

PRESBYTERIAN REVIEW.

Vol. II.

TORONTO, FEBRUARY 11TH, 1886.

No. 59.

The Presbyterian Review,
TORONTO
ONE DOLLAR PER ANNUM.

NOT AS I WILL.

Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness creeps as I grope,
Afrail to fear, afraid to hope;
Yet this one thing I learn to know,
Each day more surely as I go,
That doors are opened, ways are made
Burdened are lifted, or are laid,
By some great law unseen and still
Unfathomed purpose to fulfil,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter, gain too late,
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know,
Each day more surely as I go,
That I am glad the good and still
By changeless laws are ordered still,
"Not as I will."

"Not as I will"—the sound grows sweet
Each time my lips the words repeat.
"Not as I will"—the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfil—
"Not as I will."
—Mrs. Helen Hunt Jackson.

WITH what a curse, almost of execration, you name those who have so swindled away the money of the public in their places of trust, by which widows and orphans have been deprived of their livelihood. That is a wholesome execration, but beware lest, in passing such judgment on these defaulters, you are passing judgment on yourselves; for what better are we if, in the most valuable of all things, we seek to keep the gospel to ourselves?—*W. M. Taylor, D.D.*

JOHN GORDON was a Scotch "Laird," who gave himself to Christ and then to a life-service of Christ. "I never saw such a man as John Gordon," said Brownlow North; "if there's any bit of work that none of us like to do, there he is to do it." The following were his marks of a scriptural church:—"1. Office bearers chosen by the people (Acts i, 13-23; vi, 5, 6). 2. Bishops and elders identical (Titus i, 5-7; 1 Peter v, 1-3). 3. Plurality and equality of elders in church government (Acts xiv, 23; xx, 17-28). 4. Ordination by presbytery (1 Tim. iv, 14; Acts xiii, 26). 5. Appeal to the Assembly of elders (Acts xv, 2-6). 6. Christ the only Head of the Church (Eph. i, 20-23; v, 23; Col. i, 18)."

BEFORE you go to church next Sabbath go into the fields and fence-rows and margins of the woods, into the ravines and fallow lands. Gather upon your coat or dress a coating of the dead burdocks, of the huckle-burs, of the Spanish needles, of the beggar-lice, of the sand-hooks. When they are well hooked in your hair and beard and stockings and skin—then go to church. Your body will then have the same presentable appearance for the house of the Lord that a mind and soul has who has waded all morning through a Sunday paper. You will have the decided advantage, however, of having the burs on the outside, while the Sunday paper reader will have them immovably fixed upon the soul, where they exclude all the sweet influences of the house of prayer.

Spoil a crystal once, and you spoil it once for all. The flaw in a diamond may be hidden beneath the clustered gold of the setting, or it may be cut away by the art of the jeweller; but no art of the jeweller can restore a fractured diamond to its original integrity of beauty. Is it so with the infinitely more precious jewel of the human soul? Not so, for here the supernatural rises, as ever, superior to the natural. The mis-spent years—the former child-like innocence and trust—are they lost forever? In a sense, Yes; in a sense, No. To every trustful follower of Jesus, God's promise is: "I will give thee back the years which the locusts have eaten"; and the whole New Testament looks forward to a time when every soul which is redeemed by the blood of Jesus shall show again the perfect image of God which was lost in Adam.

- THE MINISTER'S POOR WAGES.—Example 1. Three hundred dollars per year without parsonage.
2. Five hundred dollars per year by a church occupying a sanctuary costing over \$20,000 and no parsonage.
3. Attending funerals in families not belonging to the congregation, with no claim upon the services of the minister, who rides six or seven miles, perhaps in a storm; then goes to the cemetery, spending the greater part of the day, and with nothing to eat, and receives not one cent for services, nor even the thanks of the bereaved who sent for him.
4. Supplying pulpits for congregations that pay their pastor \$2,000 or \$3,000 per annum, and receiving \$10 because one service only is

required, one being dispensed with, when the supply is at considerable expense in getting to the church, and spends the best part of three days in filling the engagement, and is prepared for both services, and knows not what he will receive until the services have all been rendered.

5. Travelling over 100 miles to reach the pulpit to be supplied; met by the elder at the depot, who takes him to see a sick person, preaches preparatory sermon at night, administers the communion, the next morning, baptizes a child in the afternoon, preaches in the evening. For which \$10 is put into his hand as a remuneration, and by a congregation having a fine church, a beautiful lecture room, and a magnificent parsonage.

These five examples are actual occurrences, and known to 500 ministers and more.—*Christian Intelligencer.*

THE pastor of St. Mark's Presbyterian church, Montreal, wishing to utilize all the talent in his church in the Lord's service, has prepared the following card, a copy of which he has addressed to every person in his church:—

ST. MARK'S CHURCH.

My Dear.....
Jesus is saying to YOU, "Go ye also into the vineyard"—that is, wherever there is work to do for Him (Matt. xx, 6, 7).
It would be terrible if one soul were lost because you stood "idle." It would be an endless joy to you if one were saved as a result of your efforts.

Believing that you are anxious to do something for Him, I ask you, in His name, if you will take up any of the following fields of usefulness:

1. Visiting the sick.
2. Visiting church members who neglect ordinances.
3. Bringing neighbours and strangers to church.
4. Speak to any stranger who may come to church.
5. Teach in the Sabbath School.
6. Attend the minister's Bible-class.
7. Distribute tracts to your neighbours.
8. Regularly attend the week-night service.
9. Sing in the choir.
10. Collect for the mission.
11. Subscribe monthly to the mission.
12. Will you take part in the week-night service? Please put a cross (x) after any of the above fields which you will engage to work in. Sign your name,..... and return card at once to me.

Yours in Christ, JOHN NICHOLS.

"BEATING UP THAT WAY."

It was the last Sunday but one in the Academy, and it was a day of rain and storm. There were few ladies present; but there was a large company of men. Seated in the front row, among others, were three men who paid closest attention to the sermon all the way through. Toward the close of our address we were impelled to make a direct appeal to one of these three men—the one who seemed the most interested. So turning to him we said:

"Young man, are you a Christian?"
"Almost before we had the words out of our mouth, he sprang to his feet, answering in a clear, full voice:
"Yes, thank God, I am, and have been for the last thirteen months."
"Are you a sailor?" we asked, for there was something about him that suggested his calling.
"Yes," was the response, "and this," pointing to one of the men by his side, "is my first officer, and I am second officer of our ship."
"Is your first officer a Christian too?"
"O yes, thank God, he is for Christ."

Then, pointing to the man on the other side, we said:
"And how about your other shipmate who is sitting by you, is he a Christian too?"
"No, not yet, but I think he is beating up that way."

All this was very dramatic, and, as it was purely spontaneous, the effect was thrilling in the extreme. The prompt response of the young man, the quaint language of the sea, and the naturalness and earnestness of the man, all tended to electrify the audience. Our next impulse was to appeal to the man who, in the language of the sailor, was "beating up that way," so we said:

"Come, shipmate, why not drop your anchor and come to rest in the harbour of peace right here by accepting Christ?"

At this the sailor man, with eyes full of tears, shook his head and said:
"I am in a fog."

We are glad to report that at the after-meeting he saw the way and came into peace through the Lord Jesus Christ. But we were greatly struck with the expression of the second officer when he said of the mate: "He is beating up that way." Anyone who knows anything about sailor language knows that "beating" is the process of sailing a ship against the wind. How many souls are beating up to port? It is needless labour, however; the sinner needs only to take Jesus on board, and immediately he will be at the land.—*Words and Weapons.*

Mission Work.

THE late triumph of the British forces will open Upper Burma, with its 4,000,000 people, not only to Western trade, but to the free entrance of the gospel. The Baptist missionaries with the Bible which they have translated, a Christian literature, and earnest native Christian catechists and helpers, will be ready at once to begin their labors.

THE WAY TO HAVE MORE.—Those who are continually crying out "convert the home heathen before you send away any more missionaries," and there are many who stupidly or thoughtlessly take up the cry, are well answered by a remark of a Unitarian lawyer long ago. When the incorporation of the American Board was objected to on the ground "that we did not have religion enough ourselves to justify us in sending any of it away," Mr. White replied, "Religion is one of these commodities of which the more you export, the more you will have at home."

THE ancient Hindoo faith has met with a severe shock. It is an article of faith with the Hindoos that the sacred city of Benares cannot be shaken by an earthquake, because it does not rest upon the earth at all, but upon the back of a tortoise. The earthquake which recently visited Hindostan gave Benares a good shaking up, and many rickety buildings came tumbling to the ground. Thereupon the Mohammedans laughed and the Hindoos were wroth, as the learned Brahmans openly derided the notion that the city could be disturbed. Hindooism itself has received a telling blow.

MONTHLY MISSIONARY MEETINGS.—THE annual missionary meeting is slowly being superseded, or better, supplemented, by the worthy missionary prayer-meeting. The Rev. A. T. Pierson, who has given much attention to the subject for many years, and who is a recognized leader in modern mission thought and literature, concludes a recent article on the conduct of "the monthly concert," with the following rousing paragraph: "The main dependence is prayer. We cannot rest on mere machinery. Get the very best appliances; but go to the meeting yourself, suffused with a spirit of missions, which is the only adequate preparation. Facts are fuel, but not fire; they must be kindled by the Spirit; then we have a zeal according to knowledge."

FRIENDS' FOREIGN MISSIONS.—No body of Christians work more quietly or more effectively than the Quakers. Outside of the denomination, not many have heard of the Friends' Foreign Mission Association, and yet perhaps there is no more efficient organization which has for its object the conversion of the heathen. In connection with this association these good people have agencies at work in India, China and Madagascar. In the last named place the Friends have always taken a deep and lively interest, and their labors have been singularly successful. In that section of Madagascar for which they have held themselves responsible it is calculated that they have a larger following than they have in the whole United Kingdom. They have numerous churches and schools, and both are extensively patronized. The schools are carefully managed, as they are very properly regarded as the hope of that Church. The annual subscription to this society has reached this last year the sum of \$20,000. The complaint is made that for the work in hand this sum is not enough. It is necessary also to occupy new ground.—*Christian at Work.*

A HARD QUESTION.—The Rev. C. Lewis, of Bellary, India, was recently catechized by a young Brahman as follows:—"Do the Christian people of England, really believe that it would be a good thing for the people of India to become Christians?" "Why, yes, to be sure they do," he replied. "What I mean is," continued the Brahman "do they in their hearts believe that the Hindoos would be better and happier if they were converted to Christianity?" "Certainly they do," said Mr. Lewis. "Why then do they act in such a strange way? Why do they send so few to teach their religion? When there are vacancies in the Civil Service, there are numerous applicants at once; when there is a military expedition, a hundred officers volunteer for it; in commercial enterprises, also, you are full of activity and always have a strong staff. But it is different with your religion. I see one missionary with his wife here, and 150 miles away is another and 100 miles in another direction is a third. How can the Christians of England expect to convert the people of India from their hoary faith with so little effort on their part?" "Why do we in Canada send so few? Because the necessary funds are not forthcoming. But why not? Because Christian people think more of themselves than of Christ. The way we saw it put lately helps to explain the deficiency in the Lord's treasury. "Five dollars for a season ticket at the roller rink, and fifty cents annual contribution to foreign missions." Ten times more for self than for souls.

Woman's Work.

For the PRESBYTERIAN REVIEW.

THE CANADIAN LETTER MISSION.

IN reply to a "lady writing from G——," we may remark that the sample of ornamental paper sent is pretty and tasteful. The paper itself is good, and the plan of linking the sheets together with a bright-coloured ribbon adds to the appearance of the letter. The Easter letter for adults, also the one prepared for children, is somewhat lengthy, and in the preparation of future letters, special attention must be paid to this point. All letters should come within the compass of a sheet of note paper, largest size.

A lady from St. E—— asks if a large sheet of letter paper should be used, or smaller single sheets. Single sheets are best, and these can be connected with a bow of narrow ribbon. A text printed at the top will in many instances arrest the attention and be remembered long after the contents of the letter itself are forgotten. The accompanying beautiful letter is for the sick in our hospitals; 200 copies of this can be used. Thanks to all the kind Christian workers who have undertaken to copy letters. We would like all copies sent in, a fortnight previous to Easter.

AN EASTER LETTER.

Lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come.—*Song of Solomon ii, 11, 12.*

DEAR FRIEND,—I have chosen an Easter text whose beautiful imagery speaks of a sunnier climate than ours, where winter's severity is "rain" instead of frost and snow, and where, instead of our long weeks of gradual change, the showers cease and immediately is heard the voice of birds, and as if by magic the vales are clothed with verdure. But though the season's opening is less vivid with us, Easter and spring-time mean here as there an awakening from sleep.

Buds are now appearing on leafless boughs, the softened ground is becoming lovely again, and the loosened streams are singing the old murmuring summer song. But yonder is a tree which last year, was scorched by lightning. Its branches are scathed and dry. Here is a rose-bush which all my care could not save from blight in autumn. The tree and the rose-bush only cumber the ground, for on them we need never look for either leaf or flower. They are dead, and death will not break forth into life and bloom, be the sun never so radiant. Nature knows nothing of a life that springs from death. Things that die perish. No single instance of a revival from death is known to the most careful and patient searcher into the mysteries of God's works.

And all that silent landscape, snow-draped and still through wintry months, was it then only sleeping? The blasted tree was not more barren than its comrades which now break forth into sweetness. Yes, only sleeping, a sleep of transition. By the seed in the ground which pre-figured our own glad resurrection, we are taught that until it first perished it could not spring into new being. Yes, its perishable part perished, but its life never. From dead seed no life can come. There has been no moment in the life of that plant from seed-time to harvest when one might say in fullest sense "it is dead." "Not dead, but sleeping." This is true alike of the grain in the ground and of "them who sleep in Jesus." So true it is that "Jesus Christ hath abolished death."

"Christ is risen." "Death hath no more dominion over Him." He is "the first fruits of them that slept," and while He ever liveth we will declare that there is no more death. This is the truth that He brought to light. Knowing this, are we not delivered from that fear of death which is bondage to the spirit? "Christ is risen," and for us also

"In the hereafter angels may
Roll the stone from the grave away."

Before I close my Easter letter, may I give to my unknown friends a better sentence of faith and consolation than I can frame, hoping that with these resurrection texts it will abide in the memory, "a joy forever":—

"And when the Cross, that Star with shorn rays, touched with the beams of an Easter morning sun, is once more clothed with radiance, how shall our hopes, buried with our Jesus, together with our Jesus rise again!"

THE Methodist Woman's Missionary Society in India, having collected nearly \$35,000 for the purpose, have started a newspaper designed especially for zenana ladies. It is issued fortnightly from their press at Lucknow in the Urdu and Hindi languages, and it is proposed to start a similar paper in Calcutta in the Bengali language.

SIR RIVERS THOMPSON, Lieutenant Governor of Bengal, was obliged some time ago to seek a change in Ceylon on account of the state of his health. Every one admits that he is the best lieutenant-governor they have had in India in any province for a long time. He is an eminently Christian man and is chairman of the Bible Society. Would that India had more civilians of the same noble type!

The Family.

THE LAND OF THUS-AND-SO.

"How would Willie like to go
To the land of Thus-and-So?
Everything is proper there!
All the children comb their hair
Smother than the fur of cats,
Or the nap of high silk hats;
Every face is clean and white
As a lily washed in light;
Never vaguest soil or speck
Found on forehead, throat, or neck;
Every little crippled ear,
In and out, is pure and clear;
As the cherry blossom's blow,
In the land of Thus-and-So.

"Little boys that never fall
Down the stairs, or cry at all;
Doing nothing to repent,
Watchful and obedient;
Never hungry, nor in haste,
Tidy shoestrings always laced,
Never button rudely torn
From its fellows all unworn,
Nickelbockers always new—
Ribbon tie, and collar, too;
Little watches, worn like men,
Only always half-past ten—
Just precisely right, you know,
For the land of Thus-and-So.

"And the little babies there
Give no one the slightest care—
Nurse has not a thing to do
But be happy and say 'Boo'!
While mamma just nods and knows
Nothing but to doze and dore;
Never litter round the grate;
Never lunch or dinner late;
Never any household din,
Peals without or rings within—
Baby coos nor laughing calls,
On the stairs or through the hall—
Just great lilies to and fro
Face the land of Thus-and-So!

"Oh, the land of Thus-and-So!
Isn't it delightful, though?"
"Yes," lisped Willie, answering so
Somewhat slow and doubtfully—
"Must be awful nice—but I
Rather wait till by-and-by
"Fore I go there—maybe when
I be dead I'll go there then—
But—" the troubled little face
Closely pressed in my embrace—
"Le's don't never ever go
To the land of Thus-and-So!"

—James Whitcomb Riley, in *Indianapolis Journal*.

QUIET LIVES.

It was said in our hearing not long ago, of an excellent and useful Christian woman who had just passed away, that "she lived such a quiet life—she did so much good in a quiet way." She was, indeed, one of those gentle, patient, earnest workers who come and go in their appointed ways like these beings of light who wait upon God's children, but of whom we cannot even hear the rustle of a wing. They speak to our hearts, yet not in words; they touch our lives and guide us by the hand, and yet we hear, we see them not. Yet God knows all the quiet lives that are lived for Him. He marks them with His eye as He marks the sparrow's fall. No kindly deed, nor act of love and charity, is unnoticed by Him who seeth all things, "even the secret and hidden things among the children of men."

For the highest example of a quiet life we have only to look to Him who went up and down among the hills and plains of Judea eighteen centuries ago healing the thronging multitudes, and blessing even those who touched but the hem of His garment. From the manger at Bethlehem to the cross on Calvary, it is all the record of a meek and quiet life. We can never think of our Saviour in any other way than as one whose every word and deed was gentleness itself. We cannot help but think of Him, sometimes as moving in and out among the multitudes, and up and down the streets and byways of the land; so gently and noiselessly that the sound of His footsteps was scarcely heard upon the ground. We know that on more than one occasion He passed out of the midst of a multitude when they knew it not. We know that He walked upon the waves of Galilee, while rash and faithless Peter sank beneath. We know also that when the Scribes and Pharisees tried to draw Him into noisy disputation a few quiet words from Him put their sophistry to flight; and when He was reviled, He reviled not again. And in all His wonderful works Christ never sought publicity. Again and again He charged His disciples and those whom He had healed that they "should tell no man." He taught both by precept and example that "when thou doest alms let not thy right hand know what thy left hand doeth." Jesus was indeed a King, but no heralds went before Him to trumpet His appearance; He was a Conqueror, but no triumphal arches were erected in His honor. He was a "very God," but He never spoke in Sinai thunders, nor transfixed the hearts of men with the bolts of wrath.

