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For the PRESBYTERIAN REVIEW.
MEN.

Men of courage, men of spirit,
Men of mettle, men of merit,
Men like these the age demands,
To carry out its high commands.

Labour cries for men of vigour,
Virtue pleads for men of honour,
Nations call for men of might,
Men to die or do the right.

Men with hearts divinely human,
To crown with love the life of woman;
Men to plant this beautiful earth
With a seed of nobler birth.

Men to stamp corruption under,
To tend the cords of vice and sin;
Men whose lives will bear the light,
Men whose hearts with God are right.

Men to grace the lowliest station,
To build the home, the church, the nation;
Men of honour, truth and love,
Feeling none but God above.

Manotick, Ont. M. H. SCOTT.

Woman's Work.

W.F.M.S. ANNUAL MEETINGS.

EASTERN SECTION.

The ninth annual meeting of the Woman's Foreign Missionary Society (Eastern Section) was held in St. Matthew's Church, Halifax, Thursday and Friday, April 8th and 9th. There were delegates from auxiliaries, or visitors from sister societies, from Pictou, Scotsburn, Baddeck, Stellarton, Pictou Landing, Musquodoboit, Maitland, Yarmouth, New Glasgow, Truro, Shubenacadie, Millford, Kentville, Windsor, Sherbrooke, Elmsdale and Halifax. The exercises of the first half hour were devotional. At eleven o'clock Mrs. Burns, President, took the chair. Mrs. H. H. Macpherson (Halifax) read the address of welcome, to which Mrs. MacMillan (Elmsdale) replied. Next came the President's address, which was followed by the report of the corresponding secretary. Both these papers noticed the fact that the auxiliaries had been more than doubled, standing 40 now to 19 last year. Special mention was made of the removal of the beloved Agent of the Church, whose kind sympathy and wise counsels had been so helpful to the work. Miss Russell, Pictou, read the report of the Pictou Society, which was very encouraging, the auxiliaries having increased from 7 to 16. Miss Wetherby read the Halifax report, which also announced the formation of several new auxiliaries. Miss McCurdy (Baddeck) read the reports of the Harbour Grace, St. John's (Nfld.), and Cape Breton societies. The meeting, which comprised from 80 to 100 ladies, adjourned for lunch. The plan of having refreshments provided at the place of meeting, has been found of special advantage in furnishing an opportunity for delegates to become acquainted with each other, also to obtain information on subjects not clearly understood, and for which they lack either the courage or the time to speak at the public gathering.

AFTERNOON.

Between two and three hundred ladies assembled for the afternoon session. A telegram of greeting was read from the F. M. S. (Western Section), "Beloved thou doest faithfully whatsoever thou doest to the brethren and to strangers," 1 John v., 3. "For we walk by faith, not by sight," 2 Cor. v., 2; signed, C. S. Ewar, Pres. The reports of Miss Blackadder and Miss Hilton were read. The greetings of the W. M. S. Methodist Church were then conveyed to the meeting by Mrs. Wesley Smith and Miss Silver, representing the North and South Branches. Mrs. Cline expressed the kind wishes of the Baptist Ladies' Society. Each of these ladies read papers well worthy of publication, awaking responsive echoes in many hearts and making all feel that these societies, though called by different names, have one object in view. Mrs. Goucher, of the Truro Baptist W. S., expressed her pleasure at being present and her best wishes for the work. The President introduced Mrs. Annand, who gave a most interesting and touching address. She spoke of the condition of the inhabitants of the New Hebrides, particularly of the island of Santo, where she and her husband expect to labour. She alluded to the probability of their having to go there without another missionary, as the church was not in a position to send one. When Mrs. Annand sat down the President appealed to those present whether they were willing to

allow Mr. and Mrs. Annand to go to this new field without any companions? She hoped the members would take action in the matter. Miss McCurdy (Baddeck) suggested that those present who were anxious for another missionary to be sent should give in to the treasurer their subscriptions for this object. Mrs. Churchill, Baptist missionary among the Telugus, addressed the meeting. She described the field of her labour on the eastern shore of the Bay of Bengal, and the people among whom she laboured.

EVENING.

Tea was served between six and seven o'clock to a large number of ladies and gentlemen. At 7.30 p.m. the meeting was begun in the church up-stairs, Rev. R. Laing in the chair. The attendance of gentlemen was not so large as was desired, perhaps because they had not been allowed to go to the day meetings and did not know how interesting the subject was. The principal speaker of the evening was the Rev. Joseph Annand, our missionary to Anicium, who delivered a most interesting and instructive address, containing much information of his field of labour. A collection amounting to over \$30 was taken up. The singing was led by a choir composed of singers from several of the Presbyterian churches in the city, Miss Fletcher presiding at the organ.

FRIDAY FORENOON.

Friday morning's meeting was opened about 10.30 Mrs. Waddell, treasurer, read the annual report, showing \$2,072 received, an advance of over \$600 on last year. \$1,624 have been paid to the Board for the salaries of the four lady teachers in Trinidad, thus carrying out the resolution passed at last meeting.

RECEIPTS.

Balance from 1885	\$ 67 75
Halifax Presbyterian Society	921 14
Pictou Presbyterian Society	732 18
Newfoundland auxiliaries	304 50
Sundries	46 52
	\$2,072 09

EXPENDITURE.

Support of lady teachers	\$1,624 00
Various appropriations	240 50
Printing reports and other expenses	120 95
Balance on hand	186 64

\$180 of the balance on hand is from St. John's, Nfld., and will be appropriated by that society probably to Zenana work in India. The President stated that \$25 of the amount reported by the treasurer had been received since the meetings began as a life-membership fee from Mrs. Edward Smith, Halifax, thus making up the sum required for the lady teachers in Trinidad. Mrs. E. Bayne (Musquodoboit) led the meeting in prayer that God would accept the money raised during the year, and make it instrumental in doing much good among the heathen. The report of Miss Copeland was read by Miss McKay, of Scotsburn. Miss Edith Burns read Miss Semple's account of her work in the Tacarigua school. An anonymous paper showing what God has promised to do for missions, received that morning by mail, was read by Mrs. Dickie, of Millford. An account of our missionaries in India and their work was given by Mrs. Hetherington, of Halifax. The following resolution was adopted: "The W. F. M. Society of the Presbyterian Church how in session, realizing to the full the enormous evils of intemperance and the stumbling block it puts in the way of all missionary effort at home and abroad, desire very cordially to support the bill now before the Legislature for the restriction of the liquor traffic, and earnestly pray for its passage." An original paper entitled "A Woman's Tongue," was read by Miss Fairbanks. Miss Frame, of Shubenacadie, spoke on the Santo fund, and proposed that all the Presbyterian school teachers in the Province be asked to contribute. It was agreed to ask the W. F. M. Society (Western Section) to unite with this society in raising the large amount required for travelling expenses, house, etc., which must be secured before a new missionary can be sent out. At one o'clock the morning session was closed and lunch served to those who remained.

AFTERNOON: CLOSING SESSION.

The first business done was passing a resolution drawn up during the recess by a committee appointed at the morning meeting, asking the F. M. Board to send another missionary to Santo along with Mr. Annand and guaranteeing to pay his salary until the Board is able to assume it. Agreed that the resolution on the liquor bill, which had been signed by a large number of delegates, be taken by the Houses of Parliament by a delegation of five. A resolution changing the time of the annual meeting from April to September or October as being more convenient for those societies off the line of railway, was carried unanimously. An invitation was extended by the Board delegates to hold the meeting of September next in their town, which was accepted. Mrs. Baxter read the story of Abdoul written by Miss Blackadder. The Gleaners' Mission Band of St. John's Church, read their report, saying that they had raised \$50 for missions during the year. The Sunbeams of Dartmouth reported \$68 gathered by them. The treasurer of the Helping Hands'

Mission Band read her statement, showing \$140 paid in by them during the year. Two very pretty recitations were next given by members of the Gleaners' Mission Band. The deputation having returned from the Legislative Council Assembly and reported through Miss Fairbanks that they had been kindly received by Hon. Mr. Morrison and Mr. Gayton, who promised to present their memorial at a suitable time. The nominating committee submitted, through Mrs. Dickson, the following list of office-bearers: President, Mrs. R. F. Burns; Vice-Presidents, Mrs. James, Mrs. J. MacMillan, Mrs. I. Creighton, Mrs. E. Smith, and the Presidents of the Presbyterian societies, auxiliaries and mission bands. Corresponding Secretary, Miss Campbell; Recording Secretary, Miss Thomson; Treasurer, Mrs. S. Waddell, and a Committee. The following resolution was moved by Miss Campbell and unanimously adopted: "That this meeting deeply sympathize with Rev. Mr. and Mrs. Macleod of Princetown, Trinidad, on being obliged to leave their post, and would express the hope that Mr. Macleod's health may be so far restored that he may yet do good work for the Master in the field of his choice. Mrs. Churchill sang the Lord's prayer in the Telugu language, and Mrs. Annand sang a hymn in Anicium. The President asked Mrs. Christie, widow of Rev. T. M. Christie, who was present, to make some remarks. Mrs. Christie declined to address the meeting, but expressed the hope that she might be able to form an auxiliary or a mission band in Bedford, where she is residing. Thanks were voted to the people of Halifax for their hospitality; to the railway companies for reduced fares, to the newspapers for notices of the meetings, to the managers of St. Matthew's church for the use of the church, and to Mr. and Mrs. Annand for their presence and the impetus their addresses have given to missionary work, and the hope that they may not return alone to the New Hebrides but that a true yoke fellow may be found to go with them. The Question Drawer was opened and its contents very cleverly answered by Miss Campbell. Mrs. Waddell reported that over \$300 had been subscribed to the Santo Fund. Two little members of the Mission Band took up a collection of over \$8. After singing the last verse of the missionary hymn, Mrs. Churchill was requested to close the proceedings with prayer, and at a quarter past five the members began to disperse, many feeling sorry to leave the spot where such delightful and profitable intercourse had been for two days enjoyed.

WESTERN SECTION.

