

PRESBYTERIAN REVIEW.

VOL. II.

TORONTO, JUNE 17TH, 1886.

No. 77.

The Presbyterian News Co.,

TORONTO (Limited).

INCORPORATED BY ROYAL CHARTER.

Applications for stock to be addressed to

G. H. ROBINSON, M.A., Manager.

THE GENERAL ASSEMBLY.
OUR ILLUSTRATIONS.



REV. ALEXANDER MCKNIGHT, D.D.

PRINCIPAL PRESBYTERIAN COLLEGE, HALIFAX.
LATE MODERATOR GENERAL ASSEMBLY.

Rev. Alex. McKnight, D.D., who has just retired from the Moderator's chair, was born at Dalmellington, Ayrshire, Scotland. He is a graduate of Glasgow University, and studied theology in the New College, Edinburgh, from 1845 to 1849. He was licensed by the Free Presbytery of Ayr in 1850. In 1854 the Free Synod of Nova Scotia applied to the Colonial Committee for a Hebrew teacher to assist Drs. King and Lyall in the Free College in Halifax. In 1855 Dr. McKnight was sent out to occupy this position. He was at once recognized as a Hebrew scholar of a high order. He was also a capital preacher, and his talents in this line were so appreciated by the congregation at Dartmouth that they called him to be their pastor. He was accordingly ordained at Dartmouth on the 26th January, 1857, and continued in the Dartmouth pastorate till 1868, when he resigned in order to enter upon the position of Professor of Hebrew and exegesis. In 1871, upon the retirement of Rev. Dr. King, he was elected to the chair of Systematic Theology; and Hebrew and Exegesis were placed in the hands of Rev. Dr. Currie. Dr. McKnight is an accomplished Hebraist, and he seldom fails to inspire his students with love for that venerable language; but Systematic Theology was and is his forte. In 1877 he received the degree of D.D. from the University of Glasgow, and in 1878 the title of Principal was conferred on him by the General Assembly. Last year he was elected Moderator of the General Assembly. He has discharged the duties of his high office with ability, tact and courtesy.



REV. W. REID, D.D.,

AGENT OF THE CHURCH—WESTERN SECTION.
JOINT CLERK GENERAL ASSEMBLY.

The Rev. William Reid, D.D. (a native of Aberdeenshire, Scotland), is a graduate of King's College, Aberdeen, where he took the degree of M.A. in 1833. He was licensed to preach the Gospel on 1st May, 1839, and shortly after came to Canada as a missionary of the Church of Scotland. His first charge was Grafton and Colborne, in what was then the Presbytery of Kingston. In 1849 he was translated to Picton, in the County of Prince Edward, where he remained till 1853, when he was removed to Toronto as General Agent for the schemes of the Church and editor of the *Record*. With various modifications of his duties, Dr. Reid has remained in the same position till the present

time. In 1853 the Presbyterian Church of Canada, with which he was connected, had 87 ministers. After the various unions which have taken place there are now considerably upwards of 700 ministers. Dr. Reid has seen one disruption, that of 1844, and three unions. In 1840 the United Synod of Upper Canada joined the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland. In 1861 the Presbyterian Church of Canada and the United Presbyterian Church united under the name of the Canada Presbyterian Church. In 1875 the larger union of the several Presbyterian Churches in the Dominion took place, forming the Presbyterian Church in Canada. In 1876 Dr. Reid received the honorary degree of D.D. from Queen's University, Kingston. Dr. Reid was in 1850 elected Moderator of the Synod of the Presbyterian Church of Canada; in 1871 occupied the chair as Moderator of the General Assembly of the Canada Presbyterian Church, and in 1879 was Moderator of the General Assembly of the Presbyterian Church in Canada.

THE NEW MODERATOR.

The new Moderator, Rev. J. K. Smith, A.M., pastor of Knox Church, Galt, is a native of Aberdeen, Scotland, where he was born in 1827. He received his education in arts in Marischal College, Aberdeen, and in theology in Edinburgh, under Drs. Chalmers, Cunningham and

REV. W. FRASER, D.D.

Rev. William Fraser, D.D., was born near Glasgow, Nova Scotia, on May 19th, 1808, studied theology under Thos. McCulloch, D.D., Principal of Pictou Academy, and was ordained Sept. 2, 1834, a missionary to the Gaelic-speaking people of Western Canada. On the 9th August, 1835, he was inducted into the pastoral charge of congregations in West Gwillimbury, County Simcoe, with which were associated from time to time other congregations. On the 1st June, 1879, "after a lengthened, faithful and effective service," to quote the words of Dr. Gregg in his "History of Presbyterianism," "he retired from the active duties of the ministry. He now resides in the town of Barrie, near the scene of his former labours, and as occasion offers continues to preach the Gospel with great acceptance. He is the sole survivor of the ministers who organized the Missionary Presbytery of the Secession Church of 1834. In 1851 Mr. Fraser succeeded Mr. Proudfoot as Clerk of the United Presbyterian Synod, and has ever since discharged with singular ability and accuracy the duties of Clerk of the Synods and Assemblies of the United Presbyterian Church, the Canada Presbyterian Church and the Presbyterian Church in Canada. In 1876 the degree of Doctor of Divinity was conferred on him by the University of Queen's College, Kingston." Dr. Fraser has two sons in the ministry—Rev. J. B. Fraser, M.D., Leith, and Rev. R. D. Fraser, M.A., Bowmanville.

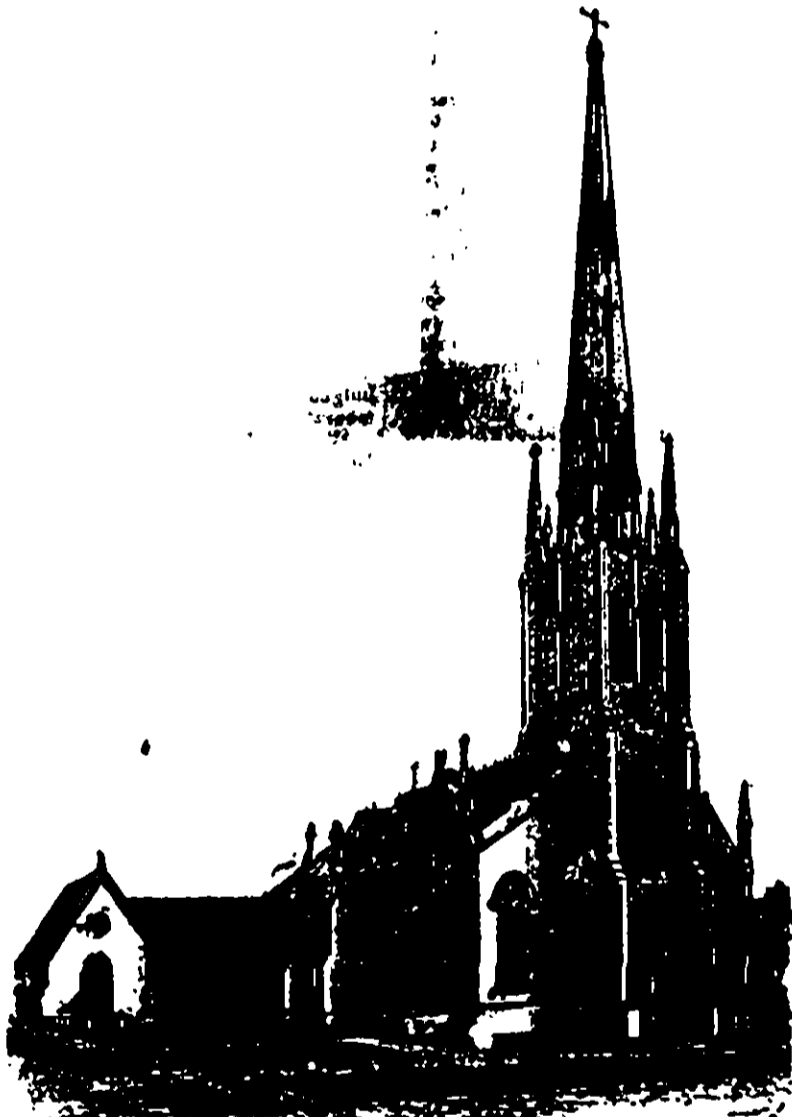
PRESBYTERIANISM IN HAMILTON AND VICINITY.

PRESBYTERIANISM appeared in the Niagara peninsula early in this century. Soon after the war of 1812 settlers came into the country from Pennsylvania and New Jersey. Many of these, indeed, most of them, were Presbyterians, and that, too, of a stamp so decided that when missionaries from the United States came among them, those missionaries, though Congregationalists, found it desirable to adopt the Presbyterian polity, in order that their Christian influence might more readily be brought to bear upon the people to whom they had come. It would



REV. J. K. SMITH, M.A.,
MODERATOR GENERAL ASSEMBLY.

have been good if their influence had been allowed to continue. Their ministrations are among the cherished traditions of the Niagara peninsula, even among many families no longer of our communion. Those families might have been a preserving salt amid a population much needing its savour, and might have been an effective Christian organization had they continued in the communion of the Presbyterian Church. They are now unfortunately broken up into little knots of helpless sectaries, forming a spectacle, it is feared, by no means wholesome to the large number of irreligious people who dwell in this frontier portion of Ontario; and making little or no good impression upon them. The Presbytery of Hamilton has now within its bounds a mission field as needy as any presbytery in Ontario, and a field more difficult to work than most. In course of time ministers from Scotland began to arrive in this part of Canada. They were doubtless good and able men, but they had no sympathy with what they thought to be the irregular practices of American Presbyterians. Indeed, they had a distrust of everything American, and were apparently persuaded that a conversion from American modes was as important as any other conversion. It is not surprising, but it is most unfortunate that a strong anti-American feeling possessed all the new-comers to Canada immediately prior to and after the events of 1837. In the Niagara district there was formed the nucleus of a Church having severe Scottish features. The old families did not like the



ST. PAUL'S PRESBYTERIAN CHURCH, HAMILTON.

MEETING PLACE OF THE GENERAL ASSEMBLY, 1886.

others. He was licensed by Aberdeen Presbytery in 1852, and had two calls to parishes, one from Maybole, in Ayrshire, and one from Forfar, Forfarshire. He preached only three months in Scotland, but was not settled. He came to Canada in 1853, and was settled in Ramsay, Lanark Co. After three years he went to Brockville, becoming pastor of the First Presbyterian Church, in which Mr. Smart, one of the fathers of the Church in Canada, had ministered for very many years. Thence he went to Galt. After some time the illness of his wife made it necessary for him to go with her to California. He lived one year in San Francisco, and had charge of the First Presbyterian Church there, and was called to the pastorate but decided to return to Canada, which he did, and received charge of his church in Galt. He was called to Halifax, where he spent two years as pastor of Fort Massey Church, after which he again returned to Galt, where he has since remained. He has the distinction of being pastor of the largest Presbyterian Church in Canada, the membership being over a thousand. Under his ministrations a handsome large church has been built capable of seating 1,400 people. Mr. Smith is a man of more than average height, of fair complexion, and with a frank, kindly expression of feature. He excels not only as a preacher, but as an organizer of the forces of his church, and is exceedingly popular. He has been for years identified with the educational interests of Galt, being Chairman of the College Institute Board.

ST. PAUL'S CHURCH, HAMILTON.

ST. PAUL'S CHURCH, the building in which the General Assembly of the Presbyterian Church is gathered this year, as may be seen from our illustration, is a very handsome and imposing structure. It is acknowledged to be one of the finest specimens of Gothic architecture in the Dominion. Its handsome spire, stone to the summit, its richly carved turrets, its imported Cathedral glass windows, and its costly fittings representing the best varieties of old oak work, mark it as a fitting place for the meeting of the venerable court now convened within its walls. It occupies the site of the original St. Andrew's Church erected over fifty years ago, and on the Church of Scotland side is the direct successor of that pioneer Church, as Knox Church is the successor on the Free side. The present edifice was opened for worship in 1857, having cost about \$60,000, of which \$30,000 was in the form of a debt upon the congregation. Circumstances occurred in connection with this heavy burden which subsequently led to the closing of the church for a time. During the past eight years, however, this interesting historic church has enjoyed uninterrupted prosperity, the total debt having been reduced to less than \$16,000. The Church as stated elsewhere has now a membership of 510 communicants, with a large and flourishing Sabbath School and various other organizations for the successful carrying on of Church work. Much of this happy state of things is due to the present pastor, Rev. R. J. Laidlaw.



REV. W. FRASER, D.D.,
JOINT CLERK GENERAL ASSEMBLY.

austerity which was being imposed upon them, they thought that all cheerfulness and social enjoyment were being banished from their religious meetings, and in great numbers they deserted what seemed to them an alien cause. In fact the new settlers and the old misunderstood each other. There can be no doubt that if the Scottish ministers had possessed the consideration and the practical sagacity of their American predecessors the Presbyterian Church would not have lost the hold which it once had in the region between Hamilton and the Niagara river, and to regain which hold the present Presbytery of Hamilton, finds its efforts most difficult.

(Continued on page 188.)

The Family.

A LILT O' THE MAISTER

In Capernaum toon among tae an' guld, The Maister spak o' his body an' bluid...

—John J. Cooper, in The Pilgrim Teacher

REV. A. N. SOMERVILLE, D.D., GLASGOW, MODERATOR OF THE FREE CHURCH OF SCOTLAND.

DR. SOMERVILLE was born in 1815, and was educated at the High School and University of his native city of Edinburgh, where he made the most of his time and opportunities.

In due time the student became a licentiate. He finished his theological curriculum, during all of which he had the benefit of the inspiring teaching of Chalmers and Welsh.

In his youth and early manhood Mr. Somerville was very fond of athletic sports, and through this exercise he developed the strength of constitution which has enabled him to stand so much hard and trying work.

Mr. Somerville was in the front of the battle. His teaching and example so influenced his people that, when the day of trial came, they stood faithful almost to a man.

Mr. Somerville was in the front of the battle. His teaching and example so influenced his people that, when the day of trial came, they stood faithful almost to a man.

Mr. Somerville was in the front of the battle. His teaching and example so influenced his people that, when the day of trial came, they stood faithful almost to a man.

Mr. Somerville was in the front of the battle. His teaching and example so influenced his people that, when the day of trial came, they stood faithful almost to a man.

Mr. Somerville was in the front of the battle. His teaching and example so influenced his people that, when the day of trial came, they stood faithful almost to a man.

apparent his clerical standing to his hearers, who, like most people in Scotland, were more inclined to accept truth from the lips of an ordained man than from those of a man who had not received the imprimatur of a recognized church.

The sermons then preached are still remembered with delight. Full of fire and fervour, they aimed straight at the conscience, and did not miss their mark.

These labours revealed his tact and capacity for evangelistic work. The church to which he belonged was glad to utilize his gifts.

On his return to Scotland he resumed his old labours with renewed zest and strength. His congregation grew in numbers and influence under his teaching.

In 1859 God a wave of spiritual blessing visited Ireland. Many ministers crossed the Channel to bring back fresh fire to their own pulpits.

In 1864 he was deeply interested in the persecution of Protestants in Spain. He followed with warm sympathy the fate of the leaders in that struggle against Popery.

Mr. Somerville went regularly to Spain for some years, and strengthened the hearts of the brave Christians there. He took an active part in the secret printing of Bibles at Malaga before permission to print them publicly was given by the authorities.

In 1874 he was requested by the Anglo-Indian Christian Union to conduct an evangelistic campaign in India. He consented, and spent upwards of five months in going over some of the largest towns in our great Eastern Empire from Madras to Moulton.

These services paved the way for what has been the special feature of his ministerial career. The revival of the year 1874 had drawn the Christians of Glasgow together, and filled them with an earnest desire to do good.

This request came to a man old in years and full of labours, who might now legitimately think of spending the evening of his life in well-earned leisure. It involved much travelling and hard work.

The limits of our space forbid any lengthy account of his labours as the "world-evangelist." In 1877 he visited Australia, New Zealand, and Tasmania, where he was the means of stirring up Christians to united endeavour.

The limits of our space forbid any lengthy account of his labours as the "world-evangelist." In 1877 he visited Australia, New Zealand, and Tasmania, where he was the means of stirring up Christians to united endeavour.

the Emperor and the prohibition against preaching in the Russian language, interfered with the size of his meetings. Those who did come belonged to the upper classes, and listened attentively.

WESTMINSTER THEOLOGY.

BY REV. THOS. CROSKERY, D.D.

THE time has come for considering the relation of Westminster theology to modern thought. By modern thought we mean the aspect in which the great problems of theology and religion present themselves to the Christian and the non-Christian thinkers of our time.

The Westminster Confession of Faith is a document of more interest than most Englishmen ascribe to it, with the origin of which they have more concern than they often think, and which still represents the creed of a large portion of their fellow-countrymen.

Professor Mitchell of St. Andrew's has shown, in reply to the objections of Principal Fairbairn, the Independent, that neither the Thirty-nine Articles, nor the old Scotch Confession, nor the Confession by which the Scotch bishops tried to supersede it, proceeded from an assembly more generously or liberally constituted.

Whatever changes may have occurred in the theological attitude of the Churches since it was prepared two centuries ago, the Confession of Faith, with the Catechisms, was once cordially accepted as the creed alike of Presbyterians, Independents, and Baptists, and, substantially, it was accepted by a large body of Episcopalians, while it is still the established creed of some of the most religious, the most Protestant, and the most progressive nations of the world, in both hemispheres, as well as of a considerable portion of the most cultivated and thoughtful people in all English-speaking countries.

1.—Let us try to understand the exact meaning and extent of the divergence of modern thought from Westminster theology which is implied in this judgment.

2. Thinkers who agree in nothing else agree in their strenuous rejection of Calvinism. Whether it be High Churchmen in general—Prebendary Irons being taken as a sort of representative man,—or Broad Churchmen, like Maurice, Kingsley, Hunt, and Farrar; or Liberal Evangelicals, like Ellicott; or Independents, like Dale, Fairbairn, or Baldwin Brown; or Baptists, like Samuel Cox; or Theistic Spiritualists, like Francis Newman and Frances Power Cobbe; or Unitarians, like Martineau; or Agnostics, like Huxley, Clifford, Matthew Arnold, and Leslie Stephen; or those generally who represent the *strenua inertia* of learned dilettantism, they all alike regard Calvinism with hatred or scorn, and assail it in pulpits, books, or newspaper.

2. Our surprise at this attitude is all the greater because all the critics of Calvinism, without distinction, praise it as a scheme that was once vital, and in fact essential, to the work that was to be done in the century of Reformation. It is represented as having been a trenchant and terrible force, "with an inflexible front to illusion and mendacity," which was both admirable and necessary for rough and revolutionary times, but as deficient now in those qualities of "sweetness and light" which are so appropriate to this age,—as if all the rough work of the world were done.

2. Our surprise at this attitude is all the greater because all the critics of Calvinism, without distinction, praise it as a scheme that was once vital, and in fact essential, to the work that was to be done in the century of Reformation.

teenth and seventeenth centuries naturally suggest the rather curious question, whether what was true in those centuries can have become false in the nineteenth?

3 But another fact of importance is that Calvinism was the accepted theology of all the Churches for about a century after the Reformation. It was equally the religion of Lutherans and Reformed on the Continent, and of Anglicans and Nonconformists in England. Mr. Hunt says that for seventy years after the Reformation the Church of England followed Calvin in doctrine. Calvin's Institutes was the text-book in the English Universities in Queen Elizabeth's reign. The stern simplicity of Calvinism was felt especially at Oxford, where it aroused the imagination with an enthusiasm which enabled it to resist the weight of Catholic authority, and the cogency of its logic commended it to a University which still admitted the scholar to a degree after public disputation in the schools.

It would seem, indeed, as if Calvinism had some natural affinity with Presbyterianism. The ideas of the two systems are fundamentally alike. Calvinism correlates the idea of order and law with the idea of liberty by its broad enunciation of the consistency of Divine sovereignty with human responsibility. Now, while Prelacy emphasises order without liberty, and Independency liberty rather than order, Presbyterianism reconciles order with liberty in its strong but elastic scheme of government.

There is undoubtedly an intimate connection, historically and moral, between systems of doctrine and forms of government. The type of doctrine, for example, represented by the Church of Rome, is as characteristic as its hierarchical system. They are both indeed adapted to promote the priestly dependence of man on man, while Presbyterian Calvinism promotes the equality of men by establishing an equal dependence of man and God.

Similarly, in the Church of England, the religious party represented by Laud and Pusey, which succeeded furthest from the Reformation, had its root firmly upon the lines of apostolic succession and a prelatical order of ministry. It is not indeed difficult to show how Calvinism first lost its hold upon Anglicanism in the seventeenth century. It held its ground firmly till the reign of Charles I., when Laud confronted it with all the combined force of sacramentalism in religion and absolutism in politics. The great body of the Anglican clergy came to regard it, both as to theology and polity, as opposed to the English constitution in Church and State. Leaning to Catholic tradition, and attached to Prelacy, they felt an instinctive repugnance to a system which ground to powder every trace of a sacramental religion. It was therefore natural that Arminianism should develop in England into a creed with a high ritual, and the acknowledgment of the Divine right of kings and bishops. The fact that Calvinism killed Ritualism at the moment that it was fast developing into Popery in the Puritan age, would not be forgotten after the Restoration by the divines of the Anglican communion. It would only deepen their alienation from it.—H. & F. Evangelical Review (To be continued.)

SLANG ONCE MORE.

THIS time our appeal is to the mothers. It is useless to preach to the girls so long as their mothers are guilty of using phrases which their better judgment cannot fail to condemn.

Should we not check our little ones when they make use of slang expressions, instead of smiling upon them as if it was clever? We should teach them that such conversation is demoralizing; that it will actually do them harm; then, as they advance in years, they may dislike and despise it.

The common slang is erroneously thought witty. True wit may be appreciated among sensible people, but slang—never! I would challenge any one to discover any thing ennobling, any thing womanly, any thing even witty about the use of what is now-a-days termed *gentle* slang; for there are those who despise the coarse expressions which so often fall from the lips of the street-loafer, who appear to glory in such expressions as "going for him," "getting left," etc.