The greatest forces in nature are the quiet ones. That mysterious power called gravitation, which links the universe together as with a mighty chain, acts as noiselessly as thought itself. The sunlight falls upon the earth as softly as a dream, and yet it draws the sea into its embrace, and makes the earth throb with life. The atmosphere silently eats its way into the hearts of rocks, and crumbles down temples and pyramids. The most stupendous works of the Almighty swing in their orbits without a jar or tremor. And so with the most wonderful works of human hands. The mighty Corlies engine moves with more apparent ease than the noisy little clock upon the mantel. It is everywhere the quiet things that serve the highest purposes.

We should not, then, complain because our lives must needs move in quiet channels. It is not the roaring, dashing, impetuous streams, but the deep and silent rivers that bear the ships to the sea. It has been said that the quiet power of a serene and holy life is the greatest power in the world, next to the might of God. Who has not known, and been blessed by knowing, some of those gentle souls whose very presence seems a balm to wounded hearts, whose voices fall upon the ear like a benediction from Heaven, and whose hands, laid upon an aching brow, seem to woo to themselves the pain. It was of one of these gentle, loving natures that Whittier thus writes:

"The blessing of her quiet life
Fell on us like the dew;
And good thoughts, where her footsteps passed,
Like fairy blossoms grew.

"Sweet promptings unto kindly deeds
Were in her very look;
We read her face as one who reads
A true and holy book.

"And half we deemed she needed not
The changing of her sphere;
To go to Heaven, a shining one,
Who walked an angel here."

—The Christian at Work.

PATSY'S CHANCE.

PATSY GOLDEN, at your service. Eleven years old, with a fair, freckled face; blue eyes, a laughing mouth, and the reddest hair you ever saw. A frank, merry boy, always at everybody's beck and call; I do not think, go where you may, you will find anywhere a fellow of Patsy's age who can do more errands, take more steps, and carry more messages in a day than little Patsy. And as for girls' work, why, Patsy always helps his mother with her ironing. His mother is a laundress, and takes in fine washing, besides working for the great hotel on the square by the fountain; and Patsy carries home the clothes, and boils the teakettle, and rocks the baby, and takes father's dinner to the moulding-shop—does everything, in fact, except go to school, which he is just wild to do. "But it's of no use trying to think that," his mother says; "Patsy cannot be spared."

At least, that was what she said last week, and the week before, and the week before that. Patsy, on his part, did the best he could. He devoured his Sunday School library book; he wrote copies on pieces of smooth brown wrapping-paper—the hotel guests often sending parcels beautifully tied up, which came in nicely for the purpose, and father set copies to a good, round hand. Patsy learned also to do many things which boys seldom learn, but which will be of use to him when he shall grow up; for no useful knowledge about the right way to do things ever comes amiss. And, as he could not go to school, he resolved to be as contented at home as possible. Perhaps the mother would consent to his going to evening school after a while.

But three days ago something happened, and that's why I am writing this story; for I know you will all be as glad as I am that Patsy had his chance.

The Golden live near the railroad, and their little house is between the track and the entrance to a deserted coal-mine, which has long been a favourite playground for children far and near. One day a number of workmen, with trucks and horses, pickaxes and spades, appeared on the scene, and began operations. Patsy's father, when he came home at night, said that the *drift*, or rubbish around the mine, was to be cleared away; that the place was to be filled up and put in order. He warned Patsy to keep out of the neighbourhood as much as he could. There would be blasting, and boys were always in the way where they could not be of use.

Patsy obeyed, and though his eyes wandered often in the direction of the busy men, his feet kept at home, and he persuaded his little friends to play elsewhere. But when there was to be a blast for the life of him he could not help the eager interest. The watching while the men prepared the rock, and laid the slow-match, and then the breathless moment when everybody was warned away, the still waiting, the explosion, and all the air dark for one instant with flying fragments! Patsy was not sorry to be at home from school in these days; I am afraid he preferred it while so much was going on.

One night, when the family were in bed, Mr. Golden suddenly awakened Patsy: "Get up, son," he said; "hurry on some clothes, and come to your Aunt Sally's. Mother and the baby have gone there."

"Is the house on fire?" exclaimed practical Patsy, wide awake in a second, and ready for any emergency.

"Worse, I'm afraid," said his father. "I fear it's going to cave in. Them men have been that careless with their blasting; they've cut the ground from under us, and I fear we'll have no house by morning. Hurry, Patsy, my man!"

Away they went to Aunt Sally's, in the black, black night. Not a star peeped through the thick blanket of clouds; the wind blew cold and shrill, and it felt as though snow were in the air.

Patsy enjoyed it, though. I almost believe it felt like what some people would call "a lark" to be hurried out of bed in the middle of the night, and go off down the road with father, tramp, tramp, tugging to keep up with the man's long stride, and holding the big hard hand. I don't know when Patsy has held his father's hand before; but it was a great comfort to be small enough to do it now.

Arrived at Aunt Sally's, they found the mother wrapped in a thick shawl; sitting by the fire, much too excited to sleep. Patsy decided that he would sit up with her, while father, wearied with his day's work, threw himself on an old lounge, and was presently snoring. Mother and son, both blue-eyed, red-haired, and wiry, were too much alike, and too busy in wondering what would become of them, if the house should tumble down, to think of so commonplace a thing as sleep. But at last Patsy's eyes grew heavy. The lids shut fast over them, and he was in the land of dreams.

Several hours passed swiftly. Early in the morning, his father laid a hand on his shoulder.

"Come, Patsy, my man," he said. "We'll go and take a look."

Take a look they did. There had been, as Mr. Golden feared, a cave in of the earth, and there was a great yawning hole near their house, but the old house stood firm.

"God be praised!" said Patsy's father, baring his gray head. "I'll go back for mother; and you, Patsy, make the fire, and get her a cup of tea. It's the hard night she's had!"

Patsy, flourishing the key—for, in all his panic the night before, Mr. Golden had remembered to lock the door and secure the key—ran home, feeling more like a man than ever. The old cat, sitting puzzled on the doorstep, rubbed herself against the little legs, and purred in the friendliest fashion; by way of welcome. She blinked approvingly when she saw Patsy take the pail from the shelf behind the closet door. That proceeding she understood as part of the usual routine in the preparation of breakfast.

Patsy, running on with the pail, stood horror-stricken; for clear across the railroad track, breaking the even line of the ties, there stretched a deep, dark chasm. Young as he was, he knew

perfectly what that meant. There was no train due until eight o'clock, however, and there would be time to warn the railroad people at the station. Father would know what to do. Like all boys, Patsy felt unbounded confidence in father.

But *work!* Surely it is the whistle of a train. That low rumble, growing into a rattle, can be nothing else. The little fellow strains his eyes, makes out a black speck in the distance, knows it for a freight train, rushing fast to destruction, unless he, Patsy Golden, can stop it in time.

Run, Patsy, run, as if your feet were wings! Run, as you never ran before; around yonder curve, if you can, and then wave pail, hat, jacket, and scream with all your might! God grant you may save them yet! On, in front of the engine, my boy! It was a brave thing—a quick-witted, ready thing—for a little man only eleven. But Patsy did it.

The engineer saw him just in time, and the train slowed up and paused. With faces pale through grime and soot, the brakemen, and the crew of labourers on their way to a distant station, crowded around the child, who, at the peril of his own life and limb, had faced the locomotive thundering along, and saved them from death.

The company heard of it, and soon after the postman brought a broad official letter, sealed with a broad red seal, and in it was a cheque which made Patsy's mother feel very rich. In it, too, were words of gratitude which made Patsy's father very, very proud.

It was more money, indeed, than the Golden had ever had in their hands at one time before; so much that now Patsy will be sent to school, and he will have his chance with the best.

At last, that is what his mother says. But I prefer to believe that there is no such thing as chance; that God arranges every part of our lives, and that nothing comes to any one of us by accident. Patsy behaved with pluck and promptness, and did the duty that was before him without flinching. And God has given him an opportunity.

—Mrs. Sangster, in *S. S. Times*.

THE CLEAN NEWSPAPER.

THERE is a growing feeling, in healthy communities, against journals which make it their special object to minister to a perverted taste by seeking out and serving in a seductive form, disgusting and licentious revelations. There is good reason to believe that the clean newspaper is more highly prized to-day than it was four or five years ago. It is also safe to predict, that, as people in all ranks of life who protect their own, at least, from contamination, because more conscious of the pernicious influence of a certain class of journals, called enterprising because they are ambitious to serve up dirty scandals, they will be careful to see that the journals they permit to be read in the family circle are the class that never forget the proprieties of life. All ready men and women of refinement and healthy morals have had their attention called to the pernicious influence of bad literature, and have made commendable efforts to counteract the same, by causing sound literature to be published and sold at popular prices. These efforts are working a silent but sure revolution, and the best authors are more generally read to-day than at any previous date. The sickly sentimental story paper, and the wild ringer and pirate story books are slowly but surely yielding the field to worthier claimants. To the praise of the decent newspaper, it may be said, that where it has a place in the family, and has been read for years by young as well as old, it has developed such a healthy tone and such a discriminating taste that the life-nature of the slums has no admirers. Fortunately, the number of such families is increasing in the land, and as they increase the journal that devotes itself to sickening revelations of immorality will be compelled to find its supporters only among those classes who practise vice and crime, or are ambitious to learn to follow such ways.—*Printer's Circular*.

CONVERSION OF CHILDREN.

THE Rev. B. Margeson, in the *St. Louis Observer*, in an article on the "Conversion of Children," says well, what applies to the conversion of many grown up children:

There are many who insist upon every child having a deep and pungent conviction for sin, followed by a shouting, happy conversion, before they will allow him to claim a living faith in the living Christ. These people want to feel the house shake in which they are assembled before they will pronounce it a "genuine revival." They must hear "a sound as of a rushing mighty wind," and see "the cloven tongues as of fire" before they will admit that it is a work of the Holy Spirit. Hence, when a child of Christian parents, and of Sabbath School instruction, professes religion, they must first find out whether that child has been, like Paul, who was "three days and neither did eat nor drink." Then it must be known whether that child got up from the anxious seat "leaping and praising God." If the child is deficient in this kind of demonstrativeness, these well-meaning people tell us, with significant emphasis, that they do not believe in "so many STILL-BORN children."

But sorrow in conviction, and joy in conversion, are not, after all, the essential features of a real conversion. But a living faith in the living Christ will result in conversion that is real and scriptural, no matter whether we hear a sound "as of a rushing, mighty wind," or whether we recognize the presence of God in forgiving love by a "still, small voice." There are differences of administration, but the same Spirit.

Hundreds of our best Christians date their conversion from their childhood. Let this fact settle the question as to the possibility of children getting converted. And one of the most sublime utterances of the Son of God, is that in which he says: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."—Mark x., 15.

UNCONDITIONAL SURRENDER.—Mr. Joseph Cook announces that, after a careful survey of events and tendencies in the social, commercial, and political world; he takes new ground against the traffic in strong drink. He will fight it tooth and nail, accepting no compromise. Nothing but "unconditional surrender" will satisfy him; and to this motto he means to adhere, no matter how long or how hard the struggle may be.—*Christian Leader*.

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

NOTES BY "PHILO." LIBERTY OF OPINION.

THERE seems to be a tendency in ecclesiastical as well as other circles, to look on any new idea as having an impetuous and even rebellious air. And there seems in the slow and stately march from precedent to precedent, in the path of an unchanging routinism, to be an air of sacredness. So that it comes to pass that any one who proposes a new route, or ventures a new idea, is a very unwelcome person where monotony and stagnation have reigned. And such a one is made to feel that his freedom of expression is founded within very narrow limits. There is, indeed, liberty to think and speak as the majority do, or as the men of influence do, but when one is in the minority, or is not a person of influence, the liberty is not so apparent. Hence there is no department of church work that is thrown fairly open to candid and kindly criticism. It is natural that men, long familiar with our system of work, and sitting with good-natured imperialism at the helm of the little business they direct, should imagine their system of administration perfect. And the brother who respectfully suggests that it is far from perfect, is too much regarded as an enemy and a rebel. This ought not so to be. It is only by candid and kindly criticism that abuses can be prevented from growing up under the best systems. And the brother who has a new idea is so rare an apparition, that he ought rather to be welcomed with approbation than subjected, as he often is, to a refined process of boycotting. We boast of our tolerant spirit in this age. But even yet toleration is very far from being practised by many Christian people. Even men of learning and intelligence, for the two do not by any means always go together, are found ready to ostracize the brother who will not vote and think as they do. Let us cultivate a larger freedom of opinion. Let us be tolerant of him who refuses to bow at the will of a mere majority. Akin to this subject is that of the

AUTHORITY OF NAMES.

There is a tendency on the part of many in every community to follow any loudly expressed opinion, or any public man who has got himself to be spoken about to a considerable extent. These easily-moved people seem to think that one whose name is much before the public must be a superior person—one whose opinion must be of greater weight than that of men less known. And in our church courts, men of learning and men of the world, from whom one would expect greater independence, are often seen supporting what is intrinsically foolish, simply because of the person who proposes it. Individual independence of thought is, in ecclesiastical, as in political matters, too much given up in deference to some so-called leader. This has come to such a pass in ecclesiastical circles in Scotland that, in the General Assemblies and other church courts there, the great mass of ministers simply follow their leaders with the docility of well-trained disciples. Only at rare intervals does anyone venture on an independent course, and then he is given to understand, in very effective ways, that even in so-called Free Churches there may be very little freedom. And to some extent this is coming to be the case in our own Church. There is a tendency to look askance at anyone who has the audacity to question the wisdom of those who suppose themselves to be leaders. It is very much to be hoped that our ministers will not give countenance to this state of things. We have imported much that is valuable from the fatherland, let us not import such follies as that above referred to. Even there, the men that work their way to places of leadership are sometimes neither the wisest nor ablest men in the Church. Some men understand the art of advertising themselves, and the art of putting themselves forward better than others. It is a well-known fact that some ministers think it well for the sake of the Church to let the world know where and when they preach, whenever they go from home. They regard it as a matter of public importance that their movements should be well advertised. Hence they gain a certain notoriety. And those who do not think for themselves readily believe that this notoriety indicates something great. Intelligent people understand the matter differently. However this may be, the less of what we call leadership we have in the Church the better. The freer our discussion of all departments of church work, the wider the interest that will be felt in that work. And in our Church Courts let the sense and candour and fairness be exhibited to those whose opinion prevails. Were this day come we would get the benefit of many new views. Akin to this subject is that of which we hear so much at present, namely,

BOYCOTTING.

It is strange that it is only within recent years that this word has been invented to describe a course of conduct as old as the human race. For it is a mistake to think that boycotting is the product of later years, or that it is found only among the lower ranks in Ireland. The idea of punishing a man because he does not think with you is an old and familiar one. And the idea of doing so, by making him suffer in his person and worldly estate is equally familiar. When, for example, a minister is kept out of a certain vacancy by those in authority because he is a man of independent mind, is not that a form of boycotting as base as any known to the ignorant Irish peasant? And is not such a case sometimes happening in the Church? Or if a minister's name is purposely omitted from a public report, or his remarks unnoticed while those of his associates are made conspicuous, or if he is kept off committees, or denied opportunities of being heard in preaching, are not these forms of boycotting known to happen in the Church? Unfortunately they are; at the same time they are, we trust, exceptional cases. Our ministers, as a rule, we should suppose, are far above being capable of conduct so unworthy. And not only so, but our people are far from having sympathy with such conduct. Hence the power of those who try this method of punishing those who differ from them is comparatively limited. Still, it may be very injurious as far as it goes; and, moreover, it is seldom attempted except against those who have some independence of mind, and who are not afraid to express their opinions. Hence the Church is deprived of the labour of those who could be of greatest service. This revival of persecution, this attempt to crush liberty of thought and speech, indicates the presence of the same ignorance of, and estrangement from, the spirit of Christ, which marked the conduct of the persecutors of old. Where the spirit of Christ is there is liberty; and this is what is needed, both in the case of individuals and in the case of the Church at large—that man should be less regarded; and Christ, the King and Head of the Church, be the only authority obeyed and feared.

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY.

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

CHAPTER IV. (Continued).

So giving orders for the jacket to be put on one side to await further instructions, he set out for Lowerbury, and having seen many interesting sights by the way, and enjoying the exercise in the morning air as only young blood can do, he at last found himself entering Barbara Street. What a dingy place it was for that bright girl to live in, he remarked to himself, with something like indignation on her behalf. It was of the worst London type of street. No little slips of garden in front of the houses, no, not one tree broke the monotonous yellow-brick ugliness. Little suburban urchins trundling their hoops on the pavements, slatternly servants scrubbing their doorsteps, the butcher-boys crying "Meat" down the arcade; this was the outlook Barbara Street afforded. "It was a positively loathsome haunt," said Waterhouse to himself. What was it at that moment that made him, as he came in sight of No. 47, stop dead on the pavement where he stood? He was struck with so altogether novel and titillating an idea that he chuckled audibly. But it required a moment's consideration. That moment given, he walked boldly up to the door and knocked. Now this quite unforeseen proceeding was occasioned by the reading of the familiar legend, "Apartments," in the window, as he supposed, of the house in question. Had he taken a more careful survey of the surroundings, he would have discovered that that window was on the wrong side of the door of No. 47, and therefore must belong to the next house. His confidence, after his resounding rap-tap-tap, would not in that case have remained so serene.

Inside the house there was some scuttling to be heard. Visitors were never expected in that house, and in the morning such a thing was unheard of. Still, one of the family was always kept ready to present herself, innocent of aprons and working gowns, for Sarah was never allowed to attend the front door until some far-removed section of the day, when she was "cleaned." Her appearance was not to be depended on at any earlier period. This morning the victim thus immolated on the altar of the proprieties chanced to be Grace. She opened the door to—amazement! The stranger was confused, as he well might be, seeing that it was plainly evidenced in Grace's stiff little greeting and unsmiling face that she considered he had taken a liberty. But he had his refuge.

"I hope you took no harm yesterday," he began; "but the fact is, that was not what I called about. I see that you have rooms to let, and I thought they would suit me."

No gleam of fun sparkled from Grace's serious orbs, though under considerable provocation, as she replied:

"Oh, no, you have mistaken the house. You must apply next door. They do let rooms at No. 45. And I took no harm at all, thanks to your kindness."

Waterhouse, seeing no opening for further speech, raised his hat and turned to depart, feeling rather small. But he was suddenly recalled.

"Will you kindly wait a minute?" said Grace, in a changed and eager tone. "Come in, if you please."