The decennial anniversary of the W.F.M.S. was celebrated in St. Andrew's Church, in the City of London, 20th and 21st of April. From 150 to 200 delegates from the various auxiliaries and mission bands in the Province were in attendance, the branches in the west being well represented. The weather was all that could be desired, and the ladies of the auxiliaries, mission bands, and churches in London were untiring in their efforts for the comfort and happiness of their guests. Arrangements were made by which the delegates could remain in the church the entire day, Tuesday, attending all three sessions without the fatigue of returning to their homes. Badges were provided for the delegates, presidents of auxiliaries and mission bands wearing red, the Ex. Com. of the Board pink, and other officers and delegates, i. e. Twelve little girls, were in attendance, in uniform, pink and blue, at all the sessions, carrying messages from aisle to aisle in the auditorium.

At the hour appointed the meeting was called to order by the President, Mrs. Ewart, Mrs. Roger, President of the London Presbyterian Society, and Mrs. McAdam, Strathroy, assisting in devotional exercises. The minutes of last meeting, in the unavoidable absence of Mrs. MacMurchy, were read by Mrs. Harvie, For. Sec., and confirmed. The address of welcome was given by Mrs. Chisholm, London, who, on behalf of the Presbyterian women of the city, welcomed the delegates to this their tenth annual meeting. Her hearty welcome was responded to most gracefully by Mrs. Gibson, of Ottawa, who, in the name of the delegates present, thanked the London ladies for their most kind and courteous reception. As this is women's work, for women in heathen lands, she said, we are kept humbler by ever having before us the degradation from which we as women are saved by the gospel. On the other hand we are exalted by being co-workers with God. He has given us in this age this special work to do, this is our great opportunity, and may we not say as Mordecai to Esther: "Who knoweth whether thou art come to the kingdom for such a time as this." The delegates were urged to rise to the height of their privilege as Christian women and mission workers, which position was only attainable by that which God himself always honours, definite, intelligent, believing prayer.

THE PRESIDENT'S ADDRESS.

Mrs. Ewart referred briefly to the pleasure it must give them all on these occasions of their annual meetings to greet fellow-workers in the cause of God, and to compare notes and review the work of the year. While in some of the

undertakings of similar societies it was permitted them to see the results in the foreign missionary work, on the contrary, they could only hear how the work was progressing. The discouraging results attending the earlier mission work in China and Japan had passed away, and now the prospects of these most promising fields had brightened greatly, and warranted them in exerting and taking hold of the work with renewed courage. In India there were many things to encourage the workers. The hospitals for females established, was a most valuable aid to the spread of Christianity. It was desirable to establish others there. The mission schools were also doing good work, and it was an urgent requirement of the country that they should be scattered liberally throughout it. The industrial training schools for Indians established in the U. S. were working satisfactorily, and it would be well for them to consider the establishment of similar institutions in the North-West. The address concluded with a few words of welcome to the delegates present from sister societies.

The acting Rec. Sec. then read letters of greeting from the Brockville Presbyterian Society; from the Woman's Foreign Missionary Society, Presbyterian Church in Canada, Eastern Section, Halifax; from the Canadian Woman's Board of Missions, Montreal; from the Indore Society, Quebec; from the Woman's Missionary Society of the Presbytery of Montreal; from the Woman's Presbyterian Board of Missions for the North-West, and from the Woman's Foreign Missionary Society, of the Presbyterian Church, Philadelphia. Mrs. Sutherland, in an interesting address, presented the greetings of the Woman's Foreign Missionary Society of the Methodist Church in Canada, and Mrs. Carrae, of London, those of the Baptist Woman's Foreign Missionary Society, Western Section.

The nominating committee, Mrs. Gordon, Harrington; Mrs. Stewart, Uxbridge; Mrs. Grant, Hamilton; Mrs. McMurrich and Mrs. MacLennan, Toronto, were then appointed, the Society deciding that the Board should be composed of 36 managers residing in Toronto, with the presidents of Presbyterian Societies, auxiliaries, and mission bands.

A lady medical missionary for India, Miss Oliver, who has graduated at Queen's College in the medical profession, and who will sail (D.V.) in October next, for India, was then introduced to the meeting. She spoke cheerfully of her future work, in this distant field, referring to it as not a life of sacrifice, but of cheerful, willing service.

REPORTS.

Mrs. Campbell, Home Sec., reported for the auxiliaries and mission bands, not in Presbyterial order, viz., Aylmer, Que.; Barrie, Chatsworth, Collingwood, Dundalk, Johnson, Queenstown, Sarnia, South Russell, and Teeswater. Mrs. McCrae, of Guelph, presented the report of the Winnipeg Society, and conducted devotional exercises. Then the delegates adjourned to the basement to enjoy the lunch provided by the London ladies. The repast was ample, substantial as well as delicate and tempting, also well and pleasantly served. A pleasant hour of social converse, a renewal of old acquaintances, and the making of new ones. At the hour of 2.30

THE AFTERNOON SESSION

was opened, the President in the chair, the devotional exercises being conducted by Mrs. Evers, of Gananoque. The secretary read a letter from Mrs. Layah Barakat, a converted Syrian lady, explaining that it was impossible for her to be present at the meetings, which she much regretted. A telegram of greeting was received from the Halifax society, Col. i, 2, 3, 9, 10, to which the following response was returned, Phil. i, 2-6.

REPORTS OF THE GENERAL SOCIETY.

Mrs. Harvie, Foreign Secretary, Mrs. Campbell, Home Secretary, also the secretaries of the various Presbyterian Societies, and Mrs. MacMurchy, Recording Secretary, and Mrs. MacLennan, Treasurer, presented their various reports, a synopsis of which is as follows:—

FOREIGN WORK.

In Central India three lady missionary teachers, one medical missionary, two young lady assistants, Bible women, helpers, etc. The expenses of six schools and the necessary residences for the ladies. In Formosa (China) part of the expense incurred in the support of the girls' school at Tamsui. For the Indians in the Canadian North-West—two lady missionary teachers; the salaries of teachers at Mis-to-was-i, Crowstand and Bird Tail Creek reserves; provision made for extension of work among the Indians, and donations to the schools of the Canadian Missions in Trinidad and the New Hebrides.

HOME WORK.

PRESBYTERIAL SOCIETIES.—Brockville, Miss Gordon; Chatham, Miss Stone; Glengarry, Mrs. Gordon; Guelph, Mrs. McCrae; Hamilton, Mrs. Grant; Huron, Mrs. Fair; Kingston, Mrs. Byers; Lanark and Renfrew, Miss Riddell; Lindsay, Miss Robinson; London, Mrs. Chisholm; Maitland, Mrs. Leask; Ottawa, Mrs. Gibson; Paris, Mrs. Dickenson; Peterboro', Mrs. Fairbairn; Stratford, Mrs. Hyslop; Toronto, Miss George; Whitby, Mrs. Steele.

(Continued on page 132.)

The Family.

THE MOUNTAIN SONG.

I AM a lonely sewing girl, Amid the city's throng; I work for bread through all the day That seems so dull and long...

Rev. Terry Cook

QUEEN VICTORIA'S LATEST LETTERS.

From Blackwood's Magazine.

THE QUEEN TO THE REV. W. W. TULLOCH.

OSBORNE, Feb. 23th, 1886

I AM stunned by this dreadful news; your dear, excellent, distinguished father also taken away from us, and from dear Scotland, whose Church he so nobly defended...

VICTORIA R. & I.

THE QUEEN TO MRS. TULLOCH.

WINDSOR CASTLE, Feb. 17th, 1886.

DEAR MRS. TULLOCH—You must allow one who respected, admired, and loved your dear, distinguished husband, to write to you, though personally unacquainted with you and to say what I feel.

VICTORIA R. & I.

A GENUINE LOVE STORY.

THIS story, told originally by Spurgeon, we believe, will, we are confident, strike a chord in many loving hearts.

A young clergyman and his bride were invited guests at a large party given by a wealthy parishioner. In all the freshness and elegance of her bridal robes the young wife shone among the throng, distinguished by her comeliness, and vivacity, and rich attire...

THE SAILOR BOY

THE ship was rolling fearfully, and part of the rigging had become entangled at the mainmast head. It was necessary for the safety of the ship that some one should go up and set it to rights.

"We are lost!" said the captain, "the ship can not possibly live out this gale, and it's as much as one's life is worth to mount and adjust the sails."

Among their number was a frail boy of twelve, better fitted to thumb a spelling-book than to surmount a storm—who had but just enlisted in a sailor's life, this being his first trial before the mast.

The captain's words had scarcely passed his lips when little Davy stepped forward, and, lifting his cap, glanced at the swaying mast, the hoisting sea, and the watchful, determined countenance of the mate, who was examining his watch oftener and more anxiously—then, hesitating in silence only for a moment, rushed across the deck and threw himself down into the fore-castle.

The next instant our sailor boy reappeared, laid his hand upon the ratlines and crept up, hand over hand, with a will.

He was light, and remarkably active; and though his cheek was blanched with fear for the moment, it was evident in the very bearing of the boy that it was overmastered by something higher than that.

The eyes of all on board followed the intrepid little fellow, expecting every moment that he would be thrown into the boiling sea.

Captain Baker, often hard and even brutal with his men, remonstrated with the mate for letting the boy, so young and so inexperienced, go on such a perilous errand. "He will never come down alive!" This was his verdict; but young Davy was in the hands of One "mighty to save," and he knew it too.

"Sir, I did not oppose it," the mate replied, "for I believe he will save us yet. We carry a secret between us which you shall know in time. It is drawing near the hour we have watched and waited for, Davy and I, and if we can only stem the gale till that, Davy says he knows we shall be saved. See how he holds on, captain, like a squirrel, only he's more careful. He'll come down safe, I'm sure. Some One has him in his keeping, he says."

And sure enough Davy came down—this boy, who looked as though a breath would have blown him away. The captain began to question him as to his bravery, and why he hesitated and then went up so readily.

"Captain, I went to pray!" "Do you pray, my boy?" "Yes, sir!" "But where did you learn?"

