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## THE BURIED STATUE.

BY SUSAN COOLIDGE.

DEEP in the earth long years it lay;  
Its marble eyes were sealed to day,  
Its marble ears were deaf and dull,  
Yet it was wondrous beautiful.

A vineyard grew above its head;  
The grapes they knew, and whispered  
Each unto each, as evening fell:  
"Brothers keep counsel, nothing tell!"

There was no record left, or trace  
Of sculptor, or of hiding-place:  
The hand that shaped it lay in dust,  
His cunning chisel turned to rust.

The hands that dug the grave so deep,  
And laid the statue to its sleep,  
While hearts beat quick with haste and fear,  
And ears were strained a step to hear;

The foe that threatened them that day—  
All, all were dead and passed away,  
The world had turned and turned it o'er;  
Nothing was as it was before.

Still through all change of war or peace,  
New men, new laws, new dynasties,  
The buried statue kept its place,  
With the same smile upon its face.

The years to centuries gave birth  
Heaven and heaven passed the earth;  
Autumn and spring enched the vine  
Whose purple grapes were crushed for wine;

And then, in search of gain or spoil,  
Men came to dig the aged soil;  
And after half a thousand years  
In silence spent the statue hears!

How did it feel when, fine and thin,  
The first long ray of light broke in  
And glist the gloom with glory new,  
And let the imprisoned beauty through?

Say, did it tremble, as a heart  
Long pent in darkness and apart  
Trembles, with fear and rapture stirred  
At love's low signal, long unheard?

Or did it, blench as sharp and clear  
The urgent spade strokes drew more near,  
Blindly directed, fraught with harm  
To marble breast and marble arm?

No answer, save the subtle smile  
Haffing and tempting in its guise,  
Which seems all wordlessly to say:  
"Darkness was safe, but fairer, day."

**WORK ON THE SABBATH DAY.**—Perhaps the following, sent us by a correspondent, may help some of those who have come in perplexity to the Presbytery of Toronto, to solve the problem. "I had worked for my employer seven years when upon a certain Saturday night in paying me off he said, 'John, I want you to be on hand to-morrow morning, to push forward that machinery, for it is to go to South America by a given time.' 'Sunday-morning!' I replied. 'I cannot work on Sunday; it is against the commandment of the Lord, and my conscience forbids it.' 'That is nothing to me,' said my employer. 'You may stick to your principles, but my work must be done, and if you cannot do it, I do not need your services any longer.' 'But, Mr. —, have I ever disobliged you before? and have not I done your work well?' 'That is nothing here nor there,' he replied, 'you need not come back again.' This blow came upon me in the duldest season of the year and my wife and children were sick; the shops were everywhere discharging their men. But I went out, and for eleven days diligently sought for work, determined that I would not violate God's holy command. On the evening of the last day, while crossing the ferry, I lifted my heart to God in prayer, 'Now, Lord, I have done all I can; Thou hast promised that my bread should be given to me, and that my water should be sure; now Thou must do the rest.' I went home and told my wife. The next morning came. After working hours began who should enter my house but my old employer, asking if I had any work yet. I answered, 'No. But I do not suppose you want me?' 'Well,' said he, 'I think you were very stiff in your opinions, out I want you to take up that job where you left it.' 'But you know I cannot work on Sundays. I will work till midnight on Saturday, but then I must stop.' 'Well,' he replied, 'say nothing about that.' I went to work, and discovered that he had placed a man in position who had worked on Sundays; but he had damaged the work, and set it back two full weeks. He was a drunkard and wholly unreliable. Five years have passed since then, but I have not been called upon to work on Sundays, and have had constant employment. 'In keeping the commandments there is great reward.'—*Christian Advocate.*

How common it is to make self the centre of our thoughts, even with reference to God and God's worship. Men and women will say, for example, that they find it more profitable to stay at home on a Sunday and read religious books, or commune with God in their privacy, than to go to church and hear the minister's sermon. But suppose they are correct in so thinking, does that make it right for them to stay away from church? Is their own personal gain their chief incentive to church-going? Has God no rights in the matter? Is nothing due to Him, on their part? God consents to be worshipped by His children here on earth. God asks for the worship of His children here. If, indeed, His children were not personally profited by their duty-doing in this particular, is that a reason why they should refuse to bear a part in the public worship of God? No, no; the real question which confronts one in this matter of church-going is not, Shall I be the personal gainer by going to church? but, Will God be honoured by my joining in His public worship in the sanctuary? Those who face this question fairly, will not forsake the assembling of themselves together for God's worship, as the manner of some is.—*S. S. Times.*

THREE paragraphs from Rev. Joseph Cook's Boston Monday Lectures, Feb. 1, 1886:—

1. The evangelical hand has these five fingers: Congregationalists, Baptists, Methodists, Presbyterians, Episcopalians. We think in one way on fundamental questions of theology. Let us maintain evangelical unity. Let us have no war between these fingers. They all close toward one palm; and God grant that they may clasp the world, and do so in unity.

2. The strength of missions has been found, by prolonged and most varied experience, to consist of these three things: 'The belief in the necessity of the New Birth, the belief in the necessity of the Atonement, the belief in the necessity of Repentance in this life.'

3. "Which are the twelve best books on Revivals?"

The twelve best books on Revivals, if I must confine myself to that number, appear to me to be:—

1. Luthard's Lectures on "The Saving Truth of Christianity."

2. "Finney's Lectures and Autobiography."

3. "Whitefield's Life, Journals and Sermons."

4. "Wesley's Life, Journals and Sermons."

5. "President Edwards's Narrative of a Work of God," etc., and "Thoughts on a Revival of Religion."

6. "Tracy's Great Awakening."

7. "Nettleton's Memoirs."

8. "Lyman-Beecher's Autobiography."

9. "Earle's Bringing in Sheaves," and other works.

10. "Moody's Life, Sermons, and Readings."

11. "Fish's Handbook of Revivals."

12. Hervey's Handbook of Revivals."

To these ought to be added: Prof. Phelps's Devotional Works, Dr. Herrick Johnson's, Dr. Kirk's, Dr. Pentecost's, Dr. Vincent's, and those of the honoured President of this Lectureship, Dr. A. J. Gordon.

## Mission Work.

**CHINESE LIBERALITY.**—A very noble act has just been made public regarding the Chinese residents of Singapore, India. A Methodist mission has just been established in that city, and the Chinese residents alone have subscribed to the mission \$3,500.

**HERE AM I, SEND ME.**—We quote a significant paragraph from the letter of one of the A. B. C. missionaries in Japan. "Is our mission to have no reinforcements? I hear that there were over 200 applicants for the United States consulate at Kobe, a post that is already excellently filled. Our mission has some vacant places offering excellent opportunities to Christian young men. Where are the 200 applicants from whom to make the choice? Yes, where are the men? If they offer, no fear but the church will find funds to send them. It would stir the soul of the church to have even a score of fit men offer for foreign work."

**VALUABLE TESTIMONY.**—The British Consul at Newchang, in China, in his later communications to the Foreign Office, speaks very favourably of the work done by the missionaries in Manchuria. "Their labours," he says, "indirectly benefit our merchants, manufacturers and artisans. By means of these labours," he adds, "the tone of morality among the Chinese people has, during the last twenty years, perceptibly attained to a higher platform," and to the same cause he attributes "the improved public spirit and the greater solicitude for the welfare of the people manifested by those in power."—*Christian at Work.*

**THRU-ING FORTH LABOURERS.**—At a recent meeting held in Dublin University at the request of the students, by a returned missionary from Foochow—the Rev. Robert Stewart, when the invitation was given for any who would volunteer for the Foreign work to come to the platform, one after another, "forty-two young fellows in the hey-day of life and strength stood up, pledged to missionary work should God so will it." It was a soul-stirring sight, and one that will not soon be forgotten by those who had the privilege to witness it. Surely the Spirit who separated such a noble band of students to the work of the Lord, will stir the Churches to which they belong to send them forth!

**STANDING FAST UNDER PERSECUTION.**—Last year, during the war with France, an officer arrested one of my members, and ordered him to receive 800 blows with the bamboo. For months this man could not move without great pain. He will carry the scars with him to his grave. He violated no law; his only crime was that he had forsaken idolatry and embraced the Christian religion. Did this treatment cause him to forsake the truth? No; it proved the means of intensifying his love for Jesus. He could die, but he could not deny the Saviour, whom he found precious to his soul. He is now daily going from village to village pleading with men to trust in Christ Jesus for salvation.—*Rev. Hunter Corbett, Chiefsoo.*

**GOOD MATERIAL.**—Since the Chinaman broke through the bounds that penned him up within his own country, he has become an object of interest, and even of apprehension, in many a region of the globe. The last complaint about him comes from a private in the Royal Marines, who writes to the *Times* concerning the iniquity of employing Chinamen in the Royal Navy, even to the extent of giving them rank as petty-officers. It seems evident that they have succeeded in recommending themselves to the naval authorities, doubtless by their usefulness and good behaviour. As we take a special interest in China, it is well to get this assurance from an English quarter that Chinamen are very good material to work upon.—*The Presbyterian Messenger.*

**WHY NOT?**—We have heard of missionary tents, but we believe this is the first missionary pig that has been reported to us: "Please find enclosed draft for \$6, \$2 of which you will be kind enough to pay over to the Treasurer of Foreign Missions. The \$6 has a little history that may not be uninteresting. Last spring, on one of our farms, in a litter of pigs was one little runt fellow, that did not give much promise of living. The farmer concluded to kill it, but the good woman of the house concluded she would take it in hand and see what she could make of it. She and her daughter agreed that if it could be raised, they would devote it to the 'cause of missions.' So they gave special attention to the little fellow, and under their kindly hands he began to thrive. Soon he became self-sustaining, and the other day departed this life, and now yields \$6 to the debt of the two Boards."—*Presbyterian Home Missionary.*

## Woman's Work.

W. F. M. S.

ANNUAL MEETING OF THE TORONTO PRESBYTERIAN SOCIETY.

THE first annual meeting of the Toronto Presbyterian W. F. M. S. was held on Friday, 26th ult., in the lecture room of Knox church. The lecture room, with adjoining parlours, was beautifully decorated with flowers, and nothing was left undone to secure the comfort of the guests. A large number of delegates were present from Aurora, Brampton, Cheltenham, Agincourt, Parkdale, Brockton, Leslieville, and the auxiliaries and Mission Bands in Toronto. The chair was occupied by the President, Mrs. Harvie. The morning session was devoted exclusively to business, viz., the election of officers, the hearing of verbal reports and words of greeting from the various delegates, and the consideration of important questions connected with the more thorough working of the Society. Previous to the election of officers, the President and Secretary stated that, for various reasons, it would be impossible for them to continue another year in office. The result of the ballot was as follows:

President, Mrs. Harvie; 1st Vice-President, Mrs. Harvie; 2nd Vice-President, Mrs. J. M. Alexander; 3rd Vice-President, Mrs. Frizzell; Secretary, Miss George; Treasurer, Miss Reid.

Mrs. (Dr.) Castle presented the greetings of the Baptist Society. The devotional exercises were led by the President, Mrs. Harvie, Toronto, and Mrs. Brown, Leslieville.

At the close of the morning session, the ladies of the Topp Auxiliary, Knox church, entertained the delegates at lunch. About 70 re-

mained, and a most enjoyable hour was spent in social intercourse.

## AFTERNOON SESSION.

At this session there was a large attendance, the lecture room being well filled. After devotional exercises, conducted by the President and Mrs. Cowan, Toronto, Mrs. Parsons, of Knox church, gave an address of welcome to the delegates from a distance. Mrs. Frizzell, of Leslieville, replied appropriately, and greetings from the Methodist Society, the Zenanas Mission of St. James' Cathedral, Toronto, and St. Peter's church, Toronto, were presented by Mrs. Finch, Mrs. Blake, and Mrs. Boddy. The Secretary, Mrs. J. M. Alexander, then read the annual report, as follows:

It is with much pleasure and thankfulness that we present the first annual report of the Toronto Presbyterian Society. For the measure of success that has crowned our efforts, we give to Him, in whose vineyard we have been permitted to work, our grateful praise. When the society was organized, in January of last year, there were only four auxiliaries and four mission bands within the bounds of the presbytery. Since then we can report an addition of eleven auxiliaries and five mission bands, making a total of fifteen auxiliaries and nine mission bands, with a membership of 1,142, including 391 members of the general society and 24 life-members. The total contribution from all sources is \$2,660.78. To these figures we would add an increased growth of missionary knowledge, a greater sense of personal responsibility in the matter, and much new interest and zeal in the work of the W. F. M. Society. A large amount of this success is due (humanly speaking) to our indefatigable president, who has gone out in all weathers, regardless of physical discomforts, visiting and organizing societies, and her efforts and earnest words have been greatly blessed and have given a new stimulus to many hearts. The pioneer work of the present society has been to a great extent done this year, although a large proportion of the churches yet remain to be organized. When we remember that there are nearly sixty congregations in the presbytery we see how little, after all, has yet been done. Early in the year we applied to the presbytery for its sanction and co-operation in our work, and received from that reverend body an assurance of encouragement and hearty approval, which has been carried out to the letter by the pastors to whom we wrote on the subject of forming auxiliaries in their congregations. In the name of the officers of the society, we sincerely thank these gentlemen for their support and sympathy. A good deal of interest and zeal is reported from most of the auxiliaries, and many of them are still so young, some only a few weeks old, that we cannot expect accounts of much work done as yet. We are especially glad of the increase in the mission bands, which are essentially the hope of the society in future years. And so may this good work go on, each year bringing in new workers and new methods of interesting the indifferent. The following is an abstract of reports from the various auxiliaries and mission bands: Murray Mitchell, connected with seven city congregations, 277 members, \$1,000 raised; Central church, 68 members, \$151 raised; Agincourt, 42 members, \$146.69 raised; Burnt, connected with four congregations, 31 members, \$102 raised; Brampton, 18 members, \$15 raised; Aurora, 11 members, \$11 raised; Topp, 138 members, \$230 raised; Orangeville, 30 members, \$5.75 raised; Oakville, 26 members, \$8 raised; Shelburne, 21 members, \$8.75 raised; Markham, 27 members; Charles St. church, 32 members; Parkdale, 23 members; Charlton, 24 members; "Willing Workers" band, Knox church, 44 members, \$160 raised; "Hopeful Gleaners" band, St. James' Square church, 60 members, \$350 raised; "Cheerful Givers" band, Charles St. church, 27 members, \$225 raised; Central church band, 43 members, \$151 raised; "Seed Sowers" band, Charles St. church, children, 30 members, \$35 raised; Chalmers' church, Brockton, 45 members; "Harvesters" band, Erskine church, 14 members; Leslieville, 34 members, \$10 raised.