Where shall we find as noble types of womanhood in the future as our past records furnish us if our girls do not rid themselves of this pernicious habit? To work a reformation we must begin with the mothers. Through them we may reach the daughters, hoping for the sons to follow. Let us marshal ourselves in one grand army, mothers and daughters leading the van; sons and brothers will not be willing to be found very far in the rear.

THE LOCKED DOOR.

THERE is a story that Dr. Arnot was accustomed to tell of a poor woman who was in great distress because she could not pay her landlord his rent. The doctor put some money in his pocket, and went round to her house intending to help her. When he got there he knocked at the door. He thought he heard some movement inside; but no one came to open the door. He knocked louder and louder still; but yet no one came. Finally he kicked at the door, causing some of the neighbours to look out and see what was going on. But he could get no entrance; and at last he went away, thinking his ears must have deceived him, and that there really no one there. A day or two afterwards he met the woman in the street, and told her what had happened. She held up her hands and exclaimed, "Was that you? I was in the house all the while, but I thought it was the landlord, and I had the door locked!"

Many people are keeping the door of their heart locked against the Saviour in just the same way. They say, "I am afraid I shall have to give up so much." That is something like a ragged beggar being unwilling to give up his rags, in order to get a new suit of good clothes.—*D. L. Moody.*

THE QUEEN'S MERCY.

QUEEN VICTORIA was not twenty when she ascended the throne of England. Coming into possession of power with a heart fresh, tender and pure, and with all her instincts inclined to mercy, she found many things that tried her resolution to the utmost. On a beautiful morning the young queen was waited upon at Windsor by the Duke of Wellington, who had brought from London various papers requiring her signature. One was a sentence of court-martial against a soldier of the line that he be shot dead. The queen looked upon the paper, and then looked upon the wondrous beauties that nature had spread to her view. "What has this man done?" she asked. The duke looked at the paper, and replied, "Ah, my royal mistress, that man, I fear, is incorrigible. He has deserted three times." "And can you not say anything in his behalf, my lord?" Wellington shook his head. "Oh, think again, I pray you!" Seeing that her majesty was so deeply moved, and feeling sure she would not have the man shot in any event, he finally confessed that the man was brave and gallant, and really a good soldier. "But," he added, "think of the influence." "Influence!" the queen cried, her eyes flashing and her bosom heaving with strong emotion. "Let it be ours to wield influence. I will try mercy in this man's case; and I charge you, your grace, to let me know the result. A good soldier, you said. Oh, I thank you for that! You may tell him that your good word saved him." Then she took the paper, and wrote, with a bold, firm hand, across the dark page the bright, saving word "Pardoned!" The duke was fond of telling the story, and he was willing also to confess that the giving of that paper to the pardoned soldier gave him far more joy than he could have experienced from the taking of a city.—*Anon.*

"I ONLY WANT YOU."

NEARLY four years ago, I was going to spend the day in a large city. Before starting, I said to my dear invalid sister, who is now in glory, satisfied with the fulness of her Father's house, "Can I buy anything for you, dear? I do want so much to bring you something from town." She interrupted my question, saying, with such a sweet, yearning look, "Nothing, dear. Don't bring anything. I only want you. Come home as soon as you can." Her tender words rang in my ears all day—"I only want you"; and oh, how often, since her bright entrance within the pearly gates, have her touching words and loving look returned to memory!

Well, dear reader, is not this, too, what a dear Saviour says to you? Do you not want, sometimes, to offer prayers, tears, almsgiving, deeds of kindness, sacrifices, earnest service, and patient endurance? But He, too, turns from all, and says, "I only want you." "My son, My daughter, give Me thine heart." No amount of service can satisfy the love which craves only the heart. "Lovest thou Me?" was His thrice repeated question to His erring disciples. "He that loveth Me shall be loved of My Father" (John xiv. 21). Devotion of life, earnestness of service, fervent prayers, are only acceptable to Him as fruits of love. They are valueless without the heart. He says to each of us, as my sainted sister said to me, "I only want you."—*Presbyterian Messenger.*

DUTY.

SPEAK the word God bids thee!
No other word can reach
The chords that wait in silence
The coming of thy speech.

Do the work God bids thee!
One—only one still loom
Awaits thy touch and tending
In all this lower room.

Sing the song God bids thee!
The heart of earth's great throng
Needs for its perfect solace
The music of thy song.

—*Rev. Alfred J. Hough in N. Y. Independent.*

GO HOME, BOYS.

BOYS, don't hang around the corners of the streets. If you have anything to do, do it promptly, right off, then go home. Home is the place for boys. And the street corners, and at the stables, they learn to talk slang, and they learn to swear, to smoke tobacco, and to do many other things which they ought not to do.

Do your business, and then go home. If your business is play, play and make a business of it. I like to see boys play good, earnest, healthy games. If I were the town, I would give the boys a good, spacious play-ground. It should have plenty of soft green grass and trees and fountains, and a broad space to run and jump and play suitable games. I would make it as pleasant, as lovely as could be, and I would give it to the boys to play in, and when the play was ended, I would tell them to go home.—*National Presbyterian.*

A NUMBER of young American ladies resident in a town near Hartford have formed themselves into a society which they call "The Tongue Guard." Each member pledges herself to pay a penny into its treasury box every time she says anything against another person. She provides a home box for the pennies, and at the end of three months sends the contents to headquarters, where the money is utilized for charitable purposes. If every one would follow the example of the Tongue Guard a great many poor children could be comfortably clothed for the winter.—*Christian Leader.*

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY.

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

CHAPTER XIX.—Continued.

THE first four verses were these:—

Silent dimly-lighted chamber
Where the sick man lies!
Death and life are keenly fighting
For the doubtful prize.
While strange visions pass before
His unslumbering eyes.

Few of free will cross thy threshold,
No one longs to linger there:
Gloomy are thy walls and portals,
Dreariness is in the air.
Pain is holding there high revel,
Walted on by fear and care.

Yet, thou dimly-lighted chamber,
From thy depths, I ween,
Things on earth and things in heaven
Better far are seen
Than in brightest broadest daylight
They have often been.

Thou art like a mine deep-sunken
Far beneath the earth and sky,
From the shaft of which uprising
Weary workers can descry,
E'en when the sea on earth sees nothing,
Great stars shining bright on high.

Hester looked up. Comprehension, sympathy, must have been in her gaze, for her face was for the moment radiant with beautiful expression. Did Philip read it aright? Something of it he must have read, for he smiled in answer—a smile which caused Hester's feeling so to brim over, that she turned back to the book, and so hid her face from view. Very soon Miss Denston's voice broke upon her dreaming, but not before she had those verses by heart. Is it to be wondered at that Hester did not sleep that night for long after she went to bed? Her heart was full of delicious tumultuous emotion, as a young dreaming heart will be on what wiser people would deem absurdly inadequate occasion. The past and the future offered her visions to dwell upon. For the second time had Mr. Denston taken her into his confidence, shown her himself as she felt sure no one else knew it. The others knew that Mr. Denston had been dangerously ill and had recovered. But that was the mere external fact, the mere husk, hiding the real significance of what had happened. She alone had been allowed to see beneath it, to see that Mr. Denston had gone through an experience deeper than the physical one, and that in that sick-chamber, where death and life had been fighting, he had undergone a spiritual change. To Hester that change was obvious. Upright and unselfish she now knew he had always been, but there was a new look in his face, a new tone in his voice, a gentleness in his manner towards his sister, a something indefinable, yet to be felt, which told of some deeper source of conduct than of old.

And mingled with such thoughts came others associated with more personal feeling. And for ever repeating themselves in her brain were the words, "She who appeareth to mortals as a fancy-weaving maiden, bearing under an abstracted demeanour a kind and gracious heart." There was not much in the words, perhaps; but coming from Denston, as Hester believed they did, there was, for her, food for reflection in every one. Would the night ever pass, and issue in that morrow which was to bring so many happy hours? So longing, she fell asleep. Poor Hester! At the very moment when she was about to taste, the cup of happiness was snatched away. She received a small note to this effect:—

"Will my dearest Hester come and sit with me while the others go their little excursion? I should not ask it were I not assured from her own lips that it is Hester's greatest happiness to stay by the side of her poor friend. I am very unwell this morning. G. D."

Hester's heart became bitter within her; her very lips turned pale. But she set them firmly, and, not trusting herself to speak to any one, she went straight to her doom, resolving to send a message back to the others by Mr. Denston.

Mr. Denston was not in the drawing-room when she entered. Miss Denston, in the pink dressing-gown, pale, with her black hair streaming, and her eyes unusually bright, met her almost on the threshold.

"My dearest Hester!" she exclaimed, embracing her tenderly. "I knew you would come." Hester suffered, but did not return the caress.

"Yes," she said, "of course I should come."
Miss Denston kissed her again, led her to the sofa, and sat down, still holding Hester's hand, and gazing at her in an eager way.

"We will have a happy day together, will we not?" she asked, not relaxing her scrutiny. Hester, inwardly quivering under the restraint she was putting upon herself, said—

"I am sorry you are not well. I shall be glad to do anything you want."

"I would not ask you to stay, dearest, had you not often assured me that you were happier with me than anywhere else."

Miss Denston spoke in a quietly assured tone, retaining a firm pressure on Hester's hand. But her glance was too eager to be keeping with such perfect confidence. To Hester came a heart-chilling sense that Miss Denston distrusted her at this moment, but meant to hold her fast. But she did not guess the origin of this morning's mood, nor that the little incident which had had such an exciting effect on her had had equally exciting effect on her friend, and had occasioned her also many sleepless hours. For Miss Denston had, unknown to the others, been awakened from her light sleep by her brother's tread, and had witnessed the little scene. Miss Denston's love for Hester was her one dominating emotion, and was of a kind that could brook no rival. To share Hester's affection would be to lose her, and to lose her would be the blasting of her (Miss Denston's) life, the reducing it to the black dreariness of what it was before Hester's affection and devotion had come to brighten it. Such looks, and smiles, and silent interchange of ideas betokened a hidden unsuspected intimacy, and suggested, what had never occurred to her before, the idea of a possible attachment between Hester and Philip. It was a suggestion bearing with it unlimited alarm and distress. But even while trying to reject it as

groundless, there came the recollection of a certain change in Hester observed of late, a change which, while consisting in an access of reserve towards herself, was shown also in improved spirits, and a greater ease and animation of manner in Hester. She came to the conclusion that under the circumstances the first step to be taken was to keep Hester away from the morrow's expedition, and to do it in such a way as to also serve as a test of the girl's feeling.

And now poor Hester was being tested, and, with all her self-restraint, could not will the colour into her pale cheeks, nor prevent a certain controlled dejection from showing itself in her bearing. While the two were sitting thus, Mr. Denston entered the room in his great-coat, evidently come to bid good-bye to his sister. Hester's pale face flushed, and that was not unnoticed by Miss Denston. Hester had taken off her hat when she came in. Philip Denston understood the situation at a glance, or at least its outward meaning. But before he could speak, his sister said, with a smile, and a pressure of Hester's hand—

"Dear Hester has come to stay with me, Philip. Is she not good and kind?"
"No, Miss Hester," said Denston, coming forward and proceeding to take of his coat in a business-like manner, "that certainly cannot be allowed. If my sister needs a companion, it must be I. So pray go across at once. They are ready, I see, and waiting for us."

Hester did not speak. She clasped her hands nervously. Miss Denston spoke for her.
"My dear Philip, apparently you do not know that Hester wishes to stay. She finds her pleasure in being with me, and you will prefer to go with your friends."

"Is that so, Miss Norris? Would you really rather stay?"
Hester ventured to look up. Philip was looking at her steadfastly. Was he trying to give her courage? Did he wish her to break her bonds? But still she said nothing. There was only a piteous look in her eyes as she turned them upon him. Denston threw himself into a chair.

"If you stay, I stay," he said.
Miss Denston, in the poignant disappointment caused by Hester's silence, forgot her own tactics, which involved the resolute assumption of the girl's preference for being with her, and made a false move, which she repented immediately afterwards.

"If you wish to go, Hester, I will not detain you."

The words, cold as they were, yet gave Hester an opening for an effort for which she had been strangely nerved by the thrill of delight which ran through her at Mr. Denston's last action. At the moment it seemed to her possible to give every other consideration to the winds if she could but gain this one pleasure.

"I should not like to keep Mr. Denston at home," she said. "If you can do without me, I should like to go."

She looked, as she spoke, at Mr. Denston for encouragement, and she got it in a reassuring smile. He rose.

"Come, then," he said, "we must lose no time. They are wondering what has become of us, I have no doubt."

She rose too. Now the thing was done, she was on the heart with a sense of selfishness, but she hardened herself, and she took up her hat.

"Good-bye!" she said, and kissed Miss Denston's impassive cheek. Regrets, apologies would have seemed contradictory and hypocritical. She made none.

When the door closed on the two, Miss Denston sat for a time quite motionless. Then she pressed her hand to her heart, and slow tears fell unnoticed down her cheeks. She heard the wheels rolling off down the street, and knew that the party had staid. With a low cry of pain she lay down on the sofa and buried her face in her hands.

CHAPTER XX.

IN THE WOODS.

Hester, meanwhile, before she had had time, in the tumult of her confused emotions, to realize fully her position, found herself in the midst of gay reproachful voices, the fresh morning breeze blowing round her, a blue sky flecked with summer clouds overhead, and a pair of impatient horses waiting to convey her swiftly from all associations of bondage. It was a great boon to her that she had no occasion herself to explain, or even to speak. She scarcely heard what was said, but she knew that Philip Denston was taking upon himself all that was necessary. She soon found herself seated in the wagonette by the side of her mother. Grace and Mr. Denston sat opposite, while Kitty had been rendered unspeakably happy by being lifted by Mr. Waterhouse into the front to sit by his side. On the door-steps stood Sarah to see the start, with the wind blowing her hair and the inch or two of net that did duty for a cap, the neighbouring servants had appeared in the area; while their mistresses peeped round curtains at the upper windows.

"Oh," said Grace, "I am afraid the neighbours will think us very proud. Mr. Waterhouse should have ordered the carriage to wait three doors off."

The man let his horses go, touched his cap; they were off. For some time Hester hardly noticed her surroundings, and heard what was passing only as it were in a dream. She was, however, vividly conscious that Philip Denston was present, and that though he did not speak to her, he looked at her now and then as if anxiously, and once or twice, when she caught his eye, he gravely smiled. He talked little, and addressed himself almost exclusively to Mrs. Norris, who sat immediately facing him. The gaiety of the company was nearly all contributed by the front seat. Waterhouse had shown better tact than to ask Grace to occupy the seat by his side, and, indeed, with that pleasant shyness natural to a lover, was, perhaps, better pleased to have Grace sitting just behind Kitty, appealed to frequently by that young lady, but for the most part sitting rather silent, within earshot of whatever he might say, and with a gentle expression about her mouth, and a clear, happy light shining in her dark eyes. For Grace could not resist the influences of the hour. To be borne swiftly through the bright, spring air, to see the familiar streets left one by one behind, and the distant hills coming nearer and nearer, thrilled every nerve with pleasure. Waterhouse, stealing sly glances now and then, could see that Grace was happy, and, in spite of the sting from which he still suffered, felt his spirits rising, for had he not arranged the whole affair to give Grace pleasure, and to see her look pleased? His face entirely

cleared, and seemed ever ready to break into genial smiles; he talked to Kitty, and teased her, and so stirred up his horses with a shake of the reins, and a flick of the whip, that Mrs. Norris made nervous exclamations. But, by-and-bye, when they got out between the hedgerows, amid fields yellow with buttercups, and Kitty cried out eagerly, "Why, that is a lark!" straining her eyes to discern the speck overhead which poured down such a stream of music, Waterhouse felt some misgiving. Grace had grown more and more silent. She had not spoken a word for the last ten minutes, and what could that mean? Waterhouse glanced round anxiously, and turned back again with a curious constriction at his heart. For he distinctly discerned tears in Grace's eyes, and her hands were clasped tightly. Man-like, he did not understand that a woman's pleasure is sometimes akin to pain, and continued much perturbed in spirit, and dared not look round again until some gay remark came to his ear by-and-by in Grace's own bright voice, and he was finally quite reassured when she begged him to stop the horses while Mr. Denston got out for a branch of Hawthorn.

Soon after twelve o'clock they entered a small country town perched on a hill, which overlooked a wide laughing prospect of meadow and wooded slope.

The hill ascended, they dashed in fire style (much to Kitty's satisfaction) through the principal street, and pulled up at an old-fashioned inn.

Every one knows the sensation on alighting after a long drive through the air—that mixture of high spirits, with a brain slightly confused, and limbs just sufficiently stiffened to make stretching agreeable, which was so novel and delightful an experience to our heroines.

"We will have some lunch," said Waterhouse to Mrs. Norris, "and then be off to the woods for the afternoon. What time shall I order dinner? It must be early, for we ought to be at home before it gets chilly, on Denston's account."

They went into the inn discussing the matter, and the rest followed.

As Kitty came last with Denston, she whispered to him, eagerly—

"I have never been inside an inn before."

Kitty was not usually communicative towards Mr. Denston, being a little afraid of his grave face and speech, but at that moment a confidence was a necessity.

Denston smiled, and said—

"Oh, indeed?"

Grace, who had overheard, looked up full of merriment. Kitty's elder sisters were no less ignorant of such experiences than Kitty herself, and in spite of her weight of additional years, Grace felt almost as buoyantly full of curiosity and enjoyment as her little sister. She looked up at Mr. Denston, intending to tell him so, but when he caught her eyes he withdrew his own immediately, and waited for her to move on. Grace was a little hurt for this was not the first time Mr. Denston had given her this sort of rebuff, and it seemed to confirm the idea which had sometimes crossed her mind, that he disliked her.

Not long afterwards our friends set out for the woods, which lay not far from the end of the High Street of the town. The perfect weather—the quaint little houses of the town, everything that came in sight, gave occasion for gay talk. Now they crossed a green, dotted with fine old elms, and now, turning into a side road, they came in sight of an old ivy-covered church, half hidden in trees, which occasioned many exclamations of delight. The path lay through the churchyard, where they lingered to look about them, and then sat down in the porch that Mrs. Norris might rest. Clustered round the church were charming old-fashioned houses. Grace said, with a half sigh—

"If one lived in the country, how happy and good one would be!"

Denston answered her rather abruptly.
"That is shallow philosophy, Miss Norris, but perhaps you only propounded it as a piece of sentiment."

Grace was surprised at the address, for Denston rarely spoke to her, and Waterhouse glanced at Denston and Hatened.

"It certainly was my sentiment at the moment, Mr. Denston," said Grace, smilingly, "and I am rather inclined to uphold its philosophy."

"Oh," said Waterhouse, with some contempt, "Denston's philosophy is that man is unhappy and bad everywhere. 'Where every prospect pleases, and only man is vile,' is his reflection in places like this."

"I beg your pardon," said Denston, "my philosophy is nothing of the kind. But I cannot suppose that happiness and goodness spring up in the country like buttercups. Would you prescribe country air as a cure for selfishness, for instance, Miss Norris, or for a man suffering from remorse?"

"I don't see why it should be useless in either case," answered Grace; "surely a man would be nearer God and heaven here than he would be in an ugly smoky street."

"That is not practically true, Miss Norris. The sentimental fashion of the day preaches beauty as a gospel, but a man needs a stronger lever than that to lift him from vice to virtue. A man may be a saint in a London slum and a villain in a green lane, and might be removed from one set of surroundings to the other without having his moral character in any degree affected by it."

"Come, Denston," broke in Waterhouse, "spare us your philippic; we are none of us aesthetes here. It seems to me you are killing a butterfly with a spear. We all agree with you if you mean that you and I, being blundering selfish fellows, would remain so if we lived in green fields instead of Barbara Street, and that Miss Norris, being good and happy, would equally remain so under the like exchange—don't we, Miss Norris?"

"No," said Grace, colouring a little; "indeed I don't like my ideas reduced to such an absurdity. I am very often cross and ungrateful in Barbara Street, but I don't think I could be so in the midst of all this loveliness. I should want to thank God every moment that I was alive."

"And I suppose," said Denston, smiling, "that you could do that better in an ivy-covered church like this, within hearing of the rooks, than you could in a smoke-begrimed city edifice?"

"Certainly," said Grace, stoutly.

"I should have been less surprised to hear that sentiment from your lips than from your sister's," said Denston, turning to Hester.

"Oh," said Grace; "Hester, though a mere baby compared with me, is often much wiser." And she turned an affectionate look on her sister.

"I enjoy this," said Hester, blushing, but speaking steadily; "but I do not think we should be happier here if we were just ourselves, and brought all our faults and our difficulties with us."

(To be continued.)

(Continued from page 185.)

Before 1837 there were in Hamilton, then a village of less than one thousand people, several Presbyterian American merchants who had a leading place in the village. Some of them occupied a leading place for many years after that time. There was an American Presbyterian church, the last minister of which was the Rev. Mr. Marsh. The events of the year proved disastrous to the greater number of that little American community. There was nothing proved against any of them, but they came to be regarded with suspicion; and minister and merchants found it best to leave the place. Their church, a strong stone gothic building, still stands, and forms part of the premises of the Gurney foundry on John street. One or two of the congregation who remained were leading citizens of Hamilton all their lives, and staunch in their attachment to our great Presbyterian cause, and great helpers of it.

The Rev. Alexander Gale, from Aberdeen, Scotland, was the first Presbyterian minister who stately officiated in Hamilton. He was called from Lachine, where he had laboured about two years, and was inducted at Hamilton in Nov., 1833. He preached in the court house until the original St. Andrew's church was erected. It was a small frame building, but was thrice enlarged to accommodate the growing Presbyterian population of the young city. In 1844 Knox church was formed, as representing the Free Church, with Rev. Alexander Gale as pastor. In January, 1845, the Rev. Alexander McKid, formerly of Bytown, became minister of St. Andrew's. In 1848 he was translated to Goderich. The Rev. Daniel McKee, a native of Perthshire, succeeded in 1850, and demitted the charge in 1853. In October of that year the Rev. Robert Burnet was inducted. Shortly afterwards, in order to make way for the present elegant stone structure, the original frame church was removed two blocks westward, where it still stands, and is occupied by a small German R. C. congregation. The present edifice was opened for worship in 1857, having cost about \$60,000, of which \$30,000 was in the form of a debt upon the congregation. Circumstances arose in connection with this heavy burden which subsequently led to the closing of the church for a time. Many of the members worshipped with neighbouring congregations, while others built a brick church a few blocks to the westward, which was named St. Andrew's, with Rev. R. Burnet, pastor.