Waterhouse now found himself inside the house, from which he had just felt himself finally shut out. He was ushered to an up-stairs drawing-room, and requested to sit down, and then Grace disappeared, saying that she would fetch her mother. Waterhouse, left alone, found himself considerably amused, but also rather disgusted, with the change he found in Grace, who was certainly no longer the friendly, pleasant creature she had appeared the day before. But if the change was due to what she might have considered his impertinence in calling, it would soon pass away. He examined his surroundings, and discovered that he could make himself quite comfortable if that was to be his room. It was a fair size, and that was the important point, and, in addition, there was no superfluity of nick-nacks scattered about which a man could knock over and break on occasion. Happily, his necessities had not been developed as far as daddos and tones of colour. There was also plenty of light, the room having two long windows, which were comfortably draped with red curtains, the darts in which escaped Waterhouse's masculine observation. He walked up to one of the windows and looked out into the street, which he had previously, and only a few minutes ago, stigmatised as a "loathsome haunt." Seen with a foreground of red curtain and glossy evergreens, which stood in pots on the window-sill, he imagined that it did not look so bad—the reality being that he was no longer looking at it neutrally, as an isolated object for observation. It had already become part of that scenery which is woven with our personal action, and takes its colour from it. Barbara Street was now merely a frame for that pleasant picture of domestic comfort in which he already conceived himself figuring.

In the meantime Grace, having found her mother, had drawn her into an unoccupied room, and shut the door.

"Now, mother," she said, upon that, "our lodger is come."

"Our lodger! What do you mean, child?"

"I mean that I have got our lodger up-stairs in the drawing-room, hard and fast, with the door shut on him."

"Really, Grace, what a delight you take in mystifying one!"

"There is no mystification in it. You know you admitted only last week that if we could hear of somebody without publishing our shame on the house-tops, it would be an admirable thing to let our drawing-room floor. Well, a gentleman has rushed into our very arms, decoyed by the people next door, and I have secured him."

"A gentleman! No, Grace, that I could never consent to. I said if we could meet with a lady, through friends—"

"My dearest mother, my gentleman would bear off the palm from your lady at a thousand points. He will be much less trouble—that is always understood—and will probably dine in town. And we can keep him at a distance, and he won't be always poking his nose into our concerns, as lady lodgers do. Then he has plenty of money, and will pay well; and you know how badly we want a carpet; and, only think! you could take Kitty to the seaside in the summer, and she does look so thin and pale."

Grace did not see signs of wavering to the extent she wished in her mother's face, so she altered her tone to one more serious, and almost reproachful. She looked at her mother gravely, and said:

"You owe this to us, mother."

The tone of the words had a great effect upon Mrs. Norris. She began to look distressed and painfully uncertain.

"We have no one to disgrace or to annoy," continued Grace, pursuing her advantage, "and all I ask is that you will let us try it."

"But how will you manage the work, my dear?"

"Leave that to me," said Grace; and, tucking her mother's hand under her arm, she said: "Come up-stairs, and make the bargain with him, dear."

She added, just as they reached the drawing-room door, in a very matter-of-course tone:—

"It is the same gentleman who brought me home yesterday."

Mrs. Norris was startled, and would have drawn back, to review the position in the new light thus cast upon it; but her artful daughter, almost as she spoke, opened wide the drawing-room door, and thus cut off retreat.

Waterhouse rose, and bowed. His landlady-to-be was certainly a very dignified-looking person; but so much the better—he would like the whole family to be admirable.

With a grave bend of the head Mrs. Norris said: "Pray be seated."

She also sat, and Grace, too, near her; the latter with an anxious little frown in her forehead. Mrs. Norris, however, looked quite placid and calm, and began in a tone which showed her to be mistress of the situation. To betray any vacillation of agitation in the presence of the stranger would be to compromise her dignity, and that was an experience quite foreign to her.

"I have not been in the habit of letting rooms," said she, "but I should not be unwilling to do so. I suppose you would have no objection to the exchange of references?"

"Certainly not. Here is my card, and I will write the address of my bankers on the back."

"This is the sitting-room you would occupy, and the bedroom is at the back. There is another small room on the same floor which you could use in any way you please."

Waterhouse bowed.

"As to terms—should you dine at home?"

"Why, yes, I suppose so," said Waterhouse, puzzled. "I don't quite know where else I could dine; but," he added, hastily, fancying he observed a slight cloud pass over the lady's face, "I should be often out. I belong to a club, and I have a good many acquaintances in London."

Waterhouse did not perceive that he had entirely dissipated the cloud by this speech. Mrs. Norris, in whose mind observations of his manner and appearance in combination with these latter remarks caused considerable misgiving, now said:

"I fear you are accustomed to better attendance and a different kind of establishment from ours, and I really think it will be wiser for me to say at once that I do not think you would be comfortable here."

Waterhouse laughed good-humouredly.

"I can assure you you are quite mistaken. I have been used to all kinds of establishments, down to a bullock wagon and a Kaffir hut, and I am not sure that I don't prefer cooking my own food and roughing it generally to what's ordinarily considered more comfortable. However, I don't compare this room to a Kaffir hut. What's the matter with it? It seems to me very comfortable."

Waterhouse, who had hardly dared to steal more than a glance at Grace, with the seal skin jacket on his conscience, and her very chilling demureness before his eyes, now caught a glimpse of fun in her eyes which considerably encouraged him. But it was Mrs. Norris who spoke.

"I was not so much afraid that the rooms would not suit you, but that our one servant would not be able to give you the necessary attendance."

Here Grace, unable longer to restrain herself, interposed, with a gravely judicial air:—

"But, mother, if Mr. Waterhouse thinks otherwise, a trial might at any rate be made."

She longed to throw in the weight of a reassuring nod to her mother, but that was impossible. The slightest little gesture with her eyelids was the utmost sign permissible. Even that fine demonstration was not, had she known it, lost upon the stranger, who mentally recorded the fact that Grace had stepped in on his behalf.

"Certainly I think so," he said, with a bow toward Grace.

"As to terms, then," said Mrs. Norris, who had been going through a rapid calculation and comparison with her neighbours; "I think perhaps a guinea a week."

"That I am convinced would be too low; I should not think of taking the rooms under two," said Waterhouse, energetically, who had mentally resolved to pay double whatever sum Mrs. Norris should mention.

Again Grace's self-control did not prevent an exhibition of feeling. She blushed. It was a startling idea, that of receiving two guineas weekly into the household exchequer. Obviously, however, the generous arrangement could not be accepted without demur. Mrs. Norris said that two guineas was too large a sum. Mr. Waterhouse upon that went into a sort of good-humoured rage.

"Upon my honour," he said, "the rooms will be worth that to me, and it would be unfair to pay less. I shall give a great deal of trouble—not a doubt of it."

There was now nothing left to do but to fix the date of taking possession, and to show the stranger out. After which, Grace flew about the house as on wings, and gave vent to her feelings in many a quip and crank and wreathed smile.

(To be continued.)

DOGS AND TEMPERANCE.

ONE bitter cold day last winter the policeman walking up and down Fairmount Park saw a faithful dog sitting beside a sack of flour. His drunken master had left him to guard it, and then had gone away to forget all about it. Pitying the poor fellow they tried to call him off to a more sheltered place, but he would not move, nor would he suffer anyone to touch the bag. Hour after hour passed by, and the shivering, faithful watcher was nearly frozen at his post, yet he would not desert. Finally his head dropped, and it was plain that he had become insensible; so humane hearts had him quickly taken into the guard-house, while willing hands helped to restore him again to life. If they could have given him a better master it would have been a double charity. If that dog could vote, do you think it would be on the side of prohibition?

SUNDAY EVENING WITH THE CHILDREN.

"Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy."—St. Jude.

LAST Sunday we were thinking about the love of God and of how God love us, whether our conduct gives Him pleasure or pain. He loves us always, and always with the same real, deep love; and now I want you to think about the great practical good it will do you to believe this.

First, then, it will set the heart right, and meet its greatest want, and that is the main thing. While we don't believe that God cares for us, we don't care for God; but when the fact of His care, His love, His deep, warm, full love to us lays hold of our hearts, then we must care; we cannot find it in our hearts not to care—wo long to please Him.

Yet the heart does not continue always in the same mood. Longing to please God changes at times into that wretched feeling, "It's no use." Tens of thousands of sincere hearts at times feel this, and despair. They want to be good; they try to be good, but they fail. Nobody sees their desire; everybody sees their failure. Many things help to bring this feeling on, and few things more than the harshness and injustice with which they are judged. Even good and loving friends, often with best intentions, speak unadvisedly with their lips. Their own hearts, too, turn enemies and unjustly condemn them. "It's no use," they cry in bitterness and tears, and they "give it up."

This becoming better is always hard work, and at times it seems to be so useless to try that we give up even trying; but the useless becomes useful, the hard less hard, when we add God to the number of lookers-on—when we think of God in His grand loveliness as the chief among all whom we would please; He is so considerate and patient, so slow to anger, so plenteous in mercy. He has no rough-and-ready way of measuring us, no ignorance, no hardness. He is sure to be justly merciful. Yes, my dear children, in a hard world like this, and with hard hearts like ours, we shall give up trying to be better and shall grow worse unless we can look up and be true to the great and good God. Without God, even the truest souls are without hope. In the weak moments of the heart it is He who keeps us from falling.

Now let me tell you a story which will help you still better to understand what the love of God does for us. I have read tales of certain farmers who, having their flocks among mountains, are called sometimes to rescue one of their sheep from danger. The sheep has somehow managed to climb from point to point up the rocks, and to wander away upon the high ledges which run along the jagged face of a deep precipice, and it has wandered on and on upon its dangerous way till the narrow rocky path has become much too narrow for it to turn round; indeed, if it moves at all it will fall, to be dashed to pieces hundreds of feet below, and there it stands and bleats. Hearing the bleating of its distress, and looking up, the farmer sees, high above his head, almost out of sight, the endangered and helpless wanderer. The rescue is a most difficult and perilous task, and this is the way in which it is managed. A few strong men, going round by the back of the hill by a way they know, ascend to the very top of the precipice, taking with them a long, strong rope, and from thence they let it down to the level below, where a man who is going to do the work of deliverance is waiting; then tying himself firmly to this rope, he shouts, "All right." At this signal the men begin gently to draw the cord, and the climber begins his climb; and as he climbs the rope continues to be drawn up, and is thus kept always tight; and so, the men above draw, and the man below climbs. Now and again he is in great danger. Then he cries out, "Hold!" Then the fingers of the men above clasp with firmer grip around the rope; for they know that the climber is at a point where his foot is in great danger of slipping, and the height he must have reached is terrible, and his head may turn giddy as he looks down into the sheer depth below his feet. A slip now might end in his fall and death. Cautiously he moves on, passing the dangerous point quite safely; for strong arms and strong hearts hold him from above. Many times he is in danger, and many times he shouts "Hold!" then "Pull!" then again "Hold!" and the men above hear and answer him, and so he climbs up and up the high rocks, and along the narrow ledges, and he is helped to rise and kept from falling. At length he reaches his desire; the sheep is secured, and he returns as he came, all the while kept from falling by the sympathy and care of the men at the rope above.

Now, trying to be better, my child, is just like such climbing; it is fairly called rising to a higher life because it is getting nearer Heaven, and because it is attended with all the hardships, difficulties, and dangers of a climb. But it is like that climb in this, above all, it is helped from above; the love of the good and compassionate God is like that cord. Tied about the heart, it helps us to climb; loneliness and its burden are gone; it keeps us from falling. This is what I want you to do—bind about your heart a belief in the living care and love of God, then set about the climb. And when you feel in danger, when flesh and heart fail, cry, "Hold—hold—Thou me up." The cry of loving trust rises to the Father; and, like strong arms, His ready love will help and comfort you.

Jesus, when a young child, bound that cord about His heart, and never let it go; and so He carried His wish to please God on from childhood into youth and manhood; all difficulties, He completely conquered; all dangers, He passed unharmed; and so, as he grew in stature, He grew in goodness, and in gladness, till at length His climb was done, and He rested with God.—Rev. E. Waugh.

NOT AFRAID TO DIE.

ALMOST the only printed matter found in the far North when the relics of Sir John Franklin's expedition were discovered in that icy region, was a leaf from Todd's Student's Manual, with this dialogue on it:

"Are you afraid to die?"

"No."

"Why does the uncertainty of another state give you no concern?"

"Because God has said, 'Fear not; when thou passest through the waters, I will be with thee.'"

The poor victim perhaps treasured the page, read and re-read it, and gazed on it until the mists of death crept over him. He was not found; but the page told those who were searching how one, at least, of those brave seamen had died.—The Presbyterian Journal.

Sabbath School Work.

LESSON HELPS.

THE SECOND TEMPLE.

LESSON VIII., Feb. 21, Ezra 1, 1-4; iii., 8-13 memorize verses 2-4.

GOLDEN TEXT.—"They praised the Lord because the foundation of the house of the Lord was laid."—Ezra iii., 11.

DATES.—The Jews returned from exile B.C. 539. The second temple was begun May, 534, and completed after 19 years; in March, 515.

PLACE.—Babylon and Jerusalem.

RULERS.—Cyrus, King of the Persian Empire, 539-529. He began as sole ruler of Babylon in 539.

PROPHETS.—Haggai, an old man, and Zechariah, a young man, prophesied, 521-518, in aid of the rebuilding of the temple.

PSALMS.—Ps. lxxv, lxxxv, cvii., and cxxxvi. belong to this period. The Psalms of Jdgrees (Ps. cxxxv-cxxxix) some regard as sung as the workmen went up daily to build the temple. Ps. xlviii., lxxxi., cxxxviii., cxlvi.-cl. are supposed to have been sung at the dedication of the temple.

EZRA.—A Jewish scribe who lived in Babylon, and came to Jerusalem for a time about 80 years after the return.

BOOK OF EZRA.—(1) It is a continuation of Chronicles. (2) The first part was compiled by Ezra, the latter written by him.

THE CAPTIVITY.—It began in 605, and lasted 70 years. It was caused by the idolatry of the people. Their trials in captivity rooted out idolatry forever from the Jews; as soon as this was settled, they were allowed to return. It produced a selected stock with which to begin anew, for (1) the best of the people were made captives, and (2) of these and their descendants the most religious and heroic would return. The captivity led to new study of the Scripture, and better education in religion, and deeper spirituality.

HELPS OVER HARD PLACES.—1. Jeremiah fulfilled; Jer. xxv., 12; xxix., 10. The Lord stirred up Cyrus: probably through Daniel, who may have showed him the prophecies of Isaiah xlv., 76-78; xlv., 1-4. 2. Charged me; see Isa. xlv., etc. 4. Whosoever remained: the heathen population were to aid the return. Freewill offering: the vessels of the temple which Cyrus gave (Ezra i., 7-11).

THE RETURN.—About 50,000 people returned (see Ezra ii., 1, 64, 65) with 3,130 beasts of burden. They took with them 5,000 gold and silver vessels of the temple (i., 7-11). Their leader was Zerubbabel of David's royal line. Their journey would require more than four months (vii., 9). On their arrival they made a great offering of 61,000 gold darics—\$275,000, and 5,000 minas of silver—\$135,000.

2. Second month: May. 10. Trumpets: for calling assemblies, like our church-bells. 11. By course: responsively. 12. Wep: because there was little hope of making as beautiful a temple as the former one. The temple was not completed for 19 years (vi., 15).

SUBJECTS FOR SPECIAL REPORTS.—The captivity, its cause and length.—Its effect on the people.—The prophecy of Jeremiah (xxv., 12; xxix., 10).—The prophecy of Isaiah (xlv., 26-28; xlv., 1-4). Cyrus.—The proclamation.—The numbers who returned.—The gift of Cyrus (i., 7-11).—The journey from Babylon to Jerusalem.—The rebuilding of the temple.—The delays and hindrances.

LEARN BY HEART.—Ps. cxvii. or Ps. cxxx.

QUESTIONS.

INTRODUCTORY.—In what country did the events of our last lesson take place? What people were captives here? Who was now King of Babylon? Who was Ezra? What can you tell about the Book of Ezra?

SUBJECT: A GREAT REVIVAL OF RELIGION.

I. THE CAPTIVITY OF GOD'S PEOPLE.—When were the children of Israel carried captive to Babylon? Why did God allow this evil to come upon them? (2 Chron. xxxvi., 14-20.) What was the effect of this affliction on the people? How long did the captivity last? (2 Chron. xxxvi., 20, 21.)

Show how three things would aid in making the new kingdom better than the old: (1) their love of idolatry taken away; (2) the selection of those carried captive (2 Kings xxiv., 14, 16); (3) the kind of persons who would be most likely to return.

When may a church be said to be in captivity? Why does God allow such trials and afflictions to come upon His people? How do these purify the church?

II. GOD MOVING ON THE HEARTS OF MEN (vs. 1-5).—Who was Cyrus? What had been foretold of him? (Isa. xlv., 26-28; xlv., 1-4.) Was Daniel alive at this time? (Dan. x., 1.) May he have showed these prophecies to Cyrus? What had Jeremiah foretold? (Jer. xxv., 12; xxix., 10.) Had God been moving upon the hearts of the people? What proclamation did Cyrus make? Who were to help those who would go? What was Cyrus' freewill offering? (i., 7-11.)

Does God still move on the hearts of men to lead to a better life? Are worldly men led to give aid to the Gospel (as scientific and literary men, etc.)?

III. THE RETURN TO THE PROMISED LAND.—How many persons returned to Judea? (Ezra ii., 64, 65.) How many beasts of burden did they take? (Ezra ii., 66, 67.) What treasures did they carry? (Ezra i., 7-11.) How long was the journey? (Ezra vii., 9.)

IV. REBUILDING THE HOUSE OF GOD (vs. 8-13).—What offering was made soon after their arrival? (iii., 6, 9.) When did they begin to rebuild the temple? What was their first work? (iii., 2-5.) What were the ceremonies of laying the foundation? Why did the old men weep? Why did the younger rejoice? Were both right? What glory did the old have that the new lacked? What greatest glory came to the new? (Hag. ii., 7-9.) How long was it before the temple was finished? (vi., 15.) What two prophets gave great aid?

May there be taken the same two views of all changes in God's kingdom? Will God let permanent evil come upon His Church? Why is so much made of the service of song (i., 6; iii., 10, 11). What are we taught in this lesson about the necessary conditions, and the means of revival?

PELOUSEY.

The attention of Ministers, Sabbath School Superintendents, Teachers, and all engaged in S. S. work, is directed to the announcement in another column of the General Assembly's S. S. Committee respecting Registers and Records.

The Presbyterian News Co., TORONTO (Limited).

INCORPORATED BY ROYAL CHARTER. Authorized Capital, \$50,000.00, in 5,000 Shares of \$10 Each.

Applications for stock to be addressed to O. H. ROBINSON, M.A., Manager

The Presbyterian Review.