The Treasurer, Mrs. Harvie, presented the financial statement, showing receipt of \$2,660.78.

The reports were adopted.

After singing the doxology, and dedicatory prayer, the President addressed the Society, referring specially to the extension of the work within the bounds of the Presbytery, and to the large increase in the amount contributed during the year.

She alluded to the work in foreign fields, mentioning that the General Society had three lady missionaries and one medical lady in Indore, Central India, a girls' school in Northern Formosa, and three schools in the N.W.T. Reference was made to the fact that 75 boxes of clothing had been sent to the Indians, and an Indian head dress was exhibited, the gift of a grateful chief. In closing, the Society was urged to be more faithful in prayer, and more systematic and self-denying in their efforts for the conversion of the world.

Miss Gunther, of Charles Street church, delighted the meeting with a beautiful solo, and Miss MacMurchy, of Old St. Andrew's Mission Band, read a carefully prepared paper, on the subject of "Female Education in India."

The question drawer was then opened by the President, and proved a source of interest, instruction, and not a little quiet pleasure.

After most kind and sincere votes of thanks to the retiring officers, to the ladies of the Topp Auxiliary, to Mrs. W. B. McMurrich, for her kindness in leading the praise, to the managers of Knox church for the use of rooms, the new President, Mrs. Harvie, was introduced, Miss Haight, of St. James' Square church, led in prayer, and the singing of the doxology closed a grand and successful missionary meeting.

Do as much good as you possibly can, and you will be amply rewarded in doing it. But ever remember that no good deeds will merit God's favour, or give you a title to heaven. Nothing short of an interest in Christ will do this for you; but ever remember that those who have this interest will necessarily do good deeds.—*The Christian Women.*

## The Family.

### DAUGHTERS.

ONE stands in robe of white  
Beneath the sun-bine; in her eye  
A happy, untold secret lies,  
Her wellspring of delight,  
She holds a posy in her hand  
Of roses red, of roses rare,  
Love's latest gift to one as fair  
As any in the land.

We look at her and smile,  
And to our hearts we softly say  
Can bliss like hers endure away  
Or but a little while?  
Will faith cling close through sun and snow,  
Will love's rose garland keep its red  
From bridal couch to graveyard bed?  
Alack! we cannot know!

One stands alone, apart,  
She wears the sign of widowhood;  
Sharp grief hath drained of all its good  
Her hungry, empty heart  
To tend a grave she counteth best  
She turns from us who love her well,  
And wears the yellow asphodel,  
Death's flower, upon her breast.

We look at her and sigh,  
And softly to our hearts we say,  
Will grief like hers endure away,  
Or lessen by-and-by?  
Will we weep on through sun and snow?  
Or will the asphodel give place  
To flowers about a blushing face?  
Alack! how should we know?

One sits with thoughtful eyes  
Down dropped on homely work, a smile  
Upon her tender mouth the while  
Her busy task she plies,  
Some blessed thought enchains her mind,  
How wide and deep her musings are,  
High as the height of topmost star,  
And low as human kind!

She wears upon her breast  
A milk white lily; God hath given  
To her a foretaste of his heaven,  
An earnest of his rest.  
She came from out the furnace flame  
Of sorrow, strong to help the weak,  
And gifted with good words to speak  
In time of grief or shame.

We look at her and smile,  
And to our hearts we softly say,  
Good work like hers endures away,  
Beyond earth's little while;  
Beyond earth's round of sun and snow,  
Beyond the height of topmost star,  
And where her harvest waits afar,  
God knoweth and we know.

—All the Year Round.

### CHARITABLE BEQUESTS IN 1885.

ENGLAND is a wealthy country, and its wealth increases at a rapid rate. Our merchants and landowners die, leaving behind them enormous fortunes, the bulk of which is left to perpetuate their name and power, only a very small portion being devoted to religious and charitable purposes. The *Charity Record* gives the following summary of the most important charitable bequests in 1885. Sir Moses Montefiore left upwards of £30,000 to congregational and charitable institutions in Jerusalem and the Holy Land; and about £15,000 to charities in London and Ramsgate. Under the will of Mr. James Alexander, of Aveninghouse, Hampstead, nearly £20,000 went to charitable and educational objects in London. To the Durham Infirmary, Mr. John Eden, of Wilton-crescent, Belgrave-square, bequeathed £10,000, also £10,000 upon trust for the almshouses erected by him at Beamish, Durham, and the almshouse therein; £5,000 each to the Northern Counties Deaf and Dumb Institution, Newcastle-on-Tyne, and the Royal Albert Asylum for Idiots, Lancaster; £2,000 to the Brompton Cancer Hospital; and £4,000 to the Royal Victoria Blind Asylum, Newcastle-on-Tyne. Mr. William Sadler Bruere, of Ticehurst, Sussex, left upon trust £11,100 for Roman Catholic charitable works and £2,000 to the Royal National Lifeboat Institution. Mrs. Charles Leigh Clark, of Higher Broughton, left £10,000 to the Strangways Boys' and Girls' Refuges. By the death of Mrs. Fisher the bequest of £8,000 by her husband (formerly Mayor of Sheffield) became available for founding a charity for the Unitarians. Mr. George Redford, of Southport, bequeathed £8,000 to local charities; and Mrs. Elizabeth Atkinson, also of Southport, £1,000 to the Edgworth Institution for Homeless Children. The Derbyshire General Infirmary received under the will of Mr. George Buxton, £4,500. Miss Sarah Ward, of Stamford Hill, left £4,000 to endow almshouses which in her life she caused to be built for, and given to the Aged Pilgrims Friends' Society. Under the will of Major-General Pope, £3,030 was left for a medical dispensary at Holmstead, and £2,000 to Inverness Infirmary. Miss Duthie, of Ruthrieston, who at a cost of £60,000 gave a public park to Aberdeen, left £2,000 to maintain the park; and a like sum to Aberdeen Royal Infirmary. Dr. Horatio Prater, Devonshire Street, Portland-place, benefited the Metropolitan Drinking Fountain Association by a bequest of £2,000. The will of Miss Margaret Strachan, of Clematis Cottage, Broughty Ferry, provided £1,500 each for the Dundee and Brechin Infirmarys, and smaller sums for other Scotch charities. Mr. Thomas Emsley, Burley-in-Wharfedale, Yorkshire, by his will devoted £1,100 each to the Bradford Infirmary, Ilkley Convalescent Home, Harrowsgate Bath Hospital, and the Leeds General Infirmary. Mr. R. B. Mackie, M.P. for Wakefield, left £1,000 to the Clayton Hospital. Mr. Jos. Stevens, of Sandiacre, Derbyshire, left £1,000 to the Nottingham General Hospital. Mr. Francis Robertson, £1,000 to the Royal London Ophthalmic Hospital, Moorfields; and Miss Robinson, £1,000 to the British Home for Incurables. Under the will of Mr. Walter L. Newberry, one-half of his fortune, or 20,000,000, was devoted to the founding and endowment of a free public library in Chicago. The death of Mr. Vanderbilt, the great American railway-king, will benefit charitable institutions by \$1,000,000. Senor Dona Lusana Benitez Vindade Parezo, of Madrid, left \$160,000 to medical charities, and \$300,000 for a college for poor boys and girls of Madrid. Don Juan Porgasy Boyo, of Caldas de Estrach, Catalonia, bequeathed 30,000 pesetas to the Hospital of Bagur; and Baron Wodianer 25,000 to the poor of Vienna. The "casual" almshouse in London and other medical charities includes a large number of dona-

tions under £1,000 each. Among the notable gifts of the year have been those of that great friend of hospitals, Mr. George Sturge, who has given £1,000 each in aid of the Samaritan Funds of the University College, Westminster, and Middlesex Hospitals, and £750 to that of Charing Cross; and £500 each to the London Homoeopathic and Temperance Hospitals, and smaller sums to other charities. —*Christian Commonwealth*.

### BERT'S QUEER GIFT.

A CARELESS nail—it must have been the nail which was careless—had torn Bert's coat, but Aunt Marion had just finished the bit of delicate darning that made the jagged rent invisible. She was shaking out the garment to hang it away when something dropped from one of the pockets and fell on the carpet at her feet. She picked it up—a little, brown, leafy roll—sniffed its odor disdainfully, and resisting her first inclination to toss it into the grate slowly laid it on the table beside her.

"Well, that is just what I have suspected for some time," she said. "Poor Bert! I suppose he thinks himself on the sure road to manliness now."

The words were spoken only to herself, however; she said nothing to anyone else about it, though she sat for a few minutes with a very thoughtful face before she hung the coat away and took up other work. If Bert missed anything from his pocket he made no enquiries. He was thankful that Aunt Marion made none, and as she did not he soon forgot the trifling affair in what he considered more important matters. Chief among these was his birthday, which came a few days later, and it was a very bright face which greeted the parcels that lay beside his plate at breakfast.

"But what is this?" he asked, with a puzzled look as, in among the books, telescopes and half a dozen other things that he wanted, he discovered a neat little box holding only a short steel chain.

"That? Why, that is a wrist chain," answered Aunt Marion with great earnestness, as if the question were a surprising one. "Is it the right size, I wonder? I had to guess at that." She came around to his side, and lifting the chain slipped a steel ring attached to it over his little finger; then, drawing the ends of the chain down, she fastened them around his wrist. "Fits exactly, doesn't it?" she said, enthusiastically.

"Yes, but—" Bert hesitated. From her manner he fancied it was something he ought to know all about and appreciate very highly, but he really could not see its value. "What is it for, Aunt Marion?"

"Why, to wear on your wrist. Don't you see?" replied his aunt, giving it another twist and settling it to her satisfaction.

"Some new fashion that I haven't heard about, I suppose," muttered Bert to himself, looking doubtfully at his new adornment as he carried his treasures up to his room. "Women have a fancy for every new-fangled notion, so I presume auntie thinks this is something very nice; but I declare I don't see the sense of it."

He appreciated it still less as he went about his morning work. It caught, tangled and obtruded itself disagreeably.

"Not very convenient," he ventured to suggest to Aunt Marion. But that lady only smiled placidly.

"O, I don't think you will mind that very much when you once get accustomed to it."

So she really expected him to wear the troublesome thing and get used to it! He was pondering the subject when his friend Ralph came in to see the new telescope.

"Hello! what are you wearing that dog-collar for?" he questioned curiously, as Bert displayed his hand in arranging the glass.

"It's a new thing. Didn't you ever see one before?" asked Bert, colouring a little.

"Lots of them—on the necks of canines," declared Ralph with unceremonious frankness; "but I don't see what you want to wear one on your arm for."

"Well, the fact is, I don't," confessed Bert, "but I don't know exactly what to do about it. You see, it is one of my birthday gifts—some new-fashioned arrangement that has taken auntie's fancy."

It was a fashion of which Ralph had never heard and he said so. His visit and comments left Bert still less pleased with the odd gift he had received. At last he decided to talk it over with Aunt Marion.

"You see, I'm ever so much obliged to you, auntie, but I don't know just what to do with the thing," he explained. "What is the good of wearing it?"

"O, I don't suppose there is any good in it," answered Aunt Marion, serenely.

"Well, I don't think it is very ornamental, you know," ventured Bert, hesitatingly.

"O, dear, no—not the least bit ornamental!" assented his aunt.

"And besides, it's inconvenient."

"Probably; but I think you would grow accustomed to that after a while, and not notice it much."

"But what's the use of getting accustomed to it—a chain like that?" demanded Bert, growing more and more bewildered. "What would you want to wear it for?"

"I? O, I wouldn't want to wear it for anything!" declared Aunt Marion, as placidly as before. "It is unsightly, inconvenient and utterly useless. I wouldn't wear it, but your taste might be different."

"You must have a high opinion of my supply of common sense, Aunt Marion!" Bert flushed indignantly. "Do you think I am silly enough to like what nobody else would want?"

"I have been studying your tastes lately, and you seem to like some things that are just what you describe my gift to be," pursued Aunt Marion, drawing a cigar from her work-table and laying it in Bert's hand. "Here is this, for instance, that rolled from your pocket the other day. Is the habit of smoking useful to body or soul, Bert? Is it ornamental? Isn't it considerable trouble to acquire? and will it not be expensive and often inconvenient to yourself and disagreeable to others after it is acquired? Is it any thing, after all, but a chain, my boy?"

Bert said nothing; he only threw the cigar into the fire and walked away. But he answered rather curtly a day or two later—though no one but Ralph understood him—when a companion invited him to smoke, "No, thank you. I have one more dog-collar than I have any use for hanging in my room now." —*S. S. Visitor*.

—What do you think would be the result if every member of the Church increased his subscription to the Missions Scheme by ten cents?

### WRECK-BUILT HOUSES.

THE Rev. W. P. Breed, D.D., in the *American Episcopal Recorder*, writes well touching wreck-built houses. He says:—"Some time since an account appeared in the newspapers of a house near the sea coast in California built entirely of the fragments of wrecked vessels. The whole edifice was a combination of bulk-heads and bulwarks, of lockers and cabins. It is boarded with planks ripped off from the ship's side by the savage violence of wind and breaker. The ceilings are decorated with the linings of sumptuous steamer cabins. The kitchen is the galley of a wrecked merchantman."