The original St. Andrew's church was reopened in 1873, with Rev. J. C. Smith, B.D., formerly of Belleville, pastor. To avoid confusion the name was changed to St. Paul's, Rev. Mr. Burnet having demitted his charge. The new St. Andrew's church property subsequently reverted to the congregation of St. Paul's by the harmonious reunion of the two congregations. That property was afterwards sold to a congregation of the Reformed Episcopal Church, by whom it is now occupied under the name of St. James' church.

The Rev. J. C. Smith was called to St. Andrew's church, Guelph, in 1877, and early in the following year the present pastor of St. Paul's, Rev. R. J. Laidlaw, was called from the pastorate of the Jefferson Avenue Presbyterian church, Detroit, and inducted March 12, 1878. During Mr. Laidlaw's pastorate this church has enjoyed uninterrupted prosperity, and has raised for all purposes the sum of \$83,000; for debt and interest, \$24,400, for new lecture room, organ and other improvements \$14,000, for mission schemes \$10,600, and for current expenses \$34,000. The total debt, as stated elsewhere, is now less than \$16,000.

Knox church is also in a flourishing condition, having a membership of between five and six hundred, with Rev. M. Fraser, M.A., recently of St. Thomas, as its pastor. The same may justly be said of the other five Presbyterian churches of Hamilton. Central church, organized at an early day in connection with the United Presbyterian Church of Scotland, is the largest Presbyterian church in the city, having a membership of nearly 700, with Rev. S. Lyle, B.D., pastor. It was of this church that Dr. William Omission, of New York, was formerly pastor. Mr. Lyle was called from the Presbyterian church of Connor, in the north of Ireland, and inducted Feb. 12, 1878. McNab street church was organized from Knox church in '52, and is now one of the strongest churches in the city, having a membership of between four and five hundred, with Rev. D. H. Fletcher, pastor. Mr. Fletcher was called from Scarborough, Ont., and inducted in his present charge in 1872, and is now the oldest pastor of any denomination in the city.

St. John's church was organized from McNab street church, and has now a membership of about 300 with Rev. T. Goldsmith, formerly of Seaford, Ont., pastor, inducted eight and a half years ago. Besides its home work, this church has of late years conducted two successful mission schools, one of which is a number of miles beyond the city limits.

Erskine church was organized from Central church in 1880, with Rev. T. Scouler, pastor. From being but a mission a few years ago, this young church has rushed up rapidly to be an important congregation of nearly 300 members, who have erected and are now occupying a new church and lecture room that would do credit to any congregation.

Wentworth mission church, an offshoot from St. John's, was organized within the past year, and has now about 80 members, ministered to by the Rev. A. K. Caswell.

In addition to these churches a mission Sabbath school has been opened in the western part of the city by the McNab street congregation, and promises to become the eighth Presbyterian church of the city at no distant day.

PROCEEDINGS OF THE GENERAL ASSEMBLY.

WEDNESDAY.

THE proceedings, as usual, began with divine service. At the hour of beginning service, 8 p.m., St. Paul's church was crowded to the doors. The retiring Moderator, Rev. Principal McKnight, preached an able and impressive

SERMON

from the text, Matthew xiii. 25. "Then said He unto them, therefore every scribe which is instructed unto the kingdom of Heaven is like unto a man that is an householder, who bringeth forth out of his treasure things new and old."

Dr. McKnight first showed that ministers were scribes of Christianity, and said they had in this verse their instruction for preaching. There were some people who demanded that in preaching all should be old, and others who demanded all should be new, but they had the Master's word that they should bring forth things new and old. They could not add to this, but it might be profitable to observe its application. He divided the subject under three heads, things old, things new, and things both new and old, and proceeded.

I. THINGS OLD.

Since it is said under this head that the preacher must tell the old, old story of Jesus and His love. The story was not old when the words of the text were spoken; it was not yet fully framed, for Calvary was yet future. But it was old in promise, even then. It is an old world story now. It has come down to us through the mists of centuries—has been told from father to son through sixty successive generations. The preacher must set forth law and Gospel—must speak of sin and judgment and redeeming grace. God commendeth His love to us in that whilst we were yet sinners Christ died for us. He bore our sins in His own body on the tree. He died for our sins and rose again for our justification. In the tenderness of His compassion, as in the beauty of His holiness, He is the chief among ten thousand and altogether lovely. Other foundation can no man lay. It is the Rock of Ages.

II.—THINGS NEW.

1. New methods of presenting the truth—teaching by parable was an innovation. Not that the use of parables was unknown to the ancient Hebrews, but the parabolic method of Jesus was a conspicuous departure from the custom of the scribes. Metaphor, simile, parable and allegory afford a boundless field for the exercise of sanctified ingenuity in searching out acceptable words, and giving an air of novelty to old truths. The familiar facts of nature shadow forth the laws of the kingdom of grace, and although we may hesitate to affirm that the laws of the two realms are identical, we need not hesitate to recognize a fundamental similarity between them, inasmuch as the same supreme mind is author of them both.

2. New methods of presenting the relation of different truths to one another. Take, for example, the relation between creed and life, or between faith and holiness. The ordinary strain of evangelical preaching half a century ago was to this effect: Salvation is wholly of grace. The sinner, by believing in Jesus, obtains forgiveness of sins, escapes hell, and when he dies goes to heaven. For these blessings—peace with God here and hope of heaven hereafter—he ought to be grateful, and gratitude to Christ who suffered and died for his salvation, should urge him to do the will of Christ and walk in His steps. A godly life is thus a fitting corollary to the exercise of faith and hope. Now all that is good and true so far as it goes, but it is not the whole truth. Consecration of the soul is a mere pendicle to faith in Christ, but enters into its very essence. He is named Jesus for He saves His people from their sins and not merely from their punishment. To take hold of Him as Jesus is to take hold of Him as our deliverer from sin—its fascination, its debasement, its defilement, its tyranny, as well as its doom. He gave Himself for us that He might redeem us from all iniquity and purify to Himself a peculiar people, zealous of good works. When we accept an interest in His work, we accept the purposes for which He wrought it. We surrender ourselves to Him to be saved from sin here and now. We say to Him Rabboni. In other words, true faith implies repentance, or, as some old writers put it, it accepts a whole Christ—Christ in all His offices—Christ to rule in us and over us, as well as to die for us. The Gospel has its categorical imperative as well as the law, though the yoke of obedience is lined with love. To serve Christ, and find our happiness in serving Christ, is not a mere optional expression of our gratitude to Him for saving us. It belongs to the very nature of the salvation for which we come to Him. To withhold this service is breach of covenant; it is failure to be saved.

3. New elements of truth. The Christian revelation is now complete, and it might seem out of place to suggest the possibility of substantive additions being made to our knowledge. But the Scriptures have to be interpreted; and the cross lights thrown by science and revelation on each other may lead to a juster apprehension of both. As regards interpretation, whilst the main outlines of saving truth stand forth bold and clear, so that he may run that readeth them, there are large portions of Scripture that are more or less obscure, and require for their exposition all the resources that exegetical science can command. From the application of these resources no startling revolution need be apprehended. Yet the contrast between the present and the past, as regards the volume of interesting and edifying thought gathered from the study of the Scriptures, justifies the expectation of still further gain for the future. Compare the Evangelical literature of to-day with the Christian writings that have come down to us from the second century. The authors had the same books of the New Testament in their hands that we have. These books were written in their mother tongue, so that they did not need to toil over grammar and lexicon, and the usage of contemporary literature, as we do. Yet the study of these writings, as a whole, is extremely disappointing. We come to them expecting at least a firm grasp and coherent statement of the leading principles of Evangelical religion. But the expectation is scarcely realized. The leading facts of the Gospel history—those enumerated in the Apostles' Creed—are distinctly affirmed. But their doctrinal significance seems to be imperfectly appreciated, or, at least, we fail to obtain those models of skill in exposition and of comprehensiveness of doctrinal statement that we should have expected to find in the writers of the primeval Church. For historical purposes they are invaluable. Every genuine addition to them is worth its weight in gold. But their interest depends on their antiquity. Apart from that, and viewed simply as presentations of religious truth for the edification of the reader, the Christian literature of the second and third centuries is hardly worth repeating. The controversies of the intervening ages have cleared the air and brought into relief the points of vital moment, so that a modern exposition of the way of life presents a distinct and conspicuous advance on anything we have from the pens of apostolic or post-apostolic fathers. The Church has made real progress in the knowledge of the Scriptures, and there is no obvious reason why that progress should be arrested at the present stage. One idea may be specified as coming into unwelcome prominence. The history of revelation is the history of an educative process. God revealed Himself to men as they were able to bear it. The idea of progress is not novel. The germ of it is contained in the initial statement of the Epistle to the Hebrews, that God in sundry portions and divers manners spoke to the fathers by the Prophets. For its further expansion we must look to the science of biblical theology, meaning thereby not the theology of the Bible as a whole, but the theology of the several books as compared with those of earlier or later date. Allusion was also made to the progress of physical science. We have been indebted to astronomy for larger

conceptions of the power of God; the microscope has given us further illustrations of His wisdom. Science is pushing its researches in all directions with unwonted success. Theology will reap the benefit. There need be no fear that the word and the works of God will contradict each other.

4. New applications of truth. The Christian principles of equity and humanity have already been brought to bear with effect on some large problems, as those of slavery and the position of woman. The increasing magnitude of industrial and commercial enterprise creates new problems that await solution. The tyranny of capital has to be abolished without destroying capital; the tyranny of the strike has to be abolished without destroying the freedom of the workman. Many other questions await the further exercise of Christian thought and Christian effort, as the abolition of war, the management of pauperism, the suppression of intemperance. It gives the charm of freshness as well as serviceableness to the teaching of the Christian scribe, when it deals immediately with the needs and dangers of the age. And this service lies within the proper scope of the pulpit, for the Gospel is given to mould our lives here as well as to prepare us for the great hereafter.

III. THINGS OLD IN ONE ASPECT AND NEW IN ANOTHER.

Take a single instance. Death is old for the race; new for the individual. No saying is more trite than "Man is mortal," yet it causes each individual sad surprise when death strikes down one near and dear to himself. The shafts of death had laid low some among their own number. Carrying out the lesson of the text and remembering that the end of each might be nearer than he knew, let them work while it was yet day.

At the conclusion of the sermon the congregation joined in singing, "Lead, Kindly Light," which brought the service to a close.

After the calling of the roll by Dr. Fraser, Dr. McKnight returned thanks to the Assembly for the kindly treatment accorded to him in the discharge of his duties as Moderator. In reviewing the changes that had taken place in the membership of the court he paid a high tribute to the memory of the late Dr. McGregor, Agent of the Church in the Eastern section, Dr. Thos. Ross, ex-Principal Dalhousie College, Halifax, and Rev. J. McLeod, missionary in Trinidad. He called upon the Assembly for nominations for the Moderatorship. It was moved by Rev. R. Campbell, of Montreal, and seconded by Rev. S. Lyle, of Hamilton, that

REV. J. K. SMITH, OF GALT,

be Moderator. There being no other nomination, Mr. Smith was declared Moderator amid applause.

ADDRESS OF THE MODERATOR.

After thanking the Assembly for the very cordial manner in which it had conferred honour upon him, Mr. Smith felt sure that the forbearance, courtesy and co-operation of the Court would be extended to him. He thought the Assembly on entering upon its work had reason to feel encouraged. As God had blessed other Canadian Churches during the past year so he had also blessed the Presbyterian Church in Canada. Union had been successful. Our work is going on in beautiful harmony. Much as we have done in the past more remains to be done. Among other things he urged that it should be earnestly coveted that family religion should become more deep, and that deep-toned piety and warm-hearted Christian sympathy should pervade the homes of the Church. The Church should also strive to get a firmer, more loving grasp of the young, and keeping them interested in its work and general Church labour. The Church should arouse itself to bring within itself the non-churchgoing element unfortunately to be found everywhere.

ANSWERS TO LOYAL ADDRESSES.

Advices from the Queen's Secretary and the Governor-General's Secretary to the loyal addresses passed at the last Assembly were read.

DAMAGES TO MISSIONARY CHAPELS.

Dr. McKnight announced that he would lay on the table correspondence between Rev. Mr. McKay, missionary to Formosa, and the Chinese authorities, relating to the claim presented by the former for damages to ten or twelve missionary chapels by the mob. The result of the correspondence, he explained, was that Mr. McKay succeeded in securing \$10,000 as reparation for the damage done.

SOME LEGACIES CONSIDERED.

Dr. McKnight also explained that in the case of the legacy of James Pearson it had been represented to the Assembly that while the legal claim of the Assembly was clear, the money should not be taken because of the circumstances of the case. A special committee was appointed, and recommended that the legacy should not be taken, and he as Moderator gave effect to that view. The legacy of Andrew Morrison was still in abeyance owing to some technical difficulties. Rev. Alex. B. McKay moved a vote of thanks to the retiring Moderator for the manner in which he had filled the chair and for his eloquent and able sermon.

The vote was seconded by Rev. Prof. McLaren and unanimously carried.

THURSDAY.

Applications were read from various Presbyteries to allow certain ministers to retire from Presbyteries, asking leave for the reception of certain ministers into the Presbyterian Church in Canada, and also from students asking for license to preach or to be received as students of certain years. On motion these applications were referred to Committees to report at a later seshment.

TERM SERVICE IN THE ELDERSHIP.

An overture was read from the Presbytery of Hamilton and London recommending the Assembly to consider the advisability of establishing a term service for elders for a term not exceeding five years.

Rev. S. Lyle in an able speech moved that the question be sent down to Presbyteries to report back to the General Assembly. Mr. J. C. Munro seconded the motion, basing his views on experience. The discussion was continued by Mr.

Walter Paull, Montreal, Mr. W. Cole, Mr. R. C. Smith, Mr. N. McQueen, Mr. D.W. Beadle, Mr. J. C. Eckford, and Mr. Hodgkin.

Mr. R. Murray, of Halifax, thought that the Church was not prepared for the question, and moved in amendment, seconded by Mr. J. Brown, Toronto, that the Assembly see no sufficient cause to take any action with regard to the tenure of office of the elders of the Church, therefore resolve to dismiss the overture. A vote was taken resulting in 118 for the amendment to dismiss the overture and 84 in favour of the motion.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

Principal McKnight was in favour of sending down to Presbyteries a remit allowing the inferior Courts to exercise discretion in the matter. Principal Caven moved "That a Committee be appointed to prepare a report in accordance with the views expressed on this subject by the majority of the Presbyteries of the Church, to be submitted to the Assembly at an early seshment." Rev. Dr. Caven's amendment was carried unanimously, Principal McKnight's motion being withdrawn.

THE HYMNAL COMMITTEE.

Mr. W. B. McMurrich presented the Report of the Hymnal Committee. The Report showed that a tonic-solfa of the Church Hymnal had been published at 70 cents a copy, which was a price a good deal lower than expected, but the sale was low, consequently there was little encouragement to publish a tonic-solfa edition of the Sunday-school hymnal. The Committee had made a contract with Mr. C. Blackett Robinson to publish the hymnals, the plates being the property of the Committee. The Committee had a balance from last year of \$1,199.63. receipts for the year, \$5,172.19. There was a balance this year over expenditure of \$439.70.

The Report was, on motion, received and adopted.

HOME MISSION REPORTS—EASTERN SECTION.

Rev. Geo. Bruce, St. John, presented the H. M. report for the Eastern section, of which the following is a summary:

During the year seventy-five labourers were employed by the committee, of these twenty-seven were regular preachers, seventeen being ordained ministers and ten licentiates. Forty-eight were catechists; of whom thirty-eight were theological students, eight at students, and two young men recommended by presbyteries as possessing gifts and graces which qualified them for successful mission work. This is the largest number ever engaged in work under the direction of the committee. Eleven ordained ministers are now located in mission fields. With regard to the three Nova Scotia fields there is nothing new to report. Rapid progress cannot be expected in any of them, as the population is increasing very slowly, if at all. The ministers in charge of them, however, have done their work faithfully and successfully. In St. John Presbytery eight ministers are located in mission stations. The work done by the catechists last year was very satisfactory.

FINANCES.

Balance on hand May 31, 1885.....	\$400 00
Receipts for the year.....	4,350 54
	4,750 54
Expenditure.....	4,718 49

Balance on hand May, 1886..... \$32 05

In 1884-5 the receipts were \$505.93, or \$705.39 more than last year. This decrease may be accounted for by the special effort made on behalf of the Augmentation Fund. As the expenditure for 1886 will necessarily be greater than in the past the committee hope that the contributions will be more liberal.

The report closed with a touching reference to the death of their late secretary, Rev. Dr. McGregor.

Rev. E. D. Millar seconded the report. He congratulated the Church on the success of the Augmentation Fund in the East this year. He believed that this Church owed a special debt to the convener, Rev. E. A. McCurdy, of New Glasgow, for the skill and patience which had characterized his work.

Rev. Dr. Cochran presented and moved the adoption of the report of the

HOME MISSION COMMITTEE—WESTERN SECTION, including the Augmentation Committee's report. The following is a summary:—

The Augmentation Fund shows a deficit this year of \$6,651 98. The visible gains for the year may be said to be the advancement of two congregations so as to become self-sustaining, the advancement of two mission fields to the status of augmented congregations, and the organization of fifteen new mission districts with thirty-two preaching stations. There have been completed five churches, begun during the previous year, and nineteen new churches have been built. A church-mansie was erected, a manse bought, and another built. Of these twenty-two new structures, the Church and Manse-Building Board assisted to erect thirteen.

STATISTICS.

Connected with the Synod are seventeen augmented congregations, having fifty-five stations and a Sabbath attendance of 4,907. There are 817 families, not including the young men connected with these families. Reckoning them at two for a family, the figures would be 1,191. The communicants number 1,221. There are twenty-two Sabbath schools, and an attendance of 1,183. Work was done in sixty-nine mission fields having 282 stations, and a Sabbath attendance is given irrespective of whether the service is weekly, fortnightly or monthly. Connected with these stations are 3,050 families and 1,865 communicants. Returns from ninety-nine Sabbath schools show an attendance of 2,706—many of the schools are kept open during the summer, and hence no reports are sent. These congregations own eighty churches and sixteen manses. To present a statement showing the state and strength of our Church in the country the statistics of self-sustaining congregations are added. The congregations and mission fields would number ninety-six stations, 351 Sabbath attendance, 18,167 families, 5,119 communicants, 4,769 (approximately), Sabbath schools 4,145, Sabbath school attendance 5,727, churches 87, manses 20. These do not include Indian mission buildings.

MISSIONARIES.

During the year there were employed in the supply of mission fields and augmented congregations forty-five ordained ministers, thirty-two students, and twelve catechists, or a staff of eighty-nine in all. If to these are added the inducted pastors of self-sustaining congregations, professors of Manitoba College, and missionaries to the Indians, the staff will be one hundred and twelve, of whom fifty-seven are ordained.

The increase of our mission fields will render a necessary increase in the number of missionaries this year. Already there are on the ground forty-six ordained mis-

ters, forty eight students, and six catechists; three of the students are from the U. P. Hall, Ellsborough, and they were most active in their efforts to secure funds for our work last year.

FINANCES.

Financially the year has been trying. Owing to partial failure of crops in many districts, the people have not been able to implement their promises to their missionaries.

GRANTS FROM BRITISH CHURCHES.

During the year the following grants have been received:—From the Free Church of Scotland Colonial Committee, £200 5s. 1d. from the Church of Scotland Colonial Committee, £50 5s. 1d. from the Presbyterian Church of Ireland, £150 5s. 1d. and from the Divinity students of the United Presbyterian Church of Scotland, \$5,730 65.

SUMMARY.

Table with 2 columns: Item and Amount. Total contributions for Home Mission and Augmentations for the year 1885-6: For Home Missions, \$32,266 59; For Augmentation, 23,961 71.

The report also contained a statement of churches and manse built, and a summary of the work in British Columbia, an account of which has already appeared in the REVIEW.

Report adopted.

MISSIONARIES' SALARIES

Principal McKnight said that for 25 years the scale of salaries in some fields to fixed ministers had increased by at least 25 per cent., while the salaries general for missionaries had not increased appreciably.

Rev. Prof. Eryce, Winnipeg, seconded the motion, which was carried.

It was unanimously agreed to erect a Presbytery in British Columbia, the same to be connected with the Synod of Manitoba, that the first meeting be held in St. Andrew's church, New Westminster, on the first Tuesday of August, and that the first moderator of the new presbytery be Rev. Robt. Jamieson, and that the name of the presbytery be

THE PRESBYTERY OF BRITISH COLUMBIA.

A discussion arose on the proposition to make the distribution of the Augmentation Fund on the basis of \$700 per annum, a reduction of \$50, but at the hour of adjournment no decision was arrived at.

FRIDAY.

On the minutes being read, Dr. Reid explained that the falling off in the Augmentation Fund this year, was not in contributions from the churches but in bequests and other similar contributions.

CONTROL OF NORTH-WEST MISSIONS.

Overtures were read respecting the control of home missions in the North-west. The first was an overture from Brandon Presbytery urging that the present missions of Manitoba and the North-west were controlled by a Synodical Committee involving cumbersome machinery and great and unnecessary expense.

The overture asks therefore that the Assembly should abolish the Home Mission Committee of the Synod of Manitoba and the North-west and grant the same control of Home Mission matters to the Presbyteries in the said Synod as is given to Presbyteries in the Eastern portion of the Western District of the Church.

The overture from the Presbytery of Brandon was supported by Rev. James Todd and Rev. John Mowat, who urged that the present system produces great friction between the various authorities; that it is expensive, and that the Presbyteries could do the work.

Rev. Mr. Bruce, after a few remarks, moved that the overture be referred to the Committee on Home Missions, Western Section, in conference with the supporters of the overture, to report at an early future seditment of the Assembly.

After remarks by Rev. A. B. Baird Edmonton, who explained that the friction was due mainly to the circumstances of the case and the character of the field; and by Rev. C. B. Pitblado, who thought the present system "unpresbyterian."

Mr. Bruce accepted this suggestion and the motion was suitably altered and in this shape was declared carried.

CHURCH COLLEGES.