"I've got a praying mother, sir, and she always tells me whenever I am in trouble to ask God to help me, and He will. I've tried it, and I've never found it to fail. But I haven't told you all, sir. Now, you've asked me, I knew when I went into the rigging that it was very near my mother's hour of prayer, too, and I had told Jack, the mate, all about it, and asked him to tell me when it came. I knew she was praying for me; and when Jack made a signal to me, I just dropped one hand and Jesus held the other all the tighter, while I waved my hat and shouted with a glad shout: 'We are safe! We can't be lost now! Only the wind was so high you couldn't hear me, but One aloft did.'"

No woman in the last century did more for God than Mrs. Wesley, just training those little boys, Charles and John. Twenty-five million people to-day are hearing the Gospel in Methodist churches. —D. L. Moody.

REV. DR. COCHRANE thus illustrated, in a recent lecture, the conduct of many people when asked to contribute to missions. A Scotchman who was a tenant called upon his landlord to pay his rent, but before doing so he began to plead great poverty, saying that it was impossible to cash the rent bill, but that if only time were given him he would certainly pay to the uttermost farthing. The debt was £150, and Sandy, after stating his inability to pay more than £50, drew from his pouch what he supposed was the promised amount and handed it to the landlord. Why, replied he, Sandy you have here £150. Losh, man, said Sandy, I put my hand in the rag pouch.

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY. BY THE AUTHOR OF "OUR NEIL," "A SAILOR'S DAUGHTER," ETC.

CHAPTER XIII.—Continued.

Kitty, like all the rest, was against her. It seemed as hard to Hester that the child did not want to be with her, as if she herself had been very very anxious for it; and it did not occur to her that her own distaste might explain the other.

Grace did not see that she could make better of the affair by further speech, and so no more was said. Grace, in fact, soon forgot the affair altogether, for her mind was burdened more seriously.

When she walked out with Kitty, Mrs. Norris and Hester following, her gravity disturbed her companion's views of the fitness of things; but when Kitty asked her what was the matter, Grace was cross, and said—

"Don't tease me, Kitty, pray! I quite sharply. In the evening Hester went over to see Miss Denston; so that when Kitty was gone to bed, Grace and her mother were left alone. Grace rose, and shut the door, and then came to a seat close to her mother.

"Now mother," she said, in a decided tone, "I have something very serious to talk to you about." Mrs. Norris met her daughter's earnest gaze with an apprehensive glance, and then turned her eyes again upon her knitting.

"Indeed," she said; "what is it?" "Have you noticed, mother, that Hester has been sadly out of spirits lately? And not only that, but I am quite sure now she is not at one with us—this mystery lies between us and prevents confidence."

"If that is so," said Mrs. Norris, still engaged with her knitting, though her fingers trembled, "it is only part of our misfortune."

"Put down your knitting," said Grace, taking hold of her mother's hand, and looking at her with a pitiful softness in her eyes. "No; this is not a part of our misfortune, mother. It is in our own hands. If Hester had our confidence, it would cure her."

Mrs. Norris snatched her hands away from Grace, and covered her face with them. "No! oh no! I will never consent to that, Grace, I have told you so over and over again."

"Mother, I cannot bear it any longer." Mrs. Norris was too much absorbed by her own feelings to heed the note of pain in Grace's voice. She began to cry, and moaned—

"The children must not know. You know that I have always kept it from the poor little children." "But Hester is not a child now," urged Grace; "she is a woman. You know that I think it should never have been kept secret; then we should all have grown up to it, and helped each other to bear it. It will be too terrible a shock when it comes."

"So it would," exclaimed Mrs. Norris. "You see it can never be told. You reproach me, Grace—you—and I thought you could not have done that."

Grace dropped her head, and took her mother's hands again, by force, and chafed them gently, and kissed her on her lips and cheeks. "My own mother," she said, smiling tenderly, "how could Grace reproach you? What a foolish thing to say! What a dear old foolish mother!"

"Then you will not tell them, Grace?" "I cannot if you will not let me; but I am sure it should be told."

"Grace, you must not blame me. It is for your father's sake." Mrs. Norris spoke in a low appealing voice, and turned a pathetic gaze on her daughter's face.

"Mother, our lives must not be sacrificed to him. That is not just. It is positively cruel to shut Hester out of our confidence now she is a woman, and is beginning to question things for herself."

"You are cruel to me, Grace, to go on torturing me like this. Have I not suffered enough pain? You should give way at once when you see that I cannot bear it."

Mrs. Norris began to sob again. Grace rose from her knees sighing heavily. The struggle seemed hopeless, and yet she knew that the very urgency of her mother's refusal arose from the fact that she knew herself in the wrong. But Grace's silence, which her mother knew did not mean yielding, effected more than speech.

Mrs. Norris said with a piteous accent— "Give me time, Grace. Don't do it yet. Perhaps if I thought about it I could bring my mind to it—in time."

With so much of victory Grace was obliged to be content for this occasion. Her heart sank as she realized that many another painful contest probably lay between her and final success.

CHAPTER XIV.

WESTER RESPONSIBLE.

SOME mornings after, soon after breakfast, Miss Denston sent a message over to No. 47—"Will Miss Hester please kindly come to me at once?" Hester was just settled at lessons with her pupil, but any summons from Miss Denston must be obeyed, and this one could only mean that she was ill.

Hester hastily gave Kitty some work to prepare in her absence, and went over without delay. Miss Denston was as accustomed to rise till late in the morning, so Hester went straight to her bedroom, but she was not there, neither was she in the sitting-room. However, as Hester was standing in some perplexity, Miss Denston appeared, clad in a dressing-gown of the finest pink flannel, embroidered in silk. She looked disturbed and anxious. She caught Hester by the arm and exclaimed—

"My dear Hester, how thankful I am to see you! I thought you would never come!" "I came direct I got your message, Georgie; but what is it—what is the matter? I feared you were ill."

"No, I am not—I wish I were; I am accustomed to that. It is Philip, he is terribly ill. I don't know what to do in the matter; I have sent for the doctor."

"How it has agitated you, dear! You must lie down. Come to the sofa." Miss Denston allowed herself to be led to sofa. "He has not seemed well lately, has he?" said Hester, sympathetically.

"No, he has looked wretchedly ill, and I have urged him to nurse himself and get medical advice. I have told him it is selfish to neglect his health, but he will not see it. He went to town yesterday. In the evening I thought he seemed decidedly depressed, and this morning Eliza came to tell me he was ill, and quite unable to rise!"

"My dear Georgie, what a shock for you!" "It was still greater when I got up-stairs, and found him in a burning-fever, and apparently half-delirious. Oh, dear! what shall I do! It is a most terrible situation. You must go to him at once. He must not be left alone like this."

"I, Georgie?" exclaimed Hester, in indignant surprise. "My dear Hester, I dare not go up and down those two flights of stairs. It would bring on an attack, and there would be two people to nurse. No; I am fatally debarred from the privilege of nursing my own brother. I felt as though I should die when I got to the top just now, and it is quite possible, as you are aware, that I might."

"A nurse must be got," said Hester coldly. "And is Philip to die in the meanwhile? Where can we get one at a moment's notice? The doctor will be here in a few minutes, and some one must go up with him to receive directions. But I will not press you, Hester. I had expected better things of your love for me. Do not detain me; I must go to Philip at once."

Miss Denston, very much agitated, strove to free herself from Hester's detaining grasp. "No, stay!" said Hester, "you shall not go, whoever goes! If there is no one else it must be I. Would not the landlady take charge of him till we can get a nurse?"

"Hester! that fat mercenary creature, who has all her morning business and cooking to see after!" At this juncture the sound of wheels was heard outside. They stopped, and a smart rap at the door ensued.

"This is the doctor. I will go up with him," said Hester. "My dearest!" murmured Miss Denston, putting her arm around Hester, and pressing her fondly. But Hester did not respond. She had yielded, but she could not do so graciously. As she preceded the doctor up-stairs every fibre of her being revolted from the errand. But while the two flights of stairs were being mounted she had time to reason with herself, to remind herself of the many women who cheerfully undergo the horrors of hospital nursing, and to begin to despise herself for her reluctance to nurse the brother of her dearest friend. She must thrust all personal feeling on one side, and cleave to stern duty. At the top of the second flight she found herself on an attic floor. She knocked at the first door she came to, according to directions. There was no answer, nor was there any to a second and third rap. The impatient doctor opened the door, and Hester found herself in a small and comfortless room, with a sloping roof. It was a cold day, with a keen east wind blowing, and the attic was bitterly cold. Mr. Denston was asleep, with a flushed face and laboured breathing. The doctor—a grey-haired man, of professional aspect—went up to the bed and put his hand on the wrist of the arm which his patient had thrown over his head. Denston started and opened his eyes, which had the languid troubled look of sickness.

"How are you feeling this morning?" was the professional question. "Why, what is this?" asked Denston. "Are you the doctor? There's not much the matter; No need for you."

He ended in a short laugh, which went to Hester's heart. "Have you any pain?" "When I breathe; but that's nothing new."

"Kindly hand me that stethoscope," said the doctor. Hester took it from the table, where the doctor had placed it, and handed it to him.

"Shall I leave you, and await your instructions down-stairs?" "Are you this gentleman's sister?" asked the doctor, looking at her attentively.

"No; but I am acting as nurse till we can get some one." The doctor thought her very young and inexperienced, and wondered how she came to be here. "An engagement, perhaps," he reflected. Hester, however, did not look so young as she really was, and had a quietly reliable manner and air. Denston, who had closed his eyes again, roused himself, and looked round, but sank back again, without making any further remonstrance than a nearly inaudible murmur, of which Hester caught only the words, "too bad."

"If you are the nurse," said the doctor, "you must stay here, if you please. I shall probably have to show you how to put the poultices on."

Hester went to the window and stood looking out. It was much the same outlook as that from their own back rooms; there were the same gravelled back yard, and the same general look of squalor and dinginess. But Hester did not see much; she was too absorbed by her inner consciousness and the task that had been thrust upon her. By-and-by the doctor spoke.

