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**LOST NAMES.**

THEY lived, and they were useful, this we know,  
And naught beside;  
No record of their names is left to show  
How soon they died;  
They did their work, and then they passed away,  
An unknown band,  
And took their places with the greater host  
In the higher land.

And were they young, or were they growing old?  
Or ill, or well,  
Or lived in poverty, or had much gold,  
No one can tell;  
One only thing is known of them, they were  
Faithful and true  
Disciples of the Lord, and strong through prayer  
To save and do.

But what avails the gift of empty fame?  
They lived to God,  
They loved the sweetness of another name,  
And gladly trod  
The rugged ways of earth, that they might be  
Helper or friend,  
And in the joy of their ministry  
Be spent and spend.

No glory clusters round their names on earth;  
But in God's Heaven  
Is kept a book of names of greatest worth,  
And there is given  
A place for all who did the Master please,  
Although unknown,  
And there lost names shine forth in brightest rays,  
Before the throne.

Oh, take who will the boon of lasting fame!  
But give to me  
A place among the workers, though my name  
Be forgotten be,  
And if within the book of life is found  
My lowly place,  
Honour and glory unto God redound  
For all His grace!

—Christian World.

**THE MONTH OF MARY.**

BY REV. W. D. ARMSTRONG, M.A., OTTAWA.

MORE and more especially since the promulgation of the dogma of the Immaculate Conception is the worship of the Roman Catholic Church centering in the cultus of the Virgin Mary. In Roman Catholic countries the month of May is specially dedicated to her. It is styled the "month of Mary," and every day is taken up with devotions in her honour. Those who live in Protestant Ontario have little idea of the prominence and ostentation of these services, but those of us who dwell in the midst of Roman Catholicism have it forced upon our attention. Processions wind along the street in her honour. The churches are made specially attractive, and images more or less artistic decked with flowers meet the eye of the faithful devotee everywhere. Special altars are set apart for her, special services are performed and special litanies sung in her honour. When we see these things we feel the truth of Schaff's description: "We may almost call Romanism the Church of the Virgin Mary—not of the real Virgin of the Gospels, who sits humbly at the feet of her and our Lord and Saviour in Heaven, but of the apocryphal Virgin of the Imagination, who assigns her a throne high above angels and saints. This mythical Mary is the popular expression of the Romish idea of the Church, and absorbs all the reverence and the affection of the heart. Her worship overshadows even the worship of Christ."

Liguori's "Glories of Mary" is an authorized book in the Romish Church and specially approved by our English Cardinals Wiseman and Manning. Here are some quotations from it: "Mary is our refuge, help and asylum. In Judea in ancient times, there were cities of refuge, wherein criminals who fled there for protection were exempt from the punishment they had deserved. Now-a-days these cities are not so numerous: there is but one—that is Mary." "Often we shall be more quickly heard, and thus preserved, if we have recourse to Mary, and call upon her name, than we would be if we called upon the name of Jesus our Saviour." "Many things are asked from God and are not granted; they are asked from Mary and are obtained."

Other quotations of a similar tenor might be added.

The Roman ritual puts into the mouth of the dying, with others, these words: "Mary, mother of grace, mother of mercy, do thou protect me from the foe and receive me in the hour of death." Here is an illustration very often repeated in Roman Catholic books and presented to the devout imagination in picture. "In the Franciscan Chronicles it is related that brother Leoncose saw a red ladder at the top of which was Jesus Christ; and a white ladder at the top of which was His most holy mother and he saw some who tried to ascend the red ladder, and

they mounted a few steps and fell; and they tried again and again fell. They were then advised to try the white ladder, and by that one they easily ascended, for the blessed lady stretched out her hands and helped them, and so they got safely to heaven." It is not difficult to see the intention of this blasphemous picture, and how readily it turns the attention of the ignorant and trustful papist from Christ to the Virgin as a source of safety.

The Roman Catholic world is, moreover, full of charms and relics which enhance the importance of the worship of Mary, and at the same time fill Rome's coffers. I have in my possession a small picture of the Virgin which is sold in Quebec as a charm to convert heretics. I have also a smaller one which put into a glass of water and swallowed by a woman, is supposed to have the power of keeping away from her the devil, the smallpox and other evils. These facts and quotations I have brought together in order that we may see the prevalence of Mariolatry—which is idolatry—in the Church of Rome.

Roman Catholics tell us they ask the intercession and intercession of the Virgin as they do also from other saints—but when the worshippers are incessantly taught to address their requests to her; when she is represented as more benign than God the Father or God the Son, when altars are dedicated to her, festivals multiplied in her honour, societies of priests consecrated to her service and numerous Sisterhoods called after her name and devoted to her honour—it is easily seen how she usurps the place of God the Father, of God the Son, and God the Holy Ghost. We Protestants who in this country are brought face to face with this form of Romish idolatry should be able to show its fallacy and sin whenever opportunity offers. At the risk of making this article perhaps too long I shall indicate what I believe should be our own attitude.

1. In the first place, we should give such an interpretation of the words of commendation "Highly favoured," "Blessed art thou among women," "Whence is this that the mother of my Lord should come to me?" "All generations shall call me blessed," as will allow them a real meaning and yet be in accord with other Scriptures. There can be no possible gain in denying honour really bestowed upon the Virgin Mary because others go to excess in worshipping her.

2. In the second place we should know how to interpret and press home those Scriptures which smite Mariolatry to the earth. For example, where Christ teaches Mary his true relation and mission, "Wist ye not that I must be about My Father's business." Where at the marriage of Cana in Galilee he teaches the same lesson, "Woman, what have I to do with thee? Mine hour is not yet come." Where we have also what has been called the "Gospel of St. Mary," "Whatsoever he saith unto you, do it." Where Christ gives the reply to those who tell him that His mother and His brother stand without desiring to speak with Him, "Who is my mother? and who are my brethren?" And He stretched forth His hands towards His disciples and said, "Behold my mother and my brethren." And where the same thought is distinctly uttered, when a woman in her enthusiasm declares the blessedness of her who had the honour of his motherhood. "Blessed is the womb that bare Thee, and the paps that Thou hast sucked." Our Saviour's reply is significant. "Yes, rather blessed are they that hear the Word of God and keep it." The meaning is plain. She has a blessing—but every true Christian may have a higher, in keeping God's Word. It is plain that Scripture gives no countenance whatever to the Roman Catholic conception of the position and power of the Virgin Mary, and that our Saviour in the passages quoted distinctly rebukes it and asserts the spiritual relationship of all disciples to Him as higher than any natural relationship. "Whosoever shall do the will of My Father who is in Heaven, the same is My mother and sister and brother." In this higher relationship Mary is under the same law as others.

3. Again, when we look into history, we find that the last notice of Mary in the Scriptures is just before Pentecost where she is mentioned simply as a suppliant with the other disciples, and nowhere do we find her clothed with any authority in the Apostolic times, or having any special office. Nor do we find anything like it in the century following. Further, when we do find undue honour to the blessed Virgin first introduced it was at once challenged and condemned as a heresy.

4. To describe the growth of this idolatry, for it is now nothing else, would take us further than we desire at present; but I cannot forbear quoting a passage from a sermon of F. W. Robertson, regarding the manner of its growth:

"The works of early Christian art curiously exhibit the progress of this perversion. They show how Mariolatry grew up. The first pictures of the early Christian ages simply represent the woman. By-and-by we find outlines of the mother and the child. In an after age the Son is seen sitting upon a throne, with the mother crowned but sitting as yet below Him. In an age later still the crowned mother on a level with her Son. Later still the mother on her throne above the Son. Lastly a Romish

picture represents the Son in wrath about to destroy the world, the Virgin Mother interposing her intercession to save the world from His vengeance. Such is the progress of Virgin worship. First the woman revered for her Son, then revered above the Son and adored." Robertson's argument is also worthy of attention. It is in substance this: That as Christ embodied all that is womanly in woman as well as all that is manly in man, the true antidote to Mariolatry is a fuller preaching of this Christ in His sympathy, tenderness, gentleness, meekness and purity.

**Mission Work.**

**DEMERARA.**

THE Annual General Meeting of the Presbyterian Missionary Society of Demerara was held on March 3rd. Our Canadian missionary, Rev. John Gibson (West Coast Coolie Mission), was present. We make an extract from the report of the meeting as found in the *Daily Chronicle*:

Mr. Gibson, missionary to the East Indians, reported that in accordance with instructions received from the secretary of the Canadian Foreign Mission, he spent a few months in Trinidad, commencing the study of the language and observing the methods adopted by the several missionaries in their respective fields. Early in June last year he arrived in Georgetown, bringing with him as a catechist Abraham Lincoln, who had already been engaged in a similar capacity here under the Church of England. The St. Luke's parish with upwards of ten thousand East Indian immigrants in it, was waiting to be worked, and he saw that no time was to be lost, for these immigrants, who were living in darkness and idolatry, offered a wide field. Some of them had already embraced the Christian faith; some had been taught in the Mission Schools of India and some under the instructions of agents in different parts of this colony; a number of them were able to read, and occasionally a person was found possessed of the Word of God, while there was a very general desire on the part of the people to possess a Christian Bible. The great mass of these books had been dispersed, and more had been ordered. Six estate hospitals and four villages had been regularly visited and services conducted there. The average attendance at the central station had been 40; at the other stations varying from 5 to 50; 16 adults and 7 children baptized, 4 marriages performed, and sacrament dispensed in February to 16 persons. The collection for January had amounted to \$5, and there was reason to expect that the income from this source would rapidly increase. One of the East Indian Christians, converted some years ago under the teaching of Abraham Lincoln, and now a member of the Church of England, is contributing \$5 a month to the funds of the Mission. Mr. Gibson remarked that it was a matter of deep regret that the means in operation for the education of the Indian immigrants are quite insufficient, and that any system productive of better results would be a powerful auxiliary to the efforts of the church. The subject of education was one which deserved the careful consideration of the Council, in order that the necessary steps might be taken to reach the desired end. The instruments of modern civilization were not being put in a satisfactory way into the hands of the children. Teachers competent to act as catechists might be placed at several points of the parish. This would appear to be the most speedy and effective way of securing the secular and spiritual education of both old and young. One estate had set apart a suitable building for missionary purposes, and it was hoped this example would be followed by others.

At a subsequent meeting, Mr. Gibson, who seconded the resolution, "That it is incumbent upon those who are in connection with the Church of Scotland, to feel and evince a deeper interest in the operations of the Society, and more especially in the Mission to the East Indian immigrants," said it was only by chance that the Secretary of the Canadian Foreign Mission Board, in writing to him, stated that ere long the people in Demerara would require a missionary; in July of the following year he was appointed to this mission, and in July of the following year again he was actually in the field. It had been left to him to speak of the success that had attended the mission, but he wished that nothing should be said about their success. He had one, and only one desire, and that was to bring to their minds the needs and not the success of such a mission field. He wished them to consider the present position of the field in which they themselves had placed him, about that field for which they had applied earnestly for a missionary and their earnestness was repeated in this way, "Men are offering themselves in other fields, will not one offer to go to Demerara?" That was the way in which the work was brought before him. "Will not one in the whole Canadian Church offer himself for the work of Demerara?" He wished them, then, to consider the position of the ten thousand people among whom they had placed him: Only a very small fraction of that number had any knowledge of the truths of Christianity, and did

they wonder then if he appealed to them earnestly, if he said that he felt, and felt deeply, the responsibility and difficulty of the work unto which they had called him. When he looked around the people with whom they had asked him to spend his life, and saw the degradation into which they had sunk, well might he say, "Oh that I might weep day and night for the sin and for the shame of this people." Truly they had defiled the image in which they were made, and brought down the glory of their Maker to the very dust. He thought we had a duty to perform towards this people. It was not enough for us to be interested in and pity them. They pitied the heathen who lashed himself into a frenzy to appease his god, but just as well might the poor heathen laugh at them and pity their folly if they shed their tears for him, but bettered not his condition. It seemed to him that our duty to them was as clear as day, and our first duty, in time and importance, was to see that they were taught and educated. When he said this they would understand with how deep regret he had said in his report that the children of these people were not being educated, and that the means of education are not being put in their hands. He thought the chief part of their education should be the word of God; it mattered not what else might be done, all the laws that might be framed would never satisfy their wants, all the legislation of all the law courts in the world would never raise a degraded and sensual people from their degradation and their sin. Men might talk of this policy and of that, of this scheme and of that, but it was as mere dust in the balance compared to the word of God. We had facilities for teaching and Christianising this people that could not be found in their own country. Here they were separated and set apart; the influences of caste, and the associations of their own country, which are so formidable to the missionary of India, are not nearly so powerful or so much felt here. Why were these people sent here? Was it merely to enrich their employers, was it simply to develop the agricultural and commercial concerns of the colony? He who holds the destinies of nations, and of individuals in His hand, had doubtless a different object; evidently there was a higher and better purpose; it was that the people should be taught, as it were, might be educated and disciplined and indoctrinated in the word of God. The special design of sending these people here seemed to have been that they might be brought under Christian influences and might receive in return for the labour they give us, the light and the liberty and the love which it is ours to bestow. It was in the power of that meeting to bring the word of God in an intelligible form within the reach of almost every individual among that ten thousand persons; it was, humanly speaking, within the power of that meeting to deliver the majority of them from the galling and grinding bondage of idolatry, to deliver the majority of this people from darkness and degradation, yea even from death. But if efforts for them were to be of any avail, they must be accompanied by prayer. In conclusion, he asked for their sympathies and their efforts, but above all for their prayers.

**ZENANA DAY AT THE LUCKNOW EXHIBITION.**

THE arrangements for the visit of the native ladies to the exhibition now being held in Canning College have occupied the time and minds of the missionary ladies of the different churches for some days past.

The doors of the college were opened early in the day. Within the scene was unique and interesting. At each stand of displayed wares were stationed Christian young ladies from the different mission schools, taking the places of the usual policemen on ordinary days. Bengali ladies assisted in escorting visitors from room to room. The excited and pleased women and girls were very much interested in the curiosities displayed about them. At eleven o'clock Lady Dufferin and other ladies arrived, who, after walking through the rooms, interested themselves in the native ladies. Lady Dufferin requested that all might be presented to her. As they filed before her, each received a gracious salaam, and now and then her ladyship stooped and touched the forehead of a little child as it tripped along in its gay costume by its mother's side.

Mahomedan, Hindoo and Bengali ladies, each wearing their own peculiar costume, and all dressed in their gayest colours, passed by; then came the native Christian women. To one interested in the souls of the people, the latter class was the most striking. The plain white, the neatly arranged chudder, the absence of tinkling bangles, nose rings, excess of jewelry, the bright, intelligent faces, the clean, white teeth, with no pan-stained lips, these all spoke of a change of habit, customs and heart.

The native ladies gazed in astonishment as they beheld Lady Dufferin in her plain black costume, and asked in loud whispers: "What is that simply dressed woman the lady, the Viceroy's wife?"

There were over 2,000 native women at the exhibition during the day, a most hopeful sign of the coming events in India.—The Pioneer (an Indian paper.)

The Family.