Rev. Dr. Burns, of Halifax, presented the report of the

HALIFAX PRESBYTERIAN COLLEGE.

The Senate of Dalhousie College, following the example set by McGill College, Montreal, and University College, Toronto, have arranged for the admission of some of our classes as options for the students of the third and fourth years in Arts.

MORRIS COLLEGE, QUEBEC.

Rev. Mr. Dewey, of Quebec, presented the report of the above college.

In the theological classes were two students ready to enter the ministry, in the arts 20 students, 7 of whom professed to have the ministry in view.

MONTREAL COLLEGE.

Rev. R. Warden presented the report of this college.

It explained that notwithstanding the drawback of smallpox in the city, the attendance was larger than ever before. It was interesting to know that one-third of the ministers in the Synod of Montreal and Ottawa were graduates of this College, besides which they had many other representatives in the North-west and one in British Columbia.

QUEEN'S COLLEGE.

Principal Grant presented the report of the trustees of Queen's College of which the following is a summary:—

The number of students attending classes last session was:—In arts 264, in medicine 165, in theology 30. A majority of the medical students attend one or more arts classes. Deducing these from one of the faculties concerned, the total number of students at present is 347, the largest number ever enrolled in any one year in the history of the University.

In speaking to his motion Principal Grant said he would only call attention to three points. The first was the steady increase, for the last seventeen years, as regards the staff, number of students, library, museum, laboratories, and everything that results in the increased efficiency of a university.

Mr. James MacLennan, Q.C., moved, seconded by Dr. Burns, "That the General Assembly receive and adopt the report, expresses satisfaction at the increasing prosperity of Queen's University as shown therein, and trust that the most sanguine anticipations of the Board of Trustees with regard to increased revenue, endowment, and efficiency may be realized."

KNOX COLLEGE.

Mr. Wm. Mortimer Clark submitted the report of Knox College, of which the following is a summary:—

The Board of Management reported that the income of the College for the past year had exceeded the expenditure by \$289.35. The total receipts applicable to the ordinary expenses have been \$15,652.61.

residue, \$298.63, consists of a small balance from the previous year and of other miscellaneous fractional items. The total amount now received on account of the Endowment Fund is \$123,708 68, and of this the sum of \$37,337.57 has been paid in during the past year.

In obedience to the instructions of the Assembly, the Senate defined the duties of the proposed new professor, whose appointment was authorized by last Assembly, and caused publication of this to be transmitted to the presbyteries. The Board now awaited the action of the Assembly in regard to a matter of such vital import to the success of the College.

The Board, after a further experience of the working of the Common Fund, are of opinion that it operates very prejudicially against this college, and urgently and respectfully request the Assembly either to abolish it, or while retaining a Common Fund, permit congregations to contribute directly to the support of whatever colleges they may desire to benefit by their liberality.

The Board have pleasure in reporting that the college has been affiliated with the University of Toronto.

The Board are pleased to be able to report that students of the University are already availing themselves of the teaching of the college. As about 40 per cent. of the students attending University College are Presbyterians, the Board believe that the results of affiliation will be very beneficial to our students.

In presenting the report, Mr. Clark referred especially to the clause respecting the Common Fund, and pointed out that it had been previously made last year. The Board felt strongly the necessity of the step advised.

Rev. Principal Caven said the college was now getting its head above water. The difficulties had not been all overcome by any means, but they were not so great as they had been. He did not care to speak especially with regard to the Common Fund, though his opinion was that expressed in the report.

On the motion for the adoption of the report the question arose as to whether by adopting it the Assembly would approve of the division of the fund. It being decided that such would be the result, and as it was deemed advisable to discuss this question separately, the motion for the adoption of the report was, with Mr. Clark's concurrence, amended so as to allow this clause to stand, and in this shape was carried.

MANITOBA COLLEGE.

The report of Manitoba College was presented by Rev. D. M. Gordon. The following is a summary.

The report of the Board of Management, subscribed by Mr. A. G. B. Bannatyne, Chairman, deals mainly with the finances of the institution, showing the total amount of \$19,975. Some of this, however, is made up of special grants toward endowments or other purposes outside of the ordinary yearly expenses, so that the ordinary income was \$13,534, which was sufficient to meet all expenses, including some much needed repairs to the building.

Rev. Mr. Gordon said that there were 67 students, of whom 12 were theological. These latter had all been employed in mission work. He was gratified to notice an increase of seven students as compared with last year. The boarding department might be considered self-sustaining. It was proposed that the Assembly should be requested to warrant the outlay for another lecturer for three months in the year if the funds would permit.

Mr. Charlton presented the report of the Committee on the Consolidation of the Colleges. Following are some extracts from the majority report:

The majority of the members of your committee recognize the desirability of reducing the number and increasing the efficiency of our colleges. Your committee have carefully considered various proposals and plans for consolidation. Its conclusion as to the recommendation to be made has been governed, not so much by consideration of what ought to be, as of what may possibly be accomplished.

RECOMMENDATIONS.

Your committee beg to recommend to the General Assembly:

1. That the presbyteries of the Church be asked to consider and report to the next General Assembly upon the desirability and feasibility of the following proposal, to wit:—That the Theological Faculty of Queen's University be united with the Faculty of Knox College, Toronto; that Knox College be henceforth made the theological faculty or branch of Queen's University; that the professors of Knox College be appointed by the General Assembly, or in a manner to be determined by the General Assembly, and that Queen's University be brought into closer relation with the Church.

2nd. That when the synod of the Maritime Provinces gives general consent, Pine Hill Seminary, of Halifax, be consolidated with Montreal College at Montreal or with any other theological school in the Dominion that may be preferred by the said synod.

JOHN CHARLTON, Chairman.

MINORITY REPORT.

The committee having carefully considered the whole subject of college consolidation, and the various proposals submitted for that purpose, are of opinion that it is impossible to devise any practical scheme for accomplishing any measure for consolidation. They also believe that the interests of the Church will be best preserved by the various colleges being maintained by the Church in increased efficiency, and respectfully suggest to the Assembly the propriety of continuing to recommend these institutions to the generous support and liberality of the Church.

(Continued on page 193.)

◀SPECIAL▶

EDWARD MCKEOWN'S PRINT DEPARTMENT

Is fairly besieged by anxious purchasers. The Stock is immense, the Variety Beautiful, the Designs are Exquisite. Ladies in and visiting Toronto should reserve their purchases till they have inspected our Stock.

OUR DRESSMAKING

Is rendering unqualified satisfaction. For Perfect Fitting, Graceful Style, and Pretty Garments we are unsurpassed in the Dominion. Our workrooms are crowded with orders.

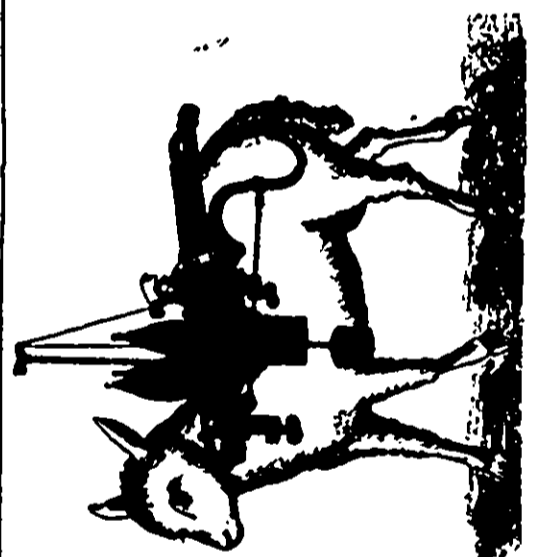
We would remind the General Public of the WONDERFUL BARGAINS we are offering in Plain and Fancy Silks, French Dress Goods, in the latest novelties, Wraps, Walking Jackets, Hosiery and Gloves. Cash Purchasers will procure Best Goods at Cheapest Prices in this Popular Store. Inspection invited. No Importunity to purchase.

Parade for Ladies and Children selling cheap. EDW. MCKEOWN, Importer of Fine Dry Goods, 183 Yonge Street, 2 Doors North of Queen West.

LAMB

KNITTING MACHINE

A LITTLE KNITTING FACTORY.



Because one machine without using monkey wrench, screw driver, or adding anything to it or taking away, will make in paying quantities the following articles:

- Shawls, Breakfast Capes, Hoods and Muffs, Nubias, Sacks, Underclothes, Scarfs, Wristles, Leggings, Smoking and Skating Caps, Snow Shoes, Suspenders, Purse, Stockings, Socks and Mitts, Girls' and Boys' Suits, Undershirts, Cardigan Jackets, Drawers, Cradle Blankets, Carriage Afghans, Sashes, Petticoats, Infants' Shirts, Counterpanes, Tiddles, Watch and Curtain Cord, Mats, etc., Jersey Suits, Tuques.

The machine knits circular work without a seam, and narrows and widens the same as in hand knitting. It also knits any size from three eighths up to the full width of the machine, and shapes all kinds of work by narrowing or widening. It works on the same principle as hand knitting and its work is put on the market as hand made goods.

It is Simple, Durable, Reliable, and the cheapest and only Knitter that knits that long-felt wash, etc. A machine that will make goods just like hand work any size and anything else wanted in knit goods.

Send for Catalogue and Price List, and sample Mitt and Stocking Address:

J. M. STATTIN, SOLE AGENT, 44 Church Street, Toronto, Ont.

CANADA PERMANENT LOAN AND SAVINGS COMPANY

INCORPORATED, A.D. 1884. Paid-up Capital, \$2,500,000. Total Assets, \$2,700,000. OFFICE: Company's Buildings, Toronto Street, TORONTO.

SAVINGS BANK BRANCH: Some of \$4 and upwards received at current rates of interest, paid or compounded half-yearly. DEBENTURES: Money received on deposit for a fixed term of years, for which Debentures are issued, with half yearly interest coupons attached.

Advances made on Real Estate, at current rates, and on favourable conditions as to repayment. Mortgages and Manifold Debentures purchased. J. HERBERT MASON, Managing Director.

The Presbyterian Review.

NOTICES.

(a) Terms - To advance, \$1.00; after 1 month, \$1.25; after 2 months, \$1.50; after 3 months, \$1.75; after 4 months, \$2.00; after 5 months, \$2.25; after 6 months, \$2.50; after 7 months, \$2.75; after 8 months, \$3.00; after 9 months, \$3.25; after 10 months, \$3.50; after 11 months, \$3.75; after 12 months, \$4.00.

All communications for the Editor, Literary, News and Miscellaneous Columns should be addressed to the Editor of the "Presbyterian Review," P.O. Box 2567, Geo. H. Robinson, P.O. Box 2567, Office, Rooms 21 York Chambers, Toronto, St. James, Toronto.

ADVERTISING RATES - Per line per year, \$20.00; 6 months, \$12.00; 3 months, \$7.00; 1 month, \$3.00; under 1 month, 10 cents. Special rates for contracts on application.

Subscribers failing to receive the "Review" promptly, will confer a favour by immediately notifying the Manager.

THURSDAY, JUNE 17th, 1886.

ASSEMBLY NO. OF THE "REVIEW."

WE have much pleasure in sending forth this number of the REVIEW enlarged and embellished for an adequate presentation of the proceedings of the General Assembly.

THE PROVINCIAL UNIVERSITY.

THE Annual Commencement Exercises of the University of Toronto were held on Wednesday of last week. There was a very large attendance, so large, indeed, that the Convocation Hall, spacious as it is, was nevertheless unduly crowded.

The wide range from which the University draws its students appears from the fact that out of 216 candidates at Matriculation, only 28 came from Toronto, whilst the remainder hailed from 66 other institutions, 60 of which are High Schools and Collegiate Institutes.

With regard to the standard for obtaining rank it is worthy of note that in the fourth year, the graduating year, the first-class minimum has been raised from 66 to 75 per cent.; the second-class minimum from 50 to 66 per cent., and a third-class minimum of 50 per cent. established, giving rank of class to all above the minimum.

In referring to recent changes in the curriculum we were glad to hear Mr. Blake emphasizing the sound principle that it is not well to attempt too much. It is better to do a little less and to do it thoroughly than to attempt imperfectly a great deal.

the work done by the student is necessarily of the most ephemeral and imperfect character.

Mr. Blake finds in the formal relations of affiliation existing between the University and Knox College, McMaster Hall and Wycliffe Hall, the evolution of a system not symmetrical, indeed, but capable of great good in which is secured at the public cost, secular training on truly unsectarian principles with every safeguard and facility in respect of religious training by denominations, and in this opinion we apprehend most educators now concur.

Mr. Blake gave no uncertain sound as to his views on the future of Upper Canada College. He is of opinion that the time has arrived when our whole system of secondary education should be reconsidered, and that Upper Canada College should be dependent for support and maintenance upon the same conditions with reference to local subscription and maintenance as other institutions of a like class in the Province.

The subject of College Confederation or Consolidation, is evidently not a dead issue in University Councils. The whole matter, we take it, is quietly undergoing a process of evolution. Until the Methodist Church shall have finally given her ultimatum, Mr. Blake does not despair of a measure of success for the scheme; but we are persuaded that he sounded the true note in stating that "whether the scheme fails or whether it succeeds, the duty of Toronto University is to move onward and upward, and to discharge with what sympathies it can attract the task of maintaining and of elevating year by year the standard of the highest education in the Province."

OUR CITY CHARITIES.

TORONTO is justly renowned for the number and the excellence of its charitable institutions. There is no ordinary possibility of men, women, and children perishing from neglect on our streets, as they often do perish in other large centres of population.

All the charities we have enumerated are flourishing and progressive institutions. The managers of the Children's Hospital, we understand, are preparing to build. The Home for Incurables is being enlarged by the addition of

a wing which is to cost over \$30,000 and is to be set apart for cancer and consumptive patients. Many of the others have only lately entered upon new or enlarged buildings, and all of them are generously supported by the citizens.

There are, we think, few, if any, cities in which there are comparatively so many noble Christian women as are found here, and the amount of self-denying and exhausting labour they bestow upon every good object will never be known till the reckoning day.

ASSEMBLY NOTES.

THE opening night of the 12th General Assembly in point of numbers and interest will compare favourably with similar occasions in the past. The congregation was large and the sermon worthy of the reputation of Principal McKnight.

The attendance of members is very large, and the elders are out in strong force. Not a few who have taken a most active part in the work of the Church in former assemblies, are this year not members.

On Thursday morning the Assembly met at 11 o'clock for devotional exercises, and we were pleased to notice the large number of members present, a fact which is noticeable only because this hour has not always been considered as of importance sufficient to constrain attendance.

in prayer when the humbler and less known may, perhaps, be as equally spiritually minded and equally well suited to lead devotions? Why not teach our ministers and elders the value of free prayer and the advantage of short and definite petitions? These remarks are made in no captious spirit, as we believe all enjoyed and profited by the meeting, and felt helped and encouraged in looking forward to the work of the Assembly, but we aim at a more excellent way.

On Thursday afternoon the question of term service in the Eldership came up for discussion through an overture from the Synod of Hamilton and London, which was presented by the Rev. S. Lyle, of Hamilton. Mr. Lyle introduced the subject very ably and judiciously, though to our mind he committed himself to some untenable positions.

Thursday evening was devoted to the Home-Mission work, the Eastern section report being presented by the Rev. G. B. Bruce, of St. John, New Brunswick, the report on Augmentation for the same section being spoken to by Rev. Mr. Miller in an able and interesting speech.

The past year's record is thoroughly satisfactory as far as the work is concerned, a large number of new fields having been occupied and the stakes in many old ones greatly strengthened. There have been 185 missionaries employed by the committee, the large majority of them in the North-West and Muskoka districts.

There is evidently in the minds of some a desire to amalgamate the two funds, Home Mission and Augmentation; but it seems to us that it is quite impracticable and that in any case it would be very unwise.

On Friday morning the overtures from the Presbyteries of Brandon and Rock Lake were considered, and brought out able speeches from Revs. Messrs. Todd and Pibblado.

Friday afternoon was devoted to the colleges. It is encouraging to know from the various reports that they are all making substantial progress, both as regards the number of students attending them and the means of support.

At 5 o'clock on Friday the place and time of next meeting of Assembly came up, when by an almost unanimous vote it was agreed that the next Assembly should be held in the city of Winnipeg.

The General Assembly is displaying this year an energy and enterprise of which our people may well feel proud. It is doing its work with a business tact that promises to enable the members to wait till all the business is disposed of, and to prevent the passing of important measures when the rank and file have all departed to their homes.

Dr. Reid seems to renew his youth and he fulfils his important duties with his accustomed urbanity and with a precision that is simply wonderful in one who has been so long bearing the burden and heat of the day.

Dr. Fraser's work, as Clerk, is of a kind which requires most close attention and involves a vast amount of labour. It is a question whether the members have any conception of what is being done for them in keeping a correct record of the proceedings from day to day.

The hospitality of the good city of Hamilton is unbounded. It was no slight matter to make comfortable provision for the small army of Commissioners, but the efforts of the Reception Committee, under the guidance of the indefatigable Chairman, Rev. R. J. Laidlaw, supported by the generous hospitality of the citizens did marvels and are crowned with success.

We understand that the position of Lady Principal in the Brantford Ladies' College, in connection with our Church, has become vacant through the retirement of Miss Malvina Ross, who has so long and so acceptably filled it.

Church may possess. We know of no situation where the best influences of a Christian woman with the requisite qualifications can be so extensively and beneficially diffused among the daughters of our Church.

In the report of the Niagara Methodist Conference recently held in Woodstock we notice there was a strong expression of opinion that the affairs of the Church are managed "in an unnecessarily expensive manner."

"THE PEOPLE'S BIBLE"

THREE volumes of the projected twenty five under the above title are now to hand, a great undertaking well begun. Dr. Joseph Parker, the author, is equally known as already a voluminous author and as the minister of the City Temple, London.

The title is somewhat unfortunate. "The People's Bible," suggests a plain man's commentary, chapter by chapter, and verse by verse. Matthew Henry is the standard "people's bible"; it will probably remain so indefinitely.

"Then the thought occurred to him,—a second message coming, borne by more honourable princes,—Perhaps I might go and obtain this wealth and honour, and still do my duty. He is on the downward road now. A man who thinks to do forbidden things and spend the bounty for the advantage of the Church is lost; there is no power in him that can overcome the gravitation that sucks him downward.

The three volumes already published cover a large part of the Pentateuch. Dr. Parker not only accepts the strictly historical character of this part of the Bible, but he contends eloquently for the real identity of the Old Testament with the New.

Without the Pentateuch, Christ, as revealed in the Gospels, would have been impossible; and without Christ the Pentateuch would have been impossible.

A great estate, but bad neighbours! Material glory, but moral shame! Noble landscapes, but mean men! But Lot did just what men are doing to-day. He made choice of a home without making any inquiry as to the religious state of the neighbourhood.

"The People's Bible," by Joseph Parker, D.D., Minister of City Temple, London. Vol. I., Genesis, Vol. II., Exodus, Vol. III., Leviticus, Numbers. 11, 75 pp. vol. S. R. Briggs, Willard Tract Depository, Toronto.

take of a garden to play in; they will leave Paul or Apollus for six feet of greenhouse! Others again, fix their tents where they can get the best food for their heart's life; and they sacrifice a summer home that they may now and again get a peep of heaven."

The quotations above given show that the general reader will find much which he can appropriate. Any one who can enjoy Spurgeon and Talmage will be ready for Parker; but Parker is, after all, rather for ministers and teachers.

It may be further noted as of special interest to clerical readers that, in addition to the regular discourses, there is a body of "outlines" attached to each volume, very suggestive—many of them under the title of "Handfuls of Purpose."

The books are beautifully printed, and will, when the whole work is completed, make a magnificent shelf in the minister's library.

Communications.

THE EVERLASTING NATION—THE TRUE ISRAEL.

PART TWO.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—The fulfilment of prophecy was at all times essentially and mainly spiritual. Let us look at the prophecy concerning the first advent. (1) The Messiah came, but He was the true Israel's Messiah, not the Messiah of Israel according to the flesh.

Thus it is evident that Old Testament prophecy was fulfilled in the literal in its highest and spiritual sense, as well as in the lower and carnal sense, that the true Israel understood and received the Messiah as the Son of God, the Prophet, Priest and King of Israel who was to come.

6. The law of Moses, we are expressly told, "was added" to the covenant made with Abraham "because of transgressions till the seed should come to whom the promise hath been made" (Gal. iii. 19). The whole Mosaic arrangement of law, temple service, nation and king came in thus for a particular purpose, and was intended to continue till "the seed" should come.

DUNDAS, May, 1886. JOHN LAING.

THE PRESBYTERIAN COLLEGE, MONTREAL.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—Allow me to commend to the attention of the Presbyterians of Ontario the able and sensible letter of your correspondent, Mr. W. Mortimer Clark, and to add a few words in support of its conclusions.

As an experienced educationalist I confess I view with some suspicion the recent movements in favour of consolidation of theological colleges. These projects are not sustained by the results of experience elsewhere.

The wisdom of the course pursued has been vindicated by the great success and usefulness of the college. At this time I believe that, exclusive of French missionaries,

about one-third of the ministers now settled in the province have been trained in the college.

Similar considerations have induced other bodies, namely the Church of England, the Wesleyans and Congregationalists, to establish theological colleges in Montreal, all of which are in a flourishing condition.

The Montreal college should not be characterised as a weak institution. I know something of all the theological colleges in the Dominion; and my belief is that in building, appliances, endowment, staff of instructors, University connection and general efficiency it is second to no Canadian theological college of any denomination.

The position of the Presbyterian churches in this province and their struggles to maintain the cause which they represent and to pursue the work of French evangelization, should secure to them the kindly interest of our friends in Ontario, rather than the continuance of agitations which tend to cause distrust and discouragement.

MONTREAL, June 7, 1886. J. Wm. DAWSON.

THE ELDER'S TRUE POSITION.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—You have published many important articles in your paper, but in my humble opinion Dr. Jardine's criticism on the Eldership is the most important and valuable not only as regards Presbyterianism, but as regards the progress of Christianity in this enlightened world.

This being the case, how important are the words of Dr. Jardine's viz.: "What would our Church in Canada be to-day if we had during the last half century a body of zealous New Testament elders exercising, unpaid, the functions of the eldership all over the land?"