"But," continues the same writer, "in one of our best inland towns there is a beautiful house. The grounds around whisper of paradise. Lawns, trees, flowers of many a choice variety, beautify the scene. The edifice itself is built after the richest style of modern domestic architecture. The doors are massive walnut with hinges of silver. There are winding stairs with ample landing places fenced with heavy balustrade. There are frescoed ceilings, and carpets that yield like down to the pressure of the foot. There are means of illumination that turn night into day. The proprietor lies upon a bed of ivory and stretches himself upon his couch; eats the lambs out of the flock and the calves out of the midst of the stalls; drinks wine in bowls, and anoints himself with the chief ointments. And this house—"

Yes it is—so the reverend gentleman assures us—"this house is built of wrecks. Every board and every brick, every stone and every timber, every piece of furniture, and every appliance of comfort, the carpet on the floor, the frescoes on the ceiling, are each in whole or in part the fragments of a wreck—a wreck, not of a ship, but of a home, a life, a soul! The owner of this mansion is the owner also and keeper of a drinking saloon."

Now for the contrast. "In another street, not far away, there is a house that was once the embodiment of thrift, neatness, and domestic joy. The house has become a wreck. Old hats and clothes now occupy many a place once filled with window-panes. Without, all looks like desolation, and, within, all is misery and destitution. The woman is wearing her life away to support the children, while the father is a lounge about that drinking saloon. All that was beautiful in that home has gone into that gorgeous mansion of the saloon-keeper. The wreck of this house has been built into that palace."

"Have not the sighs, sobs, groans of women, broken-bodied as well as broken-hearted, the ravings, the blasphemies, the cries of despair of ruined men gone into the very walls of that mansion? And in the dark, lonesome nights, when the winds are sighing around it, may not these come out again and pour themselves into the ear of the sleeper on the couch? Sooner or later all these moans and groans and these sobs and cries will descend in one awful chorus upon the ears of the builder of that house. No, I should not like to live in a house built of wrecks, whether of ships, or of homes and souls." —*Alliance News*.

### OUR NEIGHBOUR'S BOY.

SEVERAL times a week he shuffled through our front hall into the sitting-room and dropped into a chair, falling together like a shutting jack-knife. He seemed to have more joints than the physiologists allow. In fact, he was so unlike boys in general that it was easy to think he might have been finished by one of nature's apprentices. What other presumption could explain his hairless condition a mile from home, his interest in fancy and feminine things, and his disregard of all that usually leads a boy captive? After resting awhile in an easy chair and sending his eyes around the room on a voyage of discovery, he invariably broke forth with, "La, what a heap of pretty things you have!"

Now the "heap of pretty things" in the little brown parsonage had often seemed painfully small when compared with more pretentious homes. But when I remembered the dark, naked walls in the dark, naked house that this boy called home—a place guileless of brackets and pictures, of music and flowers, all of which he loved with a passion—I also remembered that eyes, like lenses, vary in power.

Abundance of time was required in the entertainment of this boy. There were bracket patterns to be drawn, geranium slips to be cut, and numberless Sabbath School songs to be sung, with the hope of singing the sweet gospel message home to his soul. But what if it did take time! I suspect the cheerful giving that is approved may as well apply to half-hours as half-dollars. Surely the book, the letter, the embroidery may well be unfinished, if a human soul is thus gladdened and helped though ever so little.

The usual good-by speech was a sad commentary on the unfaithfulness of some one—"Well, I must go; but I hate to. We haven't anything nice at our house. I'm always glad to get away, and when I go to mill or to town, I stay as long as I can. Your boys always hurry home, did you say? Yes, I should think they would. I'd do it, too, if I had such a home."

Sadly I heard the bare feet go down the front steps as I thought of the dangerous paths into which they were turning from this lack of beauty and love; and I said to myself: "We will bind our boys fast with these silken cords, and perhaps the ends may be stretched to meet around our neighbour's boy." —*Herald & Presbyter*.

### IT PAYS TO BE MANLY.

THIS is what Alfred Stanley said to a boy standing idly in front of a store, who jeered at his manly appearance. Alfred spoke and would have walked quietly on, but the boy said, "It does, eh? How much a week?" Something in the tone made Alfred stop. "I am paid every day, and every hour, and really every minute," he replied. "Come now, no fooling." "I am truly paid," said Alfred seriously, "and I invest capital in a place where it is safe. I can never lose it." The boy's attempt at raillery fell before Alfred's earnest face and manner, and he listened with something more of respect than he had shown in a long time, as Alfred continued, "I am not paid in dollars and cents; they won't last for ever, you know. My pay is the trust of my friends, the knowledge that no honest deed ever dies, and the promise that the pure in heart shall see God." It was only a seed by the wayside; but who shall say that it was lost? —*Ex.*

If your subscription to the PRESBYTERIAN REVIEW has expired, or is about to expire, please renew promptly.

### NOTES BY "PHILO."

#### PRESBYTERIAN PARITY.

OUR boast as a Church is, that all our ministers enjoy the same rank. There is no proud bishop or archbishop among us. There is the same dead-level of position, from the man who has half-a-dozen letters after his name, or the man who has a stipend of thousands, to the brother who has no degree, and who labours in the most toilsome and worst-paid field in the Church. Is it really so? It is not so. There is not parity among brethren in practice, whatever be the theory. Is there parity when there is growing up among us a small number of pastors and professors who are permanent members of Assembly, and into whose hands the government of the Church falls? There cannot be that equal division of responsibilities and duties that there ought to be, so long as this state of things obtains. If there is a lack of progress in the work of the Church, as in some directions there undoubtedly is, this is largely the explanation of it: The Church does not use all the gifts she possesses. These fixtures in the General Assembly have only a limited stock of ideas, and that stock is apparently exhausted in so far as directing the Church is concerned. What these doctors know has been tried to the utmost, and the most pressing practical problems remain unsolved. Let these gentlemen remain at home for a change, and a most refreshing revival would be experienced in the region of Church legislation.

#### COUNTRY MINISTERS.

Only those who have been witnesses of it, or themselves been in it, can know how much the Church and the cause of God in the land owe to the ill-requited toil of the rural pastorate. They themselves will not speak of it. To them the Church owes her strength and her prosperity. To them she owes her students and her colleges. Our Lord, we judge, takes little note of letters of the alphabet attached to the name of a genius, or the reverse of a genius, or to the size of a man's salary, but we are taught he does take note of the work a man does and the suffering he undergoes in His service. This should give honour also in the Church. Whether it does or not need not here be said, but this may be said, that the men who do so much of the work of the Church ought not to be kept out of the Assembly for the sake of other brethren who at least do no more, and who have no claim on any unusual honour, such as a permanent seat in the Assembly, from the Church. Of course these permanent members do not wish to lord it over God's heritage. They are notoriously modest men; and if their co-presbyters think they are essential to the Church's existence, then let them be sent up; they cannot help it. The honour is thrust upon them. The sectional interests of our united Church must be guarded, hence these sectional representatives must be sent up.

#### REFORMS NEEDED.

Apart from the very fundamental question above referred to, every intelligent member of the Church knows that there are various matters requiring attention in order to the satisfactory doing of the Church's work.

There is (1) the question of the *mode of appointing committees*. Those who have sat in the Assembly since the Union have been able to work no reform here. They not only seem not to know what should be done, but they prevent anyone who does know from getting it done. Let a new Assembly meet free from the influence of this kind of obstruction, and the matter could be settled on just grounds, without either much delay or much trouble. An Assembly in which the pastors were allowed to do the work which belongs to them, would soon so arrange it as to put a stop to all further complaint.

(2) *Mode of dealing with vacancies and probations*. Here is another question in which the present ruling powers have proved their inability to deal with a crying evil in the Church. There is scarcely a minister in the Church but has his story to tell of how some vacancy was manipulated, some minister kept out, and some other put in by interested parties possessed of influence. Let an independent Assembly take up this question, and it could be easily settled. As things are, there is no hope of practical legislation.

Then (3) as to *college consolidation*. Will it be said there is not intelligence in our Church to settle this question? There is, but, evidently, it is a problem above our present rulers. And it is a question more important than many think. There will never be a truly united Church till this matter is settled. The Church now is not rising above party and sectional considerations. Each college has its partisans, and seeks to multiply them; and so it will continue till a change is made. Our people should make their voice heard, and rise above clerical influence. Our elders should insist on a settlement of it; but they will not. Things will probably go on as they are. It seems now-a-days as if it were only by revolutionary methods radical and necessary reforms can be reached.

(4) *The moderatorship*. The College of Moderators was not a very permanent institution, though no doubt it will still be attempted to revive it. But with whom would such an idea originate? or by whom such an attempt be made, but by some permanent members. To foist this feature of an ancient Presbyterianism on our new and ever-expanding Church is absurd. Most deservedly it died an early and ignominious death. And now the Presbyteries have, as before and always, the right to nominate the Moderator. The hastily passed and unconstitutional motion carried at last Assembly, is of no effect. It was incompetent; and, more, it was of evil effect. For it was designed to rob the Presbyteries of the right which they had given them by statute. No Assembly can, without consulting Presbyteries, dictate to the next Assembly how it shall elect its Moderator. But when a permanent member of the Assembly proposes a motion, or opposes a motion, such is the state of mind to which the Assembly has come, that there is not much in any private and occasional member attempting to get a fair hearing on the question. Seeing, then, that so many practical questions have been left unsettled by those who have had the Assembly in charge so long, would it not be well to have a change? All are alike interested in the Church's progress, only some think it cannot be secured, they being left at home—an unselfish and modest, but probably mistaken view. Let the pastorate send to the Assembly those who have a right to go. Let this idea of a permanent membership be distinctly discarded. Let the guidance of the Church be entrusted to the great Head of the Church, and not to the machinations of men.

—The Augmentation Scheme needs help. Have you contributed to it?

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY.

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

CHAPTER VII. SHYLOCK.

WATERHOUSE was more sure this man had felt the pinch of poverty, and perhaps of other misfortunes, for he had seen enough of the world to be aware that prosperous men are not accustomed to find the universe out of gear.

When Waterhouse walked into his new domain, his satisfaction in having attained his end, and in the air of homely comfort the place wore, so grateful after the stately dreariness of his hotel, was considerably dashed by a discovery which had the effect of a sudden slap in the face where one is expecting to receive a smile.

When Waterhouse walked into his new domain, his satisfaction in having attained his end, and in the air of homely comfort the place wore, so grateful after the stately dreariness of his hotel, was considerably dashed by a discovery which had the effect of a sudden slap in the face where one is expecting to receive a smile.

When Waterhouse beheld the maid-servant at his door he said, "Take that parcel away, if you please."

"Into your bedroom, sir?" "No, certainly not; it doesn't belong to me."

"Then what would you wish me to do with it, if you please, sir?"

Though her mistresses had naturally not taken Sarah into their confidence in the matter, it is not to be supposed that she was in any un instructed condition concerning it; her eyes, ears, and fingers being not less curious than the generality of her class.

"Anything you like—wear it yourself, if you choose."

By this speech Waterhouse certainly admitted the charge which had been thus silently and effectively brought against him; but in his mortification he sought no method of evading it.

And then she reddened still more vividly, feeling she had disgraced herself. Grace could not resist the dawning of a smile, but she checked it; and Waterhouse, looking at her for merry response, saw the check.

His friends were all asking what he meant by taking himself off into such barbaric regions, and he now asked himself the same question with some pungency.

He dined early in the usual solitude, with the sauce of a conversational murmur from the family dinner in the room below, and he remained in a very crusty mood during the afternoon.

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stantial than a vision of hands performs all needful services. Sarah, indeed, was very substantial, and quite unfairy-like; but since all she was seen to do was done so badly, it was hardly logical to suppose that all she was not seen to do was done so well.

"What church does your mistress attend?" asked Waterhouse of Sarah at breakfast-time. He was on very friendly terms with Sarah by this time, for in solitary confinement a man has been known to make friends with a spider, in default of more congenial society.

"Well, sir, Miss Ester often goes to All Saints, but the rest goes to Saint Luke's, as the clergyman is a very good man like, by all I hear."

"How shall I find St. Luke's, if I want to attend service there this morning?"

"Why, sir, you can't miss your way! It's straight on and then turn to your right, to your left I mean, and then straight on again a bit, and down the street in front of you, and there's the church opposite."

On the strength of these lucid directions, Waterhouse set off for St. Luke's, and attended service there. In returning he overtook Grace, as he had hoped to do.

"Good morning, Miss Norris," he said, stepping alongside and raising his hat.

"Good morning," said Grace, with no smile or sign of welcome.

"Why, I have not seen you," he said, with cheerful friendliness, "since I became an inmate of your house. Haven't you been at home?"

"Oh, yes!" adding, after a pause, with an indescribable stiffness, "I hope you have found your rooms comfortable."

"Perfectly so, thank you. Is this your youngest sister? Will you introduce me?"

"Yes; it is my sister Kate."

Kitty reddened and felt very uncomfortable, as Waterhouse took off his hat, and said—

"I have seen you on the stairs, Miss Kate, haven't I?"

She could only reply "Yes," in a mouse-like tone, and reddened still more. Why should Grace call her "Kate," and be so very cool and rude? It might be proper and dignified, but it was extremely uncomfortable; and Mr. Waterhouse had such a kind, pleasant face, though he was rather formidable, being so tall and bearded.

"Is that your dog, Miss Kate—that tawny fellow that I see chasing the cats in the back-yard? He amuses me uncommonly."

"Oh!" stammered Kitty; "it's all our dogs—I mean, it belongs to us all."

And then she reddened still more vividly, feeling she had disgraced herself. Grace could not resist the dawning of a smile, but she checked it; and Waterhouse, looking at her for merry response, saw the check.