"A touch of inflammation in the upper part of the lungs, Mr. Denston, which we must speedily subdue. A mustard poultice back and front, up here, if you please," turning to Hester. "And now," he said, with a glance round, "the first thing to be done is to get him into a suitable room; there is no fire-place here, and there should be a fire kept up night and day. We will go down now, if you please, and I will give you further directions."

When the door was shut behind them, Hester said— "Do you know of any trustworthy nurse, Dr. Black? If you could send one, we should be under great obligations to you."

"I know one or two respectable women," replied he, "but they may be engaged, and there would be delay. Your best plan will be to send to one of the institutions. I will give you the address. But, you know, a nurse will not take night and day duty too."

"Is he very ill?" said Hester, apprehensively. "Very seriously ill: he has been overtaxing himself, I fancy. Is there any one here who knows his history?"

"His sister is down-stairs. Is he dangerously ill, Dr. Black?" "Dangerously! Of course he is, my dear young lady. Pneumonia, when it has taken hold of a man to this extent, is very serious. But we are going to grapple with it now, and we must hope for the best. Let us go down to his sister."

And the doctor began to descend. "But you must not tell her he is so ill—indeed, you must not. She has heart-disease, and might die from any shock."

"Dear, dear; that is sad. But this affair up-stairs must not be trifled with. There must be no waiting for any nurse. He must be got into a warm room, the poultices applied, and the further directions which I shall give you attended to immediately. I shall come again this evening."

(To be continued.)

REPORT ON THE STATE OF RELIGION, BRUCE PRESBYTERY.

BY REV. JOHN FERGUSON, CHESLEY, CONVENER.

REPORTS have been received from the following congregations: (1) Hanover and North Normanby; (2) St. Paul's, Walkerton; (3) Riversdale and Kinlough; (4) Knox Church, Paisley; (5) Pinkerton and West Brant; (6) Tara; (7) Westminster Church, Teeswater; (8) Allenford and Elsinore; (9) Port Elgin and Dumbfries; (10) Zion Church, Teeswater; (11) Balaklava, and (12) Geneva Church, Chesley.

I. ATTENDANCE AT CHURCH.

On this subject the majority of reports speak favourably. From the reports received I culled the following specimens. One says, "The attendance is good, as congregations go; but I do not say it is good." Another says: "The attendance at preaching services is good." A third remarks: "The gospel is faithfully preached, and the attendance on the means of grace is good." A fourth replies: "The gospel is faithfully preached, and the stated ordinances are regularly and well attended."

There is no indication, so far as we can see, that the gospel is losing its hold upon the great bulk of our people. On the contrary, it may be questioned whether there ever was a time when greater numbers attended the house of God than at the present time. There may be a great deal of deadness and coldness in many respects in our religious life, but so long as the people attend the means of grace on the Lord's Day, so long is there hope for the future of our Church and country. There is no other subject known to man that would draw such vast numbers of people together, from week to week, as the gospel of the grace of God. It still proves attractive, when rightly presented, because it is after all, though an "old story," "good news," the best news which has ever fallen on human ears; and though the carnal mind is enmity against God, yet there is a conscience in man to which the sublime truths of revelation make not appeal in vain. Men do feel that these truths have for them a meaning and a reality which none others have, and hence they come to hear them, because some dare not and others would not stay away.

II. One of the most hopeful signs of Church life in the present day is the marvellous energy which is being displayed in

SABBATH SCHOOL WORK.

The children of the present day are having much greater advantages in Sabbath School training than their fathers had. Will they prove brighter and better Christians as the result? It is to be feared that what they are gaining in Sabbath School advantages they are losing in family training, and as the latter is earlier and more continuously applied than the former, it is to be feared that instead of proving a godlier generation they may fall behind those who are now upon the stage of action. The reports indicate that this feature of Church work is receiving due attention. One report says: "The Sabbath School is in a good condition, being equipped with a good staff of earnest and active teachers, and is one of the most promising features of the Church in this place." Another one states that "The Sabbath School is in a prosperous condition. The work is most inviting." A third takes a less hopeful view, but at the same time shows that the writer keeps a high standard before the teacher, which all who engage in this great work should ever keep in mind. This report says: "The Sabbath School, I think, is doing fairly well. No room for boasting. My own fear is that the teachers do not press 'immediate acceptance' as they might do. I see a great lack of that nearly everywhere. The longer I live the more does my conscience condemn me if I do not press 'immediate acceptance' at all times and in all places."

Without enlarging on this subject, which will be better attended to in another report, we must not lose sight of the fact that the "State of Religion" cannot be hopeful if this important department of Church work is neglected or ignored. So far as I can gather from the reports, it is being attended to faithfully and well.

III. In regard to the training of the young in

BIBLE CLASSES,

so little is said in the reports on this subject that it is plain that the great problem, "How to retain our elder pupils in the Sabbath School and Bible Class," has not yet been satisfactorily solved. Whenever the ideal Sabbath School comes, viz., the whole congregation met together for the study of God's word—then young men and young women will not think it beneath them to attend the Sabbath School. So long as the idea is kept up that the Sabbath School is only for children, so long will it be difficult to keep young men and young women in the Sabbath School and Bible Class.

Two reports, however, speak favourably on this subject. One says: "The Monday evening Bible Class is increasing in interest and attendance. It is attended by all ages and both sexes. 'Hodge's Outlines of Theology' is used as a text-book. The doctrines, principles and polity of Presbyterianism are explained and proved from the Word of God. Almost every communion there are some from this class entering into full communion with the congregation." Another report makes the following encouraging statement: "The number attending Sabbath School is on the increase, and we are glad to be able to note a very gratifying improvement in the attendance of perhaps one of the most important classes of our people, viz., young men and women."

IV. When we come to consider the state of

THE PRAYER MEETING,

we come very closely to the subject of this report, viz., the "State of Religion." The prayer meeting may be looked on as the very lungs of the Church. If the Church is sound here there is hope for her; if she is not sound here there is great danger, unless the remedy be soon applied, that consumption will set in.

One report says: "Attendance at prayer meeting shows a small decrease." That I think is the least hopeful report on the subject. Another one says: "The prayer meeting has many signs of bright and hopeful promise. The attendance is large. A warm sympathetic interest is manifested there in spiritual things." Another speaks of cottage prayer meetings being started in the congregation. Here the problem of getting young men into active work has been solved. The report goes on as follows: "Several young men now conduct meetings who a short time since would not lead in prayer. One thing in this places one. It is not a sport. I think it has come to stay." That is the kind of religion we want—the religion

that has come to stay. We have too much of the merely emotional type, and not enough of the steady, persevering kind that can withstand temptation, be faithful to duty, and make willing sacrifices for truth and principle in the hour of need.

V.—FAMILY WORSHIP AND TRAINING OF THE CHILDREN AT HOME.

This subject lies at the root of all Church life and work. There is, we fear, degeneracy here. There is not the training in the Bible and the Shorter Catechism, which formerly characterized so many Presbyterian homes. Presbyterianism can only be grown by training; for it is not natural to the depraved human heart. You will find that the children who grow up in worldly, prayerless, catechismless Presbyterian homes will naturally degenerate to some lower type of religious life, where they will be more at home, than under Presbyterian teaching—if not go to swell the great army of the unwashed, unchurch-going that abound throughout our land, and especially in the great centres of civilization. As a church, we must either train or die. If we have not religion in the home we will never have it in the pew.

This is how one report puts it. "Family worship is not observed in half of these homes. Many have an altar in their homes, but many have not. Another one puts it thus: 'There is still room for improvement in family worship and instruction of the children in the home.' A third declares: 'Family worship is conducted in most of the homes, but I fear there are a few who do not have family worship.' In one congregation we find the marvellous anomaly that 'family worship is pretty generally observed,' and yet 'the spiritual atmosphere of the congregation' is said to be in a 'low condition.' We trust the principle of cause and effect does not come into play here, else I had better have left some of my remarks on this subject unsaid.

One report calls attention to the great and alas! too common evil of Presbyterians sending their children to convent schools. This trucking to Rome, for the sake of policy and gain, should be frowned down by all Protestants and especially by all Presbyterians. The principles of our Church utterly and entirely condemn such a course. Our people contribute with one hand to pull down Rome, and with the other many contribute to build it up. More and more this money-loving, policy-seeking age requires to be taught, 'Ye cannot serve God and mammon.' On this subject, however, the report referred to speaks hopefully. I quote *verbatim* the language used: 'Our children have all been taken away from the Papiast school and there are indications that the people are beginning to see the sin of patronizing or having fellowship with Rome.'

VI.—INCREASE OF MEMBERSHIP.

Nearly all the reports speak favourably on this point. It is very evident, that notwithstanding our defects, we are making substantial progress as a Church. This is perhaps the most hopeful feature of the whole report. In one case, which deserves special mention, 110 have been added to the communion roll during the year—25 were removed, leaving a net gain of 85. This same congregation stood last year also at the top of the list, in this respect, and others though falling far behind have added considerably to their respective communion rolls, showing that so far as this is a criterion satisfactory progress is being made.

There has been more or less of a leakage in the past in our Presbyterian system. A considerable number of the young and of the less intelligent annually drifted away from us owing to long continued vacancies and to the fact that certain other denominations seemed to present something more attractive to that class of people, who desire "to make a fair show in the flesh." The statistical reports presented from year to year in our church courts are beginning to show that that leakage has been discovered and is being rapidly overcome, but will hardly ever be finally and completely overcome, until we adopt some better system of supplying vacancies and of keeping them more permanently supplied, than we have at present—if the present can be called a system at all, whereby a considerable proportion of our churches are turned over as preserves for a certain length of time to the other denominations, until those who are left in the congregation in despair at the leakage finally trying to stop it, by inserting a ministerial plug, only to find that they have inserted a square man in a round hole, and for a time partially stop the leakage, only to pull him out again, after a time, in order, if possible, to get a round man, and when they get a round man perhaps, they find that the hole has turned square, and so the trouble goes on. Nevertheless, as a Church, we are making progress, for which we have reason to thank God and take courage. Whatever little progress we make we hold on to it with tenacity, until we are ready to take another step. Although we do not profess to place any dependence in our own "folding on," by the help of God we hold on nevertheless, remembering the blessed promise: "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger" (Job 17:9).