I have often suffered a mental conflict on this very subject. It is not every one who is such a hero as St. Paul. He could say, "Immediately I conferred not with flesh and blood." The brothers Ialdane showed what Presbyterian laymen can do; and I saw an instance in Canada, which throws some light on the subject.

Dr. Jardine's remarks on Methodism are also to the point. Our Church had the start of Methodism fully two hundred years, and if our people had used the lay element as the Methodists have done, we ought to have had twice or three times as many converts as they have.

I have known places where the only difference between the elder and the other communicants lay in his distributing the elements at the sacrament. Well versed in Paul's idea of an elder as described in Acts xvi. 28: "Take heed, therefore, unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood."

GALLINGTOWN. EDWARD MAHWALL, SR.

(Continued from page 193.)

MONDAY.

AUGMENTATION.

Rev. Dr. Cochrane brought up the unfinished business in connection with Home Missions and Sustentation (Western section), and as convenor asked the Assembly that the committee be allowed to make supplemental salaries up to \$700 and a manse, instead of \$750 and a manse as heretofore.

Rev. Mr. Warden moved the adoption of the proposal of the scheme. This was not a backward but a forward step.

Rev. Prof. Bryce moved, seconded by Rev. Mr. Macpherson, that unless the deficiency next year be greater than this year, this power be not granted to the Home Mission Committee just as surely as they passed this clause they would put the thing back five years. If the people saw that only \$700 a year was demanded that was all they would give, and they would have as much trouble to get \$700 a year as to get \$750.

Rev. Mr. Bruce moved, seconded by Principal Grant, in amendment to the amendment, that the Assembly regret to hear that the contributions to the Augmentation Committee, Western section, have failed, and empower the committee to make what recommendation may be necessary for the present year, and again earnestly appeal to the congregations to increase their liberality to this scheme.

Rev. Prof. McLaren asked Rev. Mr. Bruce to amend his amendment by adding a clause submitting the matter to the consideration of the presbyteries, to be taken up at the next meeting after the Assemblies.

This was agreed to by the mover and seconder, and added to the amendment.

After discussion Mr. Bruce's amendment was carried.

DR. W. J. HUNTER INTRODUCED.

Dr. W. J. Hunter was introduced to the Assembly as representing the Ministerial Association of Hamilton.

The Moderator, in introducing Dr. Hunter, spoke of the unity of the Church of Christ. There was much good work which had been and was being successfully carried on by the co-operation of the Protestant Christian Churches. They rejoiced in the work the Association was doing, they trusted the Association would prosper, and offered them a hearty welcome.

Rev. Dr. W. J. Hunter said that he was not the President of the Association, but on behalf of the president, who was absent, he greeted them in the name of the Lord Jesus. Their presence was a benediction and a joy. They respected the great Presbyterian Church on account of its advocacy of religious freedom and its steady adherence to its doctrinal standard. He looked forward to the unity of the faith. The only thing that prevented such a unity was human imperfection, and when they all came unto the measure of the stature of Christ all denominational differences should melt away.

THE BRANDON OVERTURE.

Rev. Dr. Cochrane presented the report of the committee appointed to consider the overtures from the Presbyteries of Brandon and Rock Lake, respecting the control of Home Missions. He said the committee after mature deliberation had agreed to recommend as follows:—First, That for the present the Home Mission work in Manitoba and the North-West be conducted as it is at present. Second, That it was not desirable to effect any change in the duties of the Superintendent of Missions in his relations to the Synodical Committee or the Presbyteries. Third, That the Assembly should thank the Home Mission Committee, the Convenor, the Synod, and the Superintendent of Missions for their earnest work. Fourth, That the General Assembly should approve of the resolutions adopted by the Home Mission Committee in March last, regarding the distribution of moneys. The resolutions recommend the following sums of money for 1886:—A sum not to exceed \$21,000, \$19,000 of which was for services of missionaries, and \$2,000 for travelling expenses. The amounts for the different Presbyteries recommended are, Winnipeg, \$2,500; Rock Lake, \$2,350; Brandon, \$5,750; Regina, \$8,400.

Rev. Mr. Warden, seconded by Rev. Mr. Ball, moved the adoption of the report.

Rev. James Todd, Burnside, Man., moved the following amendment to the motion to adopt the report:—"That the report of the committee be adopted, except that in future the Assembly's Home Mission Committee, on receipt of a statement of the work done from Presbyteries, shall transmit to Presbyteries the amount due for the same, and thus effect a saving of some \$800 per annum by abolishing the office of Secretary-Treasurer in Winnipeg."

After discussion by Rev. D. M. Gordon, Prof. Bryce, Rev. Alex. McLaren, Mr. James Youell, Rev. Mr. McGillivray, Mr. W. D. Russell and others, Rev. Principal Grant, as a member of the committee whose report was under consideration, said the only question actually before the house was the continuance of the office of Secretary-Treasurer. Complaint, however, was made of discrepancies in accounts, and the question was asked why no reference was made to the discrepancy of \$3,000 last year. Rev. Mr. Warden had explained that probably the explanation was that funds were on the way when the accounts were closed. But the committee would not accept a "possible explanation." Best wait until the explanation was forthcoming, as it must be soon.

Mr. Todd's amendment was put and lost, and the motion for the adoption of the report was declared carried.

ASSESSMENT SYSTEM OF LIFE INSURANCE.

LIFE INSURANCE AT COST.

MUTUAL RESERVE FUND LIFE ASSOCIATION.

E. B. HARPER, President.

Central Trust Company of New York, Trustee Reserve Fund.

This Trust Company has \$18,000,000 Assets, \$2,800,000 Capital and Surplus

TOTAL NUMBER CERTIFICATES ISSUED	45,000
TOTAL AMOUNT OF INSURANCE	
WRITTEN	\$175,000,000.00
ASSETS	1,000,000.00
RESERVE FUND	750,000.00
AVVERAGE DAILY NEW BUSINESS	200,000.00
LOSSES PAID	2,000,000.00
ONE MORTUARY ASSESSMENT	
PRODUCES	175,000.00
Amount deposited with Insurance Dept. N.Y.	200,000.00
Amount deposited with Insurance Dept. Ottawa	50,000.00

The average Annual Mortuary Cost for the insurance furnished to the members of the Mutual Reserve Fund Life Association, in addition to the \$2 annual dues for each \$1,000 insurance, has been as follows, to wit:

COMPARE THE COST UNDER THE NATURAL PREMIUM PLAN OF THE MUTUAL RESERVE FUND LIFE ASSOCIATION WITH THE RATES CHARGED BY THE ARTIFICIAL PREMIUM PLAN OF THE OLD STYLE LIFE INSURANCE COMPANIES ON EACH \$1,000 INSURANCE.

	COMPARISON:				
	Age 25	Age 30	Age 35	Age 40	Age 45
Mutual Reserve Fund Life Association's average Annual Mortuary Assessments	\$4.90	\$5.32	\$7.05	\$9.30	\$12.05
Annual Premium for \$1,000 ordinary life plan, charged by the Old Style or level-premium Life Insurance Companies	19.50	22.70	31.30	41.10	57.05

Our Books, which are open for the inspection of any interested parties, will prove the correctness of the above figures. The difference is startling. Making over \$5,000 saving per day to our members.

While the Annual Mortuary Assessments have averaged for the past five years less than one-quarter the usual rates charged by the level-premium system for an ordinary life policy at the same age and for the same amount of insurance, at the same time THIS MUTUAL RESERVE FUND LIFE ASSOCIATION has set apart as a Reserve Fund one-quarter of the said Mortuary Assessment.

THE MUTUAL RESERVE FUND LIFE ASSOCIATION SYSTEM requires each applicant to pass a Strict Medical examination. The admission fee and one year's annual dues for \$1,000, is \$10; for \$2,000, \$16; for \$5,000, \$30; for \$10,000, \$50; for \$15,000, the admission fee and one year's annual dues are \$80.

The annual dues for expenses after the first year are \$2 for each \$1,000 insurance.

The reserve fund is accumulating at the rate of \$25,000 per month. After sixteen years' membership the persistent members' payments will be in a great measure provided for through the credits which he will receive from the accumulated reserve fund.

The Association accounts, receipts and disbursements are examined by expert accountants in no way connected with the Association, and as well by distinguished auditors, every sixty days. Twenty-four separate examinations have been made by Bank Presidents, Bank Experts, Insurance Actuaries and others.

AUDITORS' REPORT.

E. B. HARPER, Esq., President, Mutual Reserve Fund Life Association. DEAR SIR.—The result of our sixth examination of the accounts, shows the immense increase in the volume of business transacted by the MUTUAL RESERVE FUND LIFE ASSOCIATION. This is due to the constant vigilance, energy and capability of the Executive Officers of the Association, as well as the unwavering confidence reposed in them and the natural premium system of which this Association is the leading and practical exponent. We can only repeat that constant diligence is exercised in the management by preventing the admission of improper risks and the payment of fraudulent claims, and we take great pleasure in certifying thereto, and that we have found the above accounts accurate and correct. Very respectfully yours,

(Signed) JIMMY J. ACKER, 406 Broadway, Albany, N.Y.; Auditors SAMUEL W. WRAY, 304 & 310 Walnut St., Phila.

This Association desires to secure representatives for it throughout the entire Dominion. Correspondence solicited. Persons desiring to secure their insurance at less than ONE-HALF the usual rates charged by stock companies should apply to the LARGEST, STRONGEST, CHEAPEST and most successful Assessment Association in the world.

ADDRESS— Mutual Reserve Fund Life Association, 65 King Street East, Toronto. J. D. WELLS, - General Manager.

(From the New York World)

A Staunch Company.

Continued Prosperity of a Great Corporation.

SIMPLICITY AND SECURITY UNITED WITH STRENGTH—A COMPANY WITH AN ENVIABLE RECORD.

An interview with Mr. Harper, the President of the Mutual Reserve Fund Life Association, yesterday, developed the following interesting information: The Association has fixed periods for making its mortuary calls, or in other words, at the expiration of each period of sixty days a call is made upon the members for a sum sufficient to meet the death claims of the previous sixty days, and as every one is aware, the mortality in all sections of our country has been excessive and is always heavier in the late winter and early spring months than in any other period of the year.

This Association sets apart one-quarter of its mortuary receipts as a special reserve fund, and this fund is nearly \$750,000—\$250,000 of which is invested in United States Registered Bonds.

The Central Trust Company of New York, an institution possessing nearly \$20,000,000 of assets, and one of the strongest trust institutions in the country, is the trustee of the Reserve Fund of the Association. It is a fact worthy of note that should each and every member of the Association refuse to pay their assessments, that every death claim would be paid in full, dollar for dollar, from the Reserve Fund; which demonstrates the solid foundation upon which this powerful institution rests; but, as a matter of fact, the members of the Association are paying the extra call more promptly than ever before, as the cash receipts have already exceeded \$10,000 per day, while the payment by the members even for the special call are for only nominal sums from each member, so that they scarce feel the burden. Indeed the total mortuary calls for the past four and one-half years, made on the members by this Association, barely equal the annual fee charged by the old style or level-premium life insurance companies for the ordinary life policy, at the same age and for the same amount; or, in other words, where \$100 has been charged in the past on the old system but \$25 has been required by the Mutual Reserve Association of its members, which represents an annual saving by this Association of \$1,500,000 per year, or over \$5,000 per day. At the same time it has paid every loss in full and has set apart one-fourth of the receipts as a Reserve Fund.

It is not surprising that the business of the Mutual Reserve Association should be unparalleled in the history of Life Insurance, when we consider the results already accomplished, or that its business for the past five months should exceed \$27,000,000, and it is not surprising that for the month of April just past its business has exceeded \$3,000,000, since every head of a family recognizes the fact that Life Insurance is a necessity, and that his duty is to provide those dependent upon him with the protection afforded by a policy of Life Insurance, or that he should choose the Mutual Reserve Fund Life Association which affords him such protection.

Mr. E. B. Harper, the President of this great organization, as well as his associates, are all well known and recognized as being worthy and competent to be intrusted with the public confidence.

No other institution in the world has been known to have introduced the checks and counter checks to prevent speculation and fraud. The books are examined by bank experts and the auditor every two months and the result presented to each member.

At the same time the affairs of the Association are under the direct supervision of the Dominion Insurance Superintendent, to whom it makes its annual report.

It has deposited with this State \$200,000 for the protection of its members, and \$50,000 has been deposited with the Insurance Department of Canada for a like purpose.

Special care is exercised in the medical examination of applicants, and this Association shows a smaller ratio of mortality than has ever been experienced by any Life Insurance corporation for a like time.

This Association has issued to date over 45,000 certificates of membership, which represents over \$175,000,000 of insurance, making it the phenomenon of the age, and it disburses to widows and orphans over \$2,000 per day.

AIKENHEAD & CROMBIE,

Cor. King & Yonge Sts., Toronto.

IMPORTERS OF FINE

Pocket and Table Cutlery, BOATING AND CANOE FITTINGS, FISHING TACKLE

IN GREAT VARIETY.

Stable Fittings, Magic Feed Boxes, HARDWARE.

ESTABLISHED 1850.

R. Simpson & Comp'y

WHOLESALE AND RETAIL

DRY GOODS,

36 & 38 Colborne St.,

OFFER THIS WEEK

SPECIAL VALUE

IN

500 DOZENS

Boating Shawls

500 DOZENS

BLACK CASHMERE

SEAMLESS STOCKINGS

3 PAIRS FOR \$1.

300 PIECES

Brown Holland,

AT 15c. CHEAP AT 25c

2,000 PIECES

LEFT OF THOSE CELEBRATED

10c. Cashmerettes.

ALSO

SPECIAL DRIVES IN

Embroideries

LACES,

Dress Goods,

CARPETS.

ALL REGULAR GOODS AT WHOLESALE PRICES.

THE GREAT LEADER LANE DRY GOODS HOUSE,

R. Simpson & Comp'y

36 & 38 COLBORNE ST.,

ENTRANCE ON LEADER LANE,

FACING KING STREET.

A discussion followed as to whether the names of the minority must be appended to the report.

Rev. Dr. Reid thought it would be well if the minutes of the committee were laid before the Assembly.

Mr. MacLennan said when he left the committee he understood that the committee was equally divided on this question, five for the report and five against, and that two reports were to be prepared and laid before the Assembly.

Mr. W. M. Clark said his recollection was exactly the same as Mr. MacLennan's.

Rev. Dr. Burns strongly opposed the idea that the minutes of the committee should be before the Assembly.

THE MATTER EXPLAINED.

Mr. Macdonald, Hamilton, said he ought to say he knew of the matter, because he was the man who had changed his mind and thus he supposed caused the confusion.

Principal Forrest moved the adoption of the so called minority report. The discussion was continued by Mr. W. M. Clark, Rev. Mr. Bail, Rev. H. M. Parsons and Hon. A. Morris.

After some discussion it was decided to proceed with the debate Saturday morning and to sit until 1 p.m. instead of until 12 noon.

THE ASSEMBLY SERMONS.

The report of the committee provided for filling the pulpit of St. Paul's church recommended that the morning service should be conducted by Rev. Dr. Jardine, Brockville, and the evening by Rev. Jas. Robertson, Superintendent of Missions in the North-West. The report was adopted.

The next meeting place was appointed to be Knox church, Winnipeg.

FOREIGN MISSIONS.

In the evening Dr. Wardoppe, convener, presented the report of the Foreign Missions, western section.

The report referred in favourable terms to the work in Formosa, and added, with respect to labours among the Indians:—During the past year the work on the various Indian reserves in the North-West has generally been making progress. We have taken up five new reserves and begun three new schools. Our older reserves, the committee feel warranted in saying, are beginning to show the results of the labour that has been so faithfully spent upon them.

Rev. G. M. Milligan, Toronto, seconded the report, which was adopted.

Rev. Alex. McLean presented the report of the Eastern Section.

The following is a list of the missionaries connected with the New Hebrides mission:—Rev. J. W. MacKenzie, H. A. Robertson, Dr. Gunn, Jas. H. Lawrie, D. McDonald, R. M. Fraser, Wm. Watt, Peter Milne, W. Gray, Charles Murray, M.A. Revs. Joseph Annand, John G. Paton, and Oscar Nicholson are on furlough at present.

The Trinidad mission is composed of the following staff:—Missionaries—J. Morton, K. J. Grant, Lal Behari, J. W. McLeod, J. K. Wright, J. Hendrie. Catechists—G. Sadaphal, Filaking, J. Anjee, Teachers—Miss Semple, Miss Jillion, Miss Copeland, J. Corbie, Miss Blackadder.

WORK AMONG THE INDIANS. Rev. Hugh MacKay, missionary to Indians at Broadview, was then introduced and received a hearty welcome. Rev. Jos Annand, of Aniteum, also addressed the Assembly.

Rev. Dr. Burns called attention to the fact that to day was the tenth anniversary of the formation of the Woman's Foreign Missionary Society. He therefore moved, seconded by Mr. James McLennan, a resolution heartily commending the work of the society.

The resolution was adopted, after which the Assembly adjourned.

SATURDAY.

The debate was resumed upon the question of COLLEGE CONSOLIDATION.

Rev. D. McGillivray, London, stated that the great question at the threshold of the case was, What relation does the Church hold to the Colleges? He believed there was a wide opinion that "the Church was a great patient milch cow, which existed only for the benefit of six great calves that were tugging away at her maternal udder." Consolidation would not involve the sacrifice of anything worth holding. He urged that the matter be sent down to the presbyteries.

this proposal to bring Queen's to Toronto. He thought it was a good thing to affiliate Knox, McMaster, St. Michael's and Wycliffe to Toronto University, but that was quite a different thing from the translation of Queen's to Toronto.

Rev. Dr. Burns, Halifax, said the scheme proposed to decapitate Halifax. He did not know what the committee thought of Halifax, but the report reminded him of the story of the man who, seeing the head of another set above the Nether Bow said:—"There was na muckle in't, but it was a' he had and it was a sair loss to him, puir fellow." He thought the committee might at least have let them know when it was proposed actually to abolish them.

Rev. N. Grant, Oillia, argued that the fact that some young men went to the United States colleges to be educated did not reflect upon Canadian institutions. He had seen graduates of Princeton and other American colleges, and they were not more fit for their work than graduates of our own theological halls.

Mr. I. W. Johnston, Fredericton, urged that consolidation would bring about a saving of time, talent and money. Pine Hill had about enough students to make a good-sized Bible class in a Sunday school. They had 19 students and a Board of Management of 24, with three professors. There were three students in first year, one professor for each student. If it came to a matter of expense, it would pay the Church to pay the travelling expenses of the students and send them to Montreal, Quebec, or Knox.

Rev. Dr. Burns said they had nineteen students and seven added during last session. They would have ten graduating this year.

Rev. McI. Sinclair said nothing prevented consolidation now if it was wanted. Pine Hill and Montreal could unite. Suppose the matter were sent down to presbyteries, and they advised the consolidation, how would the colleges be forced to unite? There was another consolidation which was more important than that of the colleges, and that was of the Church. The colleges might unite of their own accord, but they would never unite simply because the Assembly asked them to unite. It would be utterly impossible to get people to do away with the colleges. What good would it do to send the matter down to presbyteries? Here was a suggestion to the colleges, but really there was nothing definite. A definite proposal should be sent down before they should submit the matter for discussion.

Principal Grant withdrew his amendment, which had only been moved that the merits of the case should be considered by the Assembly.

Mr. Charlton replied, explained the origin of the majority and minority reports. The question really before the house was as to the proposed union of the theological faculty of Queen's with Knox. Mr. Grant had stated to his own and partly to his (Mr. Charlton's) satisfaction the reason why Canadians went for tuition to the United States. But he had not touched the main point, which could not be denied or explained away—that the American colleges, with their great endowments, numerous professors, and magnificent libraries, offered inducements that the Canadian colleges could not offer. By amalgamating Queen's theological department with Knox's, they would have a theological school worthy of the country and the Church. Anybody who looked at the question closely must see that Queen's and Knox occupied the key to the position. If these were united the question of union would be practically settled. The Church was now asked to express its opinion upon such a union. If that opinion was favourable it would be for the authorities of the two colleges to meet and negotiate the details. If no agreement could be reached, the matter would fall to the ground. He appealed to the sense of pride which every Presbyterian must feel, to decide that this scheme should be sent down to the Church, for the committee did not, as had been charged, seek to do anything contrary to the wishes of the Church. Let the Church, let the people consider this question and report to the Assembly their opinions concerning it. In this the broad principle of consolidation was involved. He could see no possible objection to submitting these resolutions to the Church. If this were denied the agitation would go on, the feeling of irritation which existed would be increased, and they would see reason in the future to regret that they had not taken the course proposed.

The vote was taken on the question resulting in the minority report—to let matters remain as they are—being carried by 116 votes, as against 87 for the majority report.

DECEASED WIFE'S SISTER.

Rev. Principal Caven, on behalf of a committee, presented a remit on the subject of the marriage question. The remit set forth as a preamble the relative part of the Special Committee's report, presented at a previous sederunt by Rev. Principal McKnight, and recommended that only one of the propositions set forth by that Committee should be sent down to presbyteries for their opinion, viz.—That the discipline of the Church shall not be exercised in regard to marriage with a deceased wife's sister, aunt or niece. Principal Caven explained that the other propositions were (1) that the Old Testament law respecting incest was binding, on which all were agreed; (2) that the words of the Confession of Faith on the subject were stronger than were warranted by Scripture, which was likely to arouse opposition, and was unnecessary. He moved the adoption of the committee's recommendation. The Assembly adjourned with the benediction.

Books, &c. Send to FARRAR'S NEWS CO., PHILA. PA., for their catalogue containing prices of leading papers and books.

Sabbath School Registers - and Records -

PREPARED BY THE Sabbath School Committee of the General Assembly of the Presbyterian Church in Canada. Recommended by three Synods and many of the Presbyteries.

NOW READY.

MISCONCEPTIONS OF CALVINISM

BY REV. JAS. MIDDLEMISS, D.D., KNOX. Price 10c. Per dozen, \$1.00. ORDERS RECEIVED AT ONCE.