He felt hurt and annoyed, and, feeling that he was merely thrusting himself upon her, he muttered an excuse, and passed on, striding away with long rapid steps, that soon carried him out of sight.

Why Grace should treat him with cold reserve now, when she had met him with charming friendliness as an entire stranger, was a problem he could not solve, not being at all read in feminine human nature.

It must be, he reflected, that confounded jacket business that had spoiled his chance of making friends with these pleasant people! What if he apologised? But no; what could he say that would make better of it? The fact was, he had been a fool, and, if he could have done so with honour, he would have liked to throw up the whole affair at once, since, of course, it was simply for the sake of getting into some semblance of homely relations with the landlady and her family which had induced him to enter into it at all.

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SUNDAY EVENING WITH THE CHILDREN.

"He increased in favour with God and man."—St. Luke.

If you had ever been to the Tower of London, you would have been sure to notice in one of the rooms the crowns of burnished gold and flashing gems which once encircled the brows of England's kings and queens.

But crowns of gold and precious stones are the lowest kind of crowns; not real crowns at all, but only images of them. They are just what a painted picture of an apple is to the taste of the ripe, juicy fruit in your mouth—what a mere talk about the sea-side is to the real pleasure of paddling and sailing boats on the shore itself; they are only dead images of living things, of crowns worn by golden lives flashing with the precious light of jewel deeds—crowns seen only by the spirit, and bright with purity. These crowns are called in the Bible "crowns of glory."

They grow out of the good, as the flowers grow out of the trees, and their wearers are kings and queens, the only kings and queens to God; God is their chief, and many, many children are amongst their number.

Chief among all crowned children was Jesus. His brow was always bright with noble deeds, and human hearts were always lighted by their jewelled beauty. Of course He lived with other children; and, doubtless, even in low, despised Nazareth there were parents who looked at times on what their children did with thankful pride, for

"E'en in the darkest spot on earth Some love is found."

Doubtless, too, children's hearts were often filled with the sweet light of each other's kind and noble deeds. Returning from school and play, the boys and girls would make their narrow streets noisy with their merry voices—joining in some comrade's praise. Perhaps even some young names were named only to think of unselfishness, kindness, and truth. If so, chief amongst such, towering high above them all, was Mary's Son, Jesus.

Of all their kith and kin and comrades, it was upon Him their joyful hearts bestowed their warmest praise. No school-fellow, no playmate, excited such genuine love and wonder. All simple hearts and true adored Him. His ineffable good temper, His noble way of taking wrong, His unwearied patience with the irritating, just carried the children out of themselves; and, now and again, I fancy I see them throw up their caps, clap their hands, and burst into glad hurrahs.

Where He was known best He was loved most. Boy as He was, His mother, positively revered Him and treasured His very words in her heart; and God, Who knew Him best of all, better than even His mother (as, happily, He knows us all), bestowed on Him most admiration and praise. So His youthful crown of glory was seen by both earth and Heaven. The boy was in favour with God and man.

And remember this, my child—it was just what made Him lovely and beautiful in the sight of God that made Him lovely and beautiful in the sight of man. Never think of Jesus as like those puny, sickly, insipid children about whom books are written—who never lived, I am glad to think—whose piety is as sickly and puny and insipid as themselves; for whom God, if they had really ever lived, would have doubtless had plenty of pity, for He is very pitiful. Think of Him as a healthy, noble boy, Who lifted up His head "like a man," and whose piety was as healthy and noble as Himself—on Whom God did not bestow pity, but admiration, and with Whom He was right well pleased; for just as Jesus grew to be the favourite of simple-minded folks in Nazareth, He grew to be the favourite of Heaven. Heaven does not lie far away, my children. All that Jesus was doing in home and school and street was known there; and it was what He was doing there that found God's favour. We cannot be one thing on our knees and another in our lives; nasty to simple-minded people about us and pleasant to God above.

But do not think, either, that Jesus found no difficulties in the way of His goodness. His crown had to be won, as such crowns always have. Do not fancy that it flashed in full glory amid a waiting throng of admiring friends. He "increased in favour; His crown increased in clearness and glory as His body increased in height, little by little, day by day. The light He shed into people's hearts shone brighter and brighter. When a parent's hasty word provoked no insolent reply; when an unjust punishment of the schoolmaster extorted nothing but a feeling of genuine distress, when boys full of envy and passion in the playground awoke in Him a look and a tone which was brimful of pity, which, in spite of themselves, made them blush and subside in shame, when to bad and shameless fellows He was patient and kind—then was it that rarest jewels flashed upon His brow. His parents were not likely to be perfect; His schoolmaster was even less likely still to be so, and the boys and girls of the streets were but boys and girls; while His brothers—well, the least you can say of them is that they seem to have been lower natured than He, and unworthy of Him. They might, as doubtless they did, like His good-heartedness; but they only liked it; they did not care to copy it. It was in conquering provocations to evil, with which such surroundings must have abounded, that He won and gemmed His glory-crown.

In some respects Nazareth was an easy place in which to win it, for it seems to have been a low, benighted village; and where there is badness everywhere, even a little goodness goes a long way; as when shining in a deep black sky, a little star seems large and clear. But though it is true that a good life would be far easier to see, if lived in such a place, it would at the same time be far harder to live. The easiest place in which to live a good life would be where there was nobody but yourself (and there it would be worthless); it would be less easy where there were none but fairly good people, and it would be the least easy of all where the people close to you were all bad. To be good there, pure, patient, truthful, and brave, and to be known as such, must be terrible work. And it was in surroundings like these that grew a glory-crown around the youthful brow of Jesus. He must have had enough to do; struggles to endure, prayers to say, temptations to fight, pains to suffer, tears to shed, but He did it all. God only knows how much it cost, amongst such neighbours, for a boy to win by mere goodness the crown He wore.

It is the mark of a Christian child that he is in intense sympathy with the aims of Jesus, and longs and tries to be like Him. He does not envy the golden circles which once rested on the brows of the Henrys and the Williams of England, now resting upon their cushions within the iron grating in the London tower, but he does covet, and with all his heart, the crown of Jesus.

Sabbath School Work.

LESSON HELPS.

(Selected from Piloulet.)

ESTHER'S PETITION.

LESSON XI., March 14th, Esther iv., 10-17: v., 1-3; memorize verses 1-3

GOLDEN TEXT.—"So will I go in unto the king, which is not according to the law; and if I perish, I perish."—Esther iv., 16.

TIME.—B.C. 474, between Lessons 8 and 9. Thirty years before Nehemiah came to Jerusalem, our last lesson.

CHRONOLOGY.—The return from Babylon, B.C. 536. Temple rebuilt, 515. The great feast, 483. Esther's marriage, 478. 9. Esther's petition, 474.

PLACE.—Sushan, or Susa, one capital of the Persian empire, 250 miles south-east of Babylon, 125 miles north of the Persian Gulf.

RULERS.—Xerxes (Ahasuerus), king of Persia, 485-465. The Republic of Athens. Themistocles and Leonidas in Greece.

PLACE IN THE BIBLE.—The story of Esther belongs in the interval of 58 years between the sixth and seventh chapters of Ezra.

BOOK OF ESTHER.—Author unknown, but a Persian Jew who lived about the time of the events described. It is a story of Divine Providence, without the name of God once in it, but God manifest everywhere in it.

HELPS OVER HARD PLACES.—The story must be read, but a few explanations are here given. Why should God so care for the preservation of the Jews? Because they were His missionaries to the heathen nations where they were scattered, and were preparing the way by the Word of the one God for the coming of His Son Jesus Christ. Xerxes: the Greek and common form of the name Ahasuerus is well known in ancient history. The feast mentioned in chap. i. was the one in which he proposed his great expedition into Greece, where he took 5,000,000 persons, and returned with 5,000. The expedition took place between the feast and the marriage of Esther: 10. Esther "a star." Her Hebrew name was Hadassah, "Myrtle." She could have been only 15 or 20 years old at her marriage. Mordecai: Esther's cousin and adopted father, a descendant of Kish, a Benjamite carried captive by Nebuchadnezzar, B.C. 598. 11. There is one law of his: rather for him, for all. Put to death: this was to preserve the life of the king from those who might wish to kill him, and to save him much annoyance. Golden sceptre: a rod tipped and ornamented with gold. ESTHER'S DANGER: (1) of death. The chances were against her. (2) The king seemed to have lost some of his attraction to her. (3) The king's decree, which could not be changed, was to be averted—a seeming impossibility. (4) His leading favourite was opposed to her. (5) She belonged to a despised race, and the king would now have to know it. 13. Mordecai commanded: he urges four arguments. (1) She will perish if she does not go. (2) She will lose not only her life, but the opportunity of doing a great service. (3) God will certainly deliver His people. (4) God had given her all the blessings she enjoyed for this very purpose. She would be carrying out God's plan. 1. Put on royal apparel: to appear as attractive as possible.

SUBJECTS FOR SPECIAL REPORTS.—The book of Esther.—Xerxes.—Esther.—Haman.—Mordecai.—The danger of God's people.—The heroism of Esther.—Haman's ambition and its fruits.—Mordecai's success compared with Haman's.—The deliverance of God's people.—Divine providence as seen in this story.

LEARN BY HEART.—Rom. viii., 28; Matt. vi., 33; Esther iv., 13-14

QUESTIONS.

INTRODUCTORY.—Did the story of Esther occur before or after the events of our last lesson? Where in the Bible history does this story belong? In what city did Esther live? What can you tell about Ahasuerus?

SUBJECT: A STORY OF DIVINE PROVIDENCE.

I. THE DANGER TO GOD'S PEOPLE.—Who was Mordecai? His character? Who was Haman? His character? Why was Haman angry with Mordecai? Why would not Mordecai bow down before him? Was he right in this? What did Haman do in revenge for this? What did he give the king for the privilege? How did he expect to get back this money?

II. QUEEN ESTHER'S HEROISM (vs. 10-17).—How did Queen Esther learn about this danger to her people? What did Mordecai wish her to do? What made this difficult and dangerous? How old was Esther? What reasons did Mordecai give why she should do it? How did she prepare for her dangerous duty? How did she accomplish it? What lessons do you learn from Queen Esther's conduct?

III. RETRIBUTIVE JUSTICE.—What was the first step in Haman's fall? How was it accomplished at last? Was this justice? Do such things happen in our days? What lessons do you learn from Haman's career?

IV. DELIVERANCE.—What stood in the way of saving the Jews? (viii., 8.) How was their deliverance accomplished? Trace the workings of Providence in accomplishing this result. What promise was fulfilled? (Rom. viii., 28.) Why should God interfere to protect the Jews? What comfort and help can you gain from this story?

PRACTICAL SUGGESTIONS.

I. God puts us in our place for a special purpose. II. Ambition leads to pride, selfishness, and cruelty. III. Pride goes before a fall. IV. Difficulties in our way make heroism possible. V. Wisdom, piety, prudence, and courage are needed in God's work. VI. Goodness, faithfulness, p.ety, are the foundation of true success. VII. God will save His people because He has work for them to do in the world.

REVIEW EXERCISE.

(For the whole School in Concert.)

11 Who was Esther? Ans. A Jewish maiden who became the queen of Xerxes the Great. 12. What danger overtook God's people? Ans. Haman obtained permission to destroy them all. 13. How was that danger averted? Ans. By the heroism of Queen Esther, who braved death in their behalf. 14. What became of Haman? Ans. His pride and ambition led to his fall and death.

The Presbyterian Review.

GENERAL NOTICES:

(a) TERMS.—In advance, \$1.00; after 1 month, \$1.25; after 3 months, \$1.50; after 6 months, \$1.75; after 1 year, \$2.00.

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SPECIAL NOTICES.

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

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

THURSDAY, MARCH 4TH, 1886.

COMPANIONSHIPS.

NO Grand Lama can so seclude himself as to be independent of the sympathy and help of his kind; and no ragged beggar is so utterly an outcast as not to attract to himself some companion in wretchedness.

It may be a mere fancy that husband and wife come to resemble each other in features as they tread the pathway of life together; but they certainly do assimilate as to character.

The formative influence of companionship is, of course, more conspicuous in the case of the young. It is young wood that grafts best.

Young people would do well to take the advice of the more experienced in so important a matter as the choice of companions. A few simple rules may be helpful to those who are anxious to act wisely.

It is quite natural that companions should be sought of one's own age, but the young lose more than they are now aware of when they turn their backs altogether on older persons.

It ought not to be counted too solemn a thought that companionships are for eternity. The present life fixes the future condition.

ROMANISM IN QUEBEC.

ALL who were privileged to hear the lecture of Principal McVicar in College Street church, on the subject, "What Great Men Know But Dare Not Speak Of," will not be likely soon to forget the deep impression made upon them.

The Principal concluded his lecture by asking what are the prospects of Quebec in the future. He declared himself to be very hopeful that better days are coming.

THE question raised by "Philo" in his "Notes," and also by a correspondent last week with regard to permanent members of the General Assembly, is of great importance, and we trust presbyteries in choosing their representatives this year will give it serious consideration.

THE French priests have received a stern reminder from the Government that ecclesiastical intervention in political contests will no longer be tolerated.

THE report of the commissioners appointed to investigate the charges of cruelty and partiality against Mr. Massie, warden of the Central Prison, Toronto, has been issued and it will surprise no one who followed the progress of the investigation as reported in the daily press to learn that the charges made against him are without foundation, and are evidently the outcome of malice and bigotry.

REV. JOSEPH COOK in a recent Boston Monday lecture urged the following arguments against Sunday newspapers: 1. They lead on other violators of Sunday laws.

THE very interesting letter in another column from the well-known Jewish missionary at Rome, Rev. A. Ben Oliei, is gratifying to us as, not only affording another evidence of the ever-widening circulation and influence of the REVIEW, but as supplying also what must be regarded as cogent reasons for the further development amongst us of interest in the British Society for the Propagation of the Gospel among the Jews.