GENERAL NOTICES.

- (1) TERMS - In advance, \$1.00, after 1 month, \$1.25, after 3 months, \$1.50, after 6 months, \$2.00. (2) The number against the name on the tab upon the paper shows to what time the subscription is paid, and serves all the purposes of a receipt.

All communications for the Editorial, Literary, News and Miscellaneous Columns of this Journal should be addressed to the Editor of the 'Presbyterian Review,' P. O. Box 569, Toronto, Ont. All communications relating to business, to the Manager, Geo. H. Robinson, P. O. Box 569, Office, Rooms 31 York Chambers, Toronto St., Toronto.

ADVERTISING RATES - Per line per year, \$2.00, 6 months, \$1.25; 3 months, 75 cents; 1 month, 50 cents; under 1 month, 25 cents. Special rates for contracts on application.

SPECIAL NOTICES.

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

NOTICE TO SUBSCRIBERS.

Examine the tab on your paper. If your subscription has expired or is about to expire, please send the renewal amount promptly. Note also the following terms to encourage prompt renewals for the year, and co-operative efforts on the part of our present subscribers in securing new subscriptions.

RENEWALS.

- To any old subscriber with one new subscription, both in advance, for \$1.75. To any old subscriber with two new subscriptions, all three in advance in one remittance, \$2.75.

NEW CLUBBING ARRANGEMENTS.

Special arrangements have been made with various publishing houses, whereby we are enabled to make the following very attractive and in some instances unprecedented offers. GENTLEMEN'S GAZETTE (the best illustrated weekly) (\$3.00) and the Review (\$1.00) both for \$3.00.

PREMIUMS.

In order to compensate those who are willing to assist us in increasing the circulation of the Review, the publishers offer advantageous money commissions to agents (send for terms) or premium on standard books. (Send for Premium List.)

THURSDAY, FEBRUARY 11TH, 1886.

PUBLIC NOTICE.

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

Would Rev. Duncan McMellan kindly send his address to this office?

FOR lack of space we are obliged to hold over an account of the meeting of the Committees of the Presbyterian and Methodist Churches that met in Knox church, Ottawa, last week, to confer as to the practicability of devising a plan for co-operating in the prosecution of mission work.

THE Rev. P. G. McGregor, D.D., Agent of the Church and Treasurer of the Schemes, Eastern Section, died at his residence, Halifax, on Friday morning, the 5th instant. The news of Dr. McGregor's death will be received with profound regret throughout the Church and wherever he was known.

We are very glad to notice that the Public School Board of Toronto has decided to restore the Bible in its entirety to the schools under its care. The debate that took place in the school board upon the question of the Bible vs. "Scripture Lessons" was most interesting and significant.

THE Ontario Government was waited upon by a deputation from the Alliance in regard to certain additions to the Crooks License Act in the direction of making that measure more effective. Most of these, as, for example, the further reduction of the number of licenses, especially in cities and towns, heavier penalties for breaches of the law, earlier closing, the licensing of rooms as in England and not of the whole house, and the removal of screens, etc., in bar-rooms, are of a practical character, and ought to be made law.

THE same deputation urged upon the Government the re-assumption of the responsibility of enforcing the Scott Act in counties where it is now or is soon to be in operation. The past record of the Ontario Government in the matter is good, and the deputation was gratified by the statement of the Premier that License Commissioners and Inspectors would again be appointed for Scott Act counties.

It is publicly announced that an attempt will again be made at the approaching session of the Dominion Parliament to force the obnoxious beer and wine clauses into the Scott Act. The Ontario Branch of the Dominion Alliance has resolved to meet the petitions in favour of these amendments, understood to be already in circulation and largely signed, by counter-petitions.

HIS GRACE ARCHBISHOP LYNCH, of Toronto, through the columns of the daily press (His Grace has always the entire to the daily press and seems welcome, though strangely enough his hosts have never a word to say to him editorially) harangues Protestants, and as "their sincere friend and well-wisher" begs them not to believe implicitly as true every assertion or quotation of so-called Catholics or of Protestants against the Catholic Church. The peculiar character of His Grace's logic may be seen in the following sentence: "People have condemned as idolatrous and wicked many of her doctrines and practices according to their own peculiar views and not according to the views taken by the Catholic Church."

"YE DID IT UNTO ME."

DO Christians believe what Jesus says? "Most certainly," is echoed in response by almost every one whose eye catches the seemingly profane query. Why then are they not readier to take Him at His word? Why should it be necessary to make so frequent, such constant, urgent, impotent appeals on His behalf when He is to be sent to the mission field that He may "preach the gospel of the Kingdom," when He needs the shelter of a home, when He hungers and thirsts, and those who say they are His, put Him off with a complaint about the "hard times," when, aged or infirm, He is dependent, it may be almost wholly, on the bounty of those whom He has blessed? As has been well said:

"Were the Lord Jesus visible with us as with the disciples in the land His blessed feet made holy, many would diligently seek Him and lavish upon Him the tokens of adoring love.

"Homes like that of Bethany would welcome Him. Marthas would carefully entertain Him. Marys would anoint His head with very precious ointment, or like the woman who was a sinner, pour the perfume upon His feet, after bathing them with tears of penitent sorrow. Rich men would receive Him into their houses, and like Simon the Pharisee give Him a dinner-party, or like Nicodemus and Joseph of Arimathea befriended Him in trial. Greater multitudes than those of Galilee and Judea would follow Him now not merely to receive from Him but if possible to give to Him. To have sheltered His weary head from the dews of a single night, to have quenched His noon-tide thirst by a cup of cold water, to have mitigated His distress by watching with Him one hour, would open in the heart a spring of unfeigned joy, and sweeten a hundred fold the hope of Heaven."

But is He not as really here as if we could see Him with our eyes? Is He not here in the persons of those who are His? Especially, is He not ever present in the persons of His ambassadors? "Now, then, we are ambassadors for Christ," is what Paul says of the ministry. Could the country be called loyal to the crown that would neglect or refuse to maintain its ambassadors as befitting their station? And especially so when the ambassadors are in their declining years, when they had spent themselves and their all for the honor of the King, and the extension of the Kingdom.

Why should there be any lack in the storehouse? There will not be, if, in the spirit of the gospel, we give as freely as we have received, if we believe that precious word of the Lord Jesus, "it is more blessed to give than to receive." The time is drawing very near now when it will be seen whether the Church is willing that her ministers in the poorer fields should be partakers of her plenty to the extent of what will secure them the common comforts of home, and next Sabbath's collection will show how much is thought of the disabled veterans who have stood on the walls and watch-towers in former days.

We speak a word, for Christ's sake, on behalf of the Augmentation and the Aged and Infirm Ministers' Funds, which unaccountably seem to be far less popular than funds for such schemes should be.

WOMEN'S MISSIONARY WORK.

THE Rev. R. G. Wilder, himself a veteran missionary and one of the most enterprising and exact of missionary statisticians, in the Missionary Review, of which he is the able editor, gives a full account of Women's Foreign Mission Boards and Work, from which we have gathered by careful addition the following figures.

The Societies of various Churches in America number in all 20, the Auxiliaries 11,695, and the Mission Bands 2,995, of which 225 and 46 respectively are Canadian. The total income is \$969,137, of which \$14,180 was raised in Canada; \$11,680 of this was raised by the women of the Presbyterian Church, East and West. With these funds 516 missionaries and 650 Bible readers and teachers are supported, besides a large amount of help given to the general mission work in which no special work for women has yet been undertaken. Pupils in mission schools, 11,996.

These results are the more marvellous when it is remembered that only one of these societies is over fifteen years of age, and many of them only ten, while a few are less. Our own W. F. M. S. (Western Section) is a fair illustration of how this work grows when it is rightly laid hold of and efficiently organized. Its first monthly meeting was held in Toronto on April 4th, 1876, when 50 members were enrolled. At the end of the first year 18 auxiliaries and 3 mission bands had been organized, and the sum of \$1,005.37 contributed.

The following statement shows the annual progress which has been made by this important society in auxiliaries, mission bands, Presbyterian societies, and in contributions from its commencement to the present time:

Table with 5 columns: Year, Auxiliaries, Mission Bands, Presbyterian Societies, Amount Contributed. Data rows from 1877 to 1885.

The large sum of \$45,187.22, raised in nine years is a fine showing, but when it is observed

that nearly one-fourth of this was raised in the last year, something of what is possible to the faith and works of women who "labour much in the Lord," will be realized.

We look for "greater things than these" now that the cause of the Indian women and children in Manitoba and the North-West has been espoused by our Woman's Foreign Missionary Society.

UNCALLED MINISTERS.

COMPARATIVELY few even of our ministers are aware of the large number of probationers who, like horses in a treadmill, go the ceaseless round of preaching in vacancies, but are never called by any congregation, and never will be called. Many of them good men; all of them men against whose Christian character no charge can be laid, some of them scholars, and some even fair preachers, but yet not men whom congregations care to call. These men believed themselves to be called of God to the work of the ministry, the presbyteries in certifying them to the colleges confirmed them in their belief, and when their course was duly completed, in licensing them, committed them for life to work which no Church will ever give them the opportunity to do. They have spent their resources in fitting themselves for work they are not fitted for, and lost for ever the opportunity of learning to do anything else. In middle life they discover, perhaps—some never do—that they were mistaken as to their call, but it is too late to go back, and vain to go forward. What are they to do? Go the grand round of all the vacancies over and over, to the end of the chapter, to their own discredit and the general discredit and disadvantage of the Church. What can they do?

It is easy to say, "It is their own concern, why should the Church be asked to answer the question?" Is it altogether their own concern? Are presbyteries and professors wise and faithful in their dealings with candidates for the ministry? Are no tests necessary or possible but the very general ones of scholarship and Christian character? Should not presbytery satisfy itself of the applicant's powers of expression, "aptness to teach," knowledge of human nature, success in personal Christian work, standing in circle of Christian acquaintance, etc., before recommending him to enter a course of study "with a view to the ministry"? And should not both presbytery and professors interpose at an early stage of his course, if from anything that might come to their knowledge it should be evident that the candidate was little likely to succeed in his chosen calling, and kindly, but strongly, urge, in view of what their ripper experience had detected, that he should reconsider his conclusion before going farther on to fare worse?

Young men need sometimes to be saved from themselves, and on presbyteries and professors surely rests much of the responsibility of so many uncalled ministers.

THE CHRISTIAN GUARDIAN ON "MODIFYING THE 'CONFESSION OF FAITH.'"

By Rev. James Middlemiss, Elora.

THE Christian Guardian has been recently directing the attention of its readers to the action of the London Presbytery of the English Presbyterian Church in relation to the "Westminster Confession." In an editorial, headed "Modifying the 'Confession of Faith,'" it is stated that certain modifications, or "amendments," were proposed in the presbytery and, after discussion, "carried" by a very large majority. Such a statement, we feel sure, cannot be regarded as a correct representation of the action of the presbytery, as reported in the Christian World, whose report appears in the Review of January 21st, and is referred to by the Guardian. And the writer is certainly very greatly mistaken, if he flatters himself, as he seems to do, that the presbytery's action, or similar action elsewhere—such, for example, as was taken five or six years ago by the Synod of the United Presbyterian Church in Scotland—is indicative of a disposition on the part of the Presbyterian Churches to fall away from the distinctive principles of Calvinism.

The writer in the Guardian is doubtless well aware of the doctrine of the "Westminster Confession" in reference to the supremacy of Scripture as a rule of faith. In view of its affirmation that "the Supreme Judge, by which all controversies of religion are to be determined," "can be no other but the Holy Ghost speaking in the Scripture," and that "all synods or councils since the apostles' times may err (and many have erred), and are therefore not to be made the rule of faith and practice, but to be used as an help in both," the ready admission by Calvinists that every creed of human composition may be expected to bear, to a greater or less extent, the marks of human imperfection, will not be regarded as significant of doubt or hesitancy in relation to any portion of their creed. Besides this, it should be borne in mind, though perhaps generally overlooked, that, if we rightly apprehend the distinctive character of a creed, we shall, however strong our persuasion may be that its statements are in full accordance with Scripture, be always prepared to find that it is more or less defective as an exhibition of Scripture truth. A creed is to be regarded not as a systematic exhibition of Scripture teaching, but rather as an assertion of articles or doctrinal propositions expressed in terms rendered necessary by the erroneous interpretation of Scripture. As one heresy has arisen after another, the Church has found it necessary to state the truth in terms other than those of Scripture, and directly contradictory of those in which error was being taught. The Church's creed is thus neither more nor less than its views of Scripture truth in opposition to the various errors that have sprung up in the course of her history. It may be said, therefore, to present, in a more or less systematic form, the attainments that the Church has made in the determination of the doctrinal controversies through which she has passed. To Presbyterians and other "evangelical Calvinists," the Arminian controversy has been determined, as well as other controversies in which Calvinists and Arminians are found on the same side; and, so far

as we know, there is but little disposition, on the part of intelligent Calvinists, to throw away or even to belittle the attainment which, they believe, has been made in the settlement of that controversy.

It may be that our fathers, in dealing with Arminian views, have sometimes expressed themselves in terms little fitted to conciliate opponents, and even fitted to intensify the repugnance that some minds have to the truths to which they gave prominence; and that they did not give to certain important views of divine truth, which were not in controversy at the time, the prominence that they gave to views that were being hotly contested. Admitting so much, little more needs to be said in relation to the "Confession." And so much and nothing more, if even quite so much, will, we apprehend, be found by the candid and intelligent reader, in the account given in the REVIEW, of the proceedings of the London Presbytery. We can hardly but think that more than one or two of the readers of the REVIEW will be interested in noting that those proceedings have reference to a state of things almost identical with that indicated in our endeavour, in these columns, to obviate "Misconceptions of Calvinism." As a matter of fact, our views are widely misconceived and misrepresented. Because we feel shut up, and that especially by our own experience as Christians, to certain views respecting the Divine Sovereignty, we are represented by many as teaching fatalism and casting a dark cloud on the way of access to God which the gospel proclaims. In these circumstances, we are called, both in our individual capacity and in our Church Assemblies, to show that our Calvinism is not what many suppose it to be; and especially that it is not a one-sided system that deduces from one aspect of divine truth the negation of another, but a system which, on the one hand gives emphasis to that aspect of the truth, according to which the Christian ascribes his personal salvation to the sovereign exercise of the Almighty power of God, doing for him what He has not done for others and might, without injustice, not have done for him, and which, on the other hand exhibits, at least equally with that of its opponents, the whole truth in relation to God's dealings with man as a rational agent under moral government and under a dispensation of mercy.

If there are Christian brethren who cannot see as we do, while they are glad, with the Guardian, to "see as coming out clearly on the great truth of the freedom of salvation for all," we trust they will not let themselves be carried away with the idea that the endeavours to vindicate ourselves against misconceptions are indicative of any disposition to modify our views respecting the Divine Sovereignty. They ought to know that it is no new thing for Calvinists to preach the gospel in terms of their Lord's commission. They ought also to know that our standards give no uncertain sound in relation to the universality of the invitations and commands of the gospel, or in relation to man's responsibility. And, as we have more than once reminded our readers, there is nothing new in relation to the difficulty involved in our acceptance of views that appear to be in conflict with other undoubted truths. Calvinists have all along been familiar with the difficulty; and is there the least likelihood of its leading us to renounce our Calvinism? because that, we believe, would only lead us in greater difficulty. It is well, however, that, for the sake of those who misunderstand our position, and for the relief and comfort of those who are in perplexity through misapprehension, emphasis should, from time to time, be given to the principle that we are on dangerous ground, when, forgetting that God "is God and not man," we will not allow to Him a mode of knowing and acting that transcends our own. Ingenious men of the Calvinistic school, seeing the sure grounds of both orders of truth, will no doubt be always repeating attempts to solve difficulties. But, we apprehend, the "highest intellects" will coincide with Edwards, in the quotation made in a former article, and with Locke, when he says, "I cannot have a clearer perception of anything than that I am free; yet I cannot make freedom in man consistent with omnipotence and omniscience in God, though I am as fully persuaded of both as of any truth I most firmly assent to; and therefore I have long since given off the consideration of that question, resolving all into the short conclusion that if it be possible for God to make a free agent, then man is free, though I see not the way of it." Our readers will see that this is the ground taken in the London Presbytery. Surely a little reflection should satisfy the most sanguine Arminian that he is mistaken in regarding it as indicative of the advance of Arminian sentiment.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

In order to remove any misapprehensions that may have been caused by letters which have recently appeared in our columns respecting the formation of Woman's Home Missionary Societies we are requested, by the Board of Management, W. F. M. S.; to publish the following statement:

At the ordinary meeting of the Board held on Tuesday, February 2nd, 1880, it was resolved, "That this Board do not disapprove of the action of the General Assembly in sanctioning the formation of Woman's Home Missionary Societies, as the following misapprehensions will show:—At the annual meeting of the Board, held at Ottawa last April a discussion took place about the propriety of recognizing in some way, Associations which contribute to the funds of this Society, but are not auxiliary to it. In the course of the discussion the importance of Home Mission work was presented, and the propriety of attempting the unification of Home and Foreign work discussed, after which it was decided—That no change be made in the basis of our work, but, while fully sympathizing with the Home work, in the future, as in the past, the efforts of this Society be directed to the evangelization of women and children in heathen lands, including the Indians of our own North-West."

From this resolution it will be seen that what the Board disapproved of was not the formation of Woman's Missionary Societies to promote the interests of Home Missions. They did not feel themselves called upon to express any opinion on this question. What they objected to was the combination of Foreign and Home work under one society. They will, nevertheless, as a Board, rejoice in the success of their sisters who may feel called upon to organize themselves into Home Missionary societies, thus promoting an important department of the Church's work.

THE MODE OF ELECTING THE MODERATOR OF THE GENERAL ASSEMBLY.

We give below Dr. McDonald's overtures with amendments sent the mode of electing the Moderator of the General Assembly, which has been adopted by the Presbytery of Hamilton, and sent to the other presbyteries for their consideration with a view to united action:—

"WHEREAS, there exist differences of opinion as to the mode in which the Moderator of the General Assembly should be elected;

"WHEREAS, the practice of the Church, as set out in the last Union, has been objected to and disturbed;

"WHEREAS, in the election of the chief officer of the Church for the time being, presbyteries have hitherto claimed and exercised the right of nominating, which claim should be respected;

"WHEREAS, it is highly desirable that the mode of the election should be well defined and settled by the authority of the Church as confirmed by presbyteries;

"THEREFORE, it is respectfully overruled by the Presbytery of Hamilton that the General Assembly consider the question, and take order in such way as may be deemed best to provide:

"I. That in each and every Assembly the Moderator shall be chosen from a list of names transmitted by the Clerks of presbyteries to the Clerk of the Assembly so as to be in his hands at least twenty-four hours before the time appointed for the meeting of the Court.