For the PRESBYTERIAN REVIEW.

O GENTLE SAVIOUR, BE OUR LIGHT.

"I am the light of the world, he that followeth me shall not walk in darkness."

DARK and perilous is our way— All at on Life's tempestuous tide— Encount'ring dangers every day, Emblayed by sin on every side; 'Mid swaken reef and rock-bound shore, Adrift in fog where breakers roar— As beacon in the stormy night, O gentle Saviour, be our light!

When sorrows—darkening our way— Our saddened hearts enwrap in gloom, When we mourn for loved ones, and lay them away in the silent tomb, Thy light Thou our sad hearts' lead, Let evening faith shine on our road! And lead Thou us, through sorrow's night, O gentle Saviour, be our light!

When Thou dost send prosperity, And keep our lives from trouble free, If we, in car less levity, Be prone to wander far from Thee, From pride, a d every hidden snare Guard us by Thy all-cessless care; As lamps to guide our feet aright, O gentle Saviour, be our light!

When fears like sombre shadows cast The shades of gloom upon our way, When doubts our faith and bright hopes blast, And, like dark clouds, obscure the day; When groping for some light to see, Our struggling faith looks up to Thee, As guide to show us wrong from right, O gentle Saviour, be our light!

In danger, sorrow, joy, or fear Be Thou our light, with steady glow, To warm, to soothe, to guide, to cheer Thy struggling children here below! Enlighten Death's dark vale at last And then—all fears and sorrows past— Through endless ages of delight, O gentle Saviour, be our light!

J. REBERICKSON.

D. R. F.

THE MOHAMMEDANS.

THE Mohammedans, or votaries of the false prophet, are by far the most numerous and influential people both in Egypt and in Palestine. In Egypt alone they have been reckoned at about five millions, and they are nothing if not religious. Their mosques are very numerous, and their divers washings and carnal ordinances are frequent. Neither the pressure of business, nor the presence of an infidel crowd will prevent them from performing their "wudoo." They are divided into two main sects, and then subdivided into a number of smaller parties. We could easily distinguish the members of the two main sects, called respectively the "sheeites" and the "soonites," by the former wearing red turbans and the latter white muslin in the form of a turban. The sheeites take the Koran as the essence of the mind of God, and the soonites believe the oral laws of the prophet to be of equal value. This is the main point of difference between them, but it has been the cause of bitter hostility, often leading to deeds of violence and murder. Our dragoman in Egypt being a fairly intelligent man and a true son of the prophet, though not fanatical, we gleaned from his conversation some facts with respect to the recent insurrection and the present rebellion in the Soudan. Some prefer Ali and his successors to Omar and the Omelaine of caliphs. Those who believe in Ali's line are more numerous and fanatical than the others. They live chiefly in the deserts of Libya, Nubia, Arabia, and the Soudan generally. They are strongly impressed with their own importance, and believe that they are on the eve of becoming the lords of the world. They have noted the present time, viz., the twelve hundred and sixtieth year from the flight of the prophet from Mecca to Medina as the most important epoch in their history. They believe that their Mowhdi or Messiah should now or speedily appear and prove God's scourge to all infidel dogs. It was this belief rather than the alleged political wrongs that brought Arabi to the front and armed him with 70,000 soldiers in 1882; and it was this belief that led Mohammed Achmet, the carpenter of Dongola, to proclaim himself the Mowhdi and assume the leadership of the present rebellion in the Soudan. The Madhi applied the very words of Scripture (Psalm xl, 7) to himself; which we know were applicable only to our Lord, and the desert tribes would have it so and rallied round him. We knew that the best portions of the Koran had been taken from the Bible, but we had no idea that there could be such a striking similarity between the creed and ritualistic practices of the Moslems and those of the Jews until we visited their mosques and witnessed their ceremonies. Their various postures at prayer, standing erect and looking up to heaven, then kneeling, then prostrating themselves on the ground, reminded us of the like mentioned in Scripture; their days of fasting and feasting have evidently been taken from the Jewish calendar; their praying five times a day and their frequent ablutions have been adopted by the Moslems as they were misrepresented by the reveries of the Rabbins. Even their pilgrimage to Mecca once a year somewhat resembles the pilgrimage of the thousands of Israel going up to Jerusalem to the feast of the passover. The pilgrimage to Mecca is an extraordinary affair, because of the extensive preparations made for it, the numbers who go, the sacrifices offered at the shrine of the prophet's birth, and the days of feasting on their return. It is said that from 70,000 to 80,000 persons go to Mecca every year, and having offered their sacrifices of sheep and oxen and other animals, for the ransom of Ishmael, they return with every demonstration of joy. When the leader of the caravan, or chief emeer, enters the city, mounted on a stately camel, he has beside him a wooden box richly carved and decorated containing two copies of the Koran. This box and its contents remind you of the ark of the covenant, containing the law, and carried by the Israelites to the city of David. The Moslems, like all other eastern sects, are very superstitious. They wear charms round their necks and in their bosoms to ward off evil spirits or to cure them of certain diseases. The charms consist of verses of the Koran enclosed in leather cases, or some dust from the tomb of Mahomet, and other relics. Horses, mules, camels and donkeys are often decorated with charms made of shells and polished bones. We saw, in every mosque we visited,

several sick persons, some of them aged and dying, lying prostrate near the tombs of their eminent saints, that position being their only hope of a cure for their malady, or of mercy when they died. Like the Jews, the Moslems hate swine and detest swine's flesh. A pig is said to be such an abomination to them that if they happen to see it, even at a distance, they will exclaim, "God is great!" and call it "the unmentionable thing." A cotton manufacturer of Lancashire, some years ago, went to Cairo to teach the Arabs how to spin cotton. The oil he gave them for the machinery they began to drink, and do what he would he could not get them to stop it. A gentleman better acquainted with the Arabs suggested that he should put a pig's foot into every oil cask, which he did, and it answered his purpose admirably. They will not even use a brush made of hog's bristles if they can help it. Strange, you say, that a people who have copied the ceremonial observances of the ancient Hebrews so closely and are so scrupulous in matters of doctrine and duty, should yet be so superstitious, and withal so untruthful and deceitful. We were told that secret poisoning is a common practice among them. They care no more for the life of a Christian than for that of a fly. If any Frank or European professes to have embraced their faith they watch him with constant suspicion; and if any one of themselves gives evidence that he has lost faith in the prophet he may at once become suspicious of his coffee.—Rev. J. K. Campbell, D. D., *Stirling, in the Christian Leader.*

EYES OPEN.

"There's a work for me and a work for you, Something for each of us now to do!" "WHAT do you mean by those lines you are singing, Rachie?" asked her aunt, as the little girl sang like a lark. "I don't know, Aunt Amy. I guess I didn't mean anything. I wasn't thinking what I was singing." "They are very good words to think about as well as to sing," said Aunt Amy. "There's a work for me—" sang Rachie again. "But, Auntie, those words are for bigger folks, ain't they? There isn't any work for little bits of girls like me, you know." "Are you sure, dear?" "I think so, Aunt Amy. Big folks have work to do. Papa works down at his office—I went in there once, and he was talking to some men—he told me that was part of his work, and that the men paid him money; but, dear me! I might talk all day and no one would call it work or ever think of paying me a cent for it." "No, I suppose not," said Aunt Amy, smiling at Rachie's mournful tone. "And mamma tells the cook what to have for dinner and mends my dresses and talks to me when I'm naughty and plenty of other things. And you paint beautiful pictures and go out distributing tracts and things. But there's no work for me." "Perhaps you do not keep your eyes open to see," said Aunt Amy, passing her arm around the little figure. "There is nothing in the Lord's creation too small to have its work. The tiny ants and the bees are all busy, and even the birds and the butterflies have their full share in making things sweet and beautiful. Keep on the watch, little one, and see if you cannot do something before the day is over to make some one better and happier. Very small hands can bring an offering to Christ of loving kindness shown to His creatures for His dear sake." Rachie took her second reader and went off to school wondering if Aunt Amy could be right. "I will keep my eyes open," she said to herself. "There's somebody now trying to keep hers open." She stopped a moment to watch old Mrs. Bert, who sat inside her door binding shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes. "Why, if here isn't work for me!" exclaimed Rachie. "I never should have thought of it if it hadn't been for Aunt Amy. Stop, Mrs. Bert, let me do that for you." "Thank you, my little lassie. My poor old eyes are most worn out, you see. I can get along with the coarse work yet, but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work, and then what will become of a poor old woman?" "Mamma would say the Lord will take care of you," said Rachie very softly, for she felt that she was too little to be saying such things. "And you can say it, too, dearie. Go on to school now. You've given me your bit of help and your comfort, too." But Rachie had got hold of the needle-book and was bending over it with very busy fingers. "See," she presently said, "I've threaded six needles for you to go on with. And when I come back I'll thread some more." "May the sunlight be bright to your eyes, little one," said the old woman as Rachie skipped away. "Come and play, Rachie," cried many voices as she drew near the play-ground. "Which side will you be on?" But there was a little girl with a very downcast face sitting in the porch. "What is the matter, Jennie?" said Rachie, going to her. "I can't make these add up," said Jennie in a discouraged tone, pointing to a few smears on her slate. "Let me see—I did that example at home last night. Oh, you forgot to carry ten—see?" "So I did." The example was finished and Jennie was soon at play with the others. Rachie kept her eyes open all day, and was surprised to find how many ways there were of doing little kindnesses, which went far towards making the day happier to others. Try it, little girls and boys, and you will see for yourselves. "I believe the sunshine is brighter than ever it was before," she whispered, recalling Mrs. Bert's words as she walked home. The pleasant things about her seemed to take on a new sweetness as she looked upon them with her little heart full of the delight of feeling that she, young as she was, had her share in the dear Lord's work of doing good, and in the precious promise He has made to those to whom he declares, "Ye did it unto me." "Will ye look here, Miss Rachie?" Bridget was sitting in the back porch looking dolefully at a piece of paper which lay on the kitchen table she had carried out there. "It's a letter I'm after writin' to me mother, an' it's fearin' I am she'll biver be able to rade it; because I can't rade it meself. Can you rade it at all, Miss Rachie? It's all the afternoon I've been at it."

Rachie tried with all her might to read poor Bridget's queer scrawl, but was obliged to give it up. "I'll write one for you some day, Bridget," she said. "I'm going over to Jennie's to play 'I spy' now." The fresh air and the bird songs and the soft wind made it very pleasant to be out of doors after being in school all day. And her limbs fairly ached for a good run. But she turned at the gate for another look at Bridget's woe-begone face. "I'll do it for you now, Bridget," she said, going back. It was not an easy task, for writing was slow work with her; but she formed each letter with painstaking little fingers, and when she had finished felt well repaid by Bridget's warm thanks and the satisfied feeling of duty well done. "Our Master has taken his journey To a country that's far away." Aunt Amy heard the cheery notes floating up the stairs, telling of the approach of the little worker. "I've been keeping my eyes open, Aunt Amy, and there's plenty and plenty to do.—N. Y. Observer.

HOW TO SPOIL CHILDREN.

SCENE in a library—gentleman writing, child enters. "Father, give me a penny?" "Haven't any; don't bother me." "But, father, I want something particular." "I tell you I haven't got one about me." "You must have one; you promised me one." "I did no such thing. I won't give you any more pennies; you spend too many. I won't give it to you, so go away." Child begins to whimper. "I think you might give me one." "No, go away, I won't do it; so there's an end to it." Child cries, teases, coaxes—father gets out of patience, puts his hand in his pocket, takes out a penny, and throws it at the child. "There, take it, and don't come back again to-day." Child smiles, looks shy, goes out conqueror, and determines to renew the struggle in the afternoon with the certainty of a like result.

Scene in the street—two boys playing; mother opens the door; calls one of them, her own son. "Joe, come into the house instantly." "Joe pays no attention." "Joe, do you hear me? If you don't come I'll beat you good." Joe smiles and resumes his play. His companion is alarmed for him and advises him to obey. "You will catch it if you don't go, Joe." "Oh, no I won't! she always says so, but never does. I ain't afraid." Mother goes back into the house greatly put out, and thinking herself a martyr to bad children.

That's the way, parents. Show your children by your example that you are weak, undecided, untruthful, and they learn aptly enough to despise your authority, and regard your word as nothing. They soon graduate liars and mockers, and the reaping of your own sowing will not fail.—Presbyterian Banner

STRONG DRINKS.

We hear a great deal said nowadays about strong drinks, and after a good deal of thinking I have found out why they are called so, and have found they are strong on the wrong side always. Why are they called strong? Not because they make people strong for they make them weak; but because they are strong to make honest men thieves; strong to make good people wicked; strong to make industrious people idle; strong to make rich people poor; strong to make men reel about in the streets; strong to make healthy people sick; strong to make kings beggars; strong to make men commit murder and suicide; strong to make sailors steer vessels on rocks; strong to make wise men foolish; strong to make people forget God; and sometimes they are so strong as to make people see two things when there is only one.—Christian at Work.

WITH AND WITHOUT.—Weston, the temperance pedestrian, has come off victor in a walk of 2,500 miles, at Chicago, his opponent being O'Leary, who habitually uses alcoholic beverages. The contest was arranged as a trial of endurance between an abstainer and a non-abstainer, and the prize was a purse of \$3,000 offered by sundry New York friends of temperance. O'Leary collapsed on reaching his 2,022nd mile. Weston completed his walk, averaging upwards of forty-six miles a day, and was in good condition at the close.—The Christian Leader.

SUNDAY AND NATIONAL SANITY.—I hope I am no fanatic as to Sunday; but my conviction is that the sanity of civilization depends chiefly on periodic rest and worship; that is, on a right use of God's holy days. Under universal suffrage it will be found, at last, I believe, not only difficult, but impossible, to protect life and property without such moral and religious education of the masses as only Sunday secures.—Joseph Cook.

"NOW SQUIRM, OLD NATUR."

A STINGY Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear trumpet directed upwards towards the preacher. The sermon moved him considerably. At one time he said to himself—"I'll give ten dollars;" again he said, "I'll give fifteen." At the close of the appeal he was very much moved, and thought he would give fifty dollars. Now, the boxes were passed. As they moved along, his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give anything. "Yet," said he "this won't do—I am in a bad fix. My hopes of Heaven may be in this question. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin—all the congregation were looking. He had been holding his pocket-book in his hand during this soliloquy, which was half audible, though in his deafness he did not know he was heard. In the agony of the final moment, he took his pocket-book and laid it in the box, saying to himself as he did it—"Now squirm, old natur!"

This was a victory beyond any that Alexander ever won—a victory over himself. Here is a key to the problem of covetousness. Old natur must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocket-book may, by and by, get the heart into the charity-box, and then the cure is reached. All honour to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the students of human nature.—The Canadian Missionary.

A SAD SIGHT.