A FORGOTTEN QUESTION AND ANSWER.

BY REV. JOHN GRAY, D.D., ORILLIA, ONT.

A FEW weeks ago my minister stated in substance in his sermon, that much was said in the present day about the sins of the pulpit, but that, for his part, he believed that a very respectable volume could be written about the sins of the pew.

These remarks suggested a certain train of thought. A question frequently discussed in this age has called forth a vast variety of answers: "Is the pulpit losing its power, and sinking into pitiable weakness?"

My reading and experience constrain me to give to this pertinent query an emphatic negative. Never was there a time in the history of the Church when the gospel was more purely and faithfully preached; when so many able and earnest preachers of the Word were to be found in every part of the world, or when the area of sound evangelical preaching was so extensive.

When, then, the pulpit in itself is stronger and purer than it ever was in any former age, how does it happen that the blessing to souls does not correspond with the increased power of preaching?

There is not the same earnest attention in hearing, or the same loving reception of the Word that used to prevail in former times.

As a herald of the gospel for many years, and, through enforced silence, a hearer for some time, I have come to the settled conviction that the pew is rapidly degenerating as to its duty and responsibility in hearing the truth.

It seems to me that, after committing to memory the first three questions, the child should pass on, like the theology of Dr. Chalmers, to the 82nd question "Is any man able perfectly to keep the commandments of God?"

In this way the youthful mind is brought, at its most susceptible age, into the closest contact with the marrow of the gospel, and soon finds itself face to face with the duty and privilege of gospel hearing, as taught in the 90th question.

This question, with its appropriate answer, is now given in full—would that it were engraven with a pen of iron, and with the point of a diamond, on the heart of every worshipper—"How is the Word to be read and heard, that it may become effectual to salvation?"

That the Word may become effectual to salvation, we must attend thereunto with diligence, preparation and prayer, receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Have you ever, my readers, observed the admirable arrangement of this answer, and how nicely the parts of it fit into each other?

(1) ATTENTIVE PREPARATION.

In those days when, in Canada, the "Word of the Lord was precious (or, rare), and there was no open (or, rather, frequent) vision," our missionaries enjoyed the privilege of preaching to a class of hearers who are now not often met with. They were usually calm, quiet people, but, during public worship you would see them, with bright eye and luminous face, stretching out the neck, turning the whole body towards the speaker, and, in the outward attitude of earnest attention, drinking in so fully and keenly the truths spoken from the pulpit, that they proved a real help and stimulus to the preacher, as well as a visible rebuke and spur to the careless.

(2) ATTITUDE OF MIND IN THE SANCTUARY.

Beside every worshipper ought to stand two heavenly graces, faith and love. "Bold belief is always better than cold doubt." In the house of God the chief power is the receptive faculty. It is as little children, simply absorbing the truth, and not as critics and judges that we are to feed upon the Word.

Let us worship under the feeling that the eye of that Unseen Worshipper is gazing all the time into our inmost souls, and reading at a glance our thoughts and feelings. Let love to an invisible living Saviour so fill our hearts that we shall rejoice "with joy unspeakable and full of glory."

3. A subsequent duty, as we retire from God's house, is to

LAY IT UP IN OUR HEARTS.

One of the most interesting sights, a few years ago, was to witness, on some fine summer day, the dispersion of a rural congregation, and to watch the several groups wending their way homewards. By drawing near to one of these little bands you would find that they were talking about the sermon, and with the help of some one of their number, possessed of an uncommon memory, treasuring up the truths which they had heard.

In the town of Biggar lived for many years a Dr. Smith, as minister of a large U P Church there. He was known as a deep preacher, and, therefore, rather difficult to understand. But, in one of the principal companies, that each Lord's Day issued from his church, was a leading elder, the father of Dr. John Thorburn, of Ottawa. Possessed of an excellent memory and a very intelligent mind, he delighted to gather the young around

him, as they retired together from the sanctuary, and to instruct and question them about the sermon. Many of his company used to remark that they got a better knowledge of the sermon and more through knowledge of its contents from Elder Thornburn's way-side conversation than from the discourse itself. What then is needed in the present day is a group of Elder Thornburn in each congregation.

4. When we come to the conclusion of the whole matter, "PRACTISING IT IN OUR LIVES,"

how sadly true is the utterance after the most eloquent and impressive sermon:—"All is said, but all is not done."

In thus dealing with the best way of hearing the gospel, the divine and most important side of the matter would be overlooked were special attention not called to the 69th Question and Answer:

"The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and building them up in holiness and comfort, through faith unto salvation."

Literary Notices.

Saving Faith, by Rev. James Morrison, D. D. (S. R. Briggs, Toronto, Willard Tract Depository—price 40c.), is the ninth edition of a little book published first in 1842 and written "at mere snatches of time saved from the vast multiplicity of engagements in the midst of a quiet, yet extensive revival of religion" in which the author took an active part. The book is a tolerably complete monograph of a practical character on the subject which stands on the title-page.

Four Centuries of Silence, or From Malachi to Christ, by Rev. R. A. Redford, M.A., etc., Professor in New College, London. London, James Nisbet and Co., 1885; Toronto: S. R. Briggs, small 8vo. pp. 258.

The aim of this interesting and useful work is to bridge over the interval between the Old and New Testaments in such a way as to give a popular presentation of political, religious, and literary events occurring in these memorable four centuries, as far as they affected the history of Israel, and prepared the way for the coming and teaching of Christ. The topics under treatment are judiciously chosen and handled with skill, and with a view to clearness and practical utility, rather than to elaborateness of learned discussion. That some work of the kind is much needed will be universally admitted. We cannot understand the New Testament aright without getting an insight into the political and ecclesiastical conditions of the people among whom it arose, and for whom so much of it was at first destined. For example, the words "Pharisee," "Sadducee," "Sanhedrim," or even "Chief Priests" and "Scribes," though familiar to our lips and ears since childhood, are to us little more than unmeaning phrases learned by rote, unless we learn the contemporary significance of such terms by becoming familiar with the conditions under which the words and the things gradually arose and climbed to power. An analogous preparation is needed for the understanding of the literary form of the New Testament, and of the coloring which it has received through local influences, and the innumerable traces of the intrusion of foreign rule, and extra Israelitish civilization, religion and culture.

Other treatises have been written from this and similar standpoints, and there are excellent compendiums of the connection between the Old and New Testaments, which have a place even in Teachers' Bibles, and the like helps for study and instruction. But some of these, such as Fridesux's "Connection," are now largely antiquated, and others are dry and skeleton like. The present work ought to be popular and might make a very good textbook, and book of reference for bible classes and colleges.

The main subjects which the author elucidates are the Close of Prophecy, the Jewish Priesthood in later times, Hellenistic or Alexandrian literature, the Septuagint, the Apocrypha, the Scribes, and the Jewish sects, the expectation of the Messiah, the Sanhedrim, and the Mission of John the Baptist. This incomplete list will be a sufficient indication of the rich and varied contents of the book. J. F. M.

Communications.

SOCIALS. THEIR USES AND ABUSES.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—In the REVIEW, of the 4th ult., the Rev. J. Cameron has taken up a subject that requires serious consideration by the Presbyterian Church, and especially by its ministers. I like his views on the subject but think there are some points which need to be discussed, and seriously touched over, which he had but slightly touched on. It seems to be a vexed question, and one on which good people differ, how church socials should be conducted? The question at issue seems to be this: should a church be guided by any different motives in getting up a social, from secular institutions, such as public schools, singing schools, agricultural societies, and similar institutions? Should the object of the intellectual part of the entertainment be only to amuse, to give a night's fun, and have a good social time? To ignore the fact that we are a religious corporation for the time being, and have our readings, speeches, and singing, simply for amusement? Should the music be sacred hymns or secular songs, or is it advisable to have a sprinkling of both? Is it best to open a church social with a prayer or a secular song? We have seen both done in the Presbyterian Church. The one to which we belong never uses the former. Is it best to close with the Doxology, or the Queen's Anthem? Lastly, would it raise the church in the estimation of the world by showing that they could have a time of social rejoicing in singing the songs of redeeming love—anthems of praise to Him who has redeemed them with his own precious blood? Yours, etc.,

ONE WISHING TO FIND THE RIGHT WAY

COLLEGE CONSOLIDATION.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—The continually decreasing contributions to the Common College Fund show clearly that the Church believes in Consolidation. The Colleges now in existence cannot secure means to continue their work, even in their present half-equipped state. Appeals to sentiment of graduates, to sectional feeling, to prejudice for or against the College of some one of the former sections of the now United Church—all sorts of appeals, are resorted to, but the contributions to the Common Fund do not come, and Endowment fares little better.

The stated collection for the Common Fund on the third Sabbath of September, cannot have been very liberal, or must have been omitted by many congregations, as the total reported as received up to November 5th, was only \$1,417, out of a total of \$15,050, required for the current year. Many, perhaps most, congregations raise funds for the colleges as for other schemes of the Church, and the season for apportioning these is at hand. Will some one who is opposed to Consolidation give congregations that favour it, and meanwhile mark their want of confidence in the present status by withholding their support, some good reasons why Knox, Queen's, Mon-

real, and Morris Colleges, should not be amalgamated, dropping all the old names, and calling the new Institution *Common College*, or some more appropriate name? The new college could be located at Kingston, as perhaps the most central point for the Provinces of Ontario and Quebec. Our congregations want reasons why "Consolidation is at present impracticable, and the further discussion of the question unwise," before they will contribute to continue the support of the colleges as they are.

Surely College Consolidation is not a more difficult question than Union was fifteen years ago, and yet we are nearly ten years on? The members of the committee entrusted by last assembly with the further consideration of this question, "with the view of bringing the discussion of the question to a speedy termination as possible" may rest assured that the only "termination" that will satisfy the common sense of the Church is Consolidation.

At the annual meeting of the Knox College Missionary Society, held recently, the question was seriously asked, "Might it not be a good thing for our church to have a college to educate missionaries?" Another college? Decidedly not! But it would be a good thing to have one college well equipped that everything that could possibly contribute to the qualifying of evangelists, missionaries, or ministers, would be furnished by securing the best available men for every department of the work, and this is possible only by some such Consolidation of forces and resources as has been indicated.

Yours, etc., UNION.

"GIVING THE TENTH."

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—When so many eloquent sermons have been preached on this subject, and so many tracts and pamphlets published about it, it may seem almost a work of supererogation for an old farmer to write about it. But human nature is so constituted that many thoughtless people listen to a clergyman with suspicion when he speaks on money matters. That is the only excuse for this letter. A farmer addressing his equals in society cannot possibly have any pecuniary interest in the matter.

About six or seven years ago I was one of the elders sent to the General Assembly at Montreal, and listened for five or six days to the debates and reports from all parts of British America. One thing struck me very forcibly, viz., "There is a great work everywhere to do, but we cannot occupy all the ground we would like to occupy for want of money." That idea was not put in these words, but it struck me that that was the meaning of it all. Then came instantly the remedy, "If all Church members gave the tenth we would hear no more such complaints next year."

I was so impressed with this idea that I sought a private interview with the clerk of the Assembly, and asked if he could allow me to say a few words on the subject, but he said it was impossible, but would advise me to write on the subject to the newspapers. I accordingly wrote to the Montreal Witness, and the letter was published. It is probable that few of your readers saw the letter. I may therefore repeat the principal idea in it, viz., "If any man had saved us from drowning or from violent death in any form at the risk of his own life, would we ever forget our obligation to him? or is there anything in our possession that we would grudge to give him if he wished it? Every one would reply, 'I would grudge him nothing.' But our Saviour not only risked His precious life for us, He actually gave it. Why, then, is it that when money is wanted for the Lord's work, some people seem as though they were conferring a favour on those who take the trouble to go round collecting?"

"The remedy is, 1st. Get your own spirit in communication with the Spirit of Christ, so that you can say like Paul, 'The love of Christ constraineth me.' Then, 2nd. Study prayerfully the third chapter of Malachi, where God tells us to prove Him if He will not open the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it. We all say we believe in God, but do we really believe this passage so long as we refuse to comply with it? A few weeks ago I was told by a respectable person, 'We cannot afford to give the tenth.' That is almost like saying, 'We cannot afford to get God's blessing; we don't believe He ever will pour us out the blessing He has promised, and therefore we will keep a good grip of what we have.' Very few would dare to use these words publicly, but actions speak louder than words. In conclusion, I will only say that I have tried this plan for twelve or thirteen years, and I find that even a farmer making payments on a farm can do it and still succeed in clearing his farm.

Of course there are different opinions as to how we ought to proceed. We kept an account book of expenditure and receipts. At the end of the year we added up our receipts and divided them by ten. The yearly payment on the farm we did not touch.

Yours respectfully, AGRICOLA.

Morrisburg, Feb. 17th, 1886.

LETTERS FROM FATHER CHINIQUE.

I.

[To the Editor of the PRESBYTERIAN REVIEW.]

DEAR BROTHER IN CHRIST,—When your kind appreciation of my volume—"Fifty Years in the Church of Rome," came to me, I immediately wrote to thank and bless you. At the same time I sent you the amount of my subscription to your highly interesting paper. [Father Chinique's letter has not reached this office as yet.—ED. REVIEW.]

But, when I saw that your REVIEW had ceased to be sent me, I began to fear that my letter and my money had been lost at some post office, as it has so often been the case with my other letters these last ten years; and a gentleman, just coming from Toronto, has confirmed my suspicions, after having heard from you that you never received a word from me since your excellent article on my book.

Now, my dear sir, allow me to give you, again, the public assurance of my gratitude for your so admirable and friendly review of my humble volume, and accept the enclosed as the price of my subscription to your excellent weekly REVIEW.

Please also allow me to ask the prayers of your Christian readers, for I am just passing through a burning furnace of affliction and misery. The Jesuits, unable to refute my book, have determined to destroy it, as much as it was in their power. Their incendiary torch has turned into ashes the greatest part of the second edition's printed sheets, with all my stereotyped plates. This loss has absolutely ruined me. It is the third time that Rome attacks me with fire. In 1869 she burned my church in a dark night, and two days after she also destroyed my cottage. My losses in those two fires were about \$10,000.