"II. That such list shall consist of the names of those Commissioners who shall have been nominated for the office of Moderator by the several presbyteries of the Church, or by such presbyteries as shall have made a nomination at a stated meeting, duly convened.

"III. That the said list shall be submitted by the Clerk immediately after the Assembly has been constituted and the roll called.

"IV. That the election shall be by the ballots of Commissioners present, cast for some one whose name is on the list.

"V. That the person who shall in this manner obtain a majority of the votes cast shall be declared elected, and shall take the chair."

Dr. Laing, seconded by Mr. Watson, elder, moved, That the second resolution be amended by adding the words "Provided always that it shall be competent for the General Assembly to add one name to the list, as provided for above, before proceeding to ballot."—Lost by casting vote of the moderator.

Mr. Laidlaw, seconded by Mr. Robertson, moved in amendment, That there be added to the second resolution the words, "together with the names of others (if any) who may be nominated on the floor of the Assembly."—Lost.

In support of his amendment Dr. Laing urged (1) the right that every deliberative body has to appoint its own chief officer, unless otherwise provided for; (2) the contingency of the nominee of the vast majority of presbyteries being unable to be present, in which case a commissioner not appointed by the presbyteries, although the nominee of one, might be made Moderator against the wish of the Church; (3) the fact that since 1855 the Assembly has possessed the right to take the Moderator from among the commissioners present, going outside of the nominees of presbyteries, which right should be respected.

Literary Notices.

We have received from Leonard Scott Publication Co., Philadelphia:—

British Quarterly for January. Contents:—(1) The Reformation Settlement of the Church of England. (2) Mr. Arnold and his "Discourses in America." (3) Ignatius and Polycarp. (4) The Greville Memoirs. (5) The Established Church and its Defenders. (6) Personal Memoirs of U. S. Grant. (7) The Progress of Disestablishment in Scotland. (8) Political Survey of the Quarter. (10) Contemporary Literature.

The Nineteenth Century for January. Contents:—(1) Pream to Genesis; a Plea for a Fair Trial. Right Hon. W. E. Gladstone. (2) The Fallacy of "Imperial Federation." Sir Henry Thring. (3) Federal Union with Ireland. R. Barry O'Brien. (4) Home Rule in Austria-Hungary. David Kay. (5) Myths and Mythologists. Andrew Lang. (6) The Little Ones and the Land. Rev. Dr. Jessopp. (7) A Pedantic Nuisance. Fred Harrison. (8) The Administration of the Navy, 1880-85. Sir Thos. Brassey. (9) Irish Education. Viscount Powerscourt. (10) Thomas Middleton. A. C. Swinburne. (11) The Battle of Abu-Klea (With Plan). Lt.-Col. the Hon. R. Talbot. (12) "Dawn of Creation," an answer to Mr. Gladstone. Dr. Réville.

The Fortnightly Review for January. Contents:—(1) The Liberal Reverses and their Cause.—1. Procrastration or Policy? R. B. Brett; 2. The Elections and Afterwards? A. Arnold. (2) Asculapia Victrix. R. Wilson. (3) Darwinism and Democracy. W. S. Lilly. (4) British Columbia. W. A. Baillie-Grohman. (5) The Rights of Reason. St. George Mivart. (6) Impressions of a Modern Arcadian. Mrs. Nicholl. (7) Mr. Gladstone as a Theologian. S. Laing. (8) My Contested Election. By a Defeated Candidate. (9) Mr. Irving's Faust. W. L. Courtney. (10) Political Parties in Spain. M. G. Llana. (11) Small Talk and Statesmen. T. H. S. Escott. (12) Home and Foreign Affairs.

The Contemporary Review for January. Contents:—(1) Oaths: Parliamentary and Judicial. The Bishop of Peterborough. (2) Parnell and Grantan: a Dialogue. H. D. Traill. (3) The Barmess Question. Sir Charles Grant. (4) Life, Art and Nature at Bruges. Harry Quilter. (5) The Salvationists. Francis Peck. (6) Recent Events in South Africa. Sir Charles Warren. (7) Eschylus and Shakespeare. Julia Wedgwood. (8) Self-government in the Church. G. W. E. Russell. (9) Church Reform. Rev. V. H. Stanton. (10) The Little Prophets of the Cevennes. Richard Heath. (11) The Home Rule Question. Justin McCarthy. (12) Contemporary Records: 1. Oriental History. Prof. Sayce; 2. Social Philosophy. John Rae; 3. General Literature.

Pulpit Treasury. E. B. Treat, 771 Broadway, New York. The February No. presents the usual varied table of contents. Sermons in full; sermon sketches; prayer-meeting service; the Sunday School cause, with numerous short articles, editorial and otherwise, on questions of present interest. The most notable sermon is that by the celebrated missioner, Rev. W. Hay Aiken, on "The Saviour's Appeal to His Own."

Communications.

"BURN YOUR MANUSCRIPTS."

Sir,—I observe in one of your contemporaries a favourable notice of Mr. Blake's speech at London. It is spoken of as magnificent, and so it was. There is but one opinion on that point among literary men and competent judges. But I cannot agree with the writer when he quotes, "Burn your manuscripts and talk to the people," as nonsense. Written composition has its advantages and no public speaker should neglect it, but to the statement that it should be preferred to extemporaneous delivery I cannot subscribe. Few men have the gift of Chalmers as pulpit readers, for he was one of a thousand, but it would soon be found to be a great mistake if manuscript reading were to be the practice because Chalmers read. Guthrie, the prince of Scotch pulpit orators, did not read, and he advises students not to be slaves to the manuscript. "Whoever heard of a barrister bringing out his papers to address a jury, or a lover to gain the heart of his loved one?" asks the Doctor. Mr. Spurgeon recommends dispensing with the manuscript on entering the pulpit, for if any man ought to speak from a full heart that man is the ambas-

ador of the Cross. The late Dr. Alexander, of Princeton, said if he were to begin the ministry again he would burn all his manuscript sermons and preach to the people.

The Methodists owe much of their success to their plain, pointed, searching, practical address. The Baptists, in like manner, are successful as preachers without any manuscript. So are the Congregationalists. But Presbyterians and Episcopalians have yet to get rid of their crutches. Cuyler and Talma are effective and popular, but do not read. Not does Dr. Storrs. Newman Hall, Dr. Parker, Robert Newton, Henry Cooke, Dwight L. Moody, are notable illustrations of what can be done without paper reading.

The late Archbishop Whately did not approve of debating societies for young men aspiring to the ministry. In a masterly manner a student of Trinity College, Dublin, vindicated the use of such societies both for the pulpit and the bar, and showed that the brightest ornaments of the bench and the sacred-deck were trained in such institutions. He mentioned such names as Curran, Grantan, Plunkett, Bushe, Perin, Whiteside, Napier, M. Nell, of Liverpool, and others, who began their career in such humble training schools. Let students read and write as much as they please, but when they enter the pulpit let them speak from the heart to the heart if they would be effective and impressive preachers. In this age of the world manuscripts are out of place. Yours, etc., FIDELIS.

OUR WORK IN MUSKOKA AND PARRY SOUND.

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir,—While items have appeared in your columns from time to time concerning the work in British Columbia and the North-West, nothing has appeared concerning our work in Muskoka and Parry Sound—not because there is nothing of interest to report, but rather because I have been so occupied in the field as not to have time for writing. It gives me pleasure to report that the work is going on, and never in the history of this field so successfully as at present.

The difficulty of winter supply is being in a great measure overcome. We have one ordained missionary and six catechists this winter where last winter we had but three catechists. The number of stations receiving regular supply from this band of missionaries is thirty-one. I have visited them all recently for the purpose of administering ordinances and holding missionary meetings, and found the work going on heartily. We are fortunate in securing good men for the work. One of the difficulties is the want of proper church accommodation in many of the stations. We have some twenty churches already erected. Most of them are finished and paid for—a few of them are still under construction—the work being delayed for want of means, while in other stations there is a crying need for the erection of suitable places for worship.

I need not say a word as to the necessity of this work in connection with our mission fields. It is familiar to all your readers, and acknowledged by the Church at large, by the existence of the handsome "Church and Manse Building Fund" in connection with the work in the North-West. We have access to no such fund for our work in this field. At Sturgeon Falls, on the C. P. R., at Sundridge, on the N. P. J. R., at Baysville and Port Carling, we have churches erected, but not yet finished. Not to particularize each case, these require aid to finish the work begun. Then at South East Bay, Burke's Falls, and Katine stations, on the N. P. J. R., at Nipissing village, at Dubank, and in the townships of Broadfoot and McMurrich, we must—if we are to retain the advancement already made—proceed with the erection of churches immediately on the opening of spring.

To show the pressing need, I may instance one case, that of Nipissing village. Our missionary there writes under recent date:—"On Sabbath last, although it was wet and disagreeable, the schoolhouse was crowded—if the weather is at all fine the congregation cannot all get in." A fine day in winter in this region means thermometer 20 to 35 degrees below zero. At South East Bay, where our people meet in a mere shell of a house tenanted for services, our missionary writes:—"On Sabbath week it was so cold that the men sat with their coat collars turned up, and all were very uncomfortable. I got my cheeks frozen going back to N. Bay," a tramp of ten miles. And so I might instance the needs of other stations—but not enough.

At our meeting of presbytery held on the 26th January, I brought the situation of the stations before the court, when it was agreed, after deliberation, that I be authorized to make an appeal through the columns of the PRESBYTERIAN REVIEW, setting forth the need of the field in this respect, that those who may be inclined to aid us in this important work may have an opportunity of so doing. The work is most important in its bearings on the cause so dear to many of us. The people who are to be thus helped are most deserving. More work for less money from the Home Mission Fund is being done now than ever before in this wide-spread field, and we venture to say that in any other field under the Assembly's Committee—while the people themselves are alive to their duty as to whom the gospel of the grace of God has come. For the year ending with September last, the stations in this field contributed directly to the Home Mission Fund of the Church the sum of \$404.42. For the current year their contributions are just beginning to come in, and from one station I have received at the rate of nearly \$2 per communicant for this fund.

While dealing with our wants I might as well mention another which I know needs only to be mentioned to receive the hearty sympathy and consideration of friends in the more favored parts of the Province—we need libraries and papers for our Sabbath Schools. Many of these are dropping their character as "Union schools," and becoming more distinctly Presbyterian schools. Thanks to an unknown friend, through Dr. Cochrane, our converter, we are enabled to supply not only the schools, but many families also, with the Shorter and Mother's Catechisms. Over five hundred copies have thus been distributed during the past year. We need books and papers for the schools as well. If the friends in any of the schools that have libraries they are through with or papers that are not required, will drop me a card to that effect, I will give them directions as to P. O. address of schools and quantities required. And might not those schools which have funds to distribute at this time of the year remember our church building in this field and help those who are striving to help themselves?

Any sums forwarded to me—Barry's—will be acknowledged with your permission, Mr. Editor, in these columns. Any contribution designated to any particular station will be so disposed of, while those not so designated will be expended under the direction of presbytery according to the need of the individual cases. Barry, Jan. 27th, 1886. A. FINDLAY.

AUGMENTATION.

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir,—Most strenuous efforts have been put forth to make the Supplementary Fund a great success. When it was discussed before the General Assembly in London, the Moderator thought the subject of such vast importance that he twice left the chair to express his wishes for its success. No other subject received from the house the amount of attention that this did. At the time that this scheme was brought forward, the Church was trying to meet the needs of Manitoba for missionary effort. Whatever may have been the importance of sending the gospel to those who were flowing in there from among ourselves and from the Old Country, it sank into insignificance by the pressure brought to bear for the support of this scheme.

This Supplementary, or Augmentation, Fund was, as far as my knowledge goes, a scheme to raise the ministers' stipend in poor congregations from \$600 annually to \$750, with a manse, which that which was to be done in Manitoba was the supplying the Bread of Life to these who were perishing for lack.

What are the Home and Foreign Missions doing but this same great work that Christ gave up His life for? We had this advance of ministerial stipend still

pressed as opposed to all these schemes in words similar to these: "For this year that it may not fail, a should not. It would be well that congregations in making their contributions to the various schemes, should set apart first what is expected for this fund, however much any other fund may suffer." To understand such statements it is only necessary to remember that to aid-giving congregations is sent a circular stating the amount expected of them for the various Schemes of the Church. Each congregation is pressed to give its proportion to the Augmentation Fund, no matter how much that which is dearest to Christ's heart may suffer.

It would have been well if that part of Dr. Caven's motion which was carried, had been acted upon: "That it be brought before the several presbyteries and congregations of the Church." Why was not this done? It would have given the laity an opportunity to discuss the whole matter.

Surely something must be wrong when such a trivial circumstance relatively could be magnified into one of such vast importance. The energy of the Church is put forth as if the ministers were dying of starvation when receiving \$600 annually in poor districts where living is cheap and where mechanics, as an average, would not have much, if any, over two-thirds of that amount. Not we do not wish to blame too much those who have pressed this scheme, because Mammon is one of the greatest idols the followers of Christ, whether laity or clergy, have to fight in their own hearts.

Several years ago a motion on temperance was brought before Presbytery of Toronto. It was there stated that drink was the greatest evil the Church had to contend against. One of the principal advocates of this Augmentation Fund opposed that statement, and stated that worldliness and vanity were as great evils. What is this scheme doing, pressed with such strong statements, and magnified as if it was of greater importance than any other, by taking precedence before them all; is it not fostering this worldly-mindedness and vanity, by teaching practically that position in this world is of far greater importance than the glory of God and the advancement of His Kingdom on earth?

But what is the position of the Church of Christ on this point? Our Redeemer when He came to earth could have occupied any position that was among the sons of men. He came as a mechanic, and apparently through life seeking to attain to no higher position. Is there not some great lesson in his followers in this fact? The god of this world is Mammon, but Christ has said "Ye cannot serve God and Mammon." If His followers would seek to occupy a position similar to His, "A servant is not greater than his Lord," how much might be attained in the advancement of Christ's Kingdom on earth—the poor giving out of their poverty, the rich giving of their means as God prospers them, being faithful stewards, "laying up treasure in Heaven," "being not conformed to this world," how would the ends of the earth rejoice, and all nations be glad in Him! Yours, etc., Toronto. AN ELDER.

MEETING OF PRESBYTERY.

HURON.—The presbytery met at Clinton on the 19th Jan. Rev. D. Forrest was appointed moderator for the ensuing six months. The remit of Assembly on printing, etc., was considered, and after some amendments was approved of. A long discussion took place on the remit on the supply of vacancies, which was laid over till next meeting. Leave was granted to the congregation of Exeter to mortgage their church and manse property to meet demands on the manse building fund. On the report of aid-receiving congregations being considered, it was agreed to ask that the present grants be continued. Mr. Pitcheard stated that the Assembly's Home Mission Committee deducted \$25 from the amount expected for Grand Bend for the last six months, because of a misunderstanding of the intention of the presbytery. The following are the grants asked for, viz.: \$250 for Grand Bend; \$50 for Exeter; \$350 for Bayfield and Bethany; \$70 for Bayfield Road and Berne; and \$2 per Sabbath for the Gaelic Station, Goderich. Reports on missionary meetings were given and approved of. Mr. Misgraves read a report on behalf of the Committee on the State of Religion recommending that a conference be held at next meeting on this matter—subject to be "The Difficulties and Encouragements in the Lord's Work among us." Mr. McCoy, on behalf of the committee on the appointment of a new professor in Knox College, gave a report setting forth as follows: "In view of the fact that the present time is regarded as inopportune for the appointment of an additional professor, and also that before long a rearrangement of the work of the various chairs will be necessary, we recommend: 1. That the present lectureship in Homiletics, etc., be continued, but limited to Homiletics and Pastoral Theology, the course to extend over two sessions of three months each; 2. That two additional lectureships be established, one to embrace the subject of Church History, and the other Biblical Theology and Biblical History; 3. That the College Senate appoint each of the lecturers on these subjects for two sessions of three months each; 4. That the additional appropriation from the common fund for the new professorship be applied in support of the three lectureships above specified. The report was received and its recommendations adopted. The attention of the presbytery was called to the state of funds of the Aged and Infirm Ministers, Augmentation of St. Paul's, and Manitoba College. On motion of Mr. Ramsay, duly seconded, Mr. McDonald, of Seaford, was nominated as the next Moderator of the Assembly. A report on Sabbath Schools was read by Mr. Miller, embodying a number of recommendations which were delayed for consideration till next meeting. Mr. Miller in this connection resigned the co-chairmanship of the presbytery's Committee on Sabbath Schools, as he is about to take up his residence in Toronto. His resignation was accepted, and a committee consisting of Messrs. McDonald and Danby was appointed to draft a deliverance thereon. Mr. McCoy was authorized to moderate in a call at Brucefield Union church. The following deliverance was adopted regarding Mr. J. R. Miller's resignation, etc., on the report of the committee appointed to consider the matter: "The presbytery having learned that Mr. J. R. Miller, elder, of Knox church, Goderich, and Inspector of Public Schools, was about to leave, and make Toronto his home in the future, would express their regret at losing him. Mr. Miller was regular in his attendance on Church Courts, and always ready to take his part in the work of the presbytery. The presbytery would also put on record their appreciation of the services rendered by him to the young, both in connection with his own Sabbath School and Bible class in Goderich, and with Sabbath School work generally throughout the presbytery. Although of strong convictions, yet affable and kind—upon the whole, his intercourse with the members of presbytery was friendly and agreeable. He leaves with the best wishes and prayers of the presbytery, and they express the hope that he and his family may prosper in their new home, that the cause of Christ there may profit by our loss, and that he may be long spared to use his gifts and graces for the honour and glory of our Divine Redeemer." On the following day, Wednesday, a successful Sabbath School Convention was held. The presbytery is to hold its next regular meeting in Seaford on the second Tuesday of March, at 11 a.m.—A. McLEAN, Cler.

A PUBLIC meeting in the interests of the McAll Mission of Paris, France, will be held in Knox Church lecture room this (Thursday) evening at eight o'clock.

SPECIAL gospel services were commenced in Erskine Presbyterian church, Toronto, on Sabbath, 31st January. They are conducted by Ferdinand Schiverea, an evangelist from Brooklyn, New York. Meetings are held every afternoon and evening. At the close of the evening meeting an opportunity is given to converse with enquirers. Every night last week anxious souls entered the enquiry room; a very large proportion of these were young men and young women, who, we trust, will give their youth and strength unto the Lord. Special meeting next Sunday night.

Church News.

St. Joseph's Presbyterian church, Montreal, is henceforth to be called Calvin church.