THERE is hardly a sadder spectacle on earth than that furnished by a godless and graceless old man, who has lived in this Christian land perhaps three-quarters of a century, and all of whose days have been spent without any effort to lay up for himself a treasure in Heaven. His childhood and youth were thus spent; his manhood and middle age were thus spent; and now there he is, in old age, with life on earth almost gone, on the very margin of the grave, with eternity just before him, and with not the first thing yet done in the way of preparing to meet God in judgment. Death frowns upon him. He finds no pleasure in thinking of the past, none in the present, and none in the future. Meditation brings him no joy. Memory and conscience afford him no comfort. He is without the blessing of Christian hope, when he most needs it. The disabilities and pains of his body make life a burden to him. The activities of business that once employed his thoughts he can no longer bear. He must, from sheer necessity, lay down the early tasks of life. In a short time he will be dead; and he knows it. The Book Divine is no source of comfort to him. He is not sufficiently familiar with it to be comforted by it, and not in a moral condition to receive its comforts or be entitled to them. Alas! for that man, there are no prospects before him that sweetly invite his thoughts to the spirit world. The simple truth is, he had laid up for himself no treasure in Heaven. This one thing he has not done. Many things he has done, but this, never. He may leave millions to his children, but there are no millions for him in the skies. His whole record on earth is wrong, fundamentally and awfully wrong. And now there is, at least, in his feebleness and decay—near the end of a wasted and mis-spent existence on earth—a sore affliction to himself and a solemn warning to every passer-by. Who will envy him his lot? Who should imitate his example? His life in this world, as to the great purpose for which it was given, is simply a prodigious failure. It ends without hope here, and in eternal darkness hereafter.—N. Y. Independent.

For the PRESBYTERIAN REVIEW.

THE EVERLASTING NATION.

A PLEA FOR A MISSION TO THE JEWS. FIRST PAPER.

IN all the cities of every continent engaged in professional and commercial pursuits, and occupying positions in every social rank, born it may be in the countries where they reside, speaking the languages of their place of residence, wearing the dress of the spot they meantime call their home, yet bearing in unmistakable lines the features of a foreigner, are to be found the people of a nation without a king, a government, or a country. For eighteen hundred years they have thus existed. No paternal government has watched over them, no state for political reasons has sought to sustain or shield them, but in almost every country they have been persecuted, expelled, harassed, robbed and abused. Even where they are not actually maltreated they are looked at askance, with dislike and suspicion, and nineteenth century civilization has distinguished itself by anti-semitic legislation and by plundering and murdering the people of the homeless nation. Every human effort, ecclesiastical and civil, has been extended in attempting to crush this race, and the astounding phenomenon is presented to the world to-day of a people scattered among hostile nationalities, yet in a most particular degree preserving intact their individuality and national life.

The Jew of 1886 is the Jew of A. D. 33. He is far excellence the argument for the time, for the truth of revelation and the unity of the Old and New Testaments. We meet a Jew on the street, and in him we have an ocular demonstration of the truth of God's immutable covenant with Abraham of the dying Syrian's words in Egypt, when he said that the sceptre should not depart from Judah until the coming of the Shiloh; of the covenant of the Passover and Sinai; of the literal exactness of the words of the Spirit speaking through His servant Moses, in the closing chapter of Deuteronomy, and through His enemy, the son of Bear, who in the vision of the Almighty saw a people that dwelt alone, not reckoned among the nations and of whom he was compelled to say: "Blessed is every one that bleaseth thee, and cursed is every one that curseth thee;" of the words of elective mercy uttered by the same Spirit through Jeremiah: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night. . . . If these ordinances depart from before me then the seed of Israel also shall cease from being a nation from before me for ever;" of the rejection of Jesus, and the fulfilment of the prayer offered at Pilate's judgment-seat: "His blood be upon us and our children." The presence of the Jews in our streets is a manifest witness to us of the truth of what Paul meant when he said, "God did not cast off his people whom he fore-knew," and of that never-failing indication of a blessing and divine upholding which throughout the Scriptures accompanies every threatening against them.

The Jewish history is apparently paradoxical in this respect. The words of a Jewish Rabbi, during the persecutions of Ferdinand, in Spain, are worthy of note:

"We are a nation on whom rest both blessing and curse; you Christians wish to exterminate us, but you shall not succeed; for there is a blessing resting on us, and a time is coming when you shall try to elevate us, and you shall not succeed, for we are under a curse."

We all remember the words of pathetic farewell recorded in Matthew xxiii, in which Christ uttered to the whole nation, and which closed with the words, "Behold your house is left unto you desolate!" But even then the farewell is not for ever; it is only for a definite period, for he adds, "Ye shall not see me until ye shall say, Blessed is he that cometh in the name of the Lord." The literal fulfillment of prophecy regarding Israel in the past is a certain pledge as to the same literality

of fulfilment in the future. The pernicious system of wholesale spiritualizing of everything in the Scripture, unfortunately so prevalent, and which has expiated the vitality out of large portions of the Word, has undoubtedly darkened the vision of many of God's people regarding this and kindred topics.

"We open the Bible," says Dr. Kellogg, the pastor of St. James' church, in Toronto, "and we find that everything that has befallen Israel, from the beginning until now, has been predicted long before it happened, and everything that has been predicted concerning them in their state of apostasy from God has so far been literally fulfilled. . . . Must we not conclude that as all the predictions concerning Israel in the past and present, all those concerning the first advent of Israel's Messiah have been fulfilled literally, so shall those which remain concerning the coming of Messiah to reign be fulfilled in like manner? I see not how any can escape the argument. As surely as Israel has been scattered so surely shall they be converted and restored. As surely as their Messiah came once literally so surely shall he come again literally, as it is predicted that he shall do the work of a priest here on the earth, in offering sacrifice for sin, and as he fulfilled these predictions literally when he offered himself up for the sins of men, so since it is predicted that he shall also reign, not some where far away in the heavens, but on the throne of his father David, why must not this be fulfilled in a manner just as literal as the rest? As the type of Aaron was fulfilled here in literal visible priesthood, so must the type of David also have a fulfilment here in a literal visible manifestation of Christ as a King. But in order to do this, Jesus must come again in the same manner as He was seen to go. Is any one in doubt whether these words will be fulfilled literally? I point him to the Jew. Behold in every Jew you meet, a walking, living and unanswerable proof that the prophecies are fulfilled with the utmost literality and visibility. In all the long wall of ages which attests Israel's misery, as the nation on groans under the fulfilled curse, can the ear of faith continually hear the solemn undertones, 'Maznasha, The Lord cometh.'"

So far from there being any indication that the idea of nationality is dying out among the Jews, the contrary is the case. Dr. Adolph Saphir, the well-known minister of Belgrave Presbyterian church, London, himself a Jew, after referring to the various causes, religious, intellectual and political, which would in ordinary cases accomplish national disintegration, thus writes:

"How is it then that the Jews still keep together? And the only answer is, that God will it so. Within the last twenty years the national consciousness of the Jews is more vivid and vigorous than ever. They feel that although scattered over the face of the earth, they are one nation; and although they are not clearly conscious of its nature, they feel that they have a special position and mission in the history of the world. And so we have the apparently contradictory phenomenon, that while Israel is dead, having forsaken their true centre and life, the dead and dry bones, according to the prophecy of Ezekiel, are coming together. We know it is in order that the Spirit of the Lord may breathe upon them."

The wonderful spectacle is presented to us of a whole nation rejected for a time, and yet divinely sustained for a purpose in the future.

"The root of this," says Dr. Saphir, "is the eternal election of God; the foundation, the covenant of grace; the channel, Jesus, the Messiah of the seed of David, the minister of the circumcision; and the centre, the cross, over which was written Jesus Christ, 'KING OF THE JEWS,' and to which ultimately the tear-filled eyes of repentant Israel will be turned. If Israel is totally and finally rejected the very foundations on which our salvation rests are obscured and endangered. The unconditional covenant with Abraham, Isaac and Jacob, not the conditional covenant of works through Moses, is the ground of Israel's position; for they are the children, not of Moses, but of Abraham. The sovereignty, the faithfulness, the power and wisdom of God, are all illustrated in this, that nothing, not even Israel's sin, can frustrate the counsel of God, who has chosen and formed this nation for Himself. The depth of mercy to the chief of sinners, as well as the principle that the gifts and callings of God are without repentance, would not be seen unless a national conversion and restoration are to be expected."

With this national restoration must necessarily come a national Government, and what can this be but the restoration of the Davidic monarchy in the person of the Son of David, the King of the Jews?

Paul was careful that Gentile Christians should not appropriate to themselves the promises to Israel as a nation, and anxious that they should not be ignorant of this mystery "that a hardening in part had befallen Israel until the fullness of the Gentiles had come in." He positively states that all Israel shall be saved; and that "if their casting away be the reconciling of the world, what shall the receiving of them be but life from the dead." The difference in the administration of the divine economy in regard to Jews and Gentiles is very marked, as Dr. Saphir well remarks.

"Through this Church individuals are gathered out from among all nations to believe in Jesus; but it is through the nation of Israel that national Christianity will be established upon the face of the whole earth. During the last eighteen centuries Israel is like a circle without a centre, like a body without the animating spirit, like a family without the presence of the father. Dead they are as is described in the prophecy of Ezekiel: for death in Scripture never means non-existence but the dreadful condition of separateness from God, the fountain of life and light—spiritual desolation and misery."

Now what has been the development of this death? First, the law of God, which is 'spiritual,' brings those who see it in its spirituality to a knowledge of sin and to humility. Instead of that, the Jews have substituted for the divine law, in its only and spiritually, a number of commandments, observances, and regulations; and instead of the law making unto them sin exceedingly sinful, and showing them the need of a Saviour, it has made them conceited and self-righteous, so that the consciousness of the need of an atonement and of sacrifice has almost died out among them.

"Secondly, the idea of a personal Messiah, which is the culminating-point of the Old Testament, also vanished. When they found that the Christians showed that the time predicted by Daniel had been fulfilled, that Bethlehem was the place where Messiah was born, that the genealogies of the house of David could no longer be shown, the Jewish rabbis interdicted the search of Scripture for finding out the Messiah. The image of the personal Messiah became altogether pale and vague in their mind just in like manner as to many rationalistic so-called Christians the image of Jesus became pale, and instead of Jesus they only knew about Christianity and ethics and precepts of Jesus, the doctrine of Jesus being regarded as the kernel, existing separately from the person and work of Christ."

In the face of all this and of the special blessings promised to those who love Israel, is it not strange that this Presbyterian Church of ours in Canada has put forth no effort for conversion of the Jews. We have sought after Chinese, Hindus, Coolies and Indians, but for the salvation of the lost sheep of the House of Israel no hand has been lifted and no voice raised. How long will this be so?

In a future paper it will be shown that the time is opportune for the establishment of a Jewish mission. M. R. K.

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY. BY THE AUTHOR OF "OUR NELL," "A SAILOR'S DAUGHTER," ETC. CHAPTER XV.—Continued.

"COME to bed, Hester, but leave the light," she said, "I shall be better with a light; the darkness is terrible."

Hester, whose nerves were quiet, was not overcome by this scene. She lay down in silence, and the strange aspect of things struck her attention. Miss Denston lying on her pillow, her black hair framing her pallid face and translucent blue eyes, seemed, with her intense mournfulness of expression, weirdly out of place in this gaily caparisoned bedroom, with its blue hangings and eider-duck coverlet. Miss Denston the while grasped Hester's arm tightly, but did not speak. But at last she broke the silence by an urgent whisper.

"Oh, Hester, Hester! he will die, and what shall I do? He is the last left of them all, and he is going too."

"No, oh no," said Hester, with an assurance she was far from feeling; "he will not die; he is young, and will have the best of nursing. Do not even think of such a possibility."

"Oh, Hester! it is easy for you to talk so; you do not know what death is, what it is to have those who love you wrenched away. One after another they have gone from me, my mother, and father, and sister. My life was not always as it is now, lonely and uncared for. I was loved and cared for, and they were all proud of me, and now there is only one left, and he is going."

Hester could find nothing to say. The thoughts that came uppermost she felt were not such as could be expressed. Foremost amongst them was a great surprise that Miss Denston should now express herself so about the brother whom Hester had been taught by herself to consider something of an alien and a reprobate; but it was clearly impossible to offer the heartless consolation suggested by Miss Denston's former complaint. Mixed with this wonder was the uneasy feeling that religion ought to have something to say in this matter. Miss Denston in her distress did not seem to refer the dreaded event to the will of God, and to seek consolation in doing so. Yet at other times such considerations had appeared to afford great comfort to her, and she was particularly fond of hymns referring to the subject. How often had she repeated with intense feeling that one beginning—

"I worship Thee, sweet will of God, And all Thy ways adore,"

emphasising especially the words—

"Thy will is sweetest to me when It triumphs at my cost."

while Hester had felt with awe how saintly was her friend. Should she suggest to her that high consolation now? Hester shrank from what appeared presumptuous; and instinctively, also, she felt it would be useless. The truth was that Hester was having her first lessons in the distinctions between sentiment and reality, between profession and practice; and she was to learn it in a harder way than fortunately do most of us. But Hester's silence had not lasted as long as she had taken to describe the cause of it when Miss Denston resumed her agitated speech—

"You do not speak, Hester. Then you, too, know that he will die."

"How can we, any of us, know anything about it, dear George? I have told you that I feel assured he will not. God alone knows. He is in His hands, is he not?" Hester added this tremblingly.

"Of course," said Miss Denston, looking at Hester with a terror-stricken face, "but God does not always spare, and I know he will die."

Hester shuddered, and felt she must make any effort to soothe.

"And if he did die, George, you could bear it, couldn't you—you, who are so good? God would help you."

"Bear it! You don't know what you are saying. I should have to go to the workhouse."

Hester all through this night was experiencing mentally a kind of double existence. Her affection for and desire to minister to her friend was constantly hampered by the new ideas and feelings stirred up by the conversation.

"The workhouse, George!" she repeated, with slow amazed accent.

She had hitherto supposed that it was the unsuspected depth of her friend's attachment to her brother which caused the poignancy of her distress. But there was evidently something more than that. Miss Denston caught the significance of Hester's tone. The appealing gaze of her eyes turned to a momentary keen scrutinizing of Hester's face.

"You knew, surely," she said, "that your friend was penniless, that she had nothing in the wide world except what she received at the hands of her brother's charity?"

Hester looked Miss Denston full in the face, and answered after a pause—

"No, I did not know that."

More than that she could not say. At this moment her soul revolted from her friend. A scorn consumed her, all the more intense because it had been, though only half consciously, fanned in secret depths throughout the day. Poor Hester had awakened at last to that snake of egotism which twisted itself about the very roots of her friend's character. But she had to fight her feelings down for pity's sake, and continue her task of trying to soothe and calm the poor creature at her side. At last Miss Denston fell asleep, and then Hester met the full brunt of her own troubles. The character of her one friend, now glaringly illuminated for her, stared her in the face, mocked her affection, which still clung desperately to its object, and tore away the shreds of loyalty which still remained. Pity should have sided with affection, and together might have shielded Miss Denston from that pouring out of scorn. Do the rest of us always hold to our best selves through such crises when the terror of the future hangs over us? And Miss Denston was ill, and had been bred in luxury, and she was in mortal terror of being left to face the world helpless and alone. But in her young hardness Hester could make no excuses, see no exonerating circumstances, but rather piled up for herself the stones which hurt herself in the casting. She saw and felt nothing but that her trust and love had been given in vain, and were come to naught. How had the mighty fallen! The one who had appeared above all others to be good and admirable had become in her eyes most ignoble, selfish and mean, and because (religion failed to influence her now,

Hester condemned her as a religious hypocrite. For Hester in her inexperience of life had not learned that men and women are not altogether good or altogether bad, but that each has a lower and a higher self, and that the best of us do not always cleave to the higher. And Miss Denston was not outside the pale of struggling human nature. She had a better self.