The Protestants of Canada will never understand the sufferings, persecutions, losses, dangers encountered by one who is called by God, as I am, to fight Rome and reveal to the world her idolatries, as well as her plots against all the rights and liberties of man, except when Rome will rule them, as she will surely and very soon rule them, if they continue to be betrayed into her hands by their government.

Since the day that my merciful God helped me to break the heavy and ignominious yoke of Rome, her bishops and priests have dragged me thirty-two times before the civil and criminal courts; they have brought eighty false witnesses, at different times, to swear against me that I was guilty of arson—and of every crime a man can commit—before the courts of Kankakee, Urbana, Joliet, Chicago, Montreal, etc., etc. It is true that the judges and the juries have always proclaimed my innocence and silenced my accusers; but no words can give you an idea of the tribulations, expenses, anxieties, humiliations, sleepless nights of one who has to pass through so many trials.

The cities of Quebec, Montreal, Halifax, Ottawa, Antigonish, in Canada; Sidney, in Australia; Hobart, in

Tasmania, etc., etc., are the witnesses that, more than twenty times, I have at my own expense, been attacked by stones and sticks, and that my blood has more than once reddened the ground; twice the pistol balls of the assassins have passed only two or three inches from my ears; and to-day, for the third time, the incendiary torch of Rome has just again, ruined me! With Job, I can say, "I am escaped with the skin of my teeth. Have pity upon me, O ye, my friends, have pity upon me, for the hand of God has touched me."

It has pleased God to put a bitter cup of humiliation and misery to my lips. When, under the burden of my 77 years of age, I look to that cup, my soul is distressed, my heart is fainting. But, with our dear Saviour, I say, "O, my Father, if it be possible let that cup pass from me, nevertheless, let Thy will, and not mine, be done."

Truly yours in Christ, C. CHINIQUE.

St. Ann's, Kankakee, Illinois, 9th Feb., 1886.

P.S.—I will send one of the few volumes escaped from the flames to every one of my Christian brethren who will help me with \$10 to raise my book from its fiery grave, and I will send "The Priest, the Woman, and the Confessional," for \$2 given for the same object. C. C.

II.

[To the Editor of the PRESBYTERIAN REVIEW.]

MY DEAR BROTHER IN CHRIST,—Please allow me, through your admirable REVIEW, to give public expression of my gratitude to our brethren of L. O. L. 74, Springfield, N.S., for \$10, through Mr. Murdoch McKenzie; to L. O. L., North Ontario, for \$10, through R. S. Webster, Esq., Co. Treasurer, Udonia, and to L. O. L. of Lincoln, for \$25, through Bro. Geo. Turner, Co. Treasurer, Thorold.

At the same time let me tell my brethren in Canada that Rome has again visited and persecuted me in the night between last Saturday and Sunday, by setting fire and destroying with her incendiary torch all the stereotyped plates of my book, "The Priest, the Woman, and the Confessional," with a large number of volumes of the 27th edition which were ready to be sent to different places. I was to begin the 28th edition of that work this week when this new calamity struck me. For, though there was an insurance, you know how tardy these insurance matters are in settlement, and seldom meet half of the losses and expenses of such disasters.

This new calamity coming so soon after the other, does finish my ruin. For the little help which a few kind friends in Canada, with ten L. O. L. of our noble-hearted Orange brethren, had sent me had been employed to the last cent in trying to raise my volume, "Fifty Years in the Church of Rome," from its fiery grave. More than two-thirds of that book was already in plates. I had gone to Chicago to my publishers last Saturday to review and correct the proofs, of which 450 pages were ready, when, during that very night, their entire establishment, with my plates of both books, was reduced to ashes!

Will I be discouraged by these losses and daily renewed persecutions? No! More than ever I put my trust in our merciful Heavenly Father. He has promised never to forsake those who trust in Him. With the prophet of old I say, "God is our refuge and strength," a present help in trouble. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Will I be discouraged by these efforts of the foe to break me down? No! A true Christian is never discouraged! For his trust is not in himself—his trust is in Him who is the only strength of man. When, at the invitation of the Christians of Canada, I went, some years ago, to attack publicly the Church of Rome, and battle against her mighty fortress, several thousand furious slaves of the Pope were sent several times to demolish the churches where I spoke. They surrounded me on every side, they struck me with sticks and stones. Several times I was wounded. One of the prominent ministers of the gospel asked me if I were not frightened and discouraged when surrounded by so many obstacles and dangers, and added: "Would it not be wiser and more prudent to withdraw from such a terrible conflict?" I answered him: "My dear sir, so long as I know that my God is above my head, and that my Orange brethren are around me, and that there are 2,000,000 of Christians in Canada praying for me, I have nothing to fear. We will gain the day." And I was correct. More than 30,000 converts from Romanism since live to testify that I was correct.

Some friends have told me to-day: "You ought to give up the combat; do not publish your book. Rome is determined to destroy you; you are penniless. How can you continue such an expensive work?" I have answered again: "So long as I know that there is a God above me to tell me, 'fear not' and that there are 10,000 Orangemen in Canada with two millions of other Christians who have a prayer to send to the mercy-seat for me, and a falter, crumb from their table to cheer me up, and keep my strength for the conflict, I will not give up an inch of the ground we have gained on this glorious battlefield. I will work, pray, and fight till I hear the noise of the crumbling walls of Romanism falling down everywhere. I will fight till the Captain of our Salvation gives us a complete victory!"

The two thousand Orange Lodges of Canada, with the millions of my dear co-soldiers who know and love me, and whom I know and love, these have but to move a finger to repair all our losses, heal all our wounds, and confound the enemy. And there is not one in their midst who will let their old brother fall without some effort to rescue and save him.

Truly yours in Christ, CHAS. CHINIQUE.

P.S.—In the name of our common Saviour, I ask the Christian press of Canada and the United States to reproduce this letter. Let my brethren pray our merciful God to save me from this burning furnace of tribulations and misery as He saved Daniel in the day of old. C. C.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

ROME, Feb. 6th, 1886.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—Some days ago a brother minister in Scotland sent me the PRESBYTERIAN REVIEW of September 17th, containing the latter part of Mr. Justice Torrance's lecture on "Anti-Semitism—its Causes and Cure," concluding with an earnest appeal to the Presbyterian Church in Canada, to inaugurate a mission to my brethren, the Jews, which I read with deep interest and with sincere gratitude to the God of Israel for having put it into the heart of that servant of His, so well qualified to arouse the Churches of the Dominion to a due sense of their solemn duty to preach the glad tidings of salvation "to the Jew first," "beginning at Jerusalem," and I very fervently pray that his burning words may produce the desired result, to the glory of God and the good of His ancient people, "still beloved for the fathers' sakes."

At the same time the following thoughts occurred to my mind, and I beg to lay them before your readers. Is it necessary that those Churches should institute a special organization for the purpose of carrying out the proposal of that lover of my people? Is there no society which they could join heartily in the blessed work of seeking to bring the Jews to a saving knowledge of the Gospel of the grace of God? Is it advisable, specially in these days of federal anticipations, to multiply separate and sectional missionary enterprises? Union is strength, division conduces to the weakness of the several sections. Why may not the Presbyterian Church of the Dominion follow the noble example set by England, under the inspiration of the lamented Earl of Shaftesbury, by the formation of the

"Turkish Mission Aid Society," in full range of the work of the American Board for Foreign Missions?

Permit me to point out such a Society. There are two great Societies in England for missions to the Jews, the London, which is exclusively Episcopal, and the British, whose full title and address head this paper, which is unsectarian and evangelical. This Society is now in its forty-third year of existence, and with an income of less than \$40,000, supports nearly one hundred paid and unpaid workers in England and the continent of Europe, and among the latter one in Rome, the city of the Pope, God has abundantly blessed and prospered its labours in all lands. Here is a Society, with large experience of the requirements of the work, and of the publications requisite in the agents to do it. Why not, instead of a new organization, rather form a branch of this Society in Canada? or, if it be preferred, take a practical interest in any one of its several missions?

Here is this Mission in Rome in great need of an assistant, of a colporteur, and tract distributor, and of means for schools, the home for inquirers, reading room, and other auxiliaries to the spread of the Gospel. If I had the necessary funds just now, several hundred poor Jewish families might be formed into a colony under Christian instruction and influence, by simply providing them with lodgings, owing to the rapid demolition of the Ghetto, at so higher rent than they pay actually. A grand opportunity presents itself of detaching these poor families from the pernicious influences of the Talmud and Rabbinitism.

By this post I send you a quantity of printed materials regarding this mission and its humble labourer, from which I beg that you will make free use in your columns to any extent. Long years of experience in the mission field among my people impel me to deprecate the multiplication of separate and isolated little efforts, and to earnestly implore all friends of Israel to concentrate their efforts on given fields, such as this of Rome, with the firm conviction that it is the wisest, as it is also the most economical and most judicious course.

Hoping that this suggestion may be taken into serious consideration by Mr. Justice Torrance, and all friends of the Jews in the Presbyterian Churches of the Dominion, I remain,

Yours very truly, A. BEN-OLIV.

NOTES FROM THE COLLEGES.

QUEEN'S.

REV. DR. McTAVISH, of Lindsay, was the preacher in Convocation Hall, on Sabbath, 21st ult. The Doctor delivered an excellent sermon, practical, yet forcible. His remarks were based upon 1 Kings, ii, 2, and 1 John, ii, 14. He chose these texts, not because of their connection, but on account of their similarity in illustrating the grand principle of spiritual strength. He showed that while physical and mental strength were not to be disparaged, a man was a weakling until he had attained spiritual power; and it is only the love of Christ implanted in the soul by the divine spirit that can give man this strength. Mr. McTavish is a graduate of Queen's, and a general favourite with the students and citizens of Kingston. The attendance, which was large, thoroughly appreciated the discourse.

MR. ALEX. McAULAY, B.A., a divinity student of Queen's, was, at the annual convention of the Y. M. C. A., of Ontario and Quebec, in session at Hamilton, from the 18th to the 21st ult., appointed second vice president of the convention. Messrs. G. F. Henderson, A. McAulay, Scott, Potter, and Hall, were the delegates elected by Queen's Y. M. C. A. to attend the convention. Mr. Henderson read an able paper on "The Influence of the Y. M. C. A. on students."

THE Rev. James Robertson, Superintendent of Missions in the North-West, has been paying Queen's his annual visit. He addressed students interested in his work, and pressed the claims of the North-West, especially on the attention of the divinity graduating class. Next to his efforts being in vain, for several express a desire to labour for a time, at least, in that great mission field.

The Educational Monthly for February, contains Principal Grant's excellent address to the Toronto branch of the Queen's Endowment Association. In the same issue is an address of Professor Watson, of Queen's University, on "The Study of Literature," delivered at the inauguration of the St. Andrew's Literary Society, of Kingston, on 18th December, 1885.

THIS is how the Baltimore Catholic Mirror woos the people of Quebec: "Annexation, Canadian friends, means your safety. The public school phantom need not vex you; for as an independent State, like that of Pennsylvania, to which your population about amounts, you would have the sole charge of your own schools—without any Downing Street veto either. Besides this you would enjoy a decrease of taxation from a per capita of seventy dollars to twenty eight dollars, would secure new social conditions where racial and religious conflicts would be abolished, and would become citizen of a country destined to regenerate the world in the political order."

PRESBYTERIANISM in Bermuda has a very ancient history. It was first introduced into the island in 1612, by the Rev. George Keith, a Scotchman, before they became an English colony, and when the country was ruled by a company of enterprising men from Virginia. Prof. Briggs was the first historian of our Church to do justice to this able and devoted pioneer of Presbyterianism in Bermuda and America. He may almost be said to have discovered the Rev. George Keith, and given him his true place in our early annals. At the present time there are two Presbyterian churches in Bermuda.

THE Fifth Avenue Presbyterian church, New York—Dr. John Hall's—is the richest church assemblage in the United States. When Robert L. Stewart and Moses Taylor were alive it was estimated that the regular worshiping congregation of the Fifth Avenue Presbyterian church was worth \$300,000,000. Certainly to-day it represents over \$200,000,000. Yesterday there were quite 1,600 worshippers in the church, and among the bankers and merchants and well-known men in the city were noticed Mr. Jaffray, Mr. Low, Mr. Kennedy, and Assemblyman Van Allen. Mr. and Mrs. Sloan, the only members of the Vanderbilt family worshipping here, were also present. This handsome church, which cost \$700,000, perfect in its facilities for hearing, seeing, and for seating a large congregation, attracts many strangers. The richness of the carving of the white oak interior, the stained glass windows of simple but chaste design, and the magnificent organ and loft are always commented on by the casual visitor. Nowhere else is the stranger more welcome or more courteously treated by the owners of pews than here. Hence it is that so many persons who belong to no particular church come to worship in this edifice every Sunday.

ON Tuesday, the 16th inst., the vacancy in Meaford and Giferville, so recently created by the resignation of the Rev. J. T. Paterson, was filled by the induction of the Rev. A. T. Colter, who nearly two years ago was compelled to retire from his charge in Clarkburg and Hesthote, on account of failure in health. Mr. Colter's rest has evidently quite restored his strength and vigour, and he looks forward hopefully to the work in his new and larger field. The congregations concerned, the Presbytery of Owen Sound, and the Church at large, are to be congratulated on the speedy and satisfactory settlement of this important vacancy. It is barely two months since Mr. Colter was heard, and he was the first proponent who filled the pulpit after it had been declared vacant. Here is a worthy example which it is to be hoped other vacant congregations may profit by. The induction services, presided over by the Rev. J. B. Fraser, moderator of session, and conducted by the Revs. J. Somerville, A. H. Scott, and D. Morrison, of Owen Sound, were most interesting and edifying; and the welcome social in the evening, hearty and enthusiastic. We most cordially wish pastor and people every comfort and success in the work.