VII.—FINANCES (ORDINARY).

Some people of the sentimental and selfish type may imagine that finances have nothing to do with the "State of Religion"; but the most sensible people have a different opinion. The Gospel takes possession of a man's head, then his heart, then his pocket and, until it has captured all three, it can hardly be said to have captured the man. A Christian first receives, then gives and then comes to realize the meaning of those marvellous words of Christ, "It is more blessed to give than to receive." On this subject the reports generally speak hopefully. This is a good sign, because it is upon this rock, perhaps, more than any other, that many a fair congregational bark splits and goes down a shattered wreck. If we had a little more of the Presbyterian and a little less of the Congregational principle, applied to the subject of financing, it would be a great deal better if us as a church. We would not have so many long vacancies and so many short pastorates as we have. There is too much restlessness in the ecclesiastical atmosphere. It seems charged with electricity, ready to burst at a moment's notice in peals of thunder over the minister's head. Restlessness, engendered by democratic institutions, which calls for a continual change of rulers and the same instability manifested in other forms of church polity, developing themselves side by side with us, tend to engender the same spirit among ourselves, which is entirely contrary to the genius of our system. The remedy for this evil is true grace and a more thorough carrying out of our own principles.

As a Presbytery, we manage to keep our heads above the financial waves tolerably well. Long may it be so. May the experience of one congregation be the experience of us all, and more abundantly, which declares: "There is an increase compared with previous years—this year, the contributions to all purposes being about double of any previous year."

VIII. CONTRIBUTIONS TO THE SCHEMES OF THE CHURCH.

There is great room for improvement in this important department. The silence of the reports generally on this subject speaks louder than words. This Presbytery does not take the stand it ought to take in comparison with other Presbyteries. There is a sad streak of meanness somewhere. As somebody has said, we want "more means and less meanness" devoted to this matter, and then shall we take the place that the developed and undeveloped resources of the territory covered by the Presbytery of Bruce entitle us to take as compared with the other Presbyteries of the Church. This is how one of the most liberal congregations in the Presbytery to the schemes of the Church speaks on the subject, showing what it is to have a high ideal: "We do fairly well for the three Mission Schemes, but the others are neglected." Another report merely mentions "an increase in contributions for Missions." But on this subject, with regard to the majority of the reports, we might take up the language of Joseph to his brethren, and say to these reports: "Ye are spies, to see the nakedness of the land ye are come." The remedy is "educate," "educate," "educate," until our congregations hear the command of God and obey it, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." (Mal. iii. 10.)

IX. On the subject of PASTORAL VISITATION

very little is said in the reports. One speaks of visiting the families of the congregation twice during the year, which is certainly very good, as pastoral visitation goes. This is one of the most difficult departments of a minister's work. He who can attend to this part of the work, so as to keep down "growing" on the part of the people deserves credit indeed. And better still is he who finds it a delight and a joy to meet with people in their own homes, and with tact and knowledge of human nature, brings the truth to bear personally upon human souls. This is following in the footsteps of the Apostles, which after all is the best kind of "Apostolical succession." This is to be Pauline, if not in Theology, at least in Pastoral Theology, for does he not declare in his charge to the elders or bishops of the congregation of Ephesus, "How I kept back nothing that was profitable unto you, but have showed you and have taught you publicly, and from house to house" (Acts xx., 20) No doubt what one report says is true of most, if not all, "The work has been going on steadily and quietly, and we hope not unsuccessfully." No, not all—there are still "troubles in Israel," and will be as long as human nature is depraved and fallen and lost, and Christians are weak and erring and imperfect. Hence we cannot but sympathize with the brother who is Pauline in experience in having "a thorn in the flesh," if not literally, at least ecclesiastically, when he writes, "We are greatly troubled in some parts by petty jealousies and spite." Notwithstanding this, most hopeful is the report from another part of the same field which declares, over another signature, that "the Gospel is faithfully preached"—showing that faithful preaching and troubles may be found together.

X. SPIRITUAL LIFE.

On this subject let some of the reports speak for themselves. One says: "There is, however, a great want of true vital godliness in our congregations, yet by a diligent use of the ministry of the word we expect to enjoy much spiritual improvement. . . . We have very great need of an earnest prayerfulness of spirit, in order to draw down the promised blessing God is willing to bestow. May He grant us willingness to pray for it." From one who always sends in an extra good report I glean the following: "I am working harder this winter than ever I did before. The machinery is going, but we greatly need the 'oil.' But we get that for the asking." Another says: "The spiritual life of the congregation is improving, but still there is great need for improvement. The business and pleasures of the world have a strong grip on many." One report declares: "There is not much desire to talk about Christ or to confess Him." In another report we find the following extraordinary yet most encouraging statement: "We have no tipping church members." We must say, "Happy is that congregation that is in such a case, yes, happy is that people whose God is the Lord." The tipping Church member is found in too many congregations. O that the time may come, and that soon, when he shall take his place with the fossil mastodon and the extinct dodo, and no longer disgrace our Christianity! He is, we believe, rapidly passing away. "The old order changeth and giveth place to the new" in this as in many other things. On the whole, during the past year, "The Lord hath done great things for us, whereof we are glad." It has been a year of blessing and of substantial growth. Hard times in the commercial world are generally good times in the religious world, and I question whether this year is any exception to that rule. Let us look on the bright side of things. The promises of God enjoin us so to do. "Let us not be weary in well doing; for in due season we shall reap if we faint not." "Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt." May the Lord "hasten it in His time."

March 10, 1886.

There is a great deal of aspiration towards the peace and blessedness of Heaven which ought not to be interpreted too literally. The squire of an English hamlet had just bestowed an alms upon the village mendicant. "May the Lord give your soul a place in Heaven!" exclaimed the grateful beggar. "Thank ye, Thomas, thank ye," said the squire. Encouraged by this appreciation, the beggar went on fervently, "May he give it a place in Heaven—ay, this very night." "Hold! Thomas," said the alarmed squire; "you needn't be so particular to name the date." When a whole Christian congregation, in doleful harmony, expresses its unanimous desire to lay "this aching head" and "weary breast" "low in the ground," it may be safely assumed that the congregation has no such unanimous desire to name the date—at least, not an early date.—S. S. Times.

Sabbath School Work.

LESSON HELPS.

SECOND QUARTER. SOWING AND REAPING.

LESSON VI., May 9th, John iv., 27-42; memorize verses —.

GOLDEN TEXT.—"One soweth and another reapeth."—John 17, 37.

TIME.—December, 4 D 27. The same day with the last lesson.

PLACE.—Jacob's well, half a mile from Sychar in Samaria.

CIRCUMSTANCES.—To-day's lesson follows close upon our last. On his way to Galilee Jesus passed through Samaria, and resting at Jacob's well while his disciples went on to Sychar to buy some food, he had a conversation on the living water with a Samaritan woman, who had come to the well for water. Just as he had announced himself as the Messiah his disciples returned with the food from the city, and our lesson for to-day begins.

HELPS OVER HARD PLACES.—27. *Marvelled*, because Rabbis were not accustomed to give their learning in public to women, because she was a Samaritan, and because of the evident interest the Lord took in her welfare. 28. *Waterpot*: the same word as is used for the waterpots at the marriage in Cana (2:7). 32. *Heat that ye know not of*: the spiritual life God gave him in his work, and the refreshment that came from helping the needy and serving God. 35. *Say ye, not four months, etc.* four months from that time. The harvest was in April. This time was therefore December; the sowing was a month or two earlier. *Lift up your eyes*: doubtless pointing to the Samaritans who were approaching from Sychar to learn from him. 36. *Fruit unto life eternal*: the result was the eternal salvation of others, and nobler and better life for themselves. This was their wages. 38. *I sent you, etc.*: Jesus had sown in their absence, now they were to reap. So it would be all through their lives. Prophets of old, John the Baptist, and Jesus himself, sowed the seed that grew into the church of God.

SUBJECTS FOR SPECIAL REPORTS.—Review of last lesson.—Faith through the testimony of others.—Faith through our own experience of the truth (v. 34).—The spiritual harvest.—Sowers and reapers rejoicing together.—Fruit unto eternal life.

LEARN BY HEART the memory verses 35, 36. Ps. 126: 5, 6; Gal. 6: 7, 8.

QUESTIONS.

INTRODUCTORY.—Where was Jesus going in our last lesson? At what season of the year? Where did he rest? With whom did he have a long conversation? On what subject?

SUBJECT: SOWING AND REAPING.

I. FIRST SOWING.—*Personal Invitations to Christ* (vs. 27-29).—Where were Jesus' disciples during his conversation? At what did they marvel on their return? Why? What did the Samaritan woman now do? What did she tell her fellow-townsmen? Why these rather than strangers? What can you do in inviting men to Jesus?

FIRST REAPING.—What was the effect of her invitation? Were they wise in going to Jesus to learn more? What does Paul say about sowing and reaping? (Gal. 6: 7, 8; 2 Cor. 9: 6) What is said in the Psalms? (Ps. 126: 5, 6.) Is some good effect sure to follow from inviting others to Christ? Can we have the harvest unless we do the sowing?

II. SECOND SOWING.—*Working for Christ* (vs. 31-34).—What did Jesus reply when asked to eat the bread brought by his disciples? What was the food "that they knew not"? Can we have that food? Does working for Christ refresh our bodies?

SECOND REAPING (vs. 35-38).—How long was it before the harvest? How near was the spiritual harvest? What were the "fields white to the harvest"? What are the "wages" of those that reap? What is "the fruit unto eternal life"? Who had sown the harvest the disciples were to reap? What is life eternal? Was this harvest eternal life in themselves or in others? Do the unknown sowers of good seed have as much to do with the harvest as the reapers? What comfort for many in this? Why is the harvest a time of rejoicing?

III. THIRD SOWING.—*Faith* (39, 40).—Why did the Samaritans believe on Jesus? Was this a good foundation for faith? What two things did it lead them to do? (vs. 39, 40)

THIRD REAPING (vs. 41, 42).—How long did Jesus remain at Sychar? What was he probably doing during this time? What two results of their faith do we see? (vs. 40, 41.) Why did they believe now? What did they believe? Was this a better foundation than the other? Is there anything so helpful to faith as a personal acquaintance with Jesus and experience of his salvation? Is Jesus a better Saviour to us because he is the Saviour of the world?

