself, and which should have been cured first.

But this is not all the kidneys have to do; for you must remember that each adult takes about seven pounds of nourishment every twenty-four hours to supply the waste of the body which is constantly going on, a waste equal to the quantity taken. This, too, the kidneys have to separate from the blood with all other decomposing matter.

But you say, "My kidneys are all right. I have no pain in my back." Mistaken man! People die of kidney disease so had a character that the organs are rotten, and yet they have never there had a pain nor an ache!

Why? Because the disease begins, as we have shown, in the interior of the kidney, where there are few nerves of feeling to convey the sensation of pain. Why this is so we may never know.

When you consider their great work, the delicacy of their structure, the ease with which they are deranged, can you wonder at the ill-health of our men and women? Health and long life cannot be expected when so vital an organ is impaired. No wonder some writers say we are degenerating. Don't you see the great, the extreme importance of keeping the machinery in working order? Could the finest engine do even a fractional part of this work without attention from the engineer? Don't you see how dangerous this hidden disease is? It is lurking about us constantly, without giving any indication of its presence.

The most skillful physicians cannot detect it at times, for the kidneys themselves cannot be examined by any means which we have at our command. Even an analysis of the water, chemically and microscopically, reveals nothing definite in many cases, even when the kidneys are fairly broken down.

Then look out for them, as disease, no matter where situated, to 93 per cent., as shown by after-death examinations, has its origin in the breaking down of these secreting tubes in the interior of the kidney.

As you value health, as you desire long life free from sickness and suffering, give these organs some attention. Keep them in good condition and thus prevent (as is easily done) all disease. Warner's Safe Cure, as it becomes year after year better known for its wonderful cures and its power to increase the average duration of life than all the physicians and medicines known. Warner's Safe Cure is a true specific, mild but certain, harmless but energetic and agreeable to the taste.

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