Church News.

ST. ANDREW'S church Halifax, was damaged by lightning on the 16th ult.

THE Presbyterians at and Yorkton, N. W. T., are preparing to build a church in the spring.

REV. MR. CATHAN, of Strachan, Scotland, has accepted a call to St. Andrew's church, Pictou, N.S.

A FELLOUW was held in aid of the Presbyterian church at Uptergrove, recently given by Mr. P. Thomas.

THE proceeds of the soiree under the auspices of the Ladies Aid Society, Rodgerville, amounted to over \$100.

At St. Andrew's Church, Winnipeg, last Sunday, Rev. Mr. Flew, dwelt upon the subject of Indian missions.

THE Ladies' Aid Society of Knox church, Winnipeg, has raised between \$1,300 and \$1,400 this year for the Scheme of the Church.

At the annual tea meeting of the Onondaga church, W. Paterson, Esq., M.P., in the chair, the proceeds amounted to over \$190.

Two new churches are to be erected in Musquodoboit this season. When finished there will be five Presbyterian churches in that valley within a radius of twenty miles.

REV. W. J. THOMPSON, a minister of the Church of Scotland, arrived in Halifax in the last steamer from England. He preached last Sunday in St. John's church. He enters on our home mission field.

At the Londonboro tea-meeting Rev. D. M. Ramsay occupied the chair, and excellent addresses were delivered by Rev. Messrs. McDonald, Musgrave and McLean. The proceeds, which amounted to about \$50, are to be used for erecting horse sheds.

REV. DR. McCURDY, of University College, Toronto, is now engaged in delivering the "Stone" lectures at Princeton, N. J. Could not some arrangement be made to have these valuable lectures repeated to the students of our theological halls?

At a meeting of the Board of Managers, Knox Church, Calgary, N. W. T., it was agreed to recommend the congregation to make henceforward no call whatever upon Home Mission Funds. This is progress. Plans have been prepared for a new church building.

At Medicine Hat, an interesting meeting of the Presbyterian Sabbath School was held lately, in which several children took creditable part, and were awarded prizes. Rev. Mr. Herald, examined the more advanced classes, and Mr. McCaul, Superintendent, the younger pupils.

MR. ROBERT LITTLE, Kirkville, Ont., was recently presented by a number of his friends in the Dunroon congregation with a number of handsome gifts and an address. Mr. Little, before removing to his present home, had been for a number of years elder and S. S. superintendent.

At the recent communion services, Spencerville, Rev. Mr. Kellock, pastor, twenty nine new communicants were received. Rev. Mr. McArthur, of Cardinal, preached. An exchange says: "The audience were highly pleased with Mr. McArthur's sermon, and think that their Cardinal friends showed good sense in calling him."

THE Young People's Associations, of Knox and Chalmers' Church, Guelph, held a union meeting of a very enjoyable character on the 16th ult., in Chalmers' Church. The Associations were fortunate in securing Prof. Val lance, of Glasgow, whose recitals were highly appreciated. Prof. Brown, of the Agricultural College, occupied the chair.

A most instructive and interesting lecture was delivered by Rev. G. M. Milligan, of Toronto, in the basement of Knox church, Beaverton, on Tuesday evening last. The subject was "The Needs of the Hour." Mr. Milligan was listened to by a large and appreciative audience, and the committee have reason to congratulate themselves on the complete success of the lecture.—Lindsay Post.

In the Port of Spain Gazette of the 23rd ult., we find an address of farewell to Rev. John W. Macleod, which had been accompanied with a purse of \$100. The farewell meeting was held in St. Andrew's church, Princess-town, on the 7th Jan. Deep sympathy was expressed with Mr. Macleod on account of his health, and an earnest hope of his recovery. Mr. Macleod responded gratefully.

ON Monday evening the 22nd ult., Rev. Dr. MacVicar, Principal of Montreal Presbyterian College, lectured in College St. Church, Toronto, on "What great men know but dare not speak of," to a large audience. The lecture was a thorough exposure of Romanism as seen in the Lower Provinces. The lecture, we understand, will form the basis of an article to appear in the March PRESBYTERIAN REVIEW (Quarterly).

In one settlement in the far West, included, too, in the Presbyterian of Regina, the Superintendent of Missions reports that on a recent visit he found that two of the congregation present had not attended a service in fourteen years, and another had not heard a sermon during nine years. Another man in the neighbourhood, the father of a family, had attended service only three times in his life.—Knox Church (Calgary) Meetings.

THE members of Wakefield and Masham Presbyterian congregations met on Thursday, 11th ult., at the manse to receive Rev. Mr. Gamble and Mrs. Gamble, on their arrival home from their wedding tour. A very enjoyable evening was spent; and before the conclusion Mr. and Mrs. Gamble were made the recipients of a number of handsome presents, among which was a complete set of Dickens' Works, handsomely bound, presented by the congregations.

THE anniversary services of the Norwood Presbyterian church, Rev. J. Carmichael, pastor, were held on the 14th ult. Principal Caved preached, morning and evening, to large congregations. On the following Monday a tea-meeting was held, at which the pastor gave some interesting statistics, showing progress. Addresses were delivered by Rev. Messrs. Gee, Gibson, Thomson and Hay. Proceeds \$105, which, with proceeds of the children's entertainment on Tuesday evening, made the hand some sum of \$130.

A STUDENT of Knox College, Mr. Patterson, preached very acceptably in Dumfries St. church last Sabbath, morning and evening. More members were present at the communion in the morning than ever before, the Rev. Mr. Boyle dispensing the sacrament. Fourteen new members were added by profession of faith. Mr. Patterson delighted his audience by his plain, earnest, practical way of putting the truth. His style is unique, his illustrations forcible, and his appeal direct and whole-some.—Paris Brant Review.

DUMFRIES St. church, Paris, is to have an organ. Mr. H. Thompson very ably led the opposition, but without avail. Other members, says the Brant Review, strongly urged the advantages of an organ, and \$1,100 were subscribed the same evening. Of this, \$900 was the result of nine contributions. Miss McVicar volunteered her services as organist for a year, and being already a musician of acknowledged ability, the position is certain to be well filled. The salary of the precentor was raised to \$250, and Mr. Friend, of Ingersoll, elected to fill the vacancy.

THE following letter, signed "Retrenchment," appears in the Halifax Witness: "Now that the position of agent of the Presbyterian Church in the Maritime Provinces is vacant, allow me to suggest that when the position is again filled that the salary be reduced to, say, \$300 per annum. There are scores of competent persons who do more financial work every year at even a less salary than the same above named. Why should our missionary and other collections be depleted for salaries to any greater extent than positively necessary to have the work rightly performed?"

In 1881 Presbyterian mission stations in the North West numbered barely 120; now 340. Since 1882, there have been erected in the mission fields 55 new churches, 11 manse, and three church manse, at a cost of not less than \$160,000. Within four years, families and communicants have trebled, and contributions (despite the general severe depression) quadrupled. The area of settlement is about 30,000,000 acres, and the population less than 200,000. There are at present three self-sustaining congregations without pastors, and 1,200 families of our Church without any supply.

MR. W. P. MCKENZIE, until a few weeks ago labouring as Presbyterian missionary at Fort McLeod, is now pursuing his studies at Knox College, Toronto. Mr. McKenzie, it will be remembered, went to the front last summer with the Alberta Mounted Rifles as one of the chaplains. After that experience he went east for a few weeks' visit, during which time he lectured upon the Rebellion and the Campaign in two or three of the cities of the Dominion, devoting the proceeds to the fund for the new church, at McLeod. He laboured in that field for some eighteen months.

THE annual meeting of Melville Church, Scarborough, was held in the church at Highland Creek, on Tuesday, February 2nd. The pastor, the Rev. R. M. Craig, took the chair, when the financial reports of the congregation were presented, which show the congregation to be in a very satisfactory condition. The total expenditure of the year was as follows: For strictly congregational purposes, \$625; for missions, etc., \$145; other religious purposes, \$16, making a total of \$786, while the total receipts for the year were \$940, leaving a balance in the treasurer's hands of \$154. The managers were appointed, and the building committee instructed to proceed as soon as possible with the building of a basement for Sabbath School purposes.

ON Saturday the 20th ult., Rev. Principal Grant delivered the Saturday afternoon lecture, Trinity College, Toronto, taking for his theme "Robert Burns." A large audience was present, and the enthusiasm was quite remarkable, a large number of Scotch people being present, both because Principal Grant was to speak, and because he was to speak about Burns. The lecture during its delivery was greeted with frequent laughter and applause, and when the lecturer sat down he was enthusiastically applauded. Provost Body, in moving a vote of thanks, referred to the significance of Principal Grant's appearance there as testifying to the cordial relations existing between Queen's and Trinity on the University question.

A LOUVE felt want has at last been supplied in one of Montreal's many suburbs by the formal opening of the new Presbyterian church, at Coté St. Antoine 21st ult. The new church is situated on Crawford avenue, close to the Coté St. Antoine highway, and is near the public school house. The building is capable of seating two hundred and fifty persons, and while not making any great pretensions as regards architectural design, it is admirably adapted for the purpose for which it was constructed, and is a comfortable and attractive place of worship. Rev. Jas. Fleck, pastor of Knox Church, preached in the morning. An open meeting of the Sabbath School was held at three o'clock, the church being well filled with children and their friends. In the evening the Rev. A. B. Mackay, pastor of Crescent St. Presbyterian Church, preached to a large congregation.

THE Rev. Mr. Cumberland, of Amherst Island, is making an effort to have the old Fredericksburg church, of which the late Rev. Robt. McDowell was pastor, restored. The Rev. Mr. McDowell, who came from Albany in 1784 to minister to the U. E. Loyalists on the Bay of Quinte, was the pioneer Presbyterian missionary of Upper Canada, and what is now the Synod of Toronto and Kingston might, in 1800, have been called his parish. Mr. Cumberland stated that the old church was in a dilapidated condition, and that the Presbytery of Kingston desired to have it repaired and a tablet placed in it to commemorate the life and labours of the faithful missionary. There were now 70,000 Presbyterians within the bounds of Mr. McDowell's old parish, which extended from Hamilton to Brockville, and as far north of Toronto as Newmarket, and seven cents from each of these would be sufficient not only to restore the old church, but also to build a new one. An appeal will be made to other congregations to assist in this laudable effort.—Napolean Review.

THE new Presbyterian church, Simcoe, Ont., Rev. R. M. Croll, pastor, was dedicated on the 14th ult. Rev. S. Lyle, Hamilton, preached in the morning. Rev. W. W. Carson, pastor of the Methodist church, Simcoe, in the afternoon, and Mr. Lyle again in the evening, to very large audiences. On the following Monday a soiree was held, at which addresses were delivered by Revs. Lyle, of Hamilton, McMullen, of Woodstock, Hamilton, of Lyndoch, Thynne, of Port Dover, Wells, of Jarvis, and Parker, Gemley and Carson, of Simcoe. The proceeds amounted to the snug sum of \$175. The plate collections on Sunday aggregated \$200. The new church presents a most attractive and imposing appearance. It is the most creditable piece of church architecture, so far as outward appearances go, in Simcoe. It is of red brick, with white, brick and Ohio stone facings. The lighting is by a gasolene machine, bought of Keith & Fitzsimmons, of Toronto. The completed church is a credit to all the persons engaged in its construction. With the basement completed, the cost, as it stands, furnished with everything, will be, in round numbers, \$11,600.

FROM the annual report of the West- Presbyterian church, Toronto, Rev. Robt. Wallace, pastor, we learn that during the year 28 members or adherents were removed by death, 60 children and two adults baptised, 87 received into membership, and over 90 taken from the roll either by removal from the bounds or by death. There are now 440 names on the communion roll. The heavy loss of members has arisen chiefly from the fluctuating class from which the membership is largely drawn, namely, railway employees. The Managers report that the ordinary revenue exceeds that of the previous year, being, per Sabbath, about \$63. During the year an organ was placed in the church, and sundry improvements made tending much to increase the comfort of the congregation. In 1875, the average attendance of the S. School was 175, and the staff of teachers numbered 22; last year the average attendance was 441, with 49 officers and teachers, an increase of nearly 300. The Ladies' Aid, Willing Workers, Young People's Society, all appear to be in a very flourishing condition.

DURING the last four weeks the congregation of Dunbarton, of which the Rev. R. M. Craig is pastor, has been moving in earnest. On the 23rd of January, the annual meeting was held. The managing committee presented the financial report for the year, from which it was learned that the total expenditure was \$947, of which \$188 was for the schemes of the church. After the committees were appointed for the present year, a discussion took place regarding the providing of better church accommodation, as it has been felt for some time that the present church building has not been at all equal to the requirements of the congregation. To further consider this matter a special meeting was held on February 6th, when a committee was appointed to canvass the congregation for subscriptions for the building of a new church. This committee reported at an adjourned meeting held on the 13th February, when the report was considered so very satisfactory that it was unanimously agreed to proceed at once with the erection of a new church. The church is to be built on the site of the present one, with basement, and seating accommodation for about 300. Already the material is being placed on the ground, and it is extremely gratifying to see the unanimity of the people, and the heartiness with which the work is undertaken.

THE new and beautiful Presbyterian Church, in Pembroke, Rev. W. D. Ballantyne, B. A., pastor, to which we have made frequent reference during its erection, was formally opened on Sabbath, the 7th ult. Rev. Dr.