PRACTICAL SUGGESTIONS.

- I. Those that sow shall reap what they sow.
II. Only by sowing good seed can there be a harvest of good.
III. Invite all you can, especially those nearest you, to come to Christ.
IV. God feeds our spirits through work for him and our fellow-men.
V. The harvest of souls is always ready to be gathered.
VI. A little faith well used leads to greater faith and brings us into communion with Jesus.
VII. Let us place our faith more and more on the foundation of personal acquaintance with Jesus and his Gospel.

REVIEW EXERCISE.—(For the whole school in concert.) 5. What did the Samaritan woman do when she had found the Saviour? Ans. She went to her townsmen and invited them to go to Jesus. 6. What does Jesus say was his food? Ans. (Repeat v. 34.) 7. When is the spiritual harvest? Ans. (Repeat v. 35.) 8. What is the reward of those who sow and reap this harvest? Ans. (Repeat v. 36.) 9. What harvest was gathered during the two days at Sychar? Ans. Many of the Samaritans became Christians.

PHOTOGRAPHS are taken in Cape Town, Africa, of all persons twice convicted of drunkenness, which are sent to all saloon keepers, with orders not to sell these persons any more liquor.—The Watchman.

(Continued from first page.)

SUMMARY OF HOME WORK.—Number of Presbyterial Societies, 16; Auxiliary, 190; Mission Bands, 48; life members, 93; ordinary members, 5,080; members of General Society, 1,527; members of Mission Boards, 1,111; contributed by Auxiliaries, \$10,472.62; Mission Boards, \$2,425.92; revenue from other sources, \$525.01; from all sources, \$13,423.55. The society has just completed its tenth year, and during that time has contributed for work among women and children the sum of \$38,536.12.

FINANCIAL STATEMENT.

Total receipts, \$13,822.45; expenditure, \$832.41; received since accounts were made up, \$70; balance, \$13,020.04. Miss McNeil, of London, sang, with expression and excellent voice, a solo, "I'd Tell it Out."

On motion of Mrs. Roger, London, and Mrs. Fairbairn, Peterboro', the reports were adopted, and 2,000 copies ordered to be printed for the use of the society. Mrs. MacLennan, of Toronto, moved, seconded by Mrs. Thompson, London, that we forward to the Foreign Mission Committee the sum of \$3,700, required by estimate; also a donation of \$300 for Trinidad, and \$300 for the new Hebrides, to be used for school work in both places. That we reserve \$2,000, and notify the committee that this sum is at their disposal for the proposed educational work in India and for extension of work among our own Indians. That the balance, \$759.64, remain for current expenses.

The motion being accepted, Mrs. Ball, of Vanneck, solemnly dedicated the amounts to God, for His service in the various mission fields.

The report of nominating committee was then adopted, as follows:—Messdames Blaikie, Breckenridge, Bryce, Campbell, Cassels, Cameron, Cowan, Cronbie, Clark, Ewart, Gilray, Gunther, C. Hamilton, Harris, Harvie, J. J. Reid, Kirkland, Macdonnell, McClelland, MacLaren, MacMurchy, McCracken, McHardy, McLachlan, W. H. McLachlan, McMurrich, Miligan, Mutch, J. Y. Reid, Richardson, R. Smellie, Smith, Telfer, Thorn, Wallace, and Miss Haight, to form Committee of Management, together with Presidents of all Presbyterial Societies, Auxiliaries, and Mission Bands. The session was closed with devotional exercises led by Mrs. Cooper, Chatham.

Tea was served in the basement from 6 to 8 o'clock, when

THE PUBLIC EVENING RECEPTION

was held; a large number of delegates, and friends of missions from the various churches in the city were present. Rev. Dr. Wardrop, Convener of the General Assembly's Foreign Mission Committee, presided, and associated with him on the platform were Rev. Dr. McLaren, Toronto; Rev. A. B. MacKay, Montreal; Rev. J. A. Murray, St. Andrew's Church, London; and the Rev. F. Hallantyne, South London.

During the evening some excellent musical selections were rendered by the choir. At the close a collection was taken up for the benefit of the Society.

WEDNESDAY MORNING.

At 10 o'clock a meeting of the Board of Management was held. The first business after devotional exercises was the election of officers, the result of the ballot being as follows:—President, Mrs. Ewart; Vice-Presidents, Mrs. MacLaren, Mrs. Macdonnell, Mrs. Cameron, Mrs. McMurrich; For. Sec., Mrs. Harvie; Home Sec., Mrs. Campbell, Rec. Sec., Mrs. MacMurchy; Treasurer, Mrs. MacLennan.

CLOTHING FOR THE INDIANS.—Over 80 cases of clothing, from Ontario alone, had been sent to the North-West, last year, some of these cases weighing 300 pounds. This had been found too much for present need, and it was therefore suggested that each Presbyterial Society send one, and not more than two, all to be forwarded through the Board, before the month of September, the Foreign Secretary to ascertain the needs of the various Reserves.

Miss Oliver's outfit was next considered, and as she would be sailing to India in October, it was deemed expedient to forward at once to her, through the Foreign Mission Committee and with its approval, the sum of \$300, for immediate and necessary expenditure.

A communication from the President of the Woman's Foreign Missionary Society, eastern section, asking for assistance in sending another missionary to Santo, New Hebrides, to sail with Mr. and Mrs. Annand. It was explained that the sum of \$300, contributed by the Society of the western section to the support of schools in the New Hebrides, would leave the Society of the western section free to devote a larger proportion of its funds to the support of the proposed missionary. In this way only could the Society assist.

PUBLICATION FUND.—It was agreed that the sum of \$125 be set aside for the publication of leaflets, etc., for the use of the Society.

P. A. POT'S RESERVE.—The furnishing of the building in course of erection in this Reserve, for Miss Rose's School, was next considered, when it was agreed that the Society should assist in this very necessary work, the arrangements to be made by the Board, under the direction of the Foreign Missions Committee.

SHALL CHILDREN VOTE?—A lengthy and interesting discussion arose as to the advisability of allowing children to vote in Auxiliaries or Mission Bands. It was finally decided that each Auxiliary and Mission Band should regulate its own affairs in this respect.

THE QUEEN'S JUBILEE.—At the suggestion of Mrs. Chisholm, London, it was carried with a standing vote "That in view of the fact that before the next annual meeting of this Society is held the Queen will, if spared, have passed the 50th anniversary of her reign, a committee be appointed to prepare a memorial, complimentary of the event, to be sent to Her Majesty."

WORK AMONG THE JEWS.—A resolution calling the attention of the Society to mission work among the Jews was presented by Miss Dickson, delegate from Peterboro'. After consideration it was agreed that Mrs. Byers, of Gananoque, be appointed to receive individual subscriptions for the furtherance of this most important work.

THE CONSTITUTION.—The committee appointed to amend the constitution then presented a report, which was adopted with some slight modifications. The amended constitution will be printed in the report of the Society.

AFTERNOON SESSION

opened at 2.30, President in the chair, Mrs. Grant, of Hamilton, conducting devotional exercises. Mrs. Gordon, of Harrington, then read a most suggestive and inspiring paper. Love, said the speaker, is born of knowledge, and knowledge comes by the Word of God. This is the central

idea of all our work. We are debtors to the heathen, because we are justified by Christ and by faith. Faith comes by hearing, and hearing by the Word of God. We can thus pay our debt by carrying the Gospel to others.

CONDOLENCE.—A letter was read from Rev. J. K. Junior, informing the Society that Mrs. Junior had recently fallen asleep in Jesus, in the city of New York. It was decided to forward to him an expression of the sympathy of the Society. Mention was also made of several others who were detained from the meeting through personal illness, or the sudden death of friends, viz., Mrs. MacLaren, Toronto; Mrs. Hamilton, Toronto; Mrs. and Miss Crawford, Agincourt; Mrs. Greg, Toronto, and Mrs. D. Thompson Deems. The prayerful sympathy of the meeting was extended to these afflicted friends.

PLACE OF NEXT MEETING.—Invitations to hold the next annual meeting of the Society at Guelph and Toronto were presented. After some conversation the delegates from Guelph agreed to allow Toronto to take precedence this year, their invitation to stand first on the list for following year.

THE STANDING NOMINATING COMMITTEE was then appointed, and consisted of the following names:—Mrs. Gordon, Harrington, Mrs. Roger, London; Mrs. Smellie, Fergus; Mrs. Cameron and Mrs. MacMurchy, Toronto.

THE QUESTION DRAWER, which was opened by Mrs. Harvie, was the means of eliciting considerable interesting and useful information, as follows:—

Q. Why charge for mite boxes and not for envelopes?

A. The opinions expressed were almost evenly divided between whether they should both be paid for or remain as at present. Finally, it was concluded that as the envelopes were for personal contributions, and the mite boxes for general collections, it is advisable to have the envelopes in the hands of every member of an auxiliary, consequently they should be issued free of charge.

Q. Has any one ascertained where missionary maps can be secured, or how to make them?

A. Several ladies explained their experience in the making of maps, from which we glean the following: Enlarge the common school map of any particular country, throwing up its outline on white paper, cloth or yellow window curtaining. Insert mission stations with dots of black paint, and you have with little trouble a good missionary map.

Q. How shall we make our monthly meetings more interesting?

A. An answer to this question was received in the form of a letter from Toronto, which suggested the spending of a few minutes in prayer by every individual before going to the meeting.

Q. What is the best means of raising money in Mission Bands?

A. By the spread of missionary information, thus preventing interest from flagging. By the use of mite boxes, by encouraging a spirit of self-denial, by the use of the various talents, for plain and fancy work, possessed by the members.

Q. How is it there are more heathen in the world to-day than 100 years ago?

A. The discovery of millions of heathen within the century, in the Congo valleys alone, will account for the fact, also the decrease of mortality, wild beasts, war, pestilence, etc.