"The Author is a man of fine culture and extensive reading and his thoughtful utterances are well deserving the respectful attention of all, especially of our young ministers and our students."—Halifax Presbyterian Witness. "Misconceptions of Calvinism will repay a careful perusal. Some who are inclined to believe that Calvinism is something very absurd and unreasonable will find that more can be said in its favour than they thought. Those on the other hand who hold by Calvinism merely as a matter of tradition, would do well to seek further information on the subject from Dr. Middlemiss' pages."—Toronto Globe. "I regard your publication as a well timed and eminently fair, clear and able statement of the case, and admirably calculated not only to remove the too common misconceptions of the faith of our Church, but to commend our doctrine to the acceptance of the candid student of the Scriptures."—Rev. J. K. Smith, Moderator of the General Assembly. "We hereby express our cordial concurrence in the sentiments of the Moderator in relation to Dr. Middlemiss' pamphlet."—Thomas Warthrop, D.D., John Laing, D.D. Presbyterian News Co., Toronto. P.O. Box 1247. GEO. H. ROBINSON, Manager.

12 CENTS IN STAMPS, MAILED BEFORE JUNE 31st, will make you a six months' subscriber to Our Own Fireside, a model family monthly, sixteen pages, illustrated, and containing a full page of music. For 10 cents we will send paper for same time, and 16 complete stories. For 21 cents, the paper, 16 complete stories, Dark Days and Cellar Dicks, complete, by Hugh Conway. For 27 cents, the paper, 16 complete stories, Dark Days, Cellar Dicks, and the Home Cook Book and Family Physician. The object of this liberal offer is to test this paper as an advertising medium. References, Review, Address, Our Own Fireside Publishing Co., TORONTO, ONT.

NOW READY. NEW CANADIAN EDITION REDUCED TO \$3.50

Fifty Years in the Church of Rome, BY FATHER CHINTQUY.

TERMS OF PUBLICATION.—A handsome volume of 332 pages, printed in clear type on fine tinted paper. It is bound in strong cloth, with bevelled boards, marbled edges, and gilt stamp on side and back. Contains two portraits (one representing him in priestly robes) of the venerable author. Sent to any address on receipt of price. THREE DOLLARS AND FIFTY CENTS.

AGENTS WANTED. S. R. BRIGGS, Toronto Willard Tract Depot.

TORONTO. Sole Agents for the Provinces of Ontario, Manitoba, New Brunswick, Nova Scotia and Prince Edward Island.

SPECIAL OFFER.

Messiah's Complete Works, 6 vols. cloth, black, red and gold, reduced to 50c. Hudson's Complete Shakespeare, 8 vols., with notes, etc., 50c. British Encyclopedia, 18 vols. in 12, 4 large vols., maps, etc., 50c. The Encyclopedia of Anecdotes, from all ages and nations, 707 pp., 50c. Waverley Novels, 12 vols., 50c. Palestine, Historical and Descriptive, 50c. Alligator Edition of Poeta, 75c. The Story of the English People, Green, 4 large vols., 50c. History of Our Own Times, 10 vols., 50c. Decline and Fall of Roman Empire, 6 vols., with notes by Milman, 50c. Sent on receipt of price, post free. Address LIBRARY ASSOCIATION, Drawer 2674, Toronto.

Recent Publications of the Religious Tract Society

THE LIFE AND TIMES OF CHRYSOSTOM. By Rev. R. WHELLEN, D.D., \$1.00. ST. AUGUSTINE: his Life and Times. By Rev. R. WHELLEN, D.D., \$1.00. THE LIFE OF JESUS; or, the Story of Jesus of Nazareth in the Simplest Form. By W. W. LITTLE, M.A., 75c. ANNO DOMINI; or, a Glimpse at the World into which the Messiah was Born. By Rev. J. D. CRAIG, D.D., 75c. VOICES FROM CALVARY, A Course of Homilies. By CHARLES STAFFORD, D.D., \$1.00. FROM CALVARY TO OLIVET. Homilies. By CHARLES STAFFORD, D.D., \$1.00. THE EVENING OF OUR LORD'S MINISTRY. By CHARLES STAFFORD, D.D., \$1.00. BEST FROM SORROW; or, the Ministry of Suffering. By WILLIAM GIBBY, F.R.S., 50c. THE PHILOSOPHY OF PRAYER and Other Papers. By H. K. RETZELER, D.D., \$1.00. CHRISTIAN MINISTRY TO THE YOUNG. By S. O. GALEY, D.D., 65c. JOHN YOUNG, UPPER CANADA TRACT SOCIETY, 102 YONGE STREET. June, 1886.

GOOD SITUATIONS FOR CANVASSERS.

Why spend your time trying to sell high priced, unsalable books, when we will give you the best terms and good territory for "The Heartstone," the most complete family book ever published? It contains twenty-seven chapters on such subjects as home-making, furniture, decorations, amusements, the sick room, household ornamentation, horticulture, the laundry, home etiquette, the library, a complete cookery-book, etc. This is a work for everybody. It retails low and is just suited to the times. Experience not necessary. Ladies succeed nicely with this book. International Book and Bible House, Toronto. SCHOOL TEACHERS AND STUDENTS ATTENTION! During Holidays a Special Course of Private Lessons by Highest Masters will be given School Teachers and Students of Northland, Drawing and Painting. All who can should come to study these invaluable Arts. Send immediately for Special Circulars. THE UNION SHORTHANDERS' ACADEMY, 236-238, Toronto.

PURE GOLD Manufacturing Company, TORONTO.

Gentlemen: I have used your Pure Gold Baking Powder for a considerable time in the kitchen of this Institution, and have great pleasure in recommending it as the best I ever used.

You may make any use of this letter you think right.

Yours truly, CLARA CHATTERSON, Ontario Ladies' College.

Whitby, Ont., April 21st, 1886.

SELLING OFF.

Barnard, Murdoff & Co. GREAT MID-SUMMER SALE

DRY GOODS,

BARNARD'S of HAMILTON, SUMMER STOCK, AND MURDOFF'S of TRENTON, SUMMER STOCK, AND COMPRISING

Staple Linens and Cotton Goods, Victoria Lawns, Bishop Lawns, Check Muslins, Corded Muslins, Piques, Marsailles, Krinkle Cloths, Sheetings, Pillow Cottons, Oxford Shirtings, Fine Cloths, Tweeds and Jacket Cloths, Prints, Sateens, Cambrics, Parasols, Velveteens, Laces, Silks, Embroideries, Fine Underwear, Lace Curtains, Lambrequins, Fine Curtain Cretonnes, Reversible Cretonnes, with Fringes to match; Boys' Underwear, Summer Hosiery, Corsets and Gloves, Gents' Balbriggan Underwear, Merino, Thread and Cotton Socks, Braces, etc., and all the remnants of goods for the season's trade, to be sold off at extraordinary

LOW PRICES. Barnard, Murdoff & Co. 36 KING STREET WEST, HAMILTON.

Church News.

The Huron church, Ripley, has lately been repainted and otherwise renovated.

Rev. Mr. Ferguson has been filling the pulpit at Uptown very acceptably.

The Rev. A. F. Thompson has resigned the pastorate of the church at Economy, N.S.

During Mr. Smellie's absence in Scotland Rev. Mr. Dougherty will occupy the pulpit of Melville church.

Mr. Cowgill, the student in charge at Mureing, Ont., has begun a bible class in the church on Sabbath morning.

Cook's church, Toronto, has extended an almost unanimous call to Mr. Patterson, a brilliant young graduate of Knox College.

During the removal of their church from its old site the Baptist friends of Kincardine have been invited to worship in Knox church.

Mr. W. L. McRAF, missionary elect to Trinidad, is to be ordained at Turon on the 6th July, and will leave for his field a few days later.

Rev. Dr. TALMAGE has engaged accommodation for himself and 1200 of his congregation at Alexandria Bay, Thousand Islands, for two days this month.

At a recent meeting of the Presbyterian congregation of Forest, it was decided to extend a call to the Rev. M. Ballantyne, recently of Pond Mills, Westminster.

The anniversary of the Enniskillen church was held on Monday, June 7th. A sumptuous tea was provided. Addresses were delivered by Revs. R. D. Fraser, M.A., Bowmanville, A. Fraser, Orono, and others.

The Presbyterian congregation at St. Peter's, C.B., are making active preparations for the erection of a new church. Any aid from the charitably disposed will be thankfully acknowledged.

The congregation of the Scotch Presbyterian Church, of Jersey City, N.J., are building, at a cost of \$15,000, a manse for their pastor, Rev. David Mitchell, late pastor of John street church, Belleville, Ont.

Rev. T. T. JOHNSON, Wick, lectured in Rockton on the 10th, and in West Elmhurst on the 11th inst. Subject: "The South." Mr. Johnson has spent a considerable time in the Southern States, and the lecture which is illustrated by original sketches, is highly spoken of where it has been delivered.

Rev. Dr. AND Mrs. SMELLIE, Fergus, with their son-in-law, Rev. D. J. Macdonnell of St. Andrew's, Toronto, sailed Tuesday, 5th inst., on a trip to Scotland. Dr. Smellie appears to be almost recovered from his late severe accident. Again we wish them a good voyage and safe return.

The new Presbyterian church at Vancouver, B.C., was dedicated on Sunday, 16th ult. Rev. S. J. Taylor preached morning and evening and Rev. Jos. Hall discoursed in the afternoon. Collections aggregating \$160 was taken up at the several services. The new church has a seating capacity of four hundred.

A LADIES' Aid Visiting Society has been formed in connection with the Penetanguishene congregation, Rev. H. Currie, pastor. The office-bearers are—President, Mrs. Currie; Vice Presidents, Mesdames Jamieson, Leith, McGuire, Wright and Smith; Sec.-Treas., Miss Beck. These ladies have decided to hold a bazaar on the day of the Fall Show. Proceeds to aid in defraying the debt on their church.

Rev. F. BALLANTYNE, of London South, conducted the preparatory service and the Communion in the Port Stanley congregation, on 4th inst. After service Mr. Joseph Moore, on behalf of the congregation, presented the pastor, Rev. A. W. McConochy, with a well filled purse and an address, expressive of the high esteem in which he is held by his people and their good wishes for his holiday trip to Manitoba.

Rev. J. M. CALLAN, M.A., was inducted on the 26th ult., into the pastoral charge of St. Andrew's church, Victoria. This church has been vacant since the resignation of Rev. R. Burnet. Rev. D. McKenzie, Easttown, presided and preached an excellent sermon. Addresses were delivered by Rev. R. McCann and Rev. J. Fitzpatrick. An "Induction Dinner" was given at which the neighbouring ministers were present.

Dr. JAMES MIDDLEMISS, of Elora, has lately written a pamphlet on Misconceptions of Calvinism (Presbyterian News Co., Toronto), which will repay a careful perusal. Some who are inclined to believe that Calvinism is something very absurd and unreasonably, will find that more can be said in its favour than they thought. Those on the other hand who hold by Calvinism merely as a matter of tradition would do well to seek further information on the subject from Dr. Middlemiss's pages.—Toronto Globe.

MISCONCEPTIONS OF CALVINISM is the title of a pamphlet of 45 pages by Rev. James Middlemiss, D.D., of Elora, Ontario. We had the pleasure of seeing the substance of the pamphlet in a series of able articles in the PRESBYTERIAN REVIEW, a few months ago. The author is a man of fine culture and extensive reading, and his thoughtful deliberations are well deserving the respectful attention of all, especially of our young ministers and our students. Price to cents. Issued by the Presbyterian News Co., Toronto.—Halfpenny Presbyterian Witness.

COMMUNION services at Glencoe, Sabbath, June 6th, were very largely attended. The pastor was assisted by the Rev. Walter Reid, of Weston, who preached eloquent sermons, full ofunction. Thirteen members were received into church fellowship, the pastor on behalf of the session and congregation extending a very warm welcome to these candidates for membership. Another scheme for church extension is being inaugurated; it is proposed to build a Presbyterian church at South Ekfrid and thus provide a sanctuary for a large and wealthy portion of the Presbyterian population.

THURSDAY, the 3rd inst., was the 90th anniversary of the birth of Mr. James Laudlaw, sen., father of Rev. R. J. Laudlaw, of Hamilton, Ont. Father and son spent the day happily together at the home of the former in Georgetown. Mr. Laudlaw left Scotland on his 21st birthday, in 1817—69 now over years ago. He arrived at St. John, N.B., on the 21st of August, and after spending some time as a teacher at Economy, Nova Scotia, he came west to the township of Esqueping, Halton county. In 1820, and has resided there during the past 66 years. The venerable gentleman is in fair health and has the use of all his faculties.

At a meeting of the Managing Committee of Zion church, Carleton Place, on Monday evening it was decided to take some definite measures at once for the enlarging of the church building, and with that object in view a sub-committee were appointed to ascertain the cost and the best way of extending the building in order to gain the object desired, the sub-committee to report to another meeting of the managers to be held shortly. The congregation has grown so large that it has become impossible for the committee to provide seats for families desiring them, and hence their action.

COMMUNION services were conducted in St. Joseph's Presbyterian church, Montreal, on June 6th, by the pastor, Rev. Dr. Smyth, M.A., B.Sc., who preached an appropriate sermon from Isaiah xlii, 3. Two hundred and forty members partook of the Lord's Supper, besides a few from other churches. The congregation was unusually large. At the close of the service, the Rev. A. C. Chambers, of Inkeraman, Ont., offered prayer and addressed the communicants. Preparatory services were conducted by the Rev. Prof. Springer, M.A., and Rev. John Nicholas. Twenty names were added to the roll.

The sacrament of the Lord's supper was observed in Duff's church, East Fushinch, on the first Sunday in June. There was a large attendance on all the sacramental days, especially on Thursday and Sabbath. The pastor was ably assisted by Revs. J. K. Beattie, of

Guelph; W. Meltrum, of Morrison; E. McAuley, West Fushinch and G. Munro, of Embro. Several names were added to the communion roll. The ordinary Sabbath attendance is larger this summer than it has been for many years, quite a number of families having settled within the bounds of the congregation recently. It is to be hoped that Duff's church may yet be glorified every Sabbath as it used to be during the incumbency of the late Rev. Alexander McLean, about a quarter of a century ago.

The regular monthly meeting of the Montreal Presbyterian Women's Missionary Society was held last week in the lecture-room of Eskloe church. The first vice-president, Mrs. Robert Campbell, occupied the chair, and after the usual devotional exercises, the recording secretary read a letter from Mrs. Dey, tendering her resignation as president of the society, as she was obliged to leave the city. A committee was appointed to draw up a minute expressing the society's deep regret at losing Mrs. Dey, who has been a most useful officer and valuable member of the society. Reports were read from the French bible woman, Madame Cote, and from Miss Watt. The subject for the month was "Sister societies," and consequently reports were received from several missionary societies. Mrs. A. B. Crutch read an account of the work of the Grand Ligue mission; Mrs. Parker read selections from the last annual report of the Woman's Foreign Missionary Society (Eastern section); and the recording secretary, Miss Macmaster, read a synopsis of the work of the Canadian Woman's Board of Missions, which was kindly written by Miss Baylis, and also an account of the work at Midway, London, Eng.

On Thursday, June 3rd, in the presence of a very large assembly, the corner stone of the Avondale Presbyterian church, Tilsonburg, was laid. After singing, prayer was offered by Rev. P. R. Ross, of Ingersoll; and the pastor, Rev. M. McGregor, M.A., then read a most interesting historical sketch of the congregation from 1847 when a few Presbyterians met with Rev. Dr. Drummond, of Bradford, to organize a congregation to the present time, when the number of communicants on the roll is 123. Four of the oldest members of the congregation, the only remaining pioneers of the Church in Tilsonburg, Messrs. John Scott, Archie McLaren, Nicholas Cuthbertson and Edward Brown laid the corner stone. Within the stone, in a copper box, is the MSS. of the historical sketch written and read by Mr. McGregor; lists containing the autographs of the merchants, manufacturers, doctors, lawyers, publishers, ministers and teachers of the town; the autographs of the pioneers of the church who are living; a list of the present officers, members and adherents of the church in Tilsonburg; copies of the Toronto Globe and Mail, the London Advertiser and Free Press, the PRESBYTERIAN REVIEW, Christian Guardian, Scottish American, Parkdale News and the Tilsonburg Observer and Liberal; a copy of the municipal by-laws; and one each of the various silver and copper coins of the Dominion. The architect is Mr. Gregg, Toronto. It will be remembered that Rev. Principal Caven was at one time pastor of this fine congregation.

MEETINGS OF PRESBYTERY.

LANARK AND RENFREW.—The presbytery met in Zion church, Carleton Place on Monday evening, May 24th. Rev. M. D. M. Blakey in the chair. The attendance of members was not large, nor the docket of business extensive, the chief items considered being the home mission report, making arrangements for dispensing ordinances in the mission stations during the summer, etc. A petition from the Rev. Dr. Bain, asking leave to retire from the active duties of the ministry, was considered and disposed of, the presbytery agreeing to make application to the Assembly in accordance with the petition. Rev. C. McKillop's demission of his charge in Adamston, in order to take work in the North-West, being considered, it was moved that the resignation be accepted. The presbytery appointed some standing committees for the year, and attended to some minor matters of business.

BARRIE.—This presbytery met at Barrie, on Tuesday, 25th ult. There were twenty-two ministers and ten elders in attendance. Mr. Moodie was appointed to declare the pulpit of Collingwood congregation vacant on June 20th, and to act as moderator of session during the vacancy. It was agreed to make applications to the General Assembly as follows: That Mr. W. Neilly be recognized as a student of first year in theology, and Mr. A. G. Janzen, missionary, as a student of the second year; also, for leave to ordain Mr. W. J. Hewitt to the work of the ministry. Mr. Hewitt is an elder, and has laboured since last summer in North Bay and other points in the east of Lake Nipissing. A petition from the congregation of Vasey that Mr. John Gilmore be recognized as a minister of this Church was sent up to the Assembly. Messrs. A. H. Drumm and Thomas Wilson passed through their trials for license with much satisfaction to the presbytery, and were licensed. Mr. Drumm was also appointed as missionary at Port Carling, etc. Mr. A. McDonald received four months' leave of absence that he might visit his native land. Messrs. G. Craw and H. Currie resigned their commissions to the General Assembly. Messrs. W. McConnell and W. A. Duncan, M.A., were elected in their stead. The presbytery agreed to approve and commend the movement towards the McDowall memorial in Fredericksburgh to the generous consideration of ministers and congregations in the bounds. ROBT. MOODIE, Clerk.

MIRAMICHI.—The presbytery met at Newcastle 25th May—the Rev. Wm. Aitken, moderator. The Rev. Ghosen Al Howie, late of Mount Lebanon, Syria, and Rev. James Murray, were invited to sit as corresponding members. The petition from Nelson asking for regular supply, laid over from a former meeting, was again read, and a committee, consisting of Messrs. Walls, McKay and Aitken, was appointed to meet the congregation at Nelson for the purpose of maturing arrangements for Mr. Clay's settlement here; or otherwise provide for the supply of that station. A report of the catechists appointed to the various mission fields was submitted by the clerk, and he was thanked for his diligence in the matter. A communication from Escuminac, Que., was read, signed by all the elders, requesting that Rev. A. Ogilvie Brown be appointed moderator of their session in place of Rev. Peter Lindsay, solely on the ground that the former is more conveniently located, and would be able to visit the field, without involving such a considerable journey. In making this change the presbytery desired not only to convey to Mr. Lindsay the hearty thanks of the session of Escuminac, but also their grateful appreciation of his past services there. Several circulars on the reception of ministers were read. The presbytery resolved to make application to the next General Assembly to receive as a minister of the Presbyterian Church in Canada, the Rev. Ghosen Al Howie, a licentiate of the Church of Scotland. The clerk was instructed to issue the usual circular thereon. The following resolution, moved by Mr. Aitken, was also adopted in the case: "That this presbytery, while not ignoring the serious drawback of blindness, they are of opinion that Mr. Howie is perfectly competent to discharge a pastor's duty. His labours within the bounds, as well as his numerous certificates, abundantly justify this resolution, and encourage the hope that the Assembly will see it their duty to admit him to the status of a minister of this Church. The Rev. F. W. George was appointed commissioner to the General Assembly in place of Rev. John McCarter, who resigned the appointment. The clerk reported that he had received a letter from the convenor of the Augmentation Committee stating that in view of certain explanations forwarded to him, from Redbank, Black River and New Carlisle, the grants in full would most likely be made to those congregations. The presbytery resolved to meet in the hall of St. Andrew's church, Chatham, on Tuesday, the 13th day of July next, at 11 a.m.—E. WALLACE WAITS, Clerk.

Sabbath School Work.

LESSON HELPS.

SECOND QUARTER.

REVIEW.

LESSON XIII. June 27th, (Scripture Lesson John 1, 1-17.)

GOLDEN TEXT.—And the Word was made, flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.—John 1, 14.

TRIV.—This quarter covers nearly three years of Jesus' earthly ministry, from Jan., A.D. 27, to Oct., A.D. 29.

PLACE.—Jerusalem, Cana, Capernaum, Bethsaida, Sychar. John leaves out a large portion of the ministry in Galilee, because recorded in the other Gospels, which were written before his, and he dwells chiefly on the ministry in Jerusalem and Judea.

SUGGESTIONS.—(1) Read the first eight chapters of John's Gospel at one sitting. (2) Trace out the movements of Jesus on the map in order to make his life real and vivid to you. (3) Study up the state of the country in the time of Christ. (4) Review the titles, golden texts and central truths of the quarter.

QUESTIONS.

INTRODUCTORY.—What book of the Bible have we been studying? Who wrote it? When and where? Tell all you can about the book. Give some account of the apostle John. How much time do the lessons of this quarter cover? Where did the events take place? Name the principal persons mentioned.

SUBJECT: THE REDEEMER OF THE WORLD.

I. HIS NATURE (Lessons 1, 11, 12).—Who is the Redeemer of the world? How long has he existed? What great works did he do before he became man? When did he become man? How is he the Light of men? the Life? the living water? Meaning of "Christ." What reasons have we to rejoice that our Saviour is divine? That he became man?

II. THE BEGINNINGS OF HIS KINGDOM (Lessons 2, 3, 4).—Who were his first disciples? How were they led to him? What great results have grown from these small beginnings? What was his first miracle? When and where? What was it meant to teach? What was the first great doctrine he taught? To whom? Why is this placed first?