Some time had elapsed when Miss Denston stirred and awoke. By-and-by she spoke.

"Are you awake, Hester?"

"Yes."

"I have been dreaming, and want to see something. Will you get it for me?"

Miss Denston's tone was quieter and softer. Hester rose, and fetched, according to direction, a small mahogany case from the table, with the key belonging to it. Miss Denston unlocked it, and took out some old-fashioned daguerreotype portraits.

"I have been dreaming of my mother and of Philip when he was a little boy. Here they are—both of them."

Hester looked, and saw two faces much alike—the one a delicate refined woman's face, with black hair and dreamy blue eyes, which were repeated in the other, a boy's face, of a sensitive cast, not to be guessed at now in the man Philip Denston.

"Philip was the youngest, and her pet," said Miss Denston, "and she told me to take care of him; but how can a delicate woman take care of a man? I am thankful that my mother died before her heart was broken by the blow that fell on us all. It broke my father's heart, and it has spoiled our lives—Philip's and mine. The man that ruined us has it all to answer for. We heard that he put an end to himself, and killed his wife too. I should have been a different woman, Hester, and Philip would not have gone near to kill himself with over-work, but for that wicked wretch. Poor Philip! Oh, Hester! it reproaches me now that he has had me to burden him."

The tears were running down Miss Denston's cheeks, and Hester, when she lay down again, fell to crying too; for that redeeming touch had come, which softens the hardest heart towards the blackest sinner. Miss Denston was "sorry," to use the old childish word; and though she was only sorry a little, it stole some of the bitterness from Hester's heart. And then it was that she knew she could go on loving—that her love would outlast her bitter disappointment—would take to itself a new form, and live on in the heart of pain and pity.

When Hester went home in the morning, she received a hearty welcome, and much kissing, from her family, and, softened by her new trouble, she felt humble and thankful. She had not any great news to convey of the patient's condition. He seemed no worse, and that was, so far, cheering. The nurse had performed her duties, to all appearance, satisfactorily. This, and not much more, the family ascertained in answer to questions; of Miss Denston, Hester spoke little. The idol had fallen in the house of Dagon, but over the fragments there should be sacred guard kept. Mrs. Norris was preparing to go over at once to relieve the nurse, while Grace was lightly laughing at her mother's zeal, though in reality somewhat anxious lest she should be overstrained.

"My dear," said Mrs. Norris, "you are quite right. The young man has really touched my heart. I could not forbear talking to him as though I were his mother, poor boy!"

"There is plenty of pity going round for him," said Grace, with a smile, putting her hands on her mother's shoulders. "I think my treatment may be profitably a little more tonic when my turn comes. Good-bye, dear," and she kissed her mother on both cheeks; "mother bless me as much as you like, so that you have a little left for us when you come back."

They were all standing in the front passage, and when Mrs. Norris was gone, Hester went up to her room.

Grace followed her, chatting.

"This sick man of yours seems to steal everybody's heart. Here is my mother feeling maternally towards him, and Mr. Waterhouse declaring he is the finest and most devoted of characters—'no one like him, I assure you' (and Grace mimicked Waterhouse's hearty tones), and now this morning from what quarter under the sun do you suppose I hear the chorus repeated?"

"I don't know, I'm sure," said Hester, busying herself about the room, that she might not meet her sister's eyes.

"Why, my little cripple at the back has heard of his being ill, and sends his love and duty. It seems he was office boy to Mr. Denston's firm, and Mr. Denston has been very kind to him since he has been lame."

"Indeed," said Hester; and her voice was not quite as neutral as she could have wished.

"You will give the little fellow a message, Hester, if you have the opportunity?"

"Oh, yes," replied Hester, as she came forward, being unable longer to find pretext for concealing her face from her sister.

Grace was struck by its look.

"Hester, don't you want a rest?" she asked.

"Have you slept properly? You look so pale."

"Oh, no; I am quite rested, thank you, and I must go back to Miss Denston now. She is not fit to be left alone."

"You are a good girl," said Grace, putting her arm caressingly through her sister's; but we must not let you wear yourself out."

"Oh, no," said Hester, smiling faintly, and stooping to kiss Grace's forehead.

(To be continued.)

READING FAMILIES NOT VACANT MINDED.—A country minister in America, who has also been a school-teacher, says he has found, by long experience, "that the reading families require far less attention from the pastor than those that don't read." They are, he says, far less complaining and fault-finding; for the good reason that they have something to think and talk about other than the village gossip, or whether the minister visits them less than he does the family over the way. Hence the country minister has come to regard the introduction of a good religious newspaper into a family as the best thing he could do for it, socially and morally, as well as spiritually. "Nowhere," he adds, "does a little scattering of good seed show such large results as when some thoughtful member of the church takes the pains to introduce a good religious paper into a family that has not had one before." Country ministers and church members in this country who have not already adopted it may be pleased to have this mode of doing good brought under their notice. There will be fewer complaints of the tax upon the pastor for visits, which are too often sought merely as opportunities for gossip by vacant minded people.—*Christian World.*

Sabbath School Work.

LESSON HELPS.

SECOND QUARTER.

JESUS AT BETHESDA.

LESSON VIII., May 23rd, John v., 5-18; memorize verses 6-9.

GOLDEN TEXT.—"Will thou be made whole."—John v., 6.

TIME.—Early in April, A.D. 28. Probably at the PASSOVER.

PLACE.—Jerusalem, the pool of Bethesda, just outside of the walls, near St. Stephen's gate, just north of the temple area. Others think it to be the fountain of the Virgin, south of the temple.

JESUS.—31 or 32 years of age, beginning the second year of his ministry.

INTERVENING HISTORY.—The three months between the healing of the nobleman's son and the present lesson were probably spent in quiet labours in Galilee without record.

CIRCUMSTANCES.—When a feast of the Jews drew near (probably the Passover) Jesus left Galilee, and went up to Jerusalem to attend the feast. One Sabbath morning he was quietly walking near the city when he came to a crowd of sick people under a portico, around an intermittent spring, called Bethesda. There are several such round Jerusalem. The people thought (for this part of v. 3, and all of v. 4 do not really belong to the Bible) that when the water bubbled up it was done by an angel, and whoever got into it first would be healed.

HELPS OVER HARD PLACES.—5. Infirmity: probably some kind of paralysis, for he could not walk. 7. No man to put me in: the bubbling lasted only for a short time. 8. Thy bed: a quilt or thin mattress, perhaps on a stretcher. 9. It is not lawful: according to their traditions, for it was called work. 13. Wilt: knew. 14. Sin no more: implying that his disease had been brought on by wrong-doing, and that he was repentant. 17. My Father: my own father, in a peculiar sense. Worketh: does deeds of mercy, carries on the world and processes of nature on the Sabbath. And I work: in the same loving, helpful way that God does.

SUBJECTS FOR HOME STUDY AND SPECIAL REPORTS.—Bethesda.—The popular feeling about this spring.—The impotent man.—The selfishness at the pool.—Why Jesus healed only this one.—The Pharisee's ideas of keeping the Sabbath.—The true ideas of Sabbath keeping (v. 17).

LEARN BY HEART Ps. ciii., 1-5, v. 14.

QUESTIONS.

INTRODUCTORY.—Where did we leave Jesus in our last lesson? How long did he remain in Galilee after this? Where did he then go? On what occasion?

SUBJECT: A PARABLE OF REDEMPTION.

I. WAITING FOR A CURE (v. 5).—What pool did Jesus visit one Sabbath day? Where was it? Whom did he find there? Was he going about seeking to do good? What were these sick people waiting for? Could this water really cure them? What things that people sometimes do to be saved are represented by this pool? (As more attention to religious forms, leaving off certain sins, good resolves.) What case of special interest was among those who came to Bethesda for help? Why did Jesus select this man and let the others go uncured? Did Jesus see signs of repentance in him? Why is the time the disease lasted mentioned? Does it teach us that Jesus can help even those who have been long in sin?

II. THE GOOD PHYSICIAN (vs. 6, 7).—Why did Jesus pity this man? What did he ask him? Can you conceive of his not wanting to get well? Are there those who do not wish to be saved from their sins? Why? Can they be saved till they are willing? What did the impotent man reply to Jesus' question? What mark of selfishness do you find among these sick persons?

III. THE DOUBLE CURE (vs. 8-14).—What did Jesus next say to the sick man? Did this require an act of faith on his part? Why was he told to take up his bed? What kind of a bed was it? What was the result? Who found fault with him for carrying his bed? Why? How did the man learn who had healed him? What was Jesus' last counsel to him? Did he become a Christian? Can we be Christians and retain our sins?

IV. TROUBLE FROM DOING GOOD (vs. 15-18).—Of what did the Jews accuse Jesus? Did Jesus break the Sabbath? Did Jesus annul the fourth commandment, or only remove the Pharisaic additions to it? What do you learn from Jesus as to the true way of keeping the Sabbath? (Mark i., 21; ii., 23-28; iii., 4.) How did Jesus defend his cause? (v. 17.)

PRACTICAL SUGGESTIONS.

I. Multitudes of people are waiting for some singular emotion, some special revival, some miraculous impressions,—waiting by the pool of ordinances, vows, forms, and do not find healing for their souls.

II. In worldly things but few have the prizes, and there is a contest and emulation as to who shall be first.

III. The fountain of healing Jesus opens is abundant for all.

IV. Some do not wish to be saved from their sins.

V. Christ in saving men requires an act of faith.

VI. Faith that leads us to obey Jesus is the faith by which we are saved.

VII. People sometimes become so absorbed in externals that they forget the souls for which externals are made.

VIII. The best of deeds will sometimes be misinterpreted.

REVIEW EXERCISE.—(For the whole School in concert.)—6. Where did Jesus go from Galilee? ANS. To Jerusalem to attend a feast of the Jews. 7. Whom did he find there? ANS. A man who had been sick 38 years. 8. What did he say to him? ANS. "Rise, take up thy bed, and walk." 9. What counsel did he give him afterwards? ANS. "Sin no more, lest a worse thing come unto thee."

WORTH WHILE TO LIVE LONG.—Charlotte O. Van Cleave, who recently celebrated her golden wedding, and who is still able to edit the mission news of the N. W. Presbyterian, says:—"It is worth living a good many years in this world where things sometimes get all tangled up and plans run cross, to see how God in his grand inward movements answers the prayers of the faithful in ways they never dreamed of."

The Presbyterian Review.

NOTICES.

(a) Terms. In advance, \$1.00 per month, \$10.00 per annum, \$1.50 per quarter, \$5.00 per half year. (b) Five copies against the name on the tab upon the paper...

All communications for the Editorial, Literary, News and Miscellaneous Columns of this Journal should be addressed to the Editor of the "Presbyterian Review," P. O. Box 2467.

We do not hold ourselves responsible for the views or opinions expressed by our correspondents.

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THURSDAY, MAY 13TH, 1886.

TO OUR SUBSCRIBERS.

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

SABBATH OBSERVANCE.

It is, we fear, no exaggeration to say that all over this continent respect for the Sabbath as a day divinely appointed for rest and worship is losing ground, and that the Christian Church itself in all its branches shows too many signs of yielding acquiescence to the presumptuous demands of mammon.

ing, if we may judge of the state of feeling in the presbyteries, from their total failure to report upon the subject. Happily this failure would not be a good criterion to judge of the Church's interest in this most important matter.

As our readers are aware, the question of Sabbath observance came prominently before the Toronto Presbytery on the enquiry: How session should deal with members of the Church who are much engaged in railway work on the Lord's Day.

The Ministerial Association of Ottawa recently sought to enlist the co-operation of the Ministerial Associations of Toronto, London, and other places, in limiting Sabbath labour on railways. The Ottawa Association has been advised that the proper procedure in enforcing the law against unnecessary Sabbath work on railways is to apprehend the men all along the lines wherever they may be found employed.

The Synod, in accordance with the recommendation of the report, decided to bring the whole subject of the better observance of the Sabbath before the General Assembly, and to ask the Assembly, through its committee, to enter into correspondence with other branches of the Church both in Canada and the United States, with a view of bringing the combined forces of Christian opinion to bear upon this momentous question, and to devise means by which the inheritance of the Sabbath shall be restored to large and important classes of the community.

It appears to us that this bold and comprehensive plan strikes at the root of the matter. It the whole Christian Church of the United States and Canada can be roused to grapple with the evil, the result can scarcely be doubtful.

CHRISTIAN INSTRUCTION IN THE PROVINCIAL SCHOOLS.

THE BIBLE IN THE HANDS OF THE TEACHERS—THE RECENT MISTAKE.

OUR readers will see that our contention implies that, in this Christian country, the work of public instruction should be committed to those only who are qualified to give instruction in the principles of Christianity.

Were the Christian mind of the Province made alive to the importance of our having an educational system distinctively and decidedly scriptural or Christian, and were Christian instruction authoritatively recognized as a constituent portion of the daily work of the school, it should not be difficult to find a sufficient supply of teachers well qualified to instruct the young in the facts and principles of the Christian religion.

HONOUR TO A PIONEER.

THE presentation of an overture from the Kingston Presbytery anent the proposed restoration of the old United Empire Loyalist Presbyterian Church at Fredericksburgh, Ontario, and the erection of a mural tablet to commemorate the life and labours of its first pastor—the founder, too, of Presbyterianism in this Province—the Rev. Robert McDowall, formed a very bright portion of the proceedings at the late meeting of the synod at Galt.

The overture set forth that the Rev. Robert McDowall came to Upper Canada in the year 1798, in response to a petition sent to the Classis of Albany, by the band of United Empire Loyalists who landed in Adolphustown under Major Van Alstine in 1784; that Mr. McDowall had preached the Gospel from Brockville to the head of Lake Ontario, when the vast region lying between was an almost unbroken wilderness; that his old church is now in a dilapidated condition; that it is proposed to restore it, making it suitable to be again used as a place of worship for a number of Presbyterian families living in the vicinity, and to erect a tablet near the pulpit, commemorative of his life and labours; and that a small sum from each family within the bounds of that synod which originally constituted his parish would be sufficient to defray the expenses of the undertaking.

The overture was supported by the Rev. James Cumberland, of Stella, who has been indefatigable in arousing public interest in the matter, and by the Rev. Dr. Reid, who in his younger days was intimately acquainted with Mr. McDowall. The overture was received with the utmost favour, and, on motion of Principal Caven, was adopted.

forth the points of interest in connection with the scheme, and that the representatives of the several presbyteries be instructed to bring the matter before their presbyteries as soon as practicable to give effect to the synod's recommendation.