The Rev. J. H. Cameron, late of Bridgewater, has received and accepted a call from the church at Bass River, N. B.

The Napanee Presbyterian church has granted Rev. A. Young a six months' leave of absence. He is in a delicate state of health.

DR. CAMPBELL, of Seaford, Ont., has lately been securing in Plattsville and other places with much acceptance on the subject, "Scottish Characteristics."

The Rev. F. R. Beattie, pastor of the First Presbyterian church, Brampton, has been presented by the members of his congregation with a magnificent gold watch.

MR. W. MORTIMER CLARK, Toronto, Chairman of Knox College Board, has been appointed representative of the College on the Senate of Toronto University.

ON the 19th ult., Rev. A. Tall, Mono Mills, Ont., was presented by members of his congregation with a valuable gold-mounted set of harness, together with an address expressive of their good will.

St. Paul's church, Ottawa, held their annual meeting on the 13th January, the Rev. W. D. Armstrong, pastor, in the chair. The various reports read exhibited substantial work done during the year. The amount raised by the congregation for church purposes was \$2,645, a sum slightly in excess of expenditure; \$209 were collected for the Church Building Fund during the year, and \$415 for missionary purposes.

The anniversary of Fort Massey Sabbath School, Halifax, was held recently. After refreshments, a model exercise was beautifully gone through by a number of children, under the supervision of Miss Burns, and a programme of instrumental and vocal music was well rendered. Early in the year, the pastor, Rev. Dr. Burns, offered a medal to every scholar who would repeat the Shorter Catechism without the slightest blunder. Over a dozen succeeded in obtaining it.

The Rev. K. McDonald was inducted into the pastoral charge of Ashfield, in the Presbytery of Maitland, on the 14th of January. The Rev. A. Stevenson preached an appropriate sermon, the Rev. J. L. Murray presided and inducted the minister, Rev. D. Cameron addressed the minister, and the Rev. A. Sutherland and Rev. J. McFarland addressed the people. There was a large congregation present, and at the close of the service Mr. McDonald received a most cordial welcome from the people.

The annual meeting of St. David's church, St. John, N. B., Rev. Geo. Bruce, pastor, was held on Jan. 20th. Financial reports showed total for all purposes, \$7,400. For congregational purposes \$4,198.52, being an increase of \$230 over the previous year. A mortgage of \$2,000 was paid off. Sabbath School contributions for all objects \$388. Within three years the debt on the church has been reduced \$4,576, and the process of reduction is going steadily on. Members on the roll, 346. Increase, 40. There are a number of societies connected with the congregation, all hard at work—a Y. M. Association, a Ladies' ditto, a Ladies' Mite Society, and a Willing Workers' Band.

The annual congregational meeting of the Parkdale Presbyterian church, held on Monday evening, Feb. 1st, was attended by a large audience. The pastor, Rev. R. F. Mackay, was in the chair; Mr. A. G. Gowanlock, secretary, acted as secretary. Satisfactory reports were presented by the various church committees. The receipts for 1885 were \$2,446.69; expenditure, \$2,150.71. The stipend of Mr. Mackay was increased from \$1,200 to \$1,400. Messrs. Wantless, Stewart and Clark were elected managers, and Messrs. Crichton and McKinlay auditors. A large committee was appointed to see what can be done towards the erection of a new church, as the present building cannot accommodate all those who wish to unite with this thriving congregation.

St. John's church Sunday School, Brockville, Ont., had a most successful gathering, January 18th, the basement being filled to its utmost capacity. After the refreshments, which were furnished with lavish hand, had been disposed of, Rev. Dr. Jardine took the chair, and a programme of readings, recitations and music was presented, which appeared to be fully appreciated. A pleasant feature of the evening was the presentation to Rev. Dr. Jardine, by Hon. W. J. Christie, on behalf of the congregation, of a cheque for \$100, as a mark of the esteem in which he is held and their appreciation of his services. Dr. Jardine was taken completely by surprise, and made a brief reply. At the close of the evening each of the Sunday School children received a present of fruit as they passed out.

A MUSICAL and stereopticon entertainment was given in Rochester, Ont., on Tuesday evening, the 26th January, by Mr. D. W. Campbell, under the auspices of the Young People's Society of the Presbyterian Church. Mr. Campbell accompanied his views of London, Eng., with a lecture, in which he gave much useful and interesting information on some of the principal objects in and around the great city. Mr. Campbell, we understand, was a student of promise for our Church, but under a severe attack of illness became unfitted to prosecute his studies, and has for some years pursued the calling of a lecturer. Young people's societies will find an evening with Mr. Campbell to be thoroughly enjoyable and profitable. The musical part of the programme was provided by the Young People's Society.

The annual business meeting of the Presbyterian church, Cobourg, Ont., was held January 28th, Rev. D. L. McCrae, M.A., the pastor, in the chair. The meeting was one of the most harmonious and enjoyable ever held in the church. All the reports were of an encouraging character. The report of the Board of Managers showed that all financial engagements had been met, and that there was a balance on hand. On motion of Mr. R. Mulholland, M.P.P., a very hearty vote of thanks was tendered to Mr. E. A. MacNachtan for his long and faithful services as treasurer of the congregation. After the business was over, the large number present partook of refreshments, and a pleasant social time was spent. The new managers elected in place of those retiring are, Messrs. R. Mulholland, M.P.P., Geo. Spence, John Sanders, A. Ferguson, Wm. Barnett, and Jas. Kerr.

The annual meeting, Knox church, Milton, took place last Wednesday evening in Knox church, the Rev. M. C. Cameron, B.D., in the chair. The secretary read a carefully prepared report, which was received enthusiastically by the congregation. It showed a marked increase in every department of the church. The treasurer's report showed an increase in the Sabbath offerings of \$14, an increase of \$65 in the stipend account, and the large increase of \$286 in the Building Fund, chiefly owing to the activity of the ladies. Thirty-five new members were added to the congregation, being the largest increase since the pastor's ordination. The old managers were reappointed. Dr. Robertson was added to the staff of trustees. A hearty vote of thanks was tendered to the ladies. The handsome new manse is now entirely free of debt.

The annual meeting of Stanley Street Presbyterian church, Montreal, was held on Wednesday, January 27th. The attendance was fairly large, and the reports submitted were, so far as the session and interests presided over by the pastor, most encouraging, showing a net gain to the membership during the year. Rev. J. McCaul, the pastor, reviewed the growth from the beginning in 1874 with a membership of 75 (many of whom had been removed, some by death, others from the city, while some had seen fit to remove to other churches) to a present membership of 272. During the seven years of Mr. McCaul's pastorate 350 had been added, an average of 50 per year; very encouraging, showing that there was spiritual life and growth manifested

all through. The congregation has been largely composed of a class whose residence in the city is of a temporary nature, so that there is perhaps no congregation of its size and years whose membership can be traced from time to time to so many parts of the country and abroad. When Mr. McCaul took charge in 1879, the mortgage indebtedness was \$21,000, with a floating debt of nearly \$4,000, in all \$25,000. This has been reduced to \$3,100, a comparatively small amount.

The Rev. J. F. Forbes leaves Lochaber and Union Centre for West River, Pictou—after a pastorate of 19 years. During that time he admitted over 400 to full communion, baptized 600, buried over 300, and married 99 couples. When Mr. Forbes entered on his work the congregation was far behind in some respects, especially in regard to church accommodation. They have now two commodious and comfortable churches which cost \$5,000. Many a weary day and week did Mr. Forbes devote to the work of collecting for those churches. He had also to do with two mission churches, costing \$1,400 and \$4,000, respectively. A manse, costing \$2,400, has been built. All the buildings are free of debt, and there are no arrears. The congregation also showed steady liberality to the Schemes of the Church. Mr. Forbes was not more devoted to his people than they were to him. The ladies of Union Centre presented an address to Mrs. Forbes, with a purse of \$45.25. The ladies of Lochaber did likewise, with a purse of \$36.25. In both cases the deepest affection and the best wishes were expressed. Mr. Forbes replied for his wife. Parting in this case has been exceedingly trying on both sides.—Halifax Witness.

The following is the substance of the session's report for 1885, St. Andrew's church, St. John's, Newfoundland. The church attendance on Sundays quite large, on week days much better than ever before. The want of further pew accommodation is much felt. There were 40 new communicants added to the roll; 7 were removed by death, and 6 left the country, making a net increase of 27. There were 40 baptisms in the year. Two hundred and forty-one children are in Sunday School. An organ has been erected, and Mr. Arthur Jarvis has been engaged as organist and choir-leader, giving promise of greater efficiency in the service of praise. The amounts collected for missionary and charitable purposes are as follows:—By Missionary Society and Sunday collections for Church Schemes, \$324.30; by Women's Zenana Society for Foreign Missions, \$290 by Sunday School for missions, including missionary bazaars, \$277.04; collected for North-West Building Fund, \$1,000; collected for poor (balance unexpended) \$27.60; \$201.98—Total for missions and charity (exclusive of sums collected for Bible, Tract and Dorcas Society), \$1,593.32; income for congregational expenses (including organ), \$7,334.45—Total raised for all purposes, \$9,927.77.

The Derry West correspondent of the Brampton Times thus pays a well-deserved tribute to the zeal and labours of Rev. James Pringle, of Brampton, one of the oldest and most highly respected members of the Toronto Presbytery. We heartily join in the good wishes of the Times' correspondent. "The Presbyterian church in this town is about to be closed up. Owing to removals from the neighbourhood the congregation has dwindled away to a very few, who will now in all probability worship in two to three halls. Notwithstanding all the discouragements he was anxious to have the old church fitted up and Brampton. He has ministered in the old church for upwards of forty years, driving from Brampton in sunshine and storm. We have known him to come through storm and rough roads to find perhaps one or two comfortable and services continued as heretofore. The congregation have thought otherwise, and permission will be asked the presbytery to sell the property and hand over the funds to the trustees of the Brampton church. Had it not been for Rev. Mr. Pringle our town would long ago have been without a church. We doubt very much, when we consider all the difficulties, the smallness of the congregation, and the mere pittance in shape of stipend, if any other minister in Canada would have continued so long as he has. May he live long to enjoy the blessing of the Master he has so long and faithfully served."

The annual meeting of Old St. Andrew's, Toronto, was held on Wednesday, Jan. 20th, the pastor, Rev. G. M. Milligan, in the chair. The session report stated that 46 members were added to the church during the year, 15 by profession of faith and 31 by letter. The membership of the church is now over 400. Last May mission work was commenced in the northeast of the city. A lot has been purchased, and a building is about to be erected on the southwest corner of Winchester and Sackville Streets, in order that the religious interests in that growing section of the city may be met. Mr. A. MacMurphy presented the financial report of the Session and Sunday School. As superintendent of the Sunday School he also stated the condition and work of the school for the year. The presbytery asked the congregation for a little over \$2,000 for Church Schemes this year. Up to the present about \$1,900 was in hand. He had no doubt that shortly the whole amount expected from the congregation would be forthcoming. When the contributions to colleges and benevolent objects were all summed up, something like \$3,000 would be given by the congregation for objects outside of themselves. This is in addition to liabilities incurred to carry on mission work in the northeast part of the city, amounting to \$4,000, making the total incurred for extra congregational purposes during the year something in the neighbourhood of \$7,000. The total amount contributed by the school was \$225, apportioned as follows:—Indian Missions, \$50; Day Spring, \$45; Pointe aux Trembles School, \$45; Chinese work to British Columbia, \$25; McAll Mission, in France, \$25; Muskoka Mission, \$25; Provincial Sunday School Association, \$10. The total number of scholars on the roll, 364; teachers, 21; average attendance of scholars, 240. Encouraging reports were presented from the Ladies' Aid, Mission Band and Young People's Association. Mr. Eby presented the manager's report. The total expenditure for the year was \$6,162.70. There is a balance on hand of \$894.25. The receipts from pew rents are \$3,209, showing an increase of about 20 per cent. over the amount from this source of last year. The weekly envelope collections last year were \$767.70; this year they were \$1,279.40. It was stated in an appendix to the managers' report, that a few friends in the congregation were ready to bear the expense of removing the choir to the front of the pulpit, and erecting a pulpit platform a little more elevated than the present platform and more in keeping with the whole internal arrangements of the church. This, along with the rest of the report of the managers, was gratefully and unanimously approved of. Mr. J. L. Brodie moved that an effort be made this year to reduce, by from \$1,000 to \$3,000, the debt on the church, which was carried. Messrs. MacMurphy, John Lees, Junr., and Jas. Oliver were elected managers, and Messrs. James Kent and H. E. Suckling auditors for the ensuing year.

MEETINGS OF PRESBYTERIES.

REGINA.—A pro re nata meeting of the Presbytery of Regina was held in Knox church, Regina, on Tuesday, the 19th Jan. Present—Revs. S. J. Taylor, A. Robson, H. McKay, Alex. Hamilton and A. Urquhart. The moderator, Mr. P. S. Livingston, having in the providence of God been removed by death, Mr. H. McKay was appointed moderator pro tem. The clerk read a report from the Presbytery of Brandon on the death of Mr. P. S. Livingston, whose decease occurred within the bounds of said presbytery. Mr. H. McKay was appointed moderator for the present term. Mr. A. Hamilton, ordained missionary labouring within the bounds, having presented his presbytery papers, the clerk was instructed to add his name to the roll of the presbytery. A report from the superintendent of missions was presented which was received, and the following recommendations adopted, viz.: Mr. Angus Robertson was appointed to supply Lethbridge in the meantime and until a missionary be secured and was asked to give such supply to Fort McLeod and Fincher Creek as is practicable. Mr. A. B. Davidson

was appointed to Saskatoon, and Mr. A. Hall to White-wood. Members of presbytery agreed to supply Broadview until April when it is hoped permanent supply may be procured. The action of the Home Mission Committee in recommending grants for church erection at Lethbridge, Fort McLeod and a manse at Medicine Hat was sustained. Grants were also recommended for church erection at Long Lake, Carleton Place and Kimbree. Mr. A. Hamilton's name was added to the Home Mission Committee, and A. Urquhart was appointed convener in place of Mr. Livingston. Mr. H. McKay was appointed on the Synodical Committee in place of Mr. Livingston. On application the clerk was instructed to grant presbytery certificates in due form to Messrs. Sinclair and Cameron, and also to report to Boards of the Church the death of Mr. P. S. Livingston, that his widow may participate in the benefits of the Widows' Fund or Funds. Four months' leave of absence was granted to Mr. S. I. Taylor, of Moose Jaw. Several other items of business were transacted. The presbytery adjourned to meet at Qu'Appelle, and within the church there, on the first Tuesday of March, at 2 o'clock p.m.—A. URQUHART, Clerk.

HARRIS.—This presbytery met at Harris on Tuesday, 26th ult. Present—23 ministers and 7 elders. Mr. David James was elected moderator for next six months. Several session records were presented and examined. The following motion was brought up according to notice given: "That the presbytery nominate Dr. Proudfoot for the new chair in Church History, etc., for Knox College." To this an amendment was made, viz.: "That the presbytery deem it inexpedient at the present time to appoint an additional professor for Knox College, and recommend that lecturers be appointed to give aid to the present professorial staff as the College Senate may deem necessary." The amendment was carried by vote of 19 to 6. The moderators of Rosemont, etc., and Singhampton, etc., were instructed to ascertain the wishes of these congregations respecting separation from this presbytery with the view of their incorporation with the proposed Presbytery of Orangeville. There was a committee appointed to examine four catechists now in the mission field, in order that they may be recommended to the Home Mission Committee as approved catechists. In view of the necessity of aid being given to the stations in Muskoka and Parry Sound Districts for the erection of churches, leave was given to Mr. Findlay to make an appeal and a session was given to a proposed effort of Mr. G. Paton, elder, Windermere, to obtain help in building a church in that locality. A grant of \$20 was made from the Presbytery's Fund toward payment of the debt on the church at Gibraltar station. Mr. McCleod addressed the presbytery on behalf of the Aged and Infirm Ministers' Fund, and a resolution as follows was unanimously adopted, viz.: "That the Aged and Infirm Ministers' Fund is deserving of more adequate support than it has yet received from our congregations, and that the presbytery urge on every session to make a special appeal on its behalf and endeavour to secure for it. In addition to the ordinary collection, special contributions from the wealthier members of our congregations; and further, that sessions in dividing congregational contributions be requested to consider the necessities of this scheme as compared with the other schemes of the Church."—R. MOODIE, Clerk.

St. John.—The presbytery met in St. Andrew's Kirk, St. John, on the 26th Jan. After reading minutes exception was taken to a resolution passed at previous pro re nata meeting of presbytery, nominating Rev. T. F. Fotheringham as a candidate for the proposed chair of History, etc., in Knox College, Toronto, which was set aside on the ground of informality. Mr. Fotheringham resigned the co-convenership of the Sabbath School Committee on the ground of pressure of business. He was thanked for his labours, and expenses in connection with the convenership. Mr. K. McKay was appointed convener. Standing committee for examination of students was appointed—also a committee on Temperance; a committee was appointed to draw out scheme for working out Home Mission, and to report in afternoon. Some requests were made to have certain catechists allocated; papers were to be held in *retentis*. Some bills for missionary work were recommended for payment. Communications from Woman's Home Mission Society were received and approved. Committee to draw out suitable minutes regarding Dr. Smith's labours and standing reported as follows: "In placing with their esteemed brother, the presbytery desire to place on record their high appreciation of his labours and personal worth, and their sense of loss at the severance of the fraternal relationship as a presbyter. The esteem in which Dr. Smith is held by the Church at large is fully shared by the Presbytery of St. John; his willing cooperation in the general work of the presbytery, his wise counsels and his warm-hearted friendship cause a blank to be felt at his removal which will not be speedily filled. His ministry in St. Andrew's church has been richly blessed to the edification of members and the logathering of the young, over which latter his sympathetic nature gave him special influence. Guided by his advice and stimulated by his personal efforts the Church has, during his short pastorate of less than three years, paid off \$16,000 of its debt. It is with deep regret that the presbytery acquiesce in Dr. Smith's desire to remove to Wisconsin, and they would follow him with their earnest prayers that the blessing of the Lord may rest on him and his family, and that his labours may be abundantly fruitful in new charge." The minute was adopted. Mr. Stewart was recommended by Examination Committee for ordination as a missionary, which was appointed to take place in the evening. Report of Committee on Management of Home Mission Committee prevented the idea that there should be three sub-committees in different districts of the presbytery—each having a convener—and that there should also be a central committee with its convener through whom communication should be held. The presbytery in the evening engaged in conference on Sabbath Schools. The scheme of the Presbytery of St. John in reporting was contrasted with that of the General Assembly by Mr. Fotheringham. Mr. Gunn spoke of the training of children, and others joined. Mr. McGregor McKay stated his fears that the Sabbath School, having become a substitute for parental training, might do much harm. After conference, presbytery proceeded to ordain Mr. Stewart as a home missionary. Ordination service was conducted by the moderator, Mr. McDougall. Dr. Macrae gave the address. The report of the Augmentation Committee was then given by Mr. Bruce. The most of the congregations had taken action to raise the sums allocated to them. At the meeting of presbytery on the 27th Jan. presbytery agreed to sustain the action of the presbytery at pro re nata meeting of Dec. 31st, nominating Rev. T. F. Fotheringham as candidate for proposed professorship in Knox College, Toronto. Presbytery adjourned to meet on the first Tuesday in March next.—JAMES BENNETT, Clerk.