III. HIS MIRACLES (Lessons 5, 7, 8, 9).—What are miracles? Why did Jesus perform them? What was the first one, and its teachings? What is the next recorded one? What was that meant to teach us? Describe the next one. What does this teach us? What one the following night? What miracle did we study in Lesson 9? What are its teachings?

IV. HIS TEACHINGS (Lessons 4, 5, 6, 10, 11, 12).—What great doctrine was taught to Nicodemus? What comforting truths to the Samaritan woman at the well? What did he teach her about worship? What instruction did he give his disciples on the same day about working for God? What did he teach about the bread of life? About the living water? About the liberty of the Gospel? About eternal life?

TEMPERANCE LESSON.

(Scripture Lesson.—Mark v., 1-20.)

INTRODUCTORY.—Read over the story given in the Scripture Lesson. In what two other places is the same story given? (Matt. viii., 28-34; Luke viii., 26-39.) Who were the principal actors in it? Where did it take place? And when?

SUBJECT: THE DEMONS OF INTERTEMPERANCE AND HOW TO CAST THEM OUT.

I. THE POSSESSED OF DEMONS (vs. 1-5).—Who met Jesus on the shores of the Sea of Galilee? Where was his home? What is meant by being possessed of demons? How did men come to be under such control? Why is strong drink like these demons? How do men come to be under its control? Are they to blame for it? Can they escape?

II. THE RUIN BROUGHT BY THESE DEMONS. (vs. 4-13).—What injuries did these demons do to the man possessed? How would this affect his home-life? his happiness? his usefulness? his life and health? What injury did they do to property on the shore? Did they injure everything they touched? What is said of their number? Their power? What injury does strong drink do to the drinker himself? What to his family? to his usefulness? to his happiness? to his life and health? to the community by inciting to crime? to property? Are the demons of strong drink also legion? What do you know of the difficulty of binding and restraining this evil? What of its opposition to all good?

III. THE POWER BY WHICH THESE DEMONS ARE CAST OUT (vs. 8, 15).—Who cast the demons out of this man? By what power? Had other efforts been in-vain? What was the effect on the man? By whose power must the demons of intemperance be cast out? Will any other power alone do it? Name some of the ways in which Jesus uses his power for this purpose. How does Gospel religion aid? What can be done by temperance literature? What by temperance societies? What by instruction and training, and in what places? What by public meetings? What by law and its enforcement? What by example? What by signing the pledge? Does the religion of Jesus aid, inspire and encourage all these?

IV. THE OPPOSITION OF MANY TO THE WORK (vs. 14-17).—What did some who had seen the wonderful change in the man do? What harm had come to them? What did they fear? Was their conduct evidently selfish? Why are many opposed to the temperance reformation? How does it injure them? Does this counterbalance the good? Is their opposition selfish?

V. THE TESTIMONY OF THE SAVED (vs. 15, 17-20).—What change was wrought in the man? Whom did he tell of the change? With what effect? What changes has temperance wrought in many? Why should they tell others what the Lord has done for them?

Medical.

DR. PALMER, SURGEON. Eye, Ear, Throat, Nose. 10 a.m. to 9 p.m. Corner Yonge and Wellesley.

JOHN F. HALL, M.D. HOMOEOPATHIST, 326 and 328 Jarvis St. Specialties—Children and Nervous Diseases. Hours, 10 to 11 a.m., 4 to 6 p.m. Saturday afternoon excepted. Sunday, 9 to 10 a.m., and 6 to 8 p.m.

DRS. ANDERSON & BATER GIVE EXCLUSIVE ATTENTION to the treatment of the Eye and Ear. Cross Keyes' straightened artificial bones eyes supplied. CORNER, 21 James St. North, HAMILTON.

DR. A. D. WATSON, Licentiate of Royal College of Physicians, KILNBUCHIE, No. 10 Enniskill Avenue. Hours—8 to 10 a.m.; 1 to 2 and 7 to 9 p.m.

JOHN RASH, M.D., W. H. SWART, M.D. DR. HALL & EMORY.

HOMOEOPATHISTS, 33 and 35 Richmond St. East, Toronto. Dr. Hall in office 9 to 11.30 a.m., daily, except Sundays, and on Monday and Tuesday evenings from 7.30 till 9. Dr. Emory in office 2 to 4 p.m. daily, and on Tuesday and Friday evenings from 7.30 till 9; Sundays 8 to 9 p.m.

Dentistry.

C. P. LENNOX, DENTIST, ARCADE BUILDING, Toronto, is the only Dentist in the city who uses the new system of Vitrified Air for extracting teeth absolutely without pain or danger to the patient. Best Sets of Artificial Teeth, \$2.00. Teeth filed in the highest style of the art and warranted for ten years.

J. U. ADAMS, L.D.S., DENTIST, 310 Yonge St. Entrance on Elm St. Vitrified air administered for the painless extraction of teeth.

M. R. N. PEARSON, DENTIST, 2 King St. West, Cor. York, TORONTO.

A. W. SPAULDING, L.D.S., DENTIST, Demonstrator of Practical Dentistry in Toronto Dental School, 61 King Street East, Toronto. Residence—42 Lansdowne Avenue, Parkdale.

Architects.

WM. A. GREGG, ARCHITECT, No. 9 Victoria Street, Toronto.

GORDON & HELLIWELL, ARCHITECTS, 26 King Street East, Toronto.

H. B. GORDON, GRANT HELLIWELL.

Barristers.

KERR, MACDONALD, DAVIDSON, & PATERSON, BARRISTERS, Solicitors, 21, J. K. Kerr, Q.C., W. Macdonald, Wm. Davidson, John A. Paterson, Offices—9 and 10 Masonic Buildings, Toronto St., Toronto.

CAMERON, CASWELL & ST. JOHN, Barristers, Solicitors, Notaries, Conveyancers, OFFICE: 64 King St. East, TORONTO. MONEY TO LOAN.

ALEX. CAMERON, THOS. CASWELL, J. W. ST. JOHN.

Artists.

M. W. A. SHEERWOOD, ARTIST, Portraits in Oil or Pastel from Life or Photograph. Room 54 Arcade, Yonge Street, Toronto.

M. R. FORSTER, ARTIST—PUPIL OF M. BOUQUENEAU, President of "Art Association," France. Studio, 81 King Street East, Toronto. Portrait painting.

MILLMAN & COMPANY (Late Notman & Fraser), Photographic Artists, 41 KING STREET EAST, TORONTO.

We have all the negatives of Notman & Fraser, and copies may be had at any time. The best photos at low prices guaranteed.

Financial.

R. A. Gray, U.S. F. Moore, GRAY & MOORE, Real Estate and Insurance Agents.

Conveyancing, Affidavits, Etc. MONEY TO LOAN AT LOWEST RATES. Special attention to Loans outside of Toronto. 20 ARCADE, TORONTO.

M. CILWAIN'S Telegraph and Shortland Institute, 31 KING STREET WEST.

In view of the C. P. R.'s entire lines being opened up the American School of Telegraphy has been put into operation every faculty for learning. Shortland taught in two months.

TRUSTEESHIPS, The Toronto General Trust Company, 27 Wellington Street East.

Undertake and execute Trusts of every description whether under Deeds, Wills, or Marriage Settlements, and manage estates as Agents for existing Trustees, and will also in certain cases accept trusteeships from which existing trustees desire to be relieved.

MONEY TO LOAN, MORTGAGES PURCHASED. THE BRITISH CANADIAN LOAN AND INVESTMENT COMPANY (LIMITED), 30 Adelaide Street East, Toronto, has money to lend on security of Farm and productive Town property at the lowest current rates. Also purchase Mortgages. Apply to R. H. TOMLINSON, Manager.

STAP LIFE ASSURANCE SOCIETY OF LONDON, ENO Established 1812. Sir Wm. McArthur, K.C.M.G., Chairman. Life Funds \$11,000,000. Life policies issued at equitable rates. Money advanced to Church Trustees and Town Property Owners at 5% and 6 per cent. Address applications to the Head Office for Canada, 37 WELLINGTON STREET EAST, TORONTO. A. D. FRASER, Chief Agent.

ONE DOLLAR A YEAR The Presbyterian Review. SEND FOR SAMPLE COPY.

CHURCH NEWS. BRITISH AND FOREIGN.

MRS. VAN COTT has been conducting revival services at Denver, Col., where between 500 and 600 persons have been converted.

THE coloured General Assembly of the Cumberland Presbyterian Church began its session at Danville, Ky., on May 20th.

THE King of Belgium has decided to open an African Seminary in connection with the University of Leyden, at which young men will be prepared for missionary work in the newly opened districts of the Dark Continent.

ALL the arrangements have been completed for holding the fifth annual conference of the societies of Christian Endeavour at Saratoga Springs on July 6th, 7th, and 8th next. It is intended to make the occasion one of unusual interest.

TWENTY-TWO students connected with the Kioto Training School were to be received in March by the second church in Kioto, Japan, on their confession of faith, while the third church was to receive eighteen persons from the city.

THE total receipts of the Methodist Missionary Society during the first six months of the present fiscal year, from November 1st to April 30th, 1886, were \$462,746.72. This is an increase over the corresponding six months of the previous year of \$83,617.04.

LAST year eleven new Methodist churches were dedicated in Chicago district. Western Avenue church was built at a cost of \$40,000, and on April 18th Wesley Church was dedicated free of debt at a cost of \$36,000. Most of the churches were mission churches.

THE British and Foreign Bible Society was organized in March, 1804. From that time to March 31st, 1885, it has issued 32,779,643 Bibles, 49,306,105 New Testaments and of portions of the Scriptures 22,111,118, making nearly 205,000,000 complete copies of the Word of God.

THE Presbyterian churches of N. S. Wales, Victoria, South Australia, Queensland, West Australia, and Tasmania, have been formed into one body, and will hereafter be known as the Presbyterian Church of Australasia. The first Federal Assembly will be held in Sydney next month.

IN a Chinese village, during a time of drouth, a missionary saw a row of idols put out in the hottest and dustiest part of the road. He inquired the reason, and the natives answered, "We prayed our gods to send us rain, and they won't; so we've put them out to see how they like the heat and dryness."

BETWEEN four and five thousand Chinamen, it is said, are instructed in the Sunday Schools of the New York Chinese Mission. The Celestials are getting quite numerous in all our large cities, and the Sunday School, modified to meet their needs, has been found quite an effective agency in reaching them.

WE sometimes see the expression "Mohulla work," in articles on missions in India. Mohulla means a ward in a city; and, in this work, the missionaries go into an open square in the city, and preach the gospel to all who will hear. The women missionaries go at an hour when most of the men will be away at their work, and often have a large audience.

THE London Times' Madrid correspondent writes that the feeling against the priesthood in Spain is being aggravated by frequent outrages on the part of the Romish clergy. He says:—"It has long been felt by all true Roman Catholics in Spain, that the immorality which has reached an almost incredible point in their religious teachers must be swept away. The fear of damaging the apostolic church has kept them so long silent. Now that events have broken this treacherous calm, a storm that will shake the Church to its foundation appears imminent."

THE Methodist Episcopal Church South has 3,385 effective traveling preachers, 177 on the supernumerary list, 344 supernumerary; total, 4,406. Local preachers, 5,943; white members, 957,260; coloured members, 527; Indian members, 4,858; total preachers and members, 999,994. Increase during the year, 52,507. Infants baptized during the year, 29,546; adults, 58,755. Sunday Schools, 10,622; teachers, 71,073; scholars, 567,747. Collected for conference claimants, \$39,177; for foreign missions, \$163,211; for domestic missions, \$80,739. Total for missions, \$243,950.

THE School of Religious Science established some time since in Paris under government patronage seems not to be a success. Lectures according to the plan were to be delivered by prominent men connected with both Roman Catholic and Protestant theological academies. The object was to liberalize the minds of the rising generation of teachers, and it was hoped and believed that it would be a great success. It appears that only some 60 students have inscribed their names. Professor Sabatier, a distinguished Protestant divine, has commenced his course of lectures with only sixteen students, and of these fourteen are of his own faculty of theology.

A FAIR PROPOSITION.

There could be no offer more fair than that of the proprietors of Hagyard's Yellow Ointment, who have long offered to refund every cent expended for that remedy if it fails to give satisfaction on fair trial.

AN OPIUM EATER'S STORY.

CRAWLING OVER RED HOT BARS OF IRON IN HIS SEARFUL FRENZY—A SCIENTIFIC INVESTIGATION AND ITS RESULTS.

"OPIUM or death!" This brief sentence was fairly hissed into the ear of a prominent druggist on Vine St. by a person who, a few years ago well off, is to day a hopeless wreck.

One can scarcely realize the sufferings of an opium victim. De Quincy has vividly portrayed it. But who can fitly describe the joy of the rescued victim? H. C. Wilson, of Loveland, O., formerly with March, Harwood & Co., manufacturing chemists of St. Louis, and of the well known firm of H. C. Wilson & Co., chemists, formerly of this city, gave our reporter yesterday a bit of thrilling personal experience in this line.

"I have crawled over red hot bars of iron and coals of fire," he said, "in my agony during an opium frenzy. The very thought of my sufferings freezes my blood and chills my bones. I was then eating over 30 grains of opium daily."

"How did you contract the habit?" "Excessive business cares broke me down and my doctor prescribed opium! That is the way nine-tenths of cases commence. When I determined to stop, however, I found I could not do it."

"You may be surprised to know," he said, "that two fifths of the slaves of morphine and opium are physicians. Many of these I met. We studied our cases carefully. We found out what the organs were in which the appetite was developed and sustained; that no victim was free from a demoralized condition of those organs; that the hope of a cure depended entirely upon the degree of rigour which could be imparted to them. I have seen patients, while undergoing treatment, compelled to resort to opium again to deaden the horrible pain in those organs. I marvel how I ever escaped."

"Do you mean to say, Mr. Wilson, that you have conquered the habit?" "Indeed I have."

"Do you object to telling me how?" "No, sir. Studying the matter with several opium-eating physicians, we became satisfied that the appetite for opium was located in the kidneys and liver. Our next object was to find a specific for restoring those organs to health. The physicians, much against their code, addressed their attention to a certain remedy and became thoroughly convinced of its scientific merits alone that it was the only one that could be relied upon in every case of disordered kidneys and liver. I thereupon began using it, and supplementing it with my own special treatment, finally got fully over the habit. I may say that the most important part of the treatment is to get those organs first into good working condition, for in them the appetite originates and is sustained, and in them over ninety per cent. of all other human ailments originate.

"For the last seven years this position has been taken by the proprietors of that remedy and finally it is becoming an acknowledged scientific truth among the medical profession; many of them, however, do not openly acknowledge it, and yet, knowing they have no other scientific specific, their code not allowing them to use it, they buy it upon the quiet and prescribe it in their own bottles. As I said before the opium and morphine habits can never be cured until the appetite for them is routed out of the kidneys and liver. I have tried everything, experimented with everything, and as the result of my studies and investigation, I can say I know nothing can accomplish this result but Warner's Safe Cure."

"Have others tried your treatment?" "Yes, sir, many; and all who have followed it fully have recovered. Several of them who did not first treat their kidneys and liver for six or eight weeks, as I advised them, completely failed. This form of treatment is always insisted upon for all patients, whether treated by mail or at the Loveland Opium Institute, and supplemented by our special private treatment; it always cures."

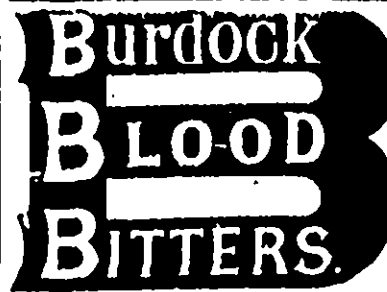
Mr. Wilson's and very high wherever known. His experience is only another proof of the wonderful and conceded power of Warner's Safe Cure over all diseases of the kidneys, liver and blood, and the diseases caused by derangements of those organs. We may say that it is very flattering to the proprietors of Warner's Safe Cure that it has received the highest medical endorsement and, after persistent study, it is admitted by scientists that there is nothing in materia medica for the restoration of those great organs that equals it in power. We take pleasure in publishing the above statements coming from so reliable a source as Mr. Wilson and confirming by personal experience what we have time and again published in our columns. We also extend to the proprietors our hearty congratulations on the results wrought.—Cincinnati Times-Star.

HOUSEKEEPERS! Are You Furnishing?

Then Go and Examine the Finest Stock of Carpets, Curtains, Bedroom or Parlor Furniture On Sale in Toronto.

JOLLIFFE & CO. 467, 469 & 471 Queen Street West THE LARGEST SHOWROOMS IN THE CITY.

Medicines.



WILL CURE OR RELIEVE BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEADACHE, DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN, AND every species of disease arising from disordered LIVERS, KIDNEYS, STOMACH, BOWELS OR BLOOD.

RUPTURE ONE TESTIMONIAL.

HUNDREDS LIKE IT To Fran's Imperial Truss Co., Toronto, Ont. Gentlemen, I have now worn your Truss three months, and feel myself cured, and as sound as I ever was. It did its work with ease and comfort, and I never had to lay off for one day, but wore it all the time at my work, which consists of logging, stumping, ditching, digging ditches, and lifting stone. The success in my case should satisfy the most sceptical that your Truss will prove a boon and comfort to all similarly afflicted. I have tried many Trusses, but yours alone proved a success. Yours respectfully, J. F. GILSON, Brimston's Corners, Ont. Sept 20, 1885. Mention this paper. Address Truss Co., Montreal, P. M. Co., 23 Adelaide St. E., Toronto, Ont. \$7.50 per Truss.

\$500 Reward.

We will pay the above reward for any case of liver complaint, dyspepsia, sick headache, indigestion, constipation, or colic, that we cannot cure with our Vegetable Liver Pills when the directions are strictly complied with. They are perfectly safe and never fail to give satisfaction; sugar-coated. Large boxes, containing 30 pills, 25 cents; for sale by druggists. Beware of counterfeits and imitations. The genuine manufactured only by JOHN C. WEST & Co., "The Pill Makers," 145 Queen St. East, Toronto. Free trial package sent by mail prepaid on receipt of a three cent stamp.



Weight only six pounds and can be carried in a small valise. Satisfaction guaranteed or money refunded.

\$1000 REWARD FOR ITS SUPERIOR.

Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required, no friction to injure the fabric. A 19 year old girl can do the washing as well as an older person. To place it in every household the price has been placed at \$2.00, and if not found satisfactory within one month from date of purchase, money refunded. See what the Canadian Baptist says about it: "The Model Washer and Bleacher, which Mr. C. W. Dennis offers to the public, has many and valuable advantages. It is a time and labor-saving machine, is substantial and enduring, and is very cheap. From trial in the household we can testify to its excellence." Send for circulars. Agents wanted. Delivered to any address in Ontario or Quebec, charges paid, for \$1.00.

O. W. DENNIS,

Toronto Bargain House, 213 Yonge St., Toronto, Ont. Please mention this paper.

RICHARD HATCH, HARDWARE MERCHANT

111 YONGE ST., TORONTO.

LARGE ASSORTED STOCK!

Table and Pocket Knives, Forks, Spoons, Razors, Shears, Scissors, Etc. Lawn Mowers, and Rakes, Carpet Sweepers, Clothes Wringers, Sponges, Forks, Hoops, Rakes, Etc.

Rubber Paint—"Best in the World."

SOLE AGENT FOR TORONTO Builders' Hardware a Specialty. English, American and Canadian Paints and Stained Glass, Putty, Varnishes, Etc.

H. SLIGHT THE FLORIST

407 YONGE ST.

We invite our friends, CLERICAL AND LAY, residing at a distance to visit our establishment and inspect our extensive stock of NOTED RELIABLE Clothes and Furnishing Goods. R. J. HUNTER, Cor. King and Church Streets, TORONTO. MERCHANT TAILOR, 101 King St. East.

DAVID MILLAR, 483 QUEEN ST. W. Silks, Dress Goods, Millinery, And all Lines of Staple Dry Goods. DAVID MILLAR 17-7

Cards.

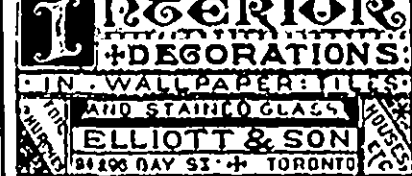
RUBBER STAMPS for Booklet and Office use Read for Catalogue. Agents Wanted. KRISTONE STAMP WORKS, 6 King St. E., Toronto. 18-7

SANITARY APPLIANCES.

ORDIERSHANK BROS., PLUMBERS AND STEAM FITTERS, 424 YONGE STREET, TORONTO. 467 Warming Appliances.

DALE'S BAKERY,

465 Queen St. West, Cor. of Portland Celebrated Pure White Bread. Dutch Brown Best Family Home-Made Bread. R. F. DALE. 51-7



ELLIOTT & SON 181208 DAY ST. TORONTO 67-7

The Boiler Inspection & Insurance Co. OF CANADA.

Consulting Engineers. SOLICITORS OF PATENTS FOR CANADA, United States and other Countries. Copyrights, Trade Marks, Etc. Registered. Experts in Patent Cases, advice and assistance to inventors in making Drawings and completing their inventions. 37-7 OFFICE IN FREE LIBRARY BUILDING, TORONTO.

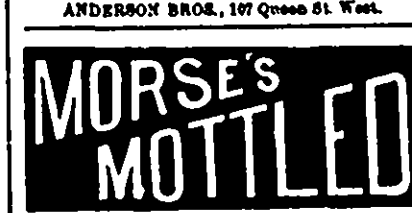
Elias Rogers & Co's, Coal & Wood Merchants

28-7) HEAD OFFICE, 20 KING ST. WEST. ROSEDALE GROCERY.

Five new crop of Fruits for Christmas. Extra fine stock new Tea. English Breakfast, Morning Congo, Pekoe Congo, Assam, Orange Peel, Raisin, Picking Congo, Malow, Mysore, Young Green, New Gunpowd Goods. A real solicited at cor. Yonge and Bloor. BOTSFORD & HIGGINS, 31-7

TEA! TEA!! TEA!!!

For first-class Tea, try Anderson Bros., FOR DARJEEN. We carry a heavy line of first-class Tea, Groceries and Provisions and better a specialty, wholesale and retail. 31-7 ANDERSON BROS., 107 Queen St. West.



ADAMS' CLOTHING FACTORY, 277 QUEEN STREET WEST.