This benevolent and dutiful project requires no commendation. The successful accomplishment of the committee's plans will give the Church a new congregation, revive Presbyterianism in a district once its cradle and its home, and would do something to perpetuate and keep fresh the memory of a good man to whom our Church and country are pre-eminently indebted.

In our efforts to show that it is both desirable and feasible to restore the Bible to its old place in the public schools it is encouraging to notice that school corporations are moving in the matter. By an almost unanimous vote the Public School Board, Toronto, has decided to remove the "Scripture lessons" from the schools, and to restore the Bible in its entirety.

On the eve of the second reading of Mr. Gladstone's Irish Home Rule Bill the General Assembly of the Presbyterian Church in Ireland has issued through the Moderator a declaration addressed to the Presbyterians in America stating their uncompromising hostility to the measure in its present shape, and their opinion that there are no grievances removable by legislation which cannot be removed by the Imperial Parliament.

If the Government proposals are carried into effect the Presbyterians of Ireland will feel themselves cruelly abandoned and betrayed by their fellow citizens, whose forefathers planted them in the country 250 years ago. During all that time we have contributed in no small degree to the welfare of Ireland, and, on the faith of British connection, we have enlarged our borders till we extend all over the country.

SAYS the United Presbyterian Magazine.—This subject—Term of Service in the Ministry—which is beginning to be discussed in the home churches, appear also to be exciting some interest in the Presbyterian Church of Canada.

covered. The Review deprecates revolutionary measures and emphasizes the power of the presbytery. It is asked, "Have we not in our presbyteries all the power we need to enable us to put an end to inefficient pastorates, if presbyteries would but discharge their functions, and take the real oversight of congregations? The presbytery should demand efficiency in the pastor as well as liberality and unanimity in the congregation." As things are, the presbytery hears of trouble when it is too late to mend matters, and interference only aggravates and irritates the people. Should not the presbytery call regularly for reports from each minister and elder as to the condition of the congregation, appoint visiting deputies, and make itself acquainted with the existing state of each congregation?

At a conference held recently in New York City to discuss the question of religion in its relations to public education, the following propositions were unanimously agreed to as furnishing a suitable basis for wider and more public agitation of the matter. (1) The permanence of the state is conditioned by its morality. (2) The only guarantee of morality is religion. (3) Self-preservation is the state's first law. (4) Therefore it is competent to, and incumbent upon, the state to see that provision is made for popular religious instruction. These questions will receive wide and careful consideration during the next few months.

ANNOUNCING the coming of Sam Jones, or Mr. Sam Jones, or Rev. Sam Jones, or whatever other name he calls himself or is called by his admirers, we are given to understand that the Ministerial Association of this city refused to take the onus of inviting him, and that the invitation was secured by the convening of a special meeting of ministers in their private capacity, amongst whom Presbyterians were conspicuous by their absence. The attempt to create the impression that Mr. Jones has been invited by the Ministerial Association of Toronto is calculated to give an entirely false idea of the matter.

We have very much pleasure in drawing the attention of our readers to the Report of the Confederation Life Association as given in our advertising columns last week. The business of this well-known company is under the guidance of an able Board of Directors, with Mr. J. K. Macdonald as Manager. The Confederation Life is an excellent company and well deserves the success it has attained.

## Literary Notices.

"The Trinity of Evil," by the Rev. Canon Wilberforce, M.A.; Toronto: S. R. Briggs, Willard Tract Depository.

This is an admirable book, which we trust may find its way into the hands of thousands of our young people, and which, we are sure, neither young nor old can read without profit. It consists of three lectures on what the author calls the trinity of evil: Infidelity, Impurity and Intemperance, and speaks out with a boldness and power which compels attention. We hope to return to this book again, but, in the meantime, we most earnestly recommend it to our ministers, and all who are interested in warning our people against these great evils of our time. The price is only 90 cents.

THE *Edict for April* (E. R. Pelton, New York) opens with Huxley's and Drummond's papers on "Mr. Gladstone and Genesis," which are sufficient attraction for intelligent readers. Amongst other very inviting articles we may mention, "A Pelagian Nuisance," "The Great Gladstone Myth," and "The Babylonian at Home." The *Edict*, and the Review one year for \$5.

PAPERS of possible interest to Canadian readers, in the April *Fortnightly Review*, (Leonard Scott, Pub. Co.'s reprint) are "The Welfare of the Blind," "Society in Paris," "Rest and Repair in London Life," "Emigration and the Friendly Societies." The April *Contemporary* contains, in addition to its excellent "Contemporary Records, Fiction, Poetry and General Literature," "The Quarterly Review and the Old Testament Revision," by the Dean of Peterborough.

THE *Pulpit Treasury* for April: "The Lutheran Church" is accorded the first place in this number, and has a fine portrait of Dr. Seiss, of Philadelphia, one of his capital sermons, a beautiful view of his church, and an excellent sketch of his life. Other sermons deserving of special mention are, "Fratry Invested with Divinity," by Rev. J. Wesley Johnson; "A Memorial Tribute to Rev. Dr. Rice," by Theodorick Pryor, D.D.; and an "Easter Service," by Canon H. P. Liddon; "Leading Thoughts of Sermons" are by Drs. Gordon Fraser, etc. "Notable Articles" are by Bishop Baldwin, Dr. John Hall, T. L. Cuyler, Revs. C. H. Spurgeon, A. H. Moment and S. W. Advance. In the editorial department, "The Resources of the Church," "The Sabbath Rest," "Search the Conscience," "Aim at a Mark," "A Spiritual Boarding-house," are timely, useful, and pertinent topics treated with skill and vigor. Yearly, \$2.50; to clergymen, \$3.00; single copies, 25 cents. E. B. Treat, publisher, 771 Broadway, New York.

## SYNOD OF TORONTO AND KINGSTON.

The Synod met in Knox church, Galt, Tuesday, 4th inst., at 7.30 p.m.

The Moderator, Rev. D. J. Macdonnell, D.D., opened the proceedings with prayer.

### THE MODERATOR'S SERMON.

After prayer and singing, Mr. Macdonnell gave out as his text, Hebrews xii., 27. "And this word, yet once more, signifieth the removing of those things that are shaken, that those things which are not shaken may remain." After an introduction, in which the words of the text were shown to apply to the passing away of Judaism in order that the kingdom of heaven might be set up, three applications of the principle contained in the text were noted, the last being especially dwelt on: 1. *Modes of worship* must sometimes be changed that spiritual worship may remain. 2. *Forms of Church organization* must pass away that the Church may live and grow. 3. *Human opinions* concerning the things revealed in God's Word must be shaken in order that the truth may remain. We live in a restless age. Traditional beliefs are questioned: the spirit of the age is one of "free thought" on all matters that can occupy the human mind. This tendency has manifested itself in many directions. It arises partly, at least, from the determination to have a solid foundation for faith—to have realizations, or nothing. Reference was made to an article in a recent number of the *Fortnightly*

Review, in which a Roman Catholic writer impeaches Protestantism as a "dissolving principle," the tendency of which is to destroy Christianity, encouraging free thought instead of faith, and submission to all experimentally proved facts instead of submission to a divinely taught creed. Free thought, however, when slightly defined does not mean thinking what we please, regardless of what the good and wise have taught or of what the God of truth has said, but thought free from all trammels of tradition or prejudice that it may see "a Him who is the Source of truth, and find free play under His authority. It is not to be regretted that apologetics should be more and more devoted to the elucidation of the moral significance of the doctrines of the Bible and to the proving of the truth of Christianity by showing not simply that its credentials are well warranted, but that it meets human needs at every point. By the manifestation of the truth commending itself to every man's conscience in the sight of God," was the principle on which Paul's ministry was conducted. He expected men to receive his message because it was true and because they could see it to be true. We as ministers are to claim the same authority—not the authority of a clerical order, but the authority of the truth which we utter. We have this advantage over the first preachers of the Gospel, that we have the witness of history to Christ—the "experimentally proved facts" of the spiritual experience of men during 1,800 years, on which to rest the claims of Jesus.

How are we to determine what is "the truth"? We have set aside the infallible Church claiming to speak through an infallible Man, who will tell us exactly what to believe. We turn to the Book which God has given us, and we say, "This is an infallible guide." Yet we see that the most diverse systems of doctrine have been drawn from the Bible, partly because of apparently conflicting statements contained in it about very grave matters. We find that we need an infallible Interpreter. We turn to the Book and read, "The Spirit of truth shall guide you unto all the truth," and we say, "Here is the infallible Interpreter." And then we are staggered by the phenomenon of men equally earnest, seeking alike the guidance of this Interpreter, and yet walking in divergent paths. Manifestly the Spirit will not save us by his short cut to the knowledge of the truth. He will not save us the trouble of thought, study, and investigation. He will not prevent us making mistakes. This great thing, however, He will do for us. He will bring us into fellowship with a living Person who is "the Truth," so that we shall "learn Christ" and "be taught in Him even as truth is in Jesus." One result of all the shaking of opinions in theology is to make the Person of Christ stand out more clearly as the centre of revelation and the strength of Christianity. "Let us who are called to teach and rule in the Church press on to fuller knowledge of Him and of truth as it is in Him. Let us not be disquieted because there is so much questioning of traditional opinions. We shall do a good service for many an earnest, inquiring spirit if we can disentangle the essential from the accidental in current beliefs—if we can show how some things for which good men have fought valiantly belong rather to the husk than to the kernel of truth, and that the removal of what is thus shaken is the condition of the abiding of the truth which shall never pass away.

After singing the 63rd paraphrase the synod was constituted by prayer. The roll was called by the clerk, Rev. John Gray, D.D., Orillia, and the changes that had taken place in the synod during the year were taken as read, to be engrossed in the minutes.

### THE NEW MODERATOR.

Dr. Torrance moved, seconded by Rev. R. Wallace, "That Wm. Bennett, of Springfield, be elected Moderator of the Synod for 1886-7."—Carried unanimously.

Rev. Mr. Bennett thanked the synod for the honour conferred upon him so unanimously. The thanks of the synod were given to the retiring moderator for his able discourse and the manner in which he had presided during the year.

### COMMITTEE ON BILLS AND OVERTURES.

The Committee on Bills and Overtures was nominated as follows:—Rev. Mr. McQuigg, Prof. Fowler, F. W. Eastman, S. Ball, D. L. McKee, Mr. Craigie, Rev. M. Ross, W. Burns, G. M. Milligan, J. R. S. Burnett, Mr. Little, Jas. F. Buchanan, D. Marshall, Rev. Crozier, J. Davidson, C. Davidson; Convener, D. J. Macdonnell.

### WEDNESDAY.

The report of the Committee on Bills and Overtures was presented and adopted. The names of the theological students of the different colleges seeking to be taken on probationary trials for license were read, whose names have already appeared in the reports of presbyteries, and leave was granted to the presbyteries within whose bounds they were.

### MR. BEATTIE'S CASE.

A complaint was read by the clerk of Mr. D. Beattie against the treatment he had received at the hands of the presbytery, asking for an investigation into the matter referred to. A minute of the Presbytery of Kingston sent this matter was also read.

Mr. Beattie addressed the synod. The case was continued by the clerk of the presbytery and other members. On motion of Rev. D. D. McLeod, seconded by Rev. J. K. Smith, M.A., it was resolved that the synod find it unnecessary to make further investigation in the case, and without sustaining the presbytery expresses its sympathy with Mr. Beattie, who has for a long period laboured faithfully in the service of the Church. Mr. Beattie acquiesced in the finding of the court.

It was decided to meet next year in Brampton on the second Monday of May, at 7.30 p.m.

### MOUNT FOREST APPEAL CASE.

The next order of business was the Mount Forest appeal case. As this case has been reported in our "Meetings of Presbyteries," we need not enter into particulars here.

### Evening Session.

### THE STATE OF RELIGION.

Rev. E. D. McLaren, D.D. of Brampton, read the report on the "State of Religion within the bounds of the synod." While it had features that were cheering, yet there were lines not so hopeful as they might be, and perhaps this arises out of the fact that the returns were imperfect, not only from many congregations but also from some presbyteries. The report showed that there is a reverent and regular attendance on the services of the sanctuary, and that the attendance at weekly prayer meetings is on the whole encouraging. Some helpful methods were suggested for the improvement of the prayer meetings, such as having a monthly missionary concert, the consideration of a set portion of Scripture, etc. The sacraments are being largely attended. Religion in the home is spoken of in the returns vaguely, and fear is expressed that in a great number of families it is sadly neglected. Work among the young is not in many cases so close and direct as it ought to be. Contributions range from fair to liberal. Special services have been held in a goodly number of presbyteries. On the whole the returns made call for thankful praise to God for all that has been done for the Church and through it.

Dr. McLaren moved, seconded by Rev. J. R. S. Burnett, the reception of the report, and that its recommendations be considered *seriatim*. It was agreed that the question should be prepared by the Assembly by the end of September, and that in the event of the Assembly's committee not doing this, the synod's committee do it.

### REPORT ON SUNDAY SCHOOL WORK.

Rev. G. M. Milligan, B.A., read the report on Sunday Schools, which yielded the following interesting facts out of exceedingly imperfect returns:—217 schools reported 24,312 teachers and officers, and 23,495 scholars. The money raised amounted to \$4,632. There were 516 communicants during the year, out of the schools. The number of communicants added to the Church during the year from the Sunday Schools is about two per cent. The report contained the following recommendations: 1. That ministers and superintendents fill up the S. S. reports as soon as the papers calling for the same come

into their hands. 2. That the class books and registers prepared by the General Assembly's Sabbath School committee be used in the S. Schools. 3. That Sabbath Schools form a prominent feature in presbyterial visitations conducted under the auspices of the Committee on the State of Religion. 4. That special care be taken by presbyteries to ascertain the number of schools within their bounds, and the number of those who do not report their work to presbyteries. 5. That careful inquiry be made regarding the condition of Sabbath Schools in vacant congregations and mission stations.

The report was adopted. It was moved by Rev. J. K. Smith, M.A., seconded by Dr. Cavan, that the reports of the conveners be printed, and that they be placed in the hands of members at the beginning of the meeting of synod.

### THURSDAY.

Thursday morning. A resolution moved by Rev. J. K. Smith, seconded by Professor McLaren, congratulating Dr. Smellie, of Fergus, on his attaining his jubilee, in the service of the church, having been in his present charge for forty-three years was passed, with acclamation.

### A NEW PRESBYTERY.

On motion of Rev. D. Macdonnell, seconded by Rev. W. A. Hunter, it was resolved to form a new presbytery—that of Orangeville, which is to meet on the third Tuesday of July, Rev. A. McFaul to be first Moderator.

### STANDING COMMITTEES.

1. State of Religion: J. K. Smith (convener), R. F. Beattie, E. D. McLaren, J. B. Mullen, ministers; S. Hodgkin, elder. 2. Sabbath Schools: A. J. Scott (convener), J. Somerville, G. M. Milligan, J. B. Fraser, ministers; K. Macleod, elder. 3. Temperance: John Smith (convener), R. Wallace, E. Cockburn, ministers; Saml. Houston (convener), W. McLaren, Principal Caven, ministers; Professor Fowler, John Duff, elders.