Q. Should monthly meetings continue longer than one hour?

A. Not unless under special circumstances.

Q. Why not charge for the annual report?

Several reasons, pro and con, were given, when it was finally agreed that as the report was the property of the Society it should be distributed free of charge to the members.

Miss Thomson's (of Brooklyn) paper, entitled "OUR MASTER'S LEGACY,"

aroused much interest. It was well read by Miss Boone, of London.

Mrs. J. K. Smith, of Galt, seconded by Mrs. Grant Hamilton, moved a hearty vote of thanks to the ladies of London who had entertained the delegates, to the young ladies who had assisted in dispensing the refreshments, to the ladies who had so kindly led the service of praise, and to the children who had so untiringly acted as pages during the entire convention. This motion was carried by the large audience rising to their feet. Mrs. Cooper, of Chatham, seconded by Miss Gordon, of Whitby, moved that the thanks of the meeting be presented to the Rev. Dr. Reid for his kindness in making special arrangements with the railroad companies, and to all the railroads for reduced rates. Carried by a standing vote. The meeting was closed by devotional exercises led by Mrs. Dickenson, of Woodstock, the delegates exchanged farewells, and within an hour silence reigned in St. Andrew's church, and the missionary women of the Women's Foreign Missionary Society of the Presbyterian Church in Canada, western section, were preparing to return to their homes, encouraged to commence a new decade of work for the advancement of the Kingdom of Christ on the earth.

The Presbyterian Review.

THURSDAY, APRIL 29TH, 1886.

TO OUR SUBSCRIBERS.

We have to thank the friends who have renewed their subscriptions to the REVIEW by prompt payment in advance. We have respectfully to request that those in arrears for renewal would take advantage of our most favourable rates. The individual amount is only ONE DOLLAR, but the aggregate is very considerable. The friends who wish to assist us in producing, at as cheap a rate as possible, a good religious weekly will help us very materially by remitting in advance.

CHRISTIAN INSTRUCTION IN THE PROVINCIAL SCHOOLS.

THE GREAT DIFFICULTY AND ITS REMEDY.

THE difficulty referred to at the close of our last article is, we believe, above all others the most serious practical difficulty that stands in the way of our making public instruction throughout the Province distinctively Christian. Unhappily, a want of sympathy with the teachings of the Bible is not regarded, at least to any great extent, as constituting a disqualification on the part of a teacher. Our school law, indeed, assumes that teachers are in sympathy with the religion of the Bible. But,

as a matter of fact, those to whom the responsibility of the appointment of teachers is committed, while not apathetic in relation to everything connected with the education of the young, seem to be, with few exceptions, little concerned about the religious sentiments of the teacher. This apathy is, no doubt, owing in some measure, to the fact that the place of the Bible in our schools is a merely nominal one. Practically, the Bible, as a book, has no place in our schools. Most teachers probably refer to it with respect; and it is to be hoped that there are comparatively few teachers who, forgetful of their solemn compact with the authorities of the land, would either directly or by insinuation seek to discredit the Scriptures in the minds of their pupils. But distinctively Christian teaching has no place in the school programme. It is no part of the teacher's duty to occupy a portion of school time in teaching his pupils to revere and value the Bible as the Word of God, or in presenting to them distinctively Scripture views of God and duty, of sin and Christ and salvation. And, accordingly, an ability to do this is not looked for in the teacher; and hardly any one thinks of inquiring whether he is in sympathy with the Scriptures. It is only when a teacher so far forgets himself as to express and, it may be, to inculcate anti-Christian views, that the Christian sentiment of the public is roused to the expression of dissatisfaction. And we fear that too often a teacher's other qualifications are regarded as more than making up for what should be regarded as the most serious of all disqualifications.

While the difficulty now before us should, on no account, be regarded as an insuperable one, it is evident that it cannot be effectually dealt with by mere legislation. It is necessary, first of all, that the interest of the Christian people should be awakened. They must come to feel strongly that the best interests of the community require that our young people be thoroughly instructed in the principles of the Christian religion, and that such instruction cannot be the privilege of any large proportion of our population, unless the teachings of the Bible have a more or less prominent place in the instructions of the day school. The weekly Sabbath lesson is altogether insufficient, and if daily instruction in religion is left entirely to parents, multitudes of our children will grow up without any sense of the value of Scripture knowledge, and ignorant of the "first principles of the oracles of God." But if, under the pressure of the Christian sentiment of the country made to bear steadily on the administration of our educational institutions, its proper place be given to Bible teaching, the best results may be expected. The mere fact that the Bible is made to occupy its proper place, in accordance with the convictions of a Christian people, will have a salutary influence on the minds of the young. And a judicious and well principled teacher will, by giving daily Bible instruction, do more to promote the best interests of his pupils and the well-being of the community than by any other kind of instruction. His opportunity for good will be such as those who have the good of their fellows at heart may well envy. Were the school programme so arranged as to give a reasonable, not to say liberal, allowance of time to Bible teaching (including, in the high school and in the highest form in the common school, instruction in the evidences), we cannot doubt that, under conscientious teachers, our young people would, much more generally than they can, under present arrangements, grow up possessed of such a practical regard for the divine Word, and such an acquaintance with it, as would secure them against the many dangers to which their best interests are exposed, and ensure their happiness and their usefulness as members of the community. To shut out the Bible from our schools, as is now practically done, and to cram our children with all kinds of secular knowledge, in the belief that such knowledge will qualify them for the duties of mature life, is to allow ourselves to be imposed on by a delusion. Much depends, of course, under any system, on the character of the teacher; and, notwithstanding the defectiveness of our present system, a Christian teacher will be a power for good. But, under the present system, only the few whose minds are otherwise beneficially affected by the higher influences of the Word of God, are likely to derive moral benefit from our public school instruction, and from the other means of improvement controlled by the Education Department of the Government.

DR. SMELLIE'S JUBILEE.

ON the 15th instant there occurred an opportunity of celebrating an event which is rare even amongst Presbyterians, with whom long pastorates is the rule, and especially rare in Canada,—the anniversary of a pastor's entering upon the ministry fifty years ago, over forty two of which have been happily spent in the same congregation. Such has been the singular good fortune of the Rev. George Smellie, D.D., of Fergus, Ont., and his people, the congregation of Melville church.

The opportunity of celebrating in a fitting manner this remarkable event was eagerly embraced by the congregation, by the Presbytery of Guelph, and the Synod of Hamilton and London, of which latter bodies Dr. Smellie has long been an efficient and honoured member. The celebration took the form of a jubilee, in which these various bodies had appropriate part. All the arrangements were made with such heartiness and completeness as only affection could suggest, and were carried out to a most successful termination. In the town hall, which was beautifully decorated for the occasion, lunch was served to the psbytery which was spe-

cially convened to take part in the ceremonies. The psbytery having repaired to the church, which was filled by an audience fully representative of all the churches in the town, after prayer by Dr. Torrance of Guelph Rev. Dr. Middlemiss, one of the oldest friends of Dr. Smellie, the Rev. J. K. Smith, Galt, another old friend being in the chair, read an address to Dr. Smellie in behalf of the psbytery, congratulating him on the completion of his fiftieth year in the ministry, its happy and successful character, and expressing their high regard for him and his family, and good wishes for his future welfare. On behalf of the psbytery Dr. Reid, of Toronto, then presented Dr. Smellie with a beautiful clock, a souvenir of their high appreciation of him as a brother minister. On behalf of the congregation, Mr. A. D. Ferrier then read an address, and Mr. W. Castell made the presentation of a large purse of money in view of Dr. Smellie's contemplated visit this summer to his old home in Scotland. An address was then delivered by Rev. W. S. Ball, as one of the deputation on behalf of the Synod of London and Hamilton. To all these expressions of regard Dr. Smellie made suitable though at times difficult reply. In the evening another public meeting was held, in which Rev. W. McMullan, Woodstock, Professor Gregg, Dr. Reid, and Rev. D. J. Macdonnell, Toronto, and other friends, took part.

It is worthy of note, that although forty-three years have elapsed since Dr. Smellie's settlement in Fergus, there were present at the jubilee several persons who had been present at the induction, and one, Mrs. James Anderson, who witnessed his ordination service half a century ago. This fact added great interest to the occasion, and invested the whole proceedings with solemn tenderness. Although Dr. Smellie is not quite recovered from his late severe accident, and was under the necessity of being carried in a chair to the church, it is hoped that he will soon be able to make his long-contemplated journey to his native land.

We are sure all our readers will heartily join us in congratulating the pastor and people of Melville congregation in setting before the whole Church a noble example of mutual helpfulness and confidence, demonstrating to the fullest extent the inherent merit of the Presbyterian pastoral system when rightly exhibited. They will join us also in echoing the words of the congregation for their beloved pastor, that the good Lord may prosper his journey by land and sea, may watch over and protect him from all danger, and after his anticipated visit to his dear native land shall have been happily accomplished, may restore him to his home and his attached people.

REV. JAMES ROBERTSON, our Superintendent of Missions in the North west, in reply to a correspondent who had seen fit to cast doubt upon the accuracy of his statements regarding the condition of the Indians and the cause of the recent trouble amongst them, in a letter to the *Globe* vindicates his position by relating what has come under his own personal observation in the discharge of his duties throughout the whole of that country. If any one has had any doubt that the moral and physical condition of the frontier Indian is not as bad as sometimes painted he must now be undeceived. Mr. Robertson states that from a variety of causes the Indians are frequently on the verge of starvation, that often they subsist on nothing better than decomposing garbage and offal, that the mortality in some bands, as a result of their suffering, is enormous, and that in consequence of their treatment the country during the late Riel Rebellion was perilously near an Indian war. Mr. Robertson is decidedly of opinion that the failure to implement the stipulations of the treaties with them has been the cause of much misery and trouble. Nor does he leave us in doubt as to the persons in his opinion on whom the blame for this unhappy state of affairs should rest:

"No doubt the Government wishes to act justly. Deputy Ministers and Commissioners do their best. The agents of the Department, however, have been in many cases unprincipled and dishonest and the Indians make no nice distinction between Government and agent."