Five thousand pairs Pants, strong, durable, well made, \$1.25, \$1.50, \$2.00. English suit and worsted Trowsers, \$2.00 and \$3.00. Made to measure same prices. Fifteen hundred Boys' Suits from \$1.00; Youth's and Men's Suits, \$2.00 and \$3.00; strong pure wool trousers well made \$4.00, usual price \$5.00. Single Coat, odd Vests at just what they will fetch. Suits to measure in every variety, and well made, \$10.00, \$15.00 and \$25.00. Cheapest in Canada. Come and see them. Seventeen hundred Hats, newest styles and shapes, \$1.00 and \$1.50, just half Yonge Street prices. Ties and Socks, any length, less than wholesale price. Cut free. 23-7

LOCHFVNE HERRING.

New Importations direct from GREENOCK. Ask your grocer for Park's Superior Ham, Tongue and Chicken Sausage, Undoubtedly the best on the market. Full lines of Hams, Bacon, Lard, Beef Ham, Dried Beef, Etc. Reasonable prices. New Importation of best Scotch Loafers from the trade. JAL. PARK & SON, - PROVISION MERCHANTS, TORONTO.

ELECTRICITY SCIENTIFICALLY APPLIED BY J. PROP. VERNER'S NEW BATTERY. Positively increases the vital force, and cures nervous and obscure diseases not successfully diagnosed and treated by other means. (This battery for home treatment is invaluable.) See testimonials and references of its highest standing, such as Grip, Paralysis, etc. R. G. M. Williams, C. C. Pomeroy, J. Edgar, M. D., etc. Address PROP. VERNER Electro-Therapeutic Institute, 197 Jarvis St., Toronto. 18-7

J. YOUNG, The Leading Undertaker, 247 YONGE STREET. Telephone 670. 64-7

W. H. STONE, THE UNDERTAKER, YONGE 187 STREET. Nice Doors North of Queen Street. TELEPHONE NO. 932.

H. WILLIAMS, SLATE and GRAVEL ROOFER

Manufacturer and dealer in Tarred Felt, Roofing Pitch, Building Papers, Carpet and Dressing Felt, Coal Tar and a good quality Keady Roofing, &c. Low prices and good goods. H. WILLIAMS, Toronto. 67-12. 4 Adelaide Street East.

THE WEST END CLOTHIER. JOHN SMEALL (Successor to W. W. Wilson), MERCHANT TAILOR, STYLISH SUITS AND PERFECT FIT GUARANTEED. 583 Queen St. W., Toronto. 60-7

JAMES HARRIS, Wholesale and Retail Dealer in Groceries, Provisions, etc. Produce handled on commission. Consignments of Choice Dairy Butter and Eggs solicited. 120 QUEEN ST. EAST, TORONTO.

Miscellaneous.

BUCKEYE BELL FOUNDRY, Manufacturers of Bells for Churches, Schools, and Public Buildings. VANDUZEN & TIFF, Greenleaf, O. 57-7

McShane Bell Foundry, Finest Grade of Bells. (Chimes and Pads for Churches, Colleges, Tower Clocks, etc. Fully warranted; satisfaction guaranteed.) Send for price and catalogue. McSHANE & CO., BALTIMORE, Md., U. S. Mailing this date. 18-7

Clinton H. Meneely Bell Company TROY, N. Y., MANUFACTURE SUPERIOR BELLS. Special Atlas for Churches & School Bells 45-7

The Attention of Visitors to the City IS CALLED TO "THE AVONMORE" 272, 276 and 278, JARVIS STREET, TORONTO.

A select private boarding house for ladies and gentlemen. It is handsomely furnished throughout, has an excellent table, and is convenient to two leading lines of street cars. Rates moderate. Best of references. Apply to MRS. COLEMAN, 24-7 Proprietress.

WANTED—LADY intelligent, to represent in her own locality an old firm. References required. Permanent position and good salary. GAY & BROS., 14 Barclay St., N.Y.

S. B. Windrum Invites our Clerical Friends to get Prices for Gold & Silver Watches. JEWELLERY AND SILVER WARE, ALL SPOONS AND FORKS, ENGAGEMENT RINGS, WEDDING RINGS, Gold and Silver-Headed Canes. CRICKETING AND TENNIS GOODS, Large Stock to be cleared out AT COST. 47 SYDNEY FRICKS. S. B. Windrum, 31 King St. East. Repairing Watches and Jewellery by the Best Workmen.

SPECIALTIES in BREAD.

I have subjected to a careful chemical and microscopic examination the two varieties of bread known as "Cobourg Fancy Loaf" and "Digestive Bread," made by Mr. Thomas Adams, of this city, and find them to be entirely free from all adulteration and deleterious admixture. The "Cobourg Loaf" has evidently been made of the finest flour, and the "Digestive Bread" from ground wheat, from which the bran and gluten-bearing portions have not been separated. In both cases the cohesiveness of the farinaceous constituents has been thoroughly performed—a point of great importance in the process of digestion—and in other respects, as shown by the elasticity, lightness, cleanness and uniformity of the loaves, the manipulations of the operator have been those of a skillful and intelligent workman. K. E. SHUTTLEWORTH, Analytical Chemist. Laboratory, Toronto, Oct. 26th, 1885. THOMAS ADAMS, Baker, 305 Clinton street.

JAS. WILSON, Bread, Cake and Pastry Baker. PATENT ROLLER PRICES FLOUR BY THE STONE OR BAG. 497 and 60 Yonge Street. Opp. Grocer's St.

Choice Season Fruits. Table Raisins in London layers, blue and black; select do. and Sultanias; Currants in Patras and Sweet Patras. Peels in Orange, Lemon and Citrus. Also Malaga Grapes, Dates, Figs, Prunes, Oranges, Lemons, etc., etc., at MARR & CO., Grocers and Wine Merchants, 280 Queen Street West, near Beverley Street. 46-7



WRIGHT'S HATS THAT R HATS FULL STOCK OF ALL THE LATEST STYLES SILK & FELT HATS STRAW AND MANILLA HATS, ETC. 10 per cent. discount to Ministers. WRIGHT & CO., 55 KING ST. EAST.

Presbyterian Review.

THURSDAY, JUNE 17TH, 1886.

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

The corner stone of new St. Andrew's church, Lindsay, Ont., was laid on Monday, 7th inst., by Rev. Dr. McTavish, pastor of the congregation.

DURING the thunder storm on Wednesday, 9th inst., the spire of the Presbyterian church, Altona, was struck by lightning and so shattered that it will have to be taken down.

Mr. E. I. Brown, the new preacher of St. Andrew's, Ingersoll, was recently presented with some pieces of plate and an address by his friends in the choir of Knox church, Goderich.

The Rev. J. L. Murray, Kincaid, preached last Sabbath in Erskine church, City, morning and evening. Rev. T. P. Fotheringham, of St. John's, in Zion Congregational church, morning and evening. Rev. M. McGillivray, Perth, in old St. Andrew's morning and evening.

The following among other pulpits in Hamilton were occupied by members of the Assembly last Sabbath:—

Wesley Church.—Morning: Rev. E. Scott, of Nova Scotia. Evening: Rev. W. T. McMullen, Woodstock.

Gore street Methodist Church.—Evening: Rev. A. McSincclair, Springville, N.S.

First Methodist Church.—Morning: Rev. Prof. Bryce, M.A., LL.B. Evening: Rev. James Todd.

Zion Tabernacle.—Morning: Rev. Thos. Tallach. Evening: Rev. D. McDougall.

St. John's Church.—Morning: Rev. W. W. Maclean, M.A., Belleville. Evening: Rev. J. H. Edmondson, Almonte.

Knox Church.—Morning: Rev. John Forrest, D.D., Principal of Halifax College. Evening: Rev. Principal McKnight, D.D., ex-Moderator of the General Assembly.

McNab street Presbyterian Church.—Morning: Rev. D. M. Gordon, B.D., of Winnipeg. Evening: Rev. A. B. MacKay, of Montreal. Sunday School at 3 p.m.

Addresses were given by Rev. E. Scott, New Glasgow; Rev. Hugh Mackay, missionary to the North-West Indians; and other members of the Assembly.

Central Presbyterian Church.—Morning: Rev. A. B. MacKay, Montreal. Evening: Rev. L. H. Jordan, B.D., Montreal; 3 p.m.

Rev. John Campbell, M.A., Professor of Church History, Montreal Presbyterian College, preached to the children.

Erskine Presbyterian Church.—Morning: Rev. R. Y. Thompson, M.A., B.D. 3 p.m.

Rev. Hugh Mackay, missionary to the North-West Indians. Evening: Rev. C. Chiquay.

EXTRACT FROM SPEECH OF THE HON. A. MACKENZIE, M.P., PRESIDENT OF THE NORTH AMERICAN LIFE, AT ITS LAST ANNUAL MEETING.

It is not my intention to criticise in a hostile spirit any of our rival companies, but I propose to contrast our position with that of some of the home companies by quoting from published or official statements in a fair legitimate application of the figures.

I bespeak your close attention to these statements:—

Policies issued during the fifth year of our Company, \$1,986,500; Confederation Life, \$1,650,746; Sun Life, \$952,504; Canada Life, \$389,296.

The premium income of the same companies for the fifth year of their existence was as follows: North American Life, \$151,318.15; Sun Life, \$95,737.99; Canada Life, \$37,692; Confederation Life, \$119,652.57.

In other words our premium income for our fifth year is \$35,766 larger than that of the most successful of our competitors in its fifth year.

Another material element of success is the amount of business in force. We are able to refer with pardonable pride to our position in that respect. At the end of the fifth year it was as follows: North American Life, \$4,549,287; Confederation Life, \$4,004,989; Sun Life, \$2,414,063; Canada Life, \$1,306,304.

In respect of terminations the North American occupies a good position, as the following statement will show: Ratio of terminations to new business, North American, during fifth year, 40.21; Confederation Life, during thirteenth year, 45.82; Sun Life, during thirteenth year, 70.02; Altona Life, on its whole business for 1884, 105.63; and on its Canadian business, 1884, 52.59.

DECLARED INCURABLE. E. C. McGovern, of Syracuse, N.Y., who is a well-known resident of that place, was declared incurable by his physician, the disease being a complication of blood and liver complaint. In two days he found relief in Burdock Blood Purifiers, and in one month he was entirely recovered.

FIVE YEARS OF TORTURE. Mrs. Berkinshaw, 25 Pembroke St. Toronto, cured of a bad lameness of the knee joint, upon which the surgeons were about to operate. Other treatment had been tried in vain. Hagar's Yellow Oil was the remedy used.

Married. HARRIS-TAYLOR.—In Green Sound, by the Rev. A. H. Scott, M.A., on Monday, the 31st of May, Mr. George Hallyntine Harris, to Miss Adelaide Temple, a daughter of the Township of Leacock.

WATERBURY-FLEMING.—At Toronto, on the 21st of May, by the Rev. Alex. MacLennan, Mr. James W. Waterbury, of Keppel, to Miss Christian Fleming, of Keppel.

Have you Sick Headache, bad taste in your mouth in the morning? Do you suffer from indigestion, nervousness, or debility? If so, Dr. Carter's Bitters will cure you. Try it. Your druggist will refund money if not satisfactory.

DR. CARTER'S CATARRH CURE is no longer an experiment. No cure no pay in the terms on which it is sold. Money refunded if medicine not satisfactory. Ask your druggist about it, then buy and take no other.

Don't use any more dangerous purgatives such as Pills, Salts, &c., when you can get in Dr. Casson's Stomach Bitters, a medicine that moves the bowels gently, cleansing all impurities from the system and refreshing the blood pure and cool. Great Spring Medicine. 24 cents.

Miscellaneous.



For "worn-out," "run-down," debilitated school teachers, milliners, seamstresses, housekeepers, and over-worked women generally, Dr. Pierce's Favorite Prescription is the best of all restorative tonics. It is not a "Cure-all," but admirably fulfills a twofold purpose, being a most potent stimulant for all those Chronic Weaknesses and Diseases peculiar to women. It is a powerful, aperient as well as a tonic, and imparts vigor and strength to the whole system. It promptly cures weakness of stomach, indigestion, flatulency, weak back, nervous prostration, debility and sleeplessness, in either sex. Favorite Prescription is sold by druggists under our positive guarantee. See wrapper around bottle. Price \$1.00, or six bottles for \$5.00.

SICK HEADACHE, Bilious Headache, and Constipation, promptly cured by Dr. Pierce's Pellets. 25c. a box, by druggists.

Jorgenson & Samuelson.

WATCHMAKERS AND JEWELLERS, 190 Queen St. West.

REPAIRING neatly and promptly executed. Satisfaction Guaranteed.

FITS EPILEPSY permanently cured by a new system of treatment. TWO TRIAL BOTTLES sent free. Send for treatise giving full particulars. EPILEPTIC REMEDY COMPANY, 47 Broad Street, N.Y. T. PEARSON, Box 1230, MONTREAL.

PROBATIONERS WANTED IN New South Wales, Australia.

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

Five Suitable Licentiate, active, healthy, energetic; with a true missionary spirit, and a thirst to bring sinners to Christ. Full passage from any part of Canada to Sydney will be paid. A good salary and free field for enterprising, spiritually minded young men.

For all particulars apply to Rev. Robt. Murray, Western Office, Halifax, N.S., or to Rev. Peter Morrison, Dartmouth, Nova Scotia.

GEO. SUTHERLAND, Moderator of Spool, and Genl. M. Committee by Hon. H. Uleba, Sydney, Australia. Nov., 1885.

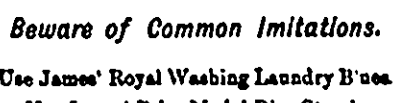
JAMES' DOME BLACK LEAD

THE BEST STOVE POLISH MANUFACTURED. Beware of Common Imitations. Use James' Royal Washing Laundry B'ness. Use James' Prize Medal Rice Starch. Use James' Washing Powders.

GUARANTEED TO GIVE PERFECT SATISFACTION.

THE OLD RELIABLE GOLDEN BOOT.

This style our own make at \$2.50, \$3, \$3.50, \$4, and up. Our new stock of Spring Goods is complete. Ladies', Misses' and Children's Goods in large variety and lowest prices.



246 YONGE ST. W. WEST & CO.

265 YONGE ST. W. WEST & CO.

265 YONGE ST. W. WEST & CO.

265 YONGE ST. W. WEST & CO.

265 YONGE ST. W. WEST & CO.

265 YONGE ST. W. WEST & CO.

265 YONGE ST. W. WEST & CO.

265 YONGE ST. W. WEST & CO.

265 YONGE ST. W. WEST & CO.

265 YONGE ST. W. WEST & CO.

265 YONGE ST. W. WEST & CO.

265 YONGE ST. W. WEST & CO.

265 YONGE ST. W. WEST & CO.

Miscellaneous.



THE BENNETT FURNISHING CO. LONDON, CANADA, 289 CLAVSON, HOLLAND. Manufacturers of SCHOOL, CHURCH AND OFFICE FURNITURE. Dealers and estimate furnished for Beds, Pulpits, Altars and Church Furniture.

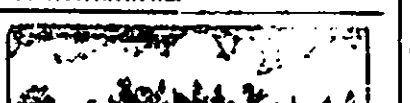
Send for Illustrated Catalogue and Price.

The Bennett Furnishing Co., 304 RICHMOND STREET, LONDON, ONT.

MISS DALTON Shows the latest styles of spring Novelties in MILLINERY, DRESS AND MANIFACTURING, and would be pleased to see all her old customers and the public generally.

MISS DALTON'S long and successful experience is a sufficient guarantee of satisfaction being given.

NICHOLAS MOFFATT (late of F. Dick & Co.), FINE OILED LEATHERS AND SHOES, good fit guaranteed. Prices moderate. Strictly first class. 183 1/2 Yonge Street, TORONTO. Third door north of Albert Hall.



Tents, Flags, Awning, Camping Outfits. We Manufacture the Best Goods in the World and have always taken the Highest Award wherever exhibited.

TENTS AND FLAGS TO RENT. National Manuf. Co. 70 King Street West, TORONTO.

"DRESSMAKERS' MAGIC SCALE" TAILOR System of Cutting. Price One Dollar (full further notice), including instruction book. Genuine scales all marked. With C. Road, Inventor. Miss Curran, General Agent, 179 King St. W., Toronto. Best Tracing Wheels and Tape Measures reduced to 50 cents. Agents wanted. 17-80

R. Kincaid, Manufacturer & Dealer in Boots & Shoes. The only House on Yonge St. where you can get J. & T. Bell's Fine Boots & Shoes. You can have half sizes and numerous widths.

No. 414 Yonge St. 2nd door south of College Avenue.

I. J. COOPER, CELEBRATED FOR White Dress Shirts, Gloves, Scarfs and Ties. The Newest Styles and Finest Qualities.

MEN'S FURNISHING GOODS. 109 YONGE ST., TORONTO.

109 YONGE ST., TORONTO.

109 YONGE ST., TORONTO.

109 YONGE ST., TORONTO.

109 YONGE ST., TORONTO.

109 YONGE ST., TORONTO.

109 YONGE ST., TORONTO.

109 YONGE ST., TORONTO.

109 YONGE ST., TORONTO.

109 YONGE ST., TORONTO.

109 YONGE ST., TORONTO.

109 YONGE ST., TORONTO.

109 YONGE ST., TORONTO.

109 YONGE ST., TORONTO.

109 YONGE ST., TORONTO.

109 YONGE ST., TORONTO.

109 YONGE ST., TORONTO.

Miscellaneous.

NORTH AMERICAN LIFE ASSURANCE CO. HEAD OFFICE, TORONTO. FULL DEPOSIT WITH THE DOMINION GOVERNMENT.

President.—HON. ALFRED MACKENZIE, M.P. (Ex Prime Minister of Canada) Vice Presidents.—HON. A. MORRIS, M.P. (Ex Lieut.-Gov. Manitoba) JOHN L. BLAIR, Esq. (President Canadian Land Credit Co.)

Managing Director.—WM. McCADE, F.I.A., Esq. Presents to the Canadian Insuring Public the following claims for support:—

1 It is a Home Company. 2 It offers security not exceeded by that of any other Company having \$100 of assets for each \$100 of liabilities.

3 It insures upon the with profit plan its policy holders receive all the profits in that branch, and the Act of Incorporation expressly frees them from any liability other than the voluntary payment of premiums.

4 It does not give from each profit 10 or 20 per cent. thereof to stockholders, in addition to reasonable interest, as is usually done by Companies having a large capital stock.

5 Its policies are printed in clear, large type, in plain, simple language, and are as liberal in their conditions as it is possible to have them, consistent with safety and equity to the policy holders generally. (Overseer the following points, viz:—

(a) The Policies are indisputable after three years from date of issue, and provide a solid benefit for one's dependents, and not a lawsuit.

(b) Travel without permit in any part of the world will not invalidate the Policy.

(c) Surrender values are allowed after the Policy has been in force three years, either by paid up Policies or in Cash, and loans are made on ordinary Policies after they have been in force three years.

(d) The age of the insured will be admitted at any time by the Company on reasonable proof, but if not so admitted, any error in the age will not invalidate the Policy.

STEEL ENGRAVINGS, ETC. AGENTS WANTED

To sell "Fifty Years in the Church." New Canadian Edition. Now Ready. Send for circulars giving all information to S. R. Briggs, Toronto, Ont.

MATTHEWS BROS. & Co., Gliders and Art Dealers, 93 Yonge St., Toronto.

JOSEPH 141 ROGERS

See Our 75cts. Men's Wool Hat. See Our 50cts. Boy's Wool Hat. MEN'S AND BOYS' STRAW HATS LOWER THAN EVER BEFORE.

JOSEPH ROGERS, 141 KING ST. EAST. First Hat Store West of Market.

COAL AND WOOD!

During the next Ten Days I have to arrive on cars 2,000 Cords Good Dry Summer Wood Beech and Maple, which I will sell, delivered to any part of the city, at SPECIAL LOW RATES. ORDERS WILL RECEIVE PROMPT ATTENTION.

P. BURNS. OFFICES AND YARDS.—Cor. Bathurst & Front Streets, West, 200 Yonge Street. Telephone Communication between all Offices.

THE TEMPERANCE AND GENERAL LIFE ASSURANCE CO.

OF NORTH AMERICA. Head Office, Toronto. Incorporated by Special Act of the Parliament of Canada, 1864.

Guarantee Fund, \$100,000. Deposited with Dominion Government, \$50,000, for the Security of Policy-holders.

HON. GEO. W. ROSS, Minister of Education, President. HON. S. H. BLAKE, Q.C., Vice-President. ROBERT McLEAN, Esq.,

This Company has been formed by prominent temperance and business men on the basis of the United Kingdom Temperance and General Provident Institution of Britain, which is one of the most successful of British companies. We are now prepared to receive applications for Assurance and grant policies. This is the only Canadian Company that in any way secures to abstainers the full benefit of their superior lives. The experience of the "United Kingdom Temperance and General Provident Institution" for the last eighteen years is over 30 per cent. in favor of Total Abstainers. The manager of the Whittington Life Assurance Company of England says:—"Three years ago I stated that the death rate in the Temperance Section had in three years been 23 per 1,000 against 50 per 1,000 in the General Section. For the last three years it has been a little more favorable, being 22 per 1,000 in the Temperance Section and 51 per 1,000 in the General." The manager of the Sceptre Life Assurance Company of Great Britain calls attention to the fact that for the past ten years the deaths in the Total Abstinence branch of the Company amounted to only forty-five per cent. of the number anticipated.

AGENTS WANTED.

Applications wanted from competent persons in all parts of the Dominion to act as General, Special or Local Agents. Apply to H. O'HARA, Managing Director.

H. O'HARA, Managing Director.

H. O'HARA, Managing Director.

H. O'HARA, Managing Director.

H. O'HARA, Managing Director.

H. O'HARA, Managing Director.

H. O'HARA, Managing Director.

H. O'HARA, Managing Director.

H. O'HARA, Managing Director.

H. O'HARA, Managing Director.

Miscellaneous.

THE BELL ORGAN. This out shows our chapel Organ. It is undoubtedly the finest Reed Organ made in Canada for this purpose. Send for our complete Catalogue.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.

W. BELL & CO., Guelph, Ont.