### COMPLAINT AND PROTEST.

The complaint and protest of Rev. John McMillan and others, of Mount Forest, against the actions of the presbytery of Sauguenay were, on motion of Principal Caven, remitted to a committee of synod, to meet at Hamilton, to issue the case before the meeting of the General Assembly in June next.

### CONGREGATIONAL SINGING.

In response to an overture by Rev. W. Fitzrell and others, a committee on the improvement of congregational singing, consisting of Revs. Messrs. Fitzrell, P. McF. Macleod, and John M. Cameron, was appointed.

### TO RESTORE AN OLD CHURCH.

Rev. Mr. Cumberland spoke in support of an overture from the Presbytery of Kingston, proposing the restoration of the old church at Fredericksburg, where Rev. Mr. McDowall, a pioneer U. E. Loyalist Presbyterian minister, preached nearly a century ago. Dr. Reid speaking in support of the overture gave several interesting reminiscences of his early labours in Mr. McDowall's time. On motion by Principal Caven, a committee to co-operate with the Kingston committee was appointed.

### TEMPERANCE.

Rev. E. Cockburn presented the report of the Temperance Committee, from which it appeared that though the reports received were incomplete, the action of the Canada Temperance Act had on the whole been beneficial, while for various causes it has had hardly a fair trial; provision should be made for its vigorous enforcement by the synod. On motion of Rev. John Smith was adopted a strong resolution favouring prohibition.

### SABBATH OBSERVANCE.

Principal Caven submitted the report of the Committee on Sabbath Observance, recommending that the General Assembly through its committee should enter into correspondence with other branches of the Church in Canada and the United States, with a view of bringing combined Christian public opinion to bear on the question, and to devise measures by which the inheritance of the Sabbath be restored to large and important classes of the community. Report adopted.

### THE COLLEGE QUESTION.

An overture from the Presbytery of Barrie asked that the General Assembly remit to Presbyteries the consideration of the question, "How many colleges does the church require and where should they be located?" In explanation Mr. D. D. McLeod stated that it was the object of the overture to bring about harmonious action in relation to the colleges. It was agreed to transmit the overture.

### SUPPLY OF VACANCIES.

Regarding the proposed scheme for the supply of vacancies, the synod appointed a committee to confer with similar committees appointed by other synods, that a scheme may, if possible, be submitted to the General Assembly.

### STANDING OF MINISTERS.

An overture on the standing of ministers without charge was received, and its transmission to the General Assembly assented to. After the usual vote of thanks, the synod adjourned.

## Communications.

### SUPPLY OF VACANCIES.

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir,—There is one aspect of this subject I have not yet seen touched upon. There seems great difficulty in bringing probationers and vacancies together for even a couple of Sabbaths. With a fair measure of diligence your correspondent has succeeded in getting a fraction above one Sabbath per month in actual vacancies. If this is a fair sample, no wonder probationers are dissatisfied. Doubtless there are several reasons for the existing state of matters. I wish to mention only one at present, and I state it briefly and bluntly. There is too much monopoly. I believe it will be found by any who care to look into it that to an extent perfectly astounding the vacancies are occupied by settled ministers. No reference is here made to those going by invitation of the vacant congregations, but only to those who directly or indirectly invite themselves to preach in the vacancies. Practically they hold two pulpits on these days: they hold their own and at the same time fill the vacancies. Of course the probationer may have a chance to preach in their pulpits, but certainly not with a view to settlement. Now it strikes me thus: either the settled ministers are in the place where God would have them work for Him, or they are not. If they are, let them give diligence to their work, and not stand in the way of settlement of probationers. If they are not, let them resign that their pulpits may be thrown open to probationers. Suppose the case changed a little. Suppose that, instead of the settled ministers going off self invited to preach in the vacancies and thus throwing probationers out of chances of settlement, the congregations should take the initiative and say to their ministers: "We want to bear Mr. So and So for a Sabbath or two; possibly we may prefer him to you for our minister." How long would it take to devise a scheme if this were the thing to be dealt with? Much attention is being given to drawing up some scheme: what seems to be most needed is more conscience, shall I call it? or more faith among the ministers of the Church. I am afraid no new scheme or new machinery will be found satisfactory unless it deals decisively with this unjust monopoly. And if it does deal with this, it may be harsh in its working. Mere machinery cannot reach the root of the trouble. If there is great restlessness and yet many fear to resign, a deeper remedy is needed. More willingness to wait till God opens the way; more confidence that He will guide aright if they simply follow. . . . But enough. I notice only one aspect of the subject at present. The state of matters has surprised me, and I sign myself,

Yours, etc.,  
SURPRISE.

## "IS IT PRESBYTERIAN?"

[To the Editor of THE PRESBYTERIAN REVIEW.]

Sir.—A letter under the above heading from the pen of "Lequirer" appeared in your issue of March 25th, in which the writer asks some important questions regarding the relative positions of those whom we call ministers and elders. I, too, would like to ask some questions upon that subject.

What right has the Presbyterian Church to make the distinction which it now does between the so-called ministers and elders? Is it not the theory of our Church that there are but two permanent offices in the Church, the presbytery or elders and the deacons? Do we not hold it to be founded upon the word of God that all presbyteries hold the *one office*, although they may exercise different gifts and functions? Where then is the ground of our calling some of our presbyterial clergymen and others laymen? Why is it that, in some cases, we ordain by the imposition of hands, and in other cases, by prayer only? Why is it that the vast majority of our presbyteries are debarred from the privilege of presiding at a meeting of Kirk Session, and of ministering in the word and ordinances? Were not all the presbyteries of the early Church upon the same footing, and is it not a recognized historical fact that the function of *presiding* was at first exercised in rotation, or, perhaps, in some cases, by the most venerable elder? I am aware of the text which speaks about the "double honour" of those who "labour in the word and doctrine"; but is this text, even though the translation be acknowledged to be correct, sufficient to rear out the great practical distinction which we now lay upon it? In the history of the Church, when was it that any of the presbyteries ceased to be clerical and become laical? Is it not true that all presbyteries came to be called presbytery, and has it not always been the function of the presbytery both to rule and to minister in the word and sacraments of the Church? Where then do we get our authority for degrading a large class of the presbyteries of the Church from the position accorded to their office in the primitive Church, and reducing them to the position of a mere advisory board of laymen? These are important questions, and I am very anxious to have them answered.

Yours, etc.,  
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Church News.

THIRTY were 60 new members admitted to the communion at Tatamagouche recently—59 by profession, 1 by certificate.

THE Rev. W. T. Carnog, of Oxford Mills, who has received permission from the Brockville Presbytery to return, will take up his abode at Lutherville.

THE people of the Vale, Picton, N.S., by two vigorous efforts have raised over \$2000, and cleared the massive debt. The ladies have had four beautiful chandeliers with duplex burners placed in the church.

TWENTY ONE persons were added to the membership of St. John's congregation, Windsor, N.S., on Sabbath, April 4th, all by profession of faith, making thirty-nine in all since Mr. Nelson's advent last July. The pastor and his people are much cheered and encouraged by evident tokens of the Master's favour and blessing.

ON Sabbath, the 15th April, the sacrament of the Lord's Supper was dispensed at Covey Hill, one of the churches under the charge of the Rev. A. Lee, Russelltown, Quebec. The day was very fine, and a large number of communicants was present, about 84 sitting down at the table of the Lord. This church is in a vigorous condition, and the progress of the Sabbath School and Bible class is very encouraging. The weekly prayer meetings are well attended, evidently the old gospel has not lost its charms at Covey Hill.

MR. A. McD. HALL, of Baltimore, Ont., a recent graduate of Knox College, passed through the city last week on his way to his mission field, Treherne, Manitoba. Mr. Hall was accompanied by three students of the U. P. Hall, Edinburgh, Messrs. Stewart, MacMillan and Willie, who are doing mission work in Canada for six months. It will be remembered that the students of the U. P. Hall choose every year a special field for their operations, and devote all their contributions and energies to it. This year they have selected our North-West.

THE reports presented at the annual meeting of the congregation of Chalmers' church, Elora, Rev. Dr. Middlemiss, pastor, are, taken as a whole, of a very gratifying and encouraging character. The total amount raised by the congregation during the year, for all purposes, exceeds \$2,500, of which about \$1,350 was paid into the Building Fund, enabling the committee to reduce the debt from \$2,130 to \$360, besides paying interest. A proposal to adopt what is known as the envelope system in raising the ordinary income was considered; but it was thought undesirable to make any change until the debt on the church is entirely removed. The congregation, it is hoped, will be free in this respect this summer, after which, it is proposed to ascertain, fully, the views of the members in relation to the change suggested.

AT a recent meeting of the Presbyterian College, Halifax, the "Summer Session" project was considered impracticable and it was agreed to report to the Assembly accordingly. Affiliation with Dalhousie after the manner of the Theological Colleges in Montreal with McGill was approved. Finance was considered; and it was found that the deficit for the year is large—about \$3,000. Difficulty has been met in finding profitable and convenient investment for some of the board's funds. The rate of interest is becoming lower, and the returns from investments are therefore shrinking. Quite a number of congregations have neglected to make collections. The Bursary Fund is in arrears about \$250.

THE annual report of Russelltown and Covey Hill Presbyterian church, pastor Rev. A. Lee, Russelltown, Quebec, has reached us. It gives a very interesting account of a year's work. The report shows that this congregation has done good work during the past year. A Woman's Missionary Society has been organized. Sabbath School work has been vigorously pushed forward; the weekly prayer meetings have been kept up through all kinds of weather; the missionary and benevolent Schemes of the Church have been liberally supported, and the minister's stipend has been increased. To the Schemes of the Church and mission work the sum of \$195.99 was paid into the treasury of the church, being more than was given during any previous year in the history of the church. There were thirteen additions to the roll, making 180 on the roll at the close of the year. The number of families reported as supporting ordinances is 78.

THE Supplementing Committee met at Halifax on the 27th ult., and spent the whole day with the business entrusted to their charge. Matters were found to be in a most encouraging position. The receipts for the year have been upwards of \$8,600, with some twenty congregations still to be heard from. Directions were given to pay in full the amounts voted from the Surplus Fund with the expectation that the receipts for the year would cover the whole amount of the expenditure. Meantime it is expected that the amount required for this year will probably be some \$1,500 less than that asked for during the past year. The committee were gratified to learn that the congregation of Amherst has become self-sustaining, and that besides increasing the amount of support for their own pastor, has sent a very handsome contribution to the Supplementing Fund. Upon the whole the committee were very much cheered with the response which has been generally made by the Church to the recommendations of the synod. It was felt that all that was needed to make the scheme a permanent success, was the maintenance and manifestation of the same spirit which has prevailed during the past two years.

THE session of Dalhousie College, N.S., was closed on 28th ult. Convocation was held in the Academy of Music, which was filled by students and spectators. On the platform were Governors and Professors in full force. The President, Rev. Professor Forrest, D.D., presided, with Sir Adams G. Archibald, Chairman of the Board of Governors, at his right hand. President Forrest briefly referred to the encouraging circumstances in which this Convocation was held. Perfect accord with the City Council was now established. The city has the finest site in Canada for a city hall, and the college has a good site in an eligible spot and some funds to begin with. Thanks for recent progress were due to the chairman, Sir A. G. Archibald, to His Worship the Mayor, to the members of the City Council, and especially to the ever true friend of the college, Sir William Young, whose gift of \$20,000 was of vital value at this stage. The Governors will lose no time in beginning the new building. The public will be asked to contribute liberally towards that building in order that it may be a credit to the city and a blessing for ages to come. He referred in suitable terms to the death of the late venerable Dr. Ross, and to the death of a student, young Mr. Goreham. He referred also to the loss the college is about to sustain in the resignation of Dr. Schurman whose services had been valued very highly by all.—*Witness.*

MEETINGS OF PRESBYTERY.

OWEN SOUND.—The presbytery met on the 12th ult. The resignation of Rev. D. D. McLennan, of Lion's Head, was accepted, to take effect after the second Sabbath of May, and Messrs. Somerville and McAlpine were appointed to visit the field as soon as convenient. Dr. Fraser presented the report on the State of Religion which was adopted, and transmitted to the convenor of the committee of synod on the subject. It was agreed that a part of each quarterly meeting be taken up for consideration of the report, the conference to begin at 8 p.m., on the evening of the first day of meeting. The Rev. D. J. Macdonnell was nominated as Moderator of Assembly. Dr. Fraser presented an overture to the General Assembly on the reception of church members, which was adopted, and Messrs. Fraser, McAlpine and Somerville appointed to support it. Mr. Somerville presented an overture to the General Assembly, asking the Assembly to require all ministers received from other Churches, and all students finishing their course in theology, to give

one year to the mission field before settlement. The overture was adopted, and Messrs. Somerville and Morrison appointed to support it. Next meeting of presbytery was held for the first Tuesday of July, at 1.30 p.m., in Division St. church, Owen Sound.—J. SOMERVILLE, Clerk.

LUNenburg AND SHELBURN.—This presbytery met on the 20th April, at Lunenburg. Resignation of Rev. Archibald Brown, of New Dublin, was accepted, to take effect on the last Sabbath of April. Rev. James Rossborough, M.A., Shelburne, tendered resignation of his charge. The usual steps were taken to cite the congregation to appear at next meeting at Lunenburg, on 12th May. Amount of grant for shell urns from Augmentation Committee was re-considered, and an increased grant asked for, as demanded by the circumstances of the case. The report on Statistics was presented by the clerk, and showed a net gain, over last year, in contributions to Schemes of the Church of over five per cent. Synod asked for \$400 for Augmentation, and presbytery have raised \$411. There has been a steady increase in contributions to schemes during last eight years, with exception of 1882-3, when there was a slight falling off, but more than made up in following year. Total amount contributed this year more than double what it was eight years ago. Presbytery expressed gratification at liberality of the people during the year, and adopted the report, with its recommendations, which are two, viz: That the presbytery ask the Assembly's committee on Statistics to recommend the Assembly (1) to make the year for reporting correspond with the calendar year; (2) to change the rate of contribution asked for Assembly Fund from five to three cents per member. The rate last year was less than three cents; five cents would have yielded last year \$6,172.20, whereas only \$3,522 were contributed. Besides that, five cents are not now needed, as the membership has greatly increased since the rate was fixed.—D. STILES FRASER, Clerk.