Cochrane, of Bradford, preached in the morning from Ps. xlv. 7-10, to a very large audience. In the afternoon at three o'clock a large and interesting meeting of Sunday-school scholars and young people was held, in which again the Methodist Sunday School united with the Presbyterian. In the evening the Rev. D. J. Macdonnell, preached to the largest congregation that has ever been seen in Pembroke, estimated at from a thousand to twelve hundred, from Matthew x. v. 29. In this great gathering the capacities of the new church were thoroughly tested in every point, and the congregation, especially all who have had the work in charge, have the most abundant reason for satisfaction at the result. All the appointments of the church are of the most complete kind, and are marked by perfect good taste. It is conceded on all hands that this church is not only perhaps the most beautiful in the whole Ottawa Valley, but also one of the most comfortable and completely equipped in every way. The congregation, whose need of a new church was very great, is to be congratulated upon the complete success of their large undertaking, and it may reasonably be expected to enter now upon a career of progress and prosperity. In the advancement of every good work, which will be productive of blessing to the town and whole neighbourhood. The collection during the day amounted to \$434. On Monday evening a large representative and most appreciative audience assembled to hear Dr. Cochrane's lecture, "Across the Rockies, through Salt Lake City to the Golden Gate of California." The proceeds of the lecture, which were generously all given by Dr. Cochrane for the benefit of the church building fund, amounted to \$113, making the total at all the services \$547, to which must be added a cheque received since by Mr. Ballantyne for \$50, and other contributions, making altogether \$600.

OBITUARY.

THE St. John papers announce the death, from inflammation of the lungs, of James MacMillan, St. John, the well-known bookseller and publisher. He was a consistent and useful member of the Presbyterian Church, and highly respected in the community.

CITIZ ROBINSON, Esq., one of the oldest business men of Halifax, died at his residence on Thursday, 18th ult. He was, says the Witness, a man of superior education and intelligence, singularly well read, and also a writer of much ability. For about two years, 1857 and 1858, he was one of the editorial writers in connection with the Presbyterian Witness. As a Presbyterian he occupied a prominent place for very many years, and his influence was always on the side of progress. He was one of the founders of Poplar Grove Church, one of the original sixteen who called Dr. MacGregor, and stood by him during the whole of his pastorate. He was elected to the eldership in 1847; and the functions of that office he performed with rare fidelity for nearly forty years. Mr. Robinson was proficient in sacred music. The Choir, which has been, and still is, largely used in our churches, owes much of its excellence to his taste and skill. He took a warm interest in hymnology, and issued a choice selection of hymns for use in Sabbath Schools and prayer meetings. When Dalhousie College was reconstituted in 1853, Mr. Robinson was one of the governors elected by synod. He rendered very great service to the Church as a member of standing committees and boards. He was a man of deep piety, strong faith, and sound judgment.

FRED. FENTON, LATE COUNTY CROWN ATTORNEY, YORK.

In one of the palaces in the city of Paris there is a painting which illustrates our feelings over the departure of our esteemed friend. The painter has for his subject the death scene of one of France's noblest patriots. At the feet stands an angel clad in deepest mourning, whilst at the head appears an angel, all radiant as with the light of Heaven. Death had caused deep and general sorrow, but in the dark hour there came the remembrance of a brave life filled up with many generous and tender deeds. Thus were we impressed by the sudden removal from our midst of one whose daily life was a testimony to truth and honour. The first deep thought of sorrow was in a measure relieved as we remembered the strong, yet quiet faith and singular devotion to the principles of integrity and righteousness which characterized the life of Mr. Fenton. "Being dead he yet speaketh." It is of Mr. Fenton, as we knew him in Christian work, that we shall speak specially now. Eleven years ago, amongst the fifty members that then composed College St. congregation, we found Mr. and Mrs. Fenton. From that time till he removed beyond the bounds of College St. church he was not only most exemplary in his attendance on divine worship on the Lord's Day, but as a manager he was ever anxious to advance in every possible way the interests of the congregation. His fellow managers cherish only the deepest and tenderest regard for him. Nothing was thought a trouble that would in any way aid the work of the congregation. Even when removed at too great a distance for his family to attend regularly, he still continued his kindness and liberality. The congregation has lost in him not only a kind friend, but also a wise and able counsellor. Mr. Fenton was, however, not only a loyal member of his congregation, his Christian life found expression in many forms. Knox College found in him a warm and liberal friend. In his official capacity he was thrown into contact with infidelity in some of its worst aspects. He addressed himself to the examination of the leading sceptical works of the day. It was truly interesting to hear him in his house of an evening, opening up and exposing the logical errors of such books as Creed of Christendom, by W. R. Greg. Few were in the position to see the practical results of so called "free thought" and downright infidelity as Mr. Fenton. He felt more instruction should be given in the pulpit to the young men concerning the more dangerous and popular forms of scepticism. This city has lost one of her most faithful and noble-minded officials. May his mantle of fealessness in doing the right fall on the one who shall be called, to take his honoured place. If we are asked where his finest qualities of heart were most manifest, we answer in his home. Free from all affectation, he was the true husband, the faithful and fond father. He has left that home for the heavenly, but he has left it filled with tender and noble memories. Yes, he has left it walked round with virtue. We feel assured that he in whom his faith rested will be the abiding consolation of the mother and her family. We cannot better close this imperfect notice than with a few words coupled with some verses which Mr. Fenton wrote to a friend when absent from home last autumn: "I live on trusting in the goodness and mercy of Almighty God to restore me to usefulness in His own good time, and I know He orders all things well."

One thought I have, my ample creed,  
So deep it is and broad,  
And equal to my every need—  
It is the thought of God.  
Each morn unfolds some fresh surprise,  
I cast at Life's full board;  
And rising in my inner skies  
Shines forth the thought of God.  
At night my gladness is my prayer,  
I drop my daily load,  
And every care is pilloved there  
Upon the thought of God.  
I ask not far before to see,  
But take in trust my road;  
Life, death, and immortality  
Are in my thought of God.  
To this their stored strength they owed,  
The martyrs' path who trod;  
The fountain of their patience flowed  
From out their thought of God.  
Be still the light upon my way,  
My pilgrim staff and rod,  
My rest by night, my strength by day,  
O blessed thought of God!  
A. GILRAY

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CHURCH NEWS  
BRITISH AND FOREIGN.

Of the 13,000 U. S. Episcopal parishes, less than 1,400 contributed to either home or foreign missions last year.

DR. CHESI, of the Waldensian Church, Pisa, is dead. He was a very brilliant man—and a convert from the Church of Rome. The city gave him a public funeral.

In his recent pastoral, the Bishop of Ontario says that since his elevation to the episcopate in 1862, forty-eight new parishes and missions have been organized, the number now being ninety-four in his diocese.

REV. FRANKLIN B. DWIGHT, of Romeyn Chapel, attached to Dr. John Hall's church, has accepted a call to the Presbyterian church of Sing Sing, N. Y., from which Rev. Dr. Phraner recently resigned.

It is stated that the net increase of the Methodist Episcopal Church, South, for the past year will not fall below 50,000. This is almost unprecedented increase, giving an average of about thirteen and one-half to each effective preacher.

THE New York Chinese Mission has now between 4,000 and 5,000 Celestials in its Sabbath Schools. About sixty have joined the various churches since they began to receive instructions. The first Sunday School for these people was founded in this city about eighteen years ago.

CARDINAL MANNING has opened at Kilburn (in London) a Roman Catholic Inebriate Asylum. The Cardinal is an earnest temperance worker, and has delivered several addresses lately in aid of the cause, in which he has especially recognized the work of the English Church for it.

THE "Black Pope," as Father Beckx, formerly the chief of the Jesuits, is quite infirm. He was born as long ago as 1795, and was compelled to retire from his position as Superior General of the Jesuits two or three years ago. Father Anderlety succeeded him in that influential office.

JOHN B. GOUGH used to lecture at the old Broadway Tabernacle in New York for one cent admittance. For some time he used to lecture for his expenses, and the proprietor of *The N. Y. Independent* about forty years ago was the first to break over this custom by paying him fifty dollars for a lecture.

Not less than two thousand children marched in procession at the annual Sunday School festival a few weeks ago in Lucknow, India. The boys were nearly all Hindus and Mohammedans, and two elephants graced the procession. That straw looks as if the stream were running. Missions are not quite a failure.

THE Abbe Glairo has prepared a new translation of the Bible into French. It is declared to be the only French translation approved by Rome, and which Roman Catholics may read without danger. As it is, however, published in four volumes, and costs thirteen francs in paper covers, a large proportion of Roman Catholics will be prohibited by the price from reading it.

BOHEMIA was one of the earliest centres of Protestantism. It was, however, very cruelly and effectually stamped-out. It is now remarked as something very extraordinary that the new burgo-master of Prague is a Protestant—the first Protestant burgo-master in two hundred years. His name is Valisch, and he is the brother of a well-known clergyman, who, for several years, was in the service of the Evangelical Continental Society.

THE presbytery of Charleston, S. C., at a special meeting directed its candidate to withdraw at once from the Columbia Seminary and advised him to pursue his studies at some other theological school, on the ground of Professor Woodrow's views of Evolution, and his position in regard to his relations to the Seminary. Two members of the presbytery protested against this action, to which the presbytery responded and re-affirmed the propriety of its action. A correspondent writes: "There are now only ten students in the Theological Seminary in Columbia. This is the result of Evolution."

THE "Official Year Book of the Church of England" has published statistics of the amounts contributed by churchmen during the last twenty-five years to distinctly church objects. The figures have been carefully checked with the view of excluding contributions devoted to purely parochial purposes, such as the maintenance of additional clergy, or the relief of the sick in particular parishes, to middle class schools, to unsectarian institutions, and, with few exceptions, to sisterhoods. Even when thus limited, the total sum contributed in a quarter of a century is said to reach the enormous amount of four hundred million dollars.

At a meeting held recently in Glasgow, Rev. Dr. Simon, Principal of the Congregational Theological Hall, Edinburgh, furnished some interesting statistics regarding the present state of religion in Germany. Among the many encouraging signs he instances the Young Men's Christian Association, of which there are four—Eastern, Western, Northern and Saxon. The Eastern Union alone embraces sixty-three branches, and the members in Berlin are to be counted by hundreds. Next come Sunday Schools, of which there are 3,000, with 30,000 teachers and 300,000 scholars. In Berlin alone there are upwards of fifty Sunday Schools, with 1,000 teachers and 15,000 children.

As compared with the great cities of Britain and America these figures are small, but it is to be remembered that twenty-two years ago there was not a single Sunday School in Berlin, nor were there more than twenty connected with the State Church in the whole of Germany. City Missions, of which there were none twenty years ago, have now a recognized existence, and in Berlin alone there are now not fewer than twenty-eight city missions. Religious meetings on New Year's Day for mutual exhortation and prayers, which have become common all over the land, are mentioned as presenting another encouraging sign. Sunday associations, having for their object the moral and spiritual welfare of servant girls, have become numerous. The figures indicate a growing religious vitality.

On the 12th February, a large and representative conference of ministers, elders, and members of the United Presbyterian Church, was held in the great hall of the Waterloo Rooms, Glasgow, to consider the relation of the Church to the present aspects of the Disestablishment controversy. Between 600 and 700 gentlemen were present, and, so far as an observer could judge, the lay element predominated. Representatives attended from congregations and Presbyteries in the most distant parts of the country, although, of course, Glasgow and Edinburgh furnished the largest contributions to the membership of the conference. On the motion of Principal Cairns, the Rev. Dr. Jeffrey, an ex-moderator of the synod, was called to the chair, and the Rev. Dr. Kennedy, synod clerk, was afterwards requested to act as secretary to the meeting. A preliminary explanatory statement having been made by Rev. Dr. Thomson, Edinburgh, the conduct of Dr. Cairns, Mr. McCowan, elder, Glasgow, and Mr. Duncan, Jr., elder, Edinburgh, in convening the meeting, was, on his motion, seconded by the Rev. Dr. Blair, approved.

An interesting discussion ensued, and the following resolutions were adopted at the close of the conference almost unanimously:—

1. The conference rejoices in the large measure of public attention that has recently been given to the question of the relation of the Church to the State, and of the different branches of the Scottish Church to each other.

2. The conference is gratified with the admission all but universally made, and by none more readily than by leading members of the Established Church, that the present position of the churches in Scotland is unsatisfactory and must come to an end.

3. The conference sympathizes deeply with the widespread desire for the union of the different denominations of the Presbyterian Church in Scotland, and would be willing to take any steps or make any sacrifice consistent with principle to further such a union.

4. The conference is convinced that obstacles to the reunion of the Presbyteries of Scotland would not be removed by the passing of any such measure as that proposed by Mr. Finlay, because if spiritual independence were possible in a church established and endowed by the State, the possession of such independence would not in the least diminish the injustice involved in the conferment of exceptional privilege, and the bestowment of national funds on any church.

5. The conference would deem the passing of such a measure in present circumstances a grave injustice, because, while it could do nothing to promote a comprehensive union of the churches, it would seriously change the relation between them, by conferring on the Established Church new privileges and powers to which, in the opinion of the conference, she is not entitled.

6. The conference believes that the one great obstacle to reunion lies in the fact of Establishment and Endowment by the State; and, while most willing to enter into any equitable arrangement for satisfying the just claims of those who would be deprived of a vested interest, the conference feels constrained to renew the demand, so long and consistently made by the United Presbyterian Church, for the Disestablishment and Disendowment of the State Church in Scotland.

7. The conference would be most willing that negotiations should be at once begun for reunion on the basis of Disestablishment and Disendowment, but it is assured that the United Presbyterian Church would not entertain any proposal for continuing the public endowments for religious purposes, either by conferring them on a reunited Presbyterian Church, or by dividing them among the different denominations of Christians in Scotland. Either of these courses would, in the opinion of the conference, be inconsistent with justice, and would involve the country in serious difficulties in dealing with England and Ireland. The conference believes that the equitable destination of the endowments is to some strictly national and unsectarian purpose.

8. The conference is of opinion that all prudent measures should be adopted for securing an early settlement of the Church question in Scotland, believing that the passing of a measure of Disestablishment and Disendowment would further the interests of true religion, would promote brotherly relations between the churches, and would clear the way for their ultimate incorporation.

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