MONTREAL.—The presbytery met on the 12th day of January, the Rev. K. H. Warde, moderator pro tempore. The minutes of last ordinary meeting, being in the hands of members, were held as read and were sustained. The minutes of the meetings in Knox church on the 20th of October, in Knox church, on the 14th of November and in Taylor church, Montreal, on the first of December, were read and sustained. Professor Campbell was elected moderator for the next six months. Session records were laid on the table and committees appointed to examine them. Rev. Mr. Wright, Stratford, Ont., being present, was invited to sit and deliberate. The Rev. Mr. Heise, on behalf of the committee appointed to visit the Laguerre district, to consider as to the best means of supplying it with ordinances for the future, reported that he had not visited the field, having learned by correspondence that no union could at present be effected with any neighbouring congregation. Rev. Mr. Warden, Convener of the Presbytery's Home Mission Committee, reported that the supply for the past quarter had not been quite so regular, owing to the smallpox epidemic. Rev. Mr. Heise read the report of the French work within the bounds during the past two quarters, giving details connected with the several congregations and stations, show-

ing the attendance and additions to the membership, and speaking very hopefully of the work generally, in the schools as well as in the other fields of labour. The report was received and the members expressed their deep gratification with the facts and tone of the report. Rev. Robert Campbell, Convener of the Presbytery's City Mission Committee, read the report for the past quarter, showing the work of the mission and the prosperous condition of the fund. Mr. G. W. Stephens, M.P.P., President of the Associated Charities of Montreal, and Mr. Drake, Treasurer, appeared as a deputation and addressed the court as to the nature and working of the association and urged the importance of united effort in connection with charitable work and kindred subjects among Protestants. The moderator thanked the deputation in name of the presbytery for the information given, and the presbytery having heard the deputation, recommended to all churches and individuals in the presbytery the importance of discrimination and examination in the distribution of all charities. Reports of deputations to supplemented congregations and mission stations were dealt with by the presbytery. A circular was received from the Committee on Augmentation of Stipends, urging, among other things, that the sum of \$5,500, assigned to this presbytery, should be raised for the current year. The Home Mission Committee were instructed to apportion the amount among the congregations of the presbytery. A communication was read from the Board and Senate of Knox College, Toronto, respecting an additional professorship in said college. Rev. C. A. Doudiet asked the appointment of a committee to consider some features of the marriage law of this Province, with the view, if deemed necessary, to press them upon the attention of Parliament. The following committee was appointed: Dr. MacVicar, Robert Campbell, L. H. Jordan, Dr. Smyth, and the mover; Mr. Doudiet to be convener. The reports from the General Assembly were held over for consideration at the next quarterly meeting. The report of the Examining Committee was read, and in terms of its recommendations, the presbytery agreed to certify to the Senate of the Presbyterian College, Montreal, the following young men:—Douglas McKaskill, James Nairn, Joseph Francis Langton and Charles Arthur Campbell, all having the ministry in view. At a special meeting on the 13th Jan., Mr. Hugh McLean, probationer, recently arrived from Britain, laid upon the table a presbyterial certificate from the Presbytery of Liverpool, also a commission from the Colonial Committee of the Free Church of Scotland. The presbytery resolved to receive Mr. McLean, and to place his name on the presbyterial roll as a probationer within the bounds, and appointed him to the congregation of Laguerre, at next ordinary meeting.—JAS. PATTERSON, Clerk.

Books, &c. SUNDAY SCHOOL LESSONS GOLDEN TEXTS, ETC. BIBLE FACTS, ETC. The most comprehensive and useful aids for S. S. Scholars. Price 35 cents per dozen. \$2.00 per 100, postpaid. S. R. BRIGGS, Toronto Willard Tract Depository.

The Associated Artists' School of Design. WILL RE-OPEN JAN. 6th, 1886. Thorough and comprehensive course of instruction in Free-hand and Geometric Drawing, Oil, Water Color, China, and Lustra Painting, Wood Carving, Modelling, and Repousse Brass. For terms apply to the Secretary, ROOM 24, ANCAVA BUILDING, Victoria Street, TORONTO.

Sunday School Lesson Helps - For 1886 - PELOUBET'S NOTES 1 25 VINCENT'S COMMENTARY 1 25 HALF HOURS WITH THE LESSONS 1 25 In paper covers 0 06 MONDAY CLUB SERMONS 1 00 Monthly and Quarterly Lesson Papers, etc. etc. By Mail Postpaid JOHN YOUNG, U. C. Tract Society, 48 King St. West.

NEW BOOK ON THE SABBATH. "THE LORD'S DAY" THE UNIVERSAL AND PERPETUAL OBLIGATION. By REV. A. E. WAFFLE, M.A. Price, \$1.25.

A copy of this book, placed in every parsonage, home, Sunday School and public library would prove most helpful in securing an adequate appreciation of the blessings and duties of the day of rest. JAMES BAIN & SON, BOOKSELLERS, TORONTO.

SAVING FAITH (Ninth Edition) CANADIAN EDITION. JUST PUBLISHED. By REV. JAMES MORRISON, D.D. Cloth, 150 pp., 40c.

"I have read 'Saving Faith' by James Morrison, D.D., and find it to be rich in the elucidation of the Gospel plan of Salvation. It is invaluable to all Christian Workers as well as to seekers of Salvation."—Rev. John Tait, D.D.

"'SAVING FAITH,' by Dr. Morrison, is a little work of very great value. His analysis of faith as to its nature and object and discussion of the leading texts in which the word is used—any so clear, brief, and comprehensive as to make it delightful and helpful reading."—Rev. R. P. Mackay, M.A.

"It is a small volume, but a great work. It contains a plain yet varied and powerful presentation of two great themes: (1) The world-wide universality of Christ's atonement, and that it is possible for every man to be saved. (2) The scriptural meaning of believing in one Christ, so that no one can fail to understand that faith leads to, and centres in Him, as a person, and manifests itself in the believer's faithfulness to His commands and example. Widely read and largely blessed in former years, its very history is a reason for commending it to all who are interested in the great salvation."—Chancellor Boyd

S. R. BRIGGS, Toronto Willard Tract Depository.

CHURCH NEWS.

GENERAL.

AT present the Kirk of Scotland has 1,306 parish churches, 160 non-parochial churches, and 121 preaching stations...

THE average Sunday plate collection in the Rev. Newman Hall's church London, is \$175; and in the Rev. C. H. Spurgeon's congregation, in the great Tabernacle, \$345.

PROF. GIBBES, whose first post was that of parish teacher at Gamrie, and who is best known by his work on "The Problem of the Homeric Poems," succeeds Dr. Pirie as Principal of Aberdeen.

THE Postmaster-General has refused a Sunday delivery of the mails in Baltimore, "out of respect to the moral sense of the community," and because "he can see no necessity for a Sunday delivery."

PRESBYTERIANS in London, England, have been considering the advisability or otherwise of removing their theological institution to either Oxford or Cambridge, but have unanimously decided to remain in London.

ONE hundred and sixty students are attending the New College, Edinburgh, this winter. Of these 123 are regular. The number of entrants is 26. The number of students in the Free Church College, Glasgow, is 123.

TWO of the oldest ministers of the Irish Presbyterian Church have just passed away—Rev. Wm. Wallace, of Ratharkin, and Rev. John Lecky, of Ballylennon, the latter in the eighty-second year of his age and fifty-sixth of his ministry.

THE first step towards closer relations between the English Presbyterians and the Welsh Calvinistic Methodists has just been taken in London, when a committee of the English Synod met in conference with representatives of the Welsh Church.

THE total amount of subscriptions for the Sustentation Fund from the several congregations of the English Presbyterian Church for the year ending 15th of December, 1885, was \$33,842 75. 6d. The amount contributed to the College Fund for the same period was \$6,788 45. 11d.

MR. DANIEL A. JONES, who recently died in Chicago, Ill., leaves to the Old People's Home in that city the income of \$250,000. The Board of Home Missions of the Presbyterian Church gets \$10,000; the Board of Foreign Missions, \$10,000; and the Presbyterian Hospital of Chicago the same amount.

THE Pope is making the most of the submission of the Caroline Islands dispute to his arbitration. In his allocution in reference to the question he congratulates Catholics upon the fact that the supreme authority of the Church has been amply recognized by two illustrious powers, between whom the church's counsels have assured concord.

THE church in which the American Episcopalians used to worship in Paris has been purchased for \$30,000 by the Presbyterian congregation that formerly held services in an upper room connected with the church of the Oratoire. The membership is made up of Englishmen, Irishmen, Scotchmen and Americans.

LETTERS from Dr. Kalopathakes inform the Missionary Committee of the Southern Church that he and some other members of the Evangelical Church have resolved to sever their connection with the mission in Greece. Dr. Kalopathakes stated nearly two years ago that he would probably take this step.

THE chief of the societies for the conversion of the Jews is the London Society for Promoting Christianity among the Jews. It has an income of upward of \$175,000 and works both at home and abroad. The report of the past year says the missionaries in England find a more ready acceptance of the New Testament and a more general spirit of enquiry than in previous years.

A MEETING was held in the Assembly's Hall, May Street, Belfast, on the first ult., for humiliation and prayer with reference to the present crisis in national affairs. Rev. R. J. Lynd, moderator of the Belfast Presbytery, who called the meeting, delivered an address with reference to the relations of the Presbyterian Church to the social, religious and political questions of the country at the present time.

THE first Protestant mission in Guatemala was opened by the Presbyterians two years ago. The city has a population of 1,200,000, of which 180,000 are white. The gospel is preached with entire freedom, influential classes welcome the missionary, and the President himself sends five children to the first school opened. Having broken with Rome, there is danger lest the people drift into infidelity, so that their last state become worse than the first. A Protestant Church, the first in the city, was organized last December.

NEW YORK, JAN. 25TH.—Rabbi Samuel Greiss, who has in the past officiated at the Rivington Street Synagogue, last evening renounced Judaism and was baptized into the Christian faith by the Rev. Jacob Fleishman. The service was performed at the Hebrew Christian Church in St. Mark's Place. Mr. Greiss who is a native of Posen, Prussia; graduated at the Jewish theological seminaries of Breslau and Berlin, and came to this city about two years ago. He last evening recited his reasons for embracing the Christian religion.

THE privileges secured to the Jews of Morocco through the exertions of Sir Moses Montefiore have not long survived the death of that philanthropist. It would seem that as soon as the Sultan's government learned of the demise of him whose powers of persuasion had brought about a relaxation of the pains and penalties under which the despised race were allowed to do business, they were re-imposed with all their former vigour. Strong appeals are being made to the representatives of European powers to bring pressure to bear on the Moorish Government to secure a reversal of its late action.

AT the 18th anniversary of the Presbyterian Hospital in New York recently held, the Rev. Thomas G. Wall, Superintendent, stated that during the year 1,535 patients had received treatment, of whom all but 135 were treated free. Over 1,200 were discharged cured or improved, and 113 still remain receiving treatment. A lady friend of the hospital has deposited in a trust company the sum of \$50,000 to be used as a building fund whenever a like amount shall be subscribed by others. \$31,000 of the second \$50,000 has already been subscribed, and before long the greatly needed addition to the hospital buildings will be begun.

KARL VON GEROK, the German hymn writer, who is now in his seventy-first year, has been principal chaplain since 1849 to the King of Württemberg and since 1863 superintendent in the Lutheran Church. It was at the latter date that he was ennobled by his sovereign; but he does not put the "von" which indicates his rank, on the title-page of any of his volumes of poetry. His preaching in the royal chapel in the castle at Stuttgart, draws great crowds of hearers, and his poetical yet most practical sermons are listened to with profound attention. He has received repeated pressing invitations to important offices in other states, but has always declined to leave the city which was the home of his childhood.

THE congregation of the Sixth Presbyterian Church, Newark, N.J., finding their quarters too strait for them, have begun a movement for a new church. Under the leadership of their new pastor, Rev. David W. Lusk, an organization has been formed called "The Builders." It begins with seventy-nine members, and each member is furnished with the necessary documents, and authorized to solicit cash donations and weekly subscriptions for any sum from one penny upwards. They have just held their first monthly meeting, and the report of the first month's work showed returns of about \$250 in cash. The plan embraces a two years' work, and there seems to be no doubt of the success of the undertaking.—The Christian at Work.

MESRS. MOODY AND SANKEY are busy holding conventions for Christian workers. Recently they were in Dayton, O., then for eight days' campaign in Chicago. Thence they went to Knoxville, Jan. 26th—31st; Nashville, Feb. 2nd—4th; Memphis, Feb. 5th—7th; New Orleans, Feb. 9th—21st; then they go to Houston, Feb. 26th—28th; Mobile, March 2nd—4th; Oxford, Miss., March 6th—7th; Selma, Ala., March 9th—14th; Atlanta, March 16th—18th; Savannah, March 21st—23rd; Jacksonville, Fla., March 26th—28th; Charleston, S. C., March 30th to April 4th; Columbia, S. C., April 5th—7th; Norfolk, Va., April 9th—11th; Lynchburg, Va., April 13th—15th; Charlotte, Va., April 16th—18th. They create a revivalistic interest everywhere.

A BRAVE MISSIONARY.—The full report now to hand from South Africa deepens our admiration of the courageous Presbyterian minister at King William's Town and our joy that his manly protest in behalf of Kaffir life and rights has been so triumphantly vindicated. Nearly a year ago a young Dutch farmer named Pelter shot dead an inoffensive Kaffir of good character, while the victim was searching for his master's stray horse. The murderer was committed on a charge of culpable homicide, but was presently let off altogether by the Premier of the colony, which is largely under the influence of the Afrikaner Bund. Mr. Don hereupon published a solemn protest against the manner in which the foul crime had been dealt with, declaring that the poor man's blood cried to Heaven, "not merely against the wretched murderer but against the government which refused to prosecute and the country which condoned such conduct." Pelter instituted an action against the editor of the paper in which Mr. Don's letter was printed as well as against Mr. Don; but ultimately the prosecution, conducted by the Solicitor-General in person, confined itself to Mr. Don alone. After a five days' trial the jury delivered a unanimous verdict of "not guilty," and the Judge closed the case with these words to Mr. Don—"You have the satisfaction of knowing that the principles you contended for are vindicated." On his return to King William's Town the whole of the inhabitants, headed by the mayor, gave Mr. Don a public welcome and addresses were presented to him by both the European and Kaffir population. The costs, increased both by delay of the trial and by removing it to Graham's Town, have been heavy; and though steps have been taken for organizing a fund all over the country; it is feared that help will be needed from home. We cannot doubt that many of our readers will feel disposed to express in a tangible form their admiration of the noble courage displayed by Mr. Don.

Medicines.

WHAT IS CATARRH?

From the Mail (Can.), Dec. 15. Catarrh is a mucous discharge caused by the presence and development of a vegetable parasite in the internal lining membrane of the nose. This parasite is only developed under favourable circumstances, and these are:—1. The state of the blood, at the slightest impurity of which the germ of the parasite, mercury, is introduced into the system...

A. H. DIXON & SON, 205 KING ST. WEST, TORONTO, CANADA.

\$500 Reward.

We will pay the above reward for any case of liver complaint, dyspepsia, sick headache, indigestion, constipation, or colic, which we cannot cure with West's Vegetable Liver Pills...

THE LAST AND BEST WITH A Special Spring ever invented. Never slips or moves from position even the slightest of an inch. Cured every child and every adult of every age...

Specific Articles.

BUCKEYE BELL FOUNDRY. Bell Foundry for Churches, Schools, and Public Buildings. Warranted. Catalogue sent free.

MESSENGER BELL FOUNDRY. Manufacturers of all kinds of bells for Churches, Schools, and Public Buildings. Warranted. Catalogue sent free.

SANITARY APPLIANCES.

ORUCKSHANK BROS. PLUMBERS AND STEAM FITTERS. 424 YONGE STREET, TORONTO.

Clinton H. Meneely Bell Company. TROTT, N.Y. MANUFACTURE SUPERIOR BELLS.

Special Attention Given to Church & School Bells

Matthew's New Patent Lamps. The only safe Church Light. O. E. Thorne, 59 Bay Street.

ELECTRICITY.

Scientifically applied from PROF. VERHOYE'S NEW BATTERY. Proficiency increases the vital force, and cures nervous and obscure diseases not amenable to other means.

THE AVONMORE

Attention of Visitors to the City IS CALLED TO "THE AVONMORE" 274, 276 and 278, JARVIS STREET, TORONTO.

Medical.

DR. PALMER, SURGEON. 279, East, Third, No. 10 to 12, Corner Yonge and Wellington.

JOHN B. HALL, M.D., HOMOEOPATHIST, 200 J. and 228 Jarvis St. Specialties—Children's and various diseases. Hours, 8 to 10 a.m., 4 to 6 p.m. Sunday, 9 to 10 a.m., and 8 to 8.30 p.m.

Dr. A. D. Watson. Has removed to his new residence, No. 10 Euclid Avenue (near Lowley St). Office Hours—8 to 10 a.m., 1 to 2 and 7 to 9 p.m.

J. BAXTER, M.D. M.B.C.S. EDINBURGH. Chronic diseases, constitutional ailments of long standing, disease of heart, kidneys, bladder, and skin successfully treated; 23 years' experience in hospitals and prisons; correspondence invited.

DRS. HALL & EMORY, HOMOEOPATHISTS. 23 and 35 Richmond St. East, Toronto. Dr. Hall in office 9 to 11.30 a.m. daily, except Sundays, and on Monday and Thursday evenings from 7.30 till 9. Dr. Emory in office 2 to 4 p.m. daily, and on Tuesday and Friday evenings from 7.30 till 9. Sundays 8 to 9 p.m.

J. H. ENOCH, M.D. DR. J. H. ENOCH, M.D. 23 and 35 Richmond St. East, Toronto. Dr. Hall in office 9 to 11.30 a.m. daily, except Sundays, and on Monday and Thursday evenings from 7.30 till 9. Dr. Emory in office 2 to 4 p.m. daily, and on Tuesday and Friday evenings from 7.30 till 9. Sundays 8 to 9 p.m.