WHITBY.—The presbytery met at Oshawa, on the 20th ult.; there was a large attendance of ministers; many of the elders were busy at home with the spring work. A considerable part of the day was occupied with the reports on the State of Religion, Temperance, Sabbath Schools, missionary meetings and the statistics of the presbytery for 1885-6, all of which were very full and encouraging. The presbytery has enjoyed a good share of prosperity in all the departments of its work. Messrs. Abraham and McLaren, ministers, and Messrs. Renwick and Henry, elders, were appointed Commissioners to the General Assembly by rotation, and Messrs. Leslie and Cameron, ministers, and Messrs. Ormlston and Blakely, elders, by ballot. Messrs. Eastman and Beal were appointed members of the synod's committee on bills and overtures. A letter was read from Mr. Pringle, of Brampton, requesting the presbytery not to proceed with his nomination as moderator of the Synod of Toronto and Kingston, for reasons given; the presbytery, with regret, agreed to comply with Mr. Pringle's request. It was unanimously agreed, in reference to the remit on printing the minutes of the General Assembly, that no change be made. The following resolution was also unanimously adopted, viz: "That in view of the fact that the Canada Temperance Act is to come into force throughout the bounds of the presbytery on the 1st of May next, the presbytery desires to express the approval of the principle embodied in the Act, and its conviction that, if properly enforced, it will do much to lessen the evils arising from Intemperance; and would accordingly urge upon the members and adherents of its several congregations the pressing necessity of doing all in their power to secure the thorough enforcement of the Act. And, further, the presbytery recommends that the resolution be read from all its pulpits next Sabbath, and thereafter inserted in the local papers." Other business was transacted, but not of public interest, and the presbytery closed a very profitable meeting at six o'clock, and adjourned to meet in Whitby on the third Tuesday of July, at 10.30 o'clock a.m.—A. A. DRUMMOND, Clerk.

SYNOD OF TORONTO AND KINGSTON CONFERENCE.

THE religious conference which for some years has preceded the meeting of synod held its first session on Monday evening, 3rd inst., in the Central church, Galt, the members of conference present having been previously entertained by the ladies of the congregation at the tea following the Anniversary services of the previous Sabbath. There was present a large audience representing the various congregations of the town. The choir of the church, which is evidently well trained, rendered during the evening several most appropriate anthems. Rev. J. A. R. Dickson, B.D., occupied the chair.

CHURCH WORK.

Rev. Principal Grant, of Kingston, delivered an address on Church Work, of which the following is a synopsis.—1st. Church work includes every kind of work that has in it a religious spirit. The Church must not stand aloof from family, political, or social life. There is a tendency in human nature to separate religious from ordinary life, to make the Church a sect, and to exalt the special duties connected with the sect above those that humanity demands. Men have identified religion with something peculiar in dress, profession, white or tone; with shaven head or sandalled foot; with long face or deep sighs and groans. We must repudiate the distinction between sacred and secular from which all this springs, and learn that the work is sacred or secular according to the spirit in which we engage in it. The student, the politician, the artist, the farmer, the mechanic, when doing his work under love to God, is doing religious work. This is the teaching of every department of scripture. Its law is based on essential morality, and its spirit shines out in regulations suited to the times and full of consideration for all classes, especially the bereaved, the suffering and the poor. So too the burden of the prophets is a cry for civil righteousness. Only through right doing can the nation grow into a kingdom of God on earth worthy of Jehovah. So that the wisdom literature of which the book of Proverbs is the most characteristic, is occupied entirely with suggestions for daily life. On the other hand the Pharisees identified the Church and church work with Judaism, or the organization to which they belonged. The Church is the body of Christ; its work then must be a continuance of His work on earth. To know what it should be in our case we must put ourselves in His school. His word still is, "This is the work of God; that ye believe on him whom he hath sent." That is our first work, to see to it that we are living. Then we will be able to do living and not dead works, and we shall have no difficulty with regard to the proportion of our strength, time, or money that we must give to Christ. We shall find that He demands not one-tenth but all, and we shall not be satisfied with giving less. Having this spirit, we shall soon find out what kind of work we are called upon to do. We shall do our whole duty to the Church with which we are connected as well as to our family, our neighbours, our fellow workmen, and our country.

CHURCH WORK BY THE YOUNG.

Rev. H. M. Parsons, Toronto, spoke on "How to develop among our young people an interest in the Church," under the following heads.—1. Bring them to Christ. That is necessary ere anything can be done by them. 2. Set them to work. Everyone has talents to use; they may be employed in some direction. Let their gifts not be unemployed. 3. Keep them at work. Mr. Parsons gave some interesting incidents in his own experience as a pastor. 4. Exalt God's own methods in opposition to our own. 1. Abide in Christ. 2. Individual responsibility to tell the story to the individual. In a ministry of thirty years he had not received one person who had not been touched at sometime by some individual Christian worker. 3. Use all kinds of gifts given by the Spirit. The choir having sung an anthem, both themes were further discussed by Messrs. D. McKee, of Colongue; A. Wilson and R. Wallace, of Toronto; W. Hunter, of Orangeville, and J. H. Mullen, of Feigus.

ON TUESDAY MORNING the Conference was resumed, Hon. Jas. Young, M.P.P., in the chair.

PASTORAL VISITATION.

Rev. Thomas Wardrope, D.D., Guelph, gave an address on "Pastoral Visitation." He spoke of the views entertained of it by the people, and even by ministers, as not being so important as once it was. As to the work itself, we have the example of Christ himself. This was prophetically announced by the prophet of our Lord as seeking out His sheep. He did so in the case of the woman of Samaria. He also inculcated this work. The teaching of the apostles was insisted on at length with great force. The individuality of the work was referred to: "warning every man," etc. It is a work to which we should give ourselves with all diligence and prayerfulness. As to preparation, first we should bear in mind the apostolic injunction, "Take heed to thyself," first, in regard to physical vigour and energy; second, in respect to our tempers and dispositions; third, mentally we ought to seek to sympathize with the Scripture we speak. It is not to be a panacea but a delightful work. If our profession is sincere it shall be a joy. He filled with the spirit. This is the most essential thing. We should do it with a view to the Lord's coming. Every part of our work is to be done in view of this fact. Now, how shall we set about it? He was speaking of the average congregation and the average pastor. He himself went with an elder and visited each district once a year. In respect to the regular visitation. The elder arranged the route and took part in the religious exercises in common with him. They should have a wide range of passages for such work, and they would often find the texts of their very best sermons in these passages. He visited in the country in the afternoon and the town in the evening, and thus secured the morning for study.

The subject was further discussed by Revs. H. M. Parsons, K. Wallace, W. Bennett, J. K. Smith and Principal Grant.

SPIRITUAL LIFE OF THE MINISTER.

Rev. R. D. Fraser, M.A., Bowmanville, delivered an address on the "Spiritual Life of the Minister in its bearing upon his work." The minister should not take a narrow view of his work. He should seek to cope with all his work. The core of his work is to bring men into peace with God and into likeness to Jesus Christ. His work is spiritual—Christ Jesus and Him crucified. It must be seen as a commission from Christ Himself to give life and comfort. To have comfort in it we must have a strong spiritual life. The unspiritual minister is like Gehazi's cold staff on the face of the dead child; the spiritual man is like living Elijah. He agreed with the statement of Mr. Studd, the missionary to China, that the chief thing is not to learn the language, nor yet to preach in it when learned, but rather to keep in close communion with God. He believed that we needed special seasons for spiritual culture, retiring to be alone with God. Fidelity to himself and his work is the key of the minister's life.

The discussion was continued by Revs. H. M. Parsons, A. Wilson, A. Gilray and W. Hunter. The third session of the Conference met at 2.30. Rev. J. K. Smith, M.A., in the chair.

ELDERS' WORK.

Rev. P. McF. McLeod, Toronto, spoke on "The Work of the Elder." He thought that there would be great interest attaching to this subject, as last year the elder was left in a very awkward position. There was then on the minds of some a question as to whether the elder had any place at all in the New Testament. If he was recognized there at all it was under the title of "helps." As to the position of the elder Mr. McLeod read from the Reformation authorities proofs that the elder was a New Testament officer. The view of the office entertained would either assist the elder in the performing of his functions or hinder him. We should see the dignity of the office and honour it. What is his work? It is not to undertake the work of pastors and teachers. It is not to look after the minister as some seem to think. It is not to usurp undue authority over the members of the congregation. His work may be divided into two parts. First, in the session itself as councillor; second, in visitation. This could not be overestimated. Sometimes elders took advantage of the post-office to send their cards instead of carrying them themselves. Third, taking part in the services of the church. There is ample opportunity for the exercise of their gifts in mission work and in other ways. Often they work not as called by Christ. Why should they not? Would that not lift them up every way. What is their work in the presbytery? Should they not take a fair share of the work? They are not recognized in the same way as the minister in committees, but they ought to be. A band of elders united in Christian work is a sure guarantee of success in the work of the Church.

The discussion was continued by Revs. A. Wilson, W. Bennett, W. Frizzell, W. Hunter, Rev. J. Somerville and others.

RESPONSIBILITY OF THE INDIVIDUAL.

Rev. J. R. S. Burnett, of Alliston, opened the discussion of the subject—"Individual responsibility in Christian work." We have been dealing with this subject all along the line, every speaker had touched upon it. Where men could not speak they could live the truth. They might be epistles, being used to lead men to Christ. There was the work of building them up in the knowledge of the truth to be done. The Scriptures continually employed personal pronouns, showing that every Christian man is responsible. We are not in the church as bric-a-brac set up in the parlour merely for ornament; we are for use. There is a vast field open for young women to stand up for religious life and principle in their converse with young men. In their association with young men they ought to seek to lead them into relations with Christ and His Church.

The discussion was continued by Revs. H. M. Parsons, W. Frizzell, A. Wilson, J. Bryant and D. B. McCrae.

SOCIAL ELEMENT IN RELIGION.

Rev. G. M. Milligan, B.A., of Toronto, spoke on "The Social Element in Religious Work." Man is essentially a religious being. When man gets morbid he believes that the world is going to pieces, and he becomes egotistic, self-conscious. As men rise out of this they become more social. In the degree in which a man rises into true life, in that degree he rises into sociality. We have fellowship with the Father and His Son Jesus Christ. Sociality is a duty devolving upon a man, and it is to be employed for God's glory. He who receives a gift is to minister it for the good of others. It is the brotherhood of man that is leading to the strikes. True, it is hope in a striking way, yet it is all to effect good. The Church is to learn a lesson yet not to despise the poor. We may learn much from every condition. In the Church we are to look for the highest form of sociality. Christ consecrated human life by turning water into wine. Sociality is working together for common ends, whatever they may be. Everything is to find its consecration in Christianity—mirth, reason, imagination, every power in man is to be consecrated—Christianity is essentially social. The spirituality of men leaves men up. We don't act fairly towards the rich in not dealing with them as we deal with the poor. The sacraments cultivate sociality. The experiences of life are sacraments, means by which God comes in upon the soul. The centurion learned the headship of Christ through His work. His soldiering, that was to him a sacrament. Like understand like, the bereaved the bereaved. On the lines of our particular lives we are to work. What we are and where we are it is to be used for the cultivation of the highest and noblest in men. Whatever you have in common use it to lift men up Christward. Identify yourself with others and this sweetens all life. Real work for men does them good, blesses them. "Am I my brother's keeper" was the langu of an unsocial man.

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CHURCH NEWS.

BRITISH AND FOREIGN.

THE Marquis of Breadalbane is likely to be the lord high commissioner to the assembly this year.

THE Rev. Angus Martin has resigned the charge of Snizort, Skye, which he has held since 1843.

THE first volume of Rev. A. H. Drysdale's History of English Presbyterianism is to be published in the spring of next year.

IN Edinburgh presbytery (U.P.), there has been an increase during the past year of 300 members and £6,000 of revenue.

THE Hungarian Jew, Popper, has become, by buying a number of large estates, the patron of 63 Roman Catholic parishes.

IN the eleven courses of the Monday lectures thus far given by Joseph Cook nearly 400 subjects have been discussed, in 186 lectures and preludes.

THE Scottish Church gives prominence in its April number to a plea for the formation of an association by liberal churchmen to defend the Church.

MRS. OLIPHANT had a brother who was an English Presbyterian minister in Northumberland, and she herself was at one time a member of the same denomination.

THE Bill for restricting the sale of advowsons and next presentations was recently read a second time without a division in the British House of Commons. Several objections were taken to the Bill although the house did not divide on any of them.

THE Union Theological Seminary, Va., has 14 seniors, 19 middle, and 19 juniors—52. They are distributed among the states as follows: Alabama, 5; Arkansas, 2; Georgia, 2; Kentucky, 3; Mississippi, 1; Missouri, 1; North Carolina, 8; South Carolina, 1; Tennessee, 4; Texas, 2; Virginia, 20; West Virginia, 3.

THE Moderator of the Victoria Assembly has begun his jubilee work, and hopes to raise \$50,000 before the end of the year. Already he has several thousand on his list. The goal on which the Presbyteries are fixing their eyes is a sum of \$300,000 to be used for Home Mission, Sustentation and Church Extension Schemes.

THE Romish bishops and priests in Belgium, in their intrigues to destroy the liberal government, encouraged the formation of an international association of workmen, and now the ministry of the clericals is at its wit's end how to deal with the revolutionary spirit which the priests did so much to evoke! The papal engineer is hoist with his own petard.

THE Episcopal General Theological Seminary of New York city gives a biennial prize of a gold watch to that member of the middle or senior class who will repeat from memory the entire service of the burial of the dead, and preach the best extemporaneous sermon from a text assigned one hour previous. This year the prize was taken by a coloured graduate of Howard University.

THE April number of Our Sisters in Other Lands contains the seventh annual report of the Women's Missionary Association in connection with the English Presbyterian Church for the year ending on the last day of last Dec., the receipts from associations amounted to £1,167 2s. 1d., and from donations, etc., to £203 14s. 3d., besides £195 3s. 6d. from the Missionary Festival in Liverpool.

We wonder how many of our readers know what is the difference which distinguishes the Northern from the Southern Presbyterian Church? We know of no difference but this, that the Northern Church feels at liberty to pronounce against any sin of the state as to slavery, secession, Mormonism, Indian oppression, or anything else, while the Southern Church denies political actions and deliverances. So little, and yet so large is the rent between the two—Independent.

A JOINT convention of Free Baptists and Christians was recently held in Boston to discuss union, and voted unanimously "that it is the sense of the informal gathering that the union of Christians is always desirable; also that the union of the Free Baptists and Christians is denominational union is desirable, if it can be accomplished without detriment to the interests of the cause of either body." A general committee was appointed to consider and report further measures for union.

IN Utah the Congregationalists have four churches, nine ministers, and 210 members; the Baptists, two churches, two ministers, and 170 members; Catholics, four churches, six priests, and 850 members; Episcopalians, four churches, seven ministers, and 465 members; Lutherans, one church, one minister, and forty members; Methodists, seven churches, thirteen ministers, and 381 members; Presbyterians, 12 churches, 14 ministers, and 382 members. Total, 34 churches, 52 ministers, and 2,498 members.

UNBELIEVERS can no longer find encouragement by looking at Germany as an illustration of the decay of religious faith. There is no doubt whatever that there is a remarkable revival of religious interest throughout the empire. In Prussia, alone, 2,553 men are studying theology in the universities—726 are at Berlin, 552 at Halle, 300 at Griefswalden, 240 at Königsberg, 225 at Göttingen, 159 at Breslau, 159 at Marburg, 98 at Bonn, and 84 at Kiel.

Last year at these universities the entire number was 2,322; in 1883-4, 1,926; in 1882-3, 1,690; and in 1881-2 only 1,394. Thus four years have witnessed an increase of 1,159 or 83.9 per cent.

AT the last meeting of the western board of the National Bible Society, of Scotland, there was laid on the table a specimen copy of the gospel according to Mark in Wen li Chinese, the first gospel printed at the society's own press in Hankow, from which during the last three months upwards of 30,000 Testaments and Gospels have been issued. The agent in Japan reported the proposed issue by the three Bible societies of a pocket edition of the Japanese Scriptures complete in one volume. The semi-jubilee thanksgiving fund has received subscriptions to the amount of £2,149, including three donations of £500 each from Sir Peter Coats, Mr. T. A. Sinton of Broughty Ferry, and a member of the board.

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

AT a conference of United Presbyterians opposed to the use of instrumental music in public worship, held recently in Pittsburg, U.S., a series of resolutions was adopted setting forth the principles of the convention and demanding the authoritative exclusion of instrumental music from the worship of God in the United Presbyterian Church, as necessary to "the final and peaceful settlement of the difficulty by which for years the Church has been agitated." Representation to this effect is to be made to the next General Assembly, and if the Assembly refuses to comply with the request then the "painful necessity" will arise of "choosing between obedience to the authority of Christ and acquiescence in such refusal." The second Wednesday of May was set apart as a day of special prayer for the presence and guidance of the Holy Spirit in the next General Assembly. The plan of an organization to be called "The Solemn League of Covenanters," was considered by the convention and referred to a committee with power.

THE two hundredth anniversary of Hans Egede, Greenland's apostle, was lately celebrated at the Greenlander's house in Copenhagen. After an address in Danish a full service in Greenlandic was conducted by the Rev. Mr. Jørgensen. As early as the 11th century the gospel had been carried to Greenland, since which the Church there seems to have been forgotten. This negligence pressed heavily on large-hearted Hans Egede, in Norway, and he had no rest till he trod the icy land with his own foot in 1721. His success to begin with was very little. In 1733 his heart was gladdened by the unexpected arrival of three Moravian missionaries. But his joy was short-lived, and his life was embittered by the pride of the new comers. Egede was slandered and avoided as an unconverted man, because he could not submit to their doctrines on justification and sanctification and other doctrines. "He repaid their hostility with the most self denying care when they were attacked by a contagious disease." In 1736 he returned to Denmark, where he laboured as Superintendent of a Greenlandic Seminary in Copenhagen. His missionary work in Greenland was taken up by his son, Paul Egede.

A PUBLIC meeting was recently held at the Sunday School Union, London, under the auspices of the International Bible Reading Association, to commemorate the enrolment of 100,000 members. Geo. Williams, Esq., presided, and addresses were given by E. Towers, Esq., B. Clark, Esq., and Rev. D. Brodie, of the British and Foreign Bible Society. The latter gave some very interesting particulars of the work of the society since its commencement, some of which are the following:—A large type Bible sold in 1861 at 12s., cost price, is now sold at 2s. A school Bible sold same year at 4s. 6d. is now supplied at 10s. In 1812 a pearl Bible, which can now be had for 8d., was sold at 5s. 2d., while the 2s. 6d. Testament of 1816 is now sold at 4d. One of their latest and best achievements, however, is a well-bound Testament in readable type for one penny, 3,000,000 of which have been issued. The society's estimated loss on annual sales is £40,000 (for many of their books are under cost); the amount spent per year for paper and binding alone is £140,000. Another item of great interest is the Malagasy Bible, which, to meet the circumstances of the people, is sold for 1s., while the cost of each copy, carriage included, is 2s. 11d.

COMPELLER TO YIELD. Mrs. Heller, of Frankfort, Ontario, was for four years afflicted with a fever which baffled all treatment until she tried Burdock Blood Bitters. Four bottles cured her. All chronic sores and humors of the blood must yield to B.B.B.

Medicines.

Burdock BLOOD BITTERS. WILL CURE OR RELIEVE BILIOUSNESS, DIZZINESS, DYSPEPSIA, DROPSY, INDIGESTION, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN, HEADACHE, AND every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

\$500 Reward. We will pay the above reward for any case of liver complaint, dyspepsia, sick headache, indigestion, constipation, or colic, which we cannot cure with West's Vegetable Liver Bitters. The directions are strictly complied with. They are purely vegetable and never fail to give satisfaction.

TRADE MARK REGISTERED. DR. STARKEY'S COMPOUND OXYGEN NOT A DRUG. Let it be clearly understood that Dr. Starkey's Compound Oxygen is the only manufacture and dispenser of Compound Oxygen. Any substance made elsewhere and called Compound Oxygen is spurious and worthless.

THE IMPROVED MODEL WASHER and BLEACHER. Weighs only six pounds and can be carried in a small valise. Washes and bleaches all sorts of washable fabrics. Delivered to any address guaranteed or money refunded.

\$1000 REWARD FOR ITS SUPERIOR. Washing made light and easy. The clothes here that pure whiteness which no other mode of washing can produce. No rubbing required, no friction to injure the fabric. A 16 year old girl can do the washing as well as an older person.

O. W. DENNIS, Toronto Bargain House, 115 Yonge St., Toronto, Ont. Please mention this paper.

Specific Articles. BUCKEYE BELL FOUNDRY. Manufacturers of Bells for Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.

McSHANE BELL FOUNDRY. Manufacturers of Bells for Schools, Town Clocks, etc. Price List and circular sent free. HENRY McSHANE & CO., Baltimore, Md., U.S.A.

Clinton H. Moseley Bell Company. MANUFACTURE SUPERIOR BELLS. Special Attention Given to Church & School Bells.

Choice Season Fruits. Table Raisins in London layers, blue and black sweet, and Sweet Dutch cooking Raisins in Yales also; selected do. and Sultanias; Currants in Paires and Sweet Fustoms. Peas in Orange, Lemon and Chiron. Also Malaga Grapes, Dates, Figs, Prunes, Oranges, Lemons, etc., etc., at

MARA & CO., Grocers and Wine Merchants, 288 Queen Street West, near Beverley Street.

The Attention of Visitors to the City IS CALLED TO "THE AVONMORE" 274, 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, Proprietress.

Cards.

RUBBER STAMPS for Bookbinding and Office use. Need for Letterheads, Agents Wanted. KEYSTONE STAMP WORKS, 1911 SANITARY APPLIANCES. CRUICKSHANK BROS., PLUMBERS AND STEAM FITTERS. 424 YONGE STREET, TORONTO.

DALE'S BAKERY, 663 Queen St. West, Cor. of Portland. Celebrated Pure White Bread. Dutch Brown Best Family Home Made Bread. R. F. DALL.

SUPERIOR DECORATIONS. IN WALLPAPER, TILES AND STAINED GLASS. ELLIOTT & SON, 3190 BAY ST. TORONTO.

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.

Elias Rogers & Co., Coal & Wood Merchants. 25-27 HEAD OFFICE, 20 KING ST. WEST. ROSEDALE GROCERY. Fine new crop of Fruits for Christmas. Extra fine stock of Tea. English Breakfast, Morning Congou, Pekoe Congou, Assam, Orange Scented Pekoe, Faking Congou, Kalsou, Moyone, Young Hyson, New Canned Oatmeal. A call solicited at cor. Yonge and Moor.

W. E. FERGUSON, CARPENTER, 81 BAY STREET, Corner Melinda, TORONTO. Jobbing of all kinds Promptly Attended to. Pictorial and Engraving Jobbing a Specialty. TEA TEA TEA!!! For first-class Tea, try Anderson Bros., FOR BARGAINS. We carry a heavy line of first-class Tea, Groceries and Provisions and Butter a specialty, wholesale and retail.

MORSE'S MOTTLED. ADAMS' CLOTHING FACTORY, 82 QUEEN STREET WEST. Five thousand pairs Pants, strong, durable, well made, \$1.50, \$1.75, \$2.00. English silk and worsted Tweeds, \$3.00 and \$4.00. Made to measure same prices. Fifteen hundred Boys Suits from \$1.00 to \$1.50 and Men's Suits, \$1.00 and \$2.00; strong pure wool tweed suits well made, \$2.00, usual price \$3.00. Single Coats, odd Vests at just what they will fetch. Suits measure in every variety, and well made, \$1.00, \$1.50 and \$2.00. Cheapest in Canada. Come and see them. Seventeen hundred Hats, newest styles and shapes, \$1.00 and \$1.50, just half Yonge Street prices. Tweeds and Serges, any length, less than wholesale prices. Call Free.

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Dominion Bakery & Milk Delivery. BEST QUALITY OF BREAD AND FARMERS' MILK, Delivered Pure at Lowest Market Rates. S. FRANK, 194 QUEEN STREET EAST.

LOCHFYLE HERRING. New Importations direct from GREENOCK. Ask your grocers for Park's Superior Ham, Tongue and Chicken Sausage, Undoubtedly the best on the market. Full line of Hams, Bacon, Lard, Beef, Mince, Dried Beef, Etc. Seasoning Change. New Importation of best English. Lowest Prices to the Trade. JAS. PARK & SONS, PROVIDENCE BARRACKS, TORONTO.

ELECTRICITY. Identically applied from PROF. VERNON'S NEW BATTERY. Positively increased the vital force, and cured nervous and rheumatic diseases not sensibly relieved after treatment by other means. (This battery for home treatment is invaluable) See testimonials and references of the highest standing, such as City Publishing Co., Mr. G. H. Higgins, C. C. Pearson, J. Edgar, M.D., etc. Address, PROF. VERNON, Electro-Therapeutic Institute, 177 Jarvis St., Toronto.

J. YOUNG, The Leading Undertaker, 347 YONGE STREET. Telephone 679.

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

Miscellaneous.

JUST TO HAND! BRASS GOODS FOR FANCY WORK. Brass Crockets, in 3 sizes, at 10-cents per dozen. Brass Knobs, at 25, 35, 45, 55, 65, 75, 85, 95, 100, 110, 120, 130, 140, 150, 160, 170, 180, 190, 200, 210, 220, 230, 240, 250, 260, 270, 280, 290, 300, 310, 320, 330, 340, 350, 360, 370, 380, 390, 400, 410, 420, 430, 440, 450, 460, 470, 480, 490, 500, 510, 520, 530, 540, 550, 560, 570, 580, 590, 600, 610, 620, 630, 640, 650, 660, 670, 680, 690, 700, 710, 720, 730, 740, 750, 760, 770, 780, 790, 800, 810, 820, 830, 840, 850, 860, 870, 880, 890, 900, 910, 920, 930, 940, 950, 960, 970, 980, 990, 1000, 1010, 1020, 1030, 1040, 1050, 1060, 1070, 1080, 1090, 1100, 1110, 1120, 1130, 1140, 1150, 1160, 1170, 1180, 1190, 1200, 1210, 1220, 1230, 1240, 1250, 1260, 1270, 1280, 1290, 1300, 1310, 1320, 1330, 1340, 1350, 1360, 1370, 1380, 1390, 1400, 1410, 1420, 1430, 1440, 1450, 1460, 1470, 1480, 1490, 1500, 1510, 1520, 1530, 1540, 1550, 1560, 1570, 1580, 1590, 1600, 1610, 1620, 1630, 1640, 1650, 1660, 1670, 1680, 1690, 1700, 1710, 1720, 1730, 1740, 1750, 1760, 1770, 1780, 1790, 1800, 1810, 1820, 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WE invite our friends, CLERICAL AND LAY, residing at a distance to visit

Presbyterian Review.

THURSDAY, MAY 13TH, 1886.

THE Rev. A. Beamer was inducted into the charge of the Petrolia congregation on 20th ult. Mr. Beamer enters upon his duties with the most promising evidences of success.

In entering 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.

On Thursday evening last, the Young People's Association, of Etakine church, Toronto, Rev. J. Smith, pastor, held their closing meeting for the season of 1885-6, and presented an excellent programme consisting of readings and vocal and instrumental music.

This General Assembly's Committee on College Consolidation met in Knox church, Ottawa, on Tuesday, 4th inst. Mr. John Chaiton, M.P., presided. Mr. James McLennan, Q.C., represented Queen's College, and Mr. Wm. Mortimer Clark represented Knox College.

At a meeting of the congregation of Parkdale Presbyterian church, Rev. R. P. Mackay, pastor, held a few days ago, the Building Committee reported that \$5,000 had been subscribed towards the erection of a new church.

HONORS AT THE COLONIAL.

The Globe correspondent's cablegram that the exhibit of musical instruments attracted much attention and admiration from the royal party at the opening ceremonies of the Indian and Colonial exhibition on Tuesday has been supplemented by the following private cablegram received yesterday morning by Messrs. Mason & Ritchie from their Mr. T. G. Mason: "Triumphant success. Our (Mason & Ritchie) pianos are greatly admired for their tone, quality and beauty of design. The Queen, Princess Louise and other members of the royal party delighted with them."

A PLEASANT DUTY.

"I feel it my duty to say," writes John Dorton, of Desert, F. G., "that Burdock Hood Butters cured my wife of liver complaint, from which she had been a chronic sufferer. Her distressing, painful symptoms soon gave way, and I can highly recommend the medicine to all suffering as she did."

A DOUBLE BENEFIT.

Harry Ricardo, of Toronto, certifies to the benefits received from the use of Hagar's Yellow Oil as a cure for rheumatism and deafness, his affliction with these obstinate troubles being a severe one.

Marriage.

Knox—West—At Durham, West River, Pictou, by the Rev. J. F. Forbes, Andrew F. Knox, Esq., of Lyons Brook, to Miss Mary Ann West, of River John.

Dr. Caspar's CATARRH CURE is no longer an experiment. No cure no pay is the motto on which it is sold. Money refunded if medicine not satisfactory. Ask your Druggist about it, then buy it and take no other.

Freehold Loan and Savings Co'y. DIVIDEND NO. 53. Notice is hereby given that a dividend of 5 per cent. on the capital stock of the Company has been declared for the current half year, payable on and after TUESDAY, the 17th day of June next.

PROBATIONERS WANTED IN New South Wales, Australia. The system of Eastern Australia—occupying New South Wales, with its unsurpassed climate and immense resources, with a present population of 1,000,000, and rapidly increasing by immigration is steadily chartered by Government—are anxious to secure a class of.

Five Suitable Licentiates, active, healthy, energetic; with a true missionary spirit, and a thirst to bring sinners to Christ. Full passage from any part of Canada to Sydney will be paid. A good salary and fine field of enterprise, especially suited to young men.

For all particulars apply to Rev. Robt. Murray, Western Office, Halifax, N.S., or to Rev. 1717 St. Morris, Hartmouth, Nova Scotia. GEO. BUTHRIELAND, Moderator of Synod, and Secretary of M. Committee 20 Ross St., Glace, Sydney, Australia. Nov. 1885.

"DRESSMAKING MAGIC SCALE" TAILOR System of Cutting, 1/20 of a Dollar (1/11 further not) including instruction book, Gunnung scales all materials. Will C. Hood, Inventor. Miss Cucco, Dressing Agent, 179 King St. W., Toronto. Agents wanted.

Miscellaneous.

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Miscellaneous.

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