Dr. J. H. ENOCH, M.D. 23 and 35 Richmond St. East, Toronto. Dr. Hall in office 9 to 11.30 a.m. daily, except Sundays, and on Monday and Thursday evenings from 7.30 till 9. Dr. Emory in office 2 to 4 p.m. daily, and on Tuesday and Friday evenings from 7.30 till 9. Sundays 8 to 9 p.m.

F. J. ANDREWS, D.D.S. 21 KING STREET EAST. Formerly 2 King West.

C. P. LENNOX, DENTIST, 10 ARCADE BUILDING, TORONTO. Is the only dentist in the city who uses the new system of "Vitalized Air" for extracting teeth absolutely without pain or danger to the patient.

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

Dr. Anderson & Bates give exclusive attention to the treatment of the Eye and Ear. Cross Eye straightened, artificial human eye supplied. Office, 31 James St. North, MONTREAL.

A. W. SPAULDING, L.D.S., DENTIST. 21 King Street East, Toronto. Residence—43 Lansdowne Avenue, Parkdale.

Wm. R. GREGG, ARCHITECT, No. 9 Victoria Street, Toronto.

GORDON & HELLIWELL, ARCHITECTS, 20 King Street East, Toronto.

H. B. GORDON, GRANT HELLIWELL, Barristers.

KERR, MACDONALD, DAVIDSON, & PATTERSON, Barristers, Solicitors, &c. J. K. Kerr, G. W. Macdonald, Wm. Davidson, John A. Patterson. Offices—9 and 19 Masonic Buildings, Toronto St., Toronto.

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

ALEX. CASWELL, THOMAS CASWELL, J. W. ST. JOHN. 67

MR. W. A. SHEERWOOD, ARTIST. Portraits in Oil or Pastel from life or Photograph. Room 24, Arcade, Yonge Street, Toronto.

Domination Bakery & Milk Delivery. BEST QUALITY OF BREAD AND FARMERS' MILK, Delivered Pure at Lowest Market Rates.

W. A. GRAY, REAL ESTATE & INSURANCE AGENT, Corresponding, Adelaide, etc. \$5 Money to loan at lowest rates. 24 Adelaide Street East, Toronto.

WILLIAM ROPE, LAND AND ESTATE AGENT, STOCK BROKER, (NEARBY TORONTO STOCK EXCHANGE) 13 Adelaide Street East, Toronto.

Special attention paid to the Management of Estates \$5 A large amount of money to loan on Mortgage at lowest current rates.

THE ALLODIAL ANGUS, Giving valuable information to intending purchasers of land and houses.

R. W. PRITCHE & CO., Real Estate Agents, Commissioners, Valuers, Trustees, and Financial Agents. ROOM 8, ARCADE, YONGE STREET, TORONTO. Send 2 cent stamp for a copy of the above paper.

PAY made selling "Pearson's" Edition Family Bible. Complete in every respect. Low price to subscribers. Terms to agents extra. Write for particulars to J. S. ROBERTSON & BROS., Mail Bldg., Toronto, and London, Ont.

DALE'S BAKERY, 163 Queen St. West, Cor. of Portland. Celebrated Pure White Bread, Dutch Brown Best Family Home-Made Bread. R. F. DALE.

R. J. KINGADE, Practical Boot and Shoe Maker. Boots and Shoes Made to Order. None but First-Class Workmen Employed. 670 1/2 Yonge Street, Toronto.

IMPERIAL COUGH DROPS will give Positive and Instant Relief to those suffering from Croup, Hoarseness, Sore Throat, etc., and are invaluable to orators and vocalists. For sale by druggists and confectioners. R. & T. WATSON, Manufacturers, Toronto.

Elias Rogers & Co's, Coal & Wood Merchants. 24-111 HEAD OFFICE, 20 KING ST. WEST. ROSEDALE GROCERY. Fine new crop of Fruits for Christmas. Extra fine stock new Year. English Breakfast, Morning Congou, Pekoe Congou, Assam, Orange Brewed Pekoe, Peking Congou, Kailow, Moysane Young Hoison. New Canned Goods. A call solicited at Cor. Yonge and Bloor. BOTSFORD & HIGGINS, PROPRIETORS.

W. H. FERGUSON, CARPENTER, 81 BAY STREET, Corner Melinda, TORONTO. Jobbing of all kinds Promptly Attended to. Printers' and Signwriters' Jobbing a Specialty.

TEA! TEA!! TEA!!! For First-Class Tea, try Anderson Bros., FOR SARGANTS. We carry a heavy line of first-class Teas, Groceries and Provision and Buttery a specialty, wholesale and retail. ANDERSON BROS., 107 Queen St. West.

MISS HARRIS, Dealer in FANCY GOODS, TOYS, Scrap Books, Autograph Albums and Children's Illustrated Books. Also a full assortment of School Books and Stationery, Gents' Furnishings, Postage Stamp, etc. The Celebrated and Reliable Harper's Book Palace. 848 QUEEN STREET WEST.

MORSE'S MOTTLED. WANTED! THE NAME & Address Of each SUNDAY SCHOOL SUPERINTENDENT, TEACHER, CLASS LEADER, LOCAL PREACHER, and all other earnest Christian Workers, male or female. Will write reasons on receipt of address—IMMEDIATELY. INTERNATIONAL BOOK AND BIBLE HOUSE, Toronto. Please mention this paper. 84-4.

ADAMS' CLOTHING FACTORY, 277 QUEEN STREET WEST. Five thousand pairs Pants, strong, durable, well made, \$1.25, \$1.50, \$2.00. Highest quality and worst Tweeds, \$3.00 and \$3.50. Made to measure suits, coats, etc. Five hundred Boys' Suits from \$1.00. Youth's and Men's Suits, \$3.00 and \$3.50. Strong pure wool-tweed suits well made, \$5.00, \$6.00, \$7.00. Suits to measure in every variety, and well made, \$10.00, \$12.00 and \$15.00. Cheapest in Canada. Come and see them. Seventeen hundred Hats, new and stylish and shapes, \$1.00 and \$1.50. Just half Yonge Street price. Tweeds and Serges, any length, less than wholesale price. Cut free.

WE OFFER YOU THE BEST OF PRODUCTS IN Plush Goods, Ivory Sets, Tortoise-shell Goods, Perfumery for the Coming Season. ROBERT E. MARTIN & CO., Pharmacists and Perfumers, corner Queen and Yonge Sts., Toronto.

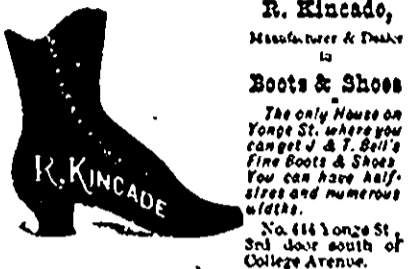
ECCLIASTICAL AND DOMESTIC STAINED GLASS ELLIOTT & SON, 84 BAY STREET, TORONTO. LOCHFYNE HERRING, New Importations direct from GREENOCK. Ask your grocer for Park's Superior Ham, Tongue and Chicken Sausage, undoubtedly the best on the market. Full lines of Hams, Bacon, Lard, Best Ham, Dried Beef, Kidney Curing, etc. New Importation of best English. Lowest Prices to the trade. 102 PARK & 109. PHARMACEUTICAL TRUSTS.

HUTCHINSON & DAVIS, CARPENTERS AND BUILDERS, 78 JARVIS STREET. Shop and Office Situated made and repaired. Jobbing promptly attended to. 78

Miscellaneous.



A GEMMELL, 107 King St. West, Toronto. Directions for fitting...



R. Kincaid, Boots & Shoes. The only House on Yonge St. where you can get J. & T. Bull's Fine Boots & Shoes...

SEEDS RENNIE'S SEEDS ARE THE BEST. Illustrated Catalogue for 1886. FIELD, GARDEN & FLOWER SEEDS.

WANTED THE NAME & Address of each SUNDAY SCHOOL SUPERINTENDENT, TEACHER, CLASS LEADER, LOCAL PREACHER, and all other earnest Christian Workers...

Jorgenson & Samuelson. Watchmakers and Jewellers. 180 Queen St. West. Repairing neatly and promptly executed.

Choice Christmas Fruits. Table Raisins in London layers, blue and black basket, and finest Debrae cooking Raisins in Valen case...

MARA & CO., Grocers and Wine Merchants, 250 Queen Street West, near Beverley Street.

MR. FORSTER, ARTIST-PUPIL OF M. Bonaventure, President of "Art Association," Franco-Canadian, 81 King Street East, Toronto.

S. B. WINDRUM, THE JEWELLER. FALL STOCK, Watches, Jewelry, Diamonds, Electro-Plated Ware, Cutlery, Marble Clock, and large assortment of other Goods...

Publications.

PRESBYTERIAN NEWS CO., Toronto.

NOW READY.

SABBATH SCHOOL REGISTERS AND RECORDS,

PREPARED BY THE

Sabbath School Committee of the General Assembly of the Presbyterian Church in Canada.

The Committee, recognizing the importance of the facts that while there are about 1,200 places at which the gospel is regularly preached, last year, by Presbyterians in Canada, there were reports from only 977 Sabbath Schools, and of that number only 123 are reported as having contributed anything to the missionary schemes of the Church...

1. "The Sabbath School Class Register," for use by the Teacher, containing recording columns for a whole year. This names and addresses of the children require to be written only once during the year. Price, 15 cents.

2. "The Sabbath School Record," for use by the Superintendent or Secretary. This Record, to be filled up each Sabbath from the Teachers' "Class Register," has columns to correspond with those of the "Class Register," in which a permanent record is kept of the School Attendance, Recitation, Church Attendance and Contributions of all classes. And from this "Record" the Quarterly and Annual Reports are to be filled up. Price, for a book to last one year, in paper covers, 35 cents; quarter bound, 50 cents.

3. "The Quarterly and Annual Sabbath School Summary and Report," to be filled up from the preceding at the end of the quarter and the year. This will show, at a glance, the statistics and results of each quarter and the whole year. It consists of two parts: a Summary to be retained in the School, and a Report to be torn off at the end of each quarter and of the year, and sent to the Convener of the S. S. Committee of the Presbytery in which the School is situated. The work of reporting, by the adoption of this system, will go on during the whole year, and the Presbytery's Convener thus be in constant communication with all the Schools. Price of this Summary and Report in a book to last four years, in paper covers, 25 cents; quarter bound, 40 cents.

4. "The Sabbath School Register and Quarterly Record," to be used by the Convener of the Presbytery's S. S. Committee. This contains columns in which the names and addresses of the superintendents, and the Quarterly and Annual Reports may be registered; and it will afford the material from which the Presbytery's Annual Report to the Synod and Assembly may be prepared. The price of this in a book to last for nine years (if e.), in those Presbyteries where one page will contain all the Schools) will be quarter bound, \$1.25; half bound, \$1.75.

N.B.—To Schools ordering a set, a discount of ten per cent. will be allowed. This system does not claim to be perfect, and suggestions for its improvement will be gladly received by the Assembly's Committee (Rev. Dr. James, Brockville, Convener).

GEO. H. ROBINSON, Manager P. M. CO., P. O. Box 2567, TORONTO.

Tenders Wanted. WELLAND CANAL. NOTICE TO CONTRACTORS. SEALED TENDERS addressed to the undersigned and endorsed "Tender for Lock Gate Timber," will be received at this office until the arrival of the steamers on TUESDAY, the 9th day of FEBRUARY next, for the furnishing and delivering, on or before the 23rd day of June next, 1886, of Oak and Elm Timber, sawed to the dimensions required for increasing the height of the Lock Gate on the WELLAND CANAL.

The timber must be of the quality described, and of the dimensions stated in a printed bill, which will be supplied on application, personally or by letter, at this office, where forms of tender can also be obtained. No payment will be made on the timber until it has been delivered at the place required on the Canal, nor until it has been examined and approved by an officer detailed to that service. Contractors are requested to bear in mind that an accepted bank cheque for the sum of \$5000 must accompany each tender, which shall be forfeited if the party tendering declines to enter into a contract for supplying the timber at the rates and on the terms stated in the offer submitted. The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender. By order, A. P. BIRDLEY, Secretary, Department of Railways and Canals, Ottawa, 22nd January, 1886.

The Boiler Inspection & Insurance Co. OF CANADA. Consulting Engineers. SOLICITORS OF PATENTS FOR CANADA, United States and other Countries. Copyrights, Trade Marks, Etc., Registered. Experts in Patent Cases, advice and assistance to inventors in making Drawings and completing their inventions. 17 1/2 OFFICE IN FREE LIBRARY BUILDING, TORONTO.

PUBLISHERS' NOTICE.

All contract advertisements for three, six, nine or twelve months will be collected at the end of each quarter.

Advertisements received for insertion without specific instructions will be inserted until forbid. Orders for discontinuing advertisements must be in writing.

When you write to an advertiser be sure and tell him that you read his ad. in THE PRESBYTERIAN REVIEW. We believe it is to your interest to do so, as our readers are served with the best.

Weddings, Funerals.

Cholceest Flowers at Cheapest Rates.

Country orders have immediate attention. BRADLEY, Florist and Rosegrower, Dominion Bank Building, King and Yonge Streets, Toronto.

Notices of Births, Marriages and Deaths, under six lines, free; over six lines, 50 cents.

Marriages.

CLAWSON-McGILLIVRAY—On the 25th January, at the residence of the bride's father, by Rev. J. Abraham, the Rev. R. Gamble, of Waterloo, Que., to Adelaide Fothergill, fourth daughter of George McGillivray, Esq., "Inverlynn," Whitby, Ont.

MARRIS-SMITH—On the 3rd February, at the home of Mr. Perry, by the Rev. J. MacMechan, Mr. John Martin, of Brock, to Miss Alice Smith, of Niagara.

Deaths.

JAMES—At Ingers City, Michigan, on the 30th January, William Patterson James, aged 25 years, son of the Rev. Dr. James, Paris, Ont.

MCCULLAN—Died at his residence, 250 Sherbourne St., Toronto, on Monday, 9th inst., a native of Cookstown, County Tyrone, Ireland, and for more than forty years a resident of Toronto and vicinity.

ACKNOWLEDGEMENTS.

Mr. Harris gratefully acknowledges the receipt of \$500, for furnishing University College Y. M. C. A. rooms, from Mrs. Smith, Knox Church House, Ont.

Catarth, Headache, hawking and spitting up phlegm, &c., at once relieved and cured by the use of Dr. Carson's Catarrh Cure. No reason why you should not try it. Many cases of catarrh of the lungs and bronchitis have been cured by a single bottle of Dr. Carson's Catarrh Cure. All Druggists, 50 cents.

Increasing testimony is borne to the fact that the best family physic, the best cure for dyspepsia or indigestion is Dr. Carson's Stomach Bitters. They never sicken or gripe. All Druggists, 50 cents.

MEETINGS OF PRESBYTERY.

LOCKPORT—Brockville, in St. John's Church, on March 2nd, at 2 p.m.

BARRE—Fallow, in Knox Church, on March 6th, at 1:30 p.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

CHATHAM—Chatham, Ont., in St. Andrew's Church, on March 6th, at 10 a.m.

Miscellaneous.

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

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

TRUSTEESHIPS.

THE TORONTO GENERAL TRUSTS COMPANY. 27 Wellington Street East. Undertake and execute Trusts of every description whether under Deeds, Wills, or Marriage Settlements, and manage estates as Agents for settling Trustees, and will also in certain cases accept trusteeships from which existing trustees desire to be relieved.

STAR LIFE ASSURANCE SOCIETY OF LONDON, ENG. Established 1812.

SIR Wm. McARTHUR, K.C.M.G., Chairman LIFE FUNDS \$11,000,000.

Life policies issued at equitable rates. Money advanced to Church Trustees and Town Property Owners at 5 and 8 per cent.

Address applications to the Head Office for Canada. 32 Wellington Street East, Toronto. A. D. PERRY, Chief Agent.

BE A MAN

Go back to the old paths of honest straight business principles of your fathers. Buy from good reliable houses where no presents are given or cheap clap trap of any kind used or sold, and where you can buy sterling goods at a fair price. Be a man and buy your Teas and Coffees and General Groceries before the duty is put on, from the Oldest and Most Reliable Tea House in the Dominion.

NO. 93 KING ST. EAST, SIGN OF THE QUEEN.

EWD. LAWSON.

P. S.—Just received a prime lot of Maple Syrup.

TORONTO SHOE COMPANY

144, 146, 148 KING ST. EAST, Cor. JARVIS ST. HEADQUARTERS FOR BOOTS AND SHOES.

Established to give the best value possible. Buying and selling for cash, and one price, we invite your confidence and patronage. Letter orders bear our best attention.

P. BURNS Makes a Great Reduction in Hard Coal, and will sell the CELEBRATED SCRANTON COAL

Remember this is the only Reliable Coal free from damage or fire. All coal guaranteed to weigh 2,000 Pounds to the Ton.

YARDS AND OFFICES—Cor. Bathurst and Front Street; Yonge Street Wharf. BRANCH OFFICES—31 King St. East; 251 Queen St. West; 398 Yonge St. Telephone Communication Between all Offices.



DON'T

Heat another winter with an old fashioned, inefficient Cook Stove or Range, when you can make your home comfortable and happy with a

Moses' Combination,

Having a Circular Fireproof and continuous fire may be kept up all seasons, makes the same as a Heater—there is no Choke. No more Frozen Water Pipes or Bursting Water Fronts. No loss of time or labor in lighting fires.

Over 1,000 Sold Last Season. Call or send for Circular to

F. MOSES, 301 Yonge St., Toronto, Inventor and Patentee.

HALF A MILLION GARDENS SEEDS AND PLANTS. Peter Henderson & Co. Our Seed Warehouse, the largest in New York, is filled up with every variety of seeds for the prompt and careful filling of orders. Our Catalogue for 1886, of 143 pages, containing colored plates, descriptions and illustrations of the NEWEST, BEST and RAREST SEEDS and PLANTS, will be mailed on receipt of 1 cent (in stamps) to cover postage.

CROMPTON CORSET CO'S CELEBRATED CORALINE CORSETS. Mary Anderson writes: I am delighted with your Coraline Corset. It is perfect in fit and elegant in design and workmanship.

CORALINE CORSETS. CORALINE is not Hemp, Jute, Tampico, or Mexican. Coraline is used in no goods except those sold by CROMPTON CORSET CO. The genuine Coraline is superior to whalebone, and gives honest value and perfect satisfaction. Imitations are a fraud and dear at any price. For sale by all leading merchants. Price from \$1.00 up. CROMPTON CORSET COMPANY 78 YORK STREET, TORONTO.