The picture he gives of the moral condition of the Indians who come in contact with a depraved white element is not new in the history of this continent, but is not yet so familiar to the present generation, thank God! that they can fail to blush at it:

"Railway navvies and libidinous foster men from Montana and other districts have corrupted and defiled the population. Whiskey traders and others have debauched the Indians, and it will take years to undo the evil."

Mr. Robertson further says: "The Department meant to do much better for the Indians than the record shows. It has been unfortunate in the selection of its agents. So long as political hacks are to be rewarded with positions of responsibility irrespective of competence or character so long will the Indian problem be troublesome. The bugbear of expense has hampered; better spend liberally but judiciously for a few years than have these people on our hands for ever, or send them early to the grave. There are good men in the service; give them adequate remuneration. Dismiss the incompetent and dishonest. Let schools and missions be encouraged. A good missionary is far better than a farm instructor. Had a tribe of the \$8,000,000 spent in suppressing the rebellion been expended on schools and missions the rebellion had never occurred."

The Government should lose no time in purging the Indian service of corrupt and incompetent officials and not leave the task of averting national disgrace altogether to the missionary.

It is not necessary, we trust, to invite the attention of our readers to the very encouraging reports of the annual meetings of the Woman's Foreign Missionary Society of our Church,

eastern and western sections This organization needs no commendation as one of the most remarkable and one of the most hopeful signs of our times.

PLANS for our mission work will be arranged for next year on the basis of this year's giving. The treasurer's books are closed on the 30th of April.

We commend to the special attention of all our readers the report, in other columns, on the State of Religion, Bruce Presbytery, prepared by the Convener, Rev. J. Ferguson, Chesley.

A REPORT of the meeting of the Synod of Montreal and Ottawa is unavoidably crowded out.

THE COLLEGE QUESTION. SECOND PART.

THE proposal to amalgamate the theological departments of Queen's University and Manitoba College with Knox Theological Hall referred to in my last paper may be dismissed by some with a laugh as utterly utopian, but for all that I believe it worthy of consideration.

On all hands it will be admitted that the difficulty centres itself in the relationship of Queen's University to the Church; and I believe that altogether apart from this question before us, that is a matter the Church is bound to look into.

The arguments in favour of our maintaining a denominational college in Ontario are strengthened by the fact of the college being already in existence and having a deep hold on the affections of many of our people.

The points to be considered seem to be these: Do the interests of religion and of the Presbyterian Church make it advisable to maintain a denominational college in Ontario? Can such a college supported by Presbyterians hold its own beside a State endowed institution?

With regard to the second point as to the possibility of a Church competing with the State in the matter of higher education I have sorrowfully to acknowledge that our past experience has not been encouraging.

Prudens.

KNOX COLLEGE.

SCHOLARSHIPS AWARDED BY SYNDICATE OF KNOX COLLEGE TO STUDENTS TAKING THE REGULAR UNIVERSITY COURSE.

By some oversight the list of these scholarships was not read at the closing exercises nor given to the press. They were, however, announced in the College at the time when they were determined.

FIRST YEAR. St. James' Square Church, Toronto, S. (I), \$50—J. McNair; West Hamboro, S., \$50—W. W. Crawford.

SECOND YEAR. Alexander, S. (I), \$50—J. W. McMillan; late Gilbert Heron, Glasgow, S., \$40—W. H. Grant.

THIRD YEAR. St. James' Square Church, Toronto, S. (II), \$50—H. L. Ross; Charles St. Church, Toronto, S., \$40—J. Crawford.

FOURTH YEAR. Zion Church, Bradford, S., \$50—J. McD. Duncan.

THE POINTE-AUX-TREMILES SCHOOLS. (CIRCULAR LETTER.)

MONTREAL, 15th April, 1886. To the Friends of French-Canadian Mission Work.

THE present session of the Pointe-aux-Tremiles Mission Schools terminates on the 30th instant. It has been a session of more than ordinary solicitude to the teachers. At its opening the smallpox epidemic was at its height in the city and vicinity, and a large number of those who had intimated their intention to attend the schools changed their mind and stayed away.

These afflictions have been blessed of God to the spiritual good of many of the pupils. When the sacrament of the Lord's Supper was administered on Sabbath the 4th inst., fifteen of them for the first time publicly professed their faith in Christ, and fifty-one in all, teachers and pupils, sat at the communion table that day.

During the ensuing summer twelve of the young men and five of the young women are to be employed by the Board in mission work—the young women and two of the young men as mission teachers and the others as colporteurs. These seventeen have attended the Pointe-aux-Tremiles Schools for three or four sessions and after thorough examination have been approved as qualified for the work.

To every private individual or Sabbath School contributing \$50 a particular pupil is assigned, concerning whose progress reports are sent from time to time. Contributions to be addressed to R. H. Warden, 198 St. James Street, Montreal.

Yours faithfully, D. H. MACVICAR, D.D., LL.D., Chairman. ROBT. H. WARREN, Secretary-Treasurer.

Communications.

AN APPEAL TO THE CHARITABLE.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR—Will you kindly give me space to place before your readers a way in which they might use a part of their offerings to the service of God to very great advantage. I refer to our church and school in the Reformatory.

We have lads from every part of the Province, of every denomination and every grade of character. Some are simply unfortunate, others have been thoughtless and giddy and easily led astray, whilst others are radically bad.

Will some of your many readers kindly assist in this good work by sending a contribution for prizes of books, etc., to yours faithfully,

REV. GEO. LOYD, Protestant Chaplain. P.S.—All moneys contributed by Presbyterians will be used for Presbyterian boys only if so stated.

G. E. L. ONT. REFORMATORY FOR BOYS, PENYANGUISHENE. April 5th, 1886.

MISSIONARY STUDENTS—ATTENTION!

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—The letter of "A Student," in your issue of the 1st inst., might perhaps be allowed to pass unnoticed, as it certainly deserves to, but for the wholesale libel on the provision made for the comfort of the students sent to our various mission fields.

What would "A Student" have? A carriage and coachman, and his bill paid at a first class hotel? Then he had better give mission work a wide berth. If he is to be anything like the man and missionary his Master and Model was, he had better learn to endure a little hardships, for it is very little real hardness even a student experiences in the average mission field.

In future when "A Student" wishes to libel the hospitality of our mission fields, he should do it over his own name, and not expose all the students in the college to the suspicion of a superfluous solicitude for their feet and their stomachs. Yours, etc., A FORMER STUDENT. April 3rd, 1886.

FRENCH EVANGELIZATION WORK.—AN ENQUIRY.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—I have been led to delay asking a few questions concerning the last Report of the French Evangelization Committee lest they might hinder congregational collections, but as these are for the most part secured, no influence can be exerted, this year at least, by granting the information sought.

I wish to refer to page 16 of the report, or page 132 of the minutes of last year. The sentence, for clearness, I transcribe:

"So recently as eleven years ago it was difficult to gather together a congregation of 20 or 25 French Protestants in the city of Montreal. In the report for 1874 of St. John's church—the only French Presbyterian congregation then in the city—the following words occur:—'In some meetings there have been about 20 persons present, in one only 8, in another 7, but the general attendance was between 12 and 16. We had a new episcopalian church built, in Montreal, of whom 7 did not belong to the Church of Rome.' This was but eleven years ago; to-day there are in Montreal 2000 French Protestant congregations, and identified with these are nearly 400 families, most of whom have been gathered in from the Church of Rome."

At-I wish to ask (1) why the year 1874, "eleven years ago," was taken rather than 1875, which would have shown marked increase in St. John's? (2) Why the contrast is made between one French Presbyterian congregation and eight French Protestant congregations, ignoring the existence of some other congregations in 1874, then doing good work? (3) But what is more important in connection with our work. Why assert, in the first sentence, that "so recently as 11 years ago it was difficult to gather a congregation of 20 or 25 French Protestants in the city of Montreal, when, in the February following, the French Canadian Missionary Society, of which Rev. Dr. MacVicar was hon. sec., report a congregation with a membership of between 30 and 40, and an attendance varying from 50 to 200? (4) Could either the chairman, who has long known the work, or the secretary, who participated in the transfer of the French Canadian work to the French Evangelization Committee, be credited with such a lapse of memory, since Mr. Vernon, the missionary in charge in 1874, is still a worker in the French field? An answer through your columns will oblige. Yours, etc., ENQUIRER.

THE SUPPLY OF VACANCIES.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—The Scheme for the Supply of Vacancies set down to presbyteries is in my opinion far from satisfactory. And as a thoroughly practical scheme is what is wanted, it is well that the matter should be ventilated a little in the Church papers.

I think what is wanted is not a new scheme but a thorough enforcing of the old one. The old scheme, found on page 59 of the Minutes of 1876, and re-affirmed by the Assembly of 1877, is about all we want. But it is sad that this was a complete failure. So it was. The fault lay, however, not in the scheme, but in the method of enforcing. There was a slipshod style of doing things followed by presbyteries, and so the scheme fell through. This new one will fall also if it gets the same treatment. Any one can see at a glance the scheme set down is dependent, as every such scheme must be, upon the good faith of presbyteries, congregations and probationers. For example: If vacant congregations of a certain class are allowed to refuse probationers supply the present method will fail, or if presbyteries report as vacancies some congregations that are practically mission stations and unwilling to receive probationers, or if the Distributing Committee retain on the list men who are inefficient and unacceptable, the present scheme will fail. But, it may be said, this new scheme guards against these evils. Against the first it does, and that is a good feature. Vacancies are to be allowed to these their own supply one-third of the time, still I see nothing in this new scheme so emphatic and clear upon even this point, but that a congregation may arrange with the presbytery to refuse probationers. Here is the weak point, and it must be made very strong if we are to work any scheme. Nothing will demoralize the whole arrangement more certainly than the conviction that those who go upon the probationers' list will have access only to congregations offering second or third rate stipends. But granting that this scheme is guarded on that point, it is open to disintegrating influences from the other two evils. There is nothing to guard against the confusion of presbyteries reporting as vacancies congregations which are practically no vacancies at all. Take for example the Presbytery of Kingston; it has been reporting for years certain charges in the list of vacancies which refuse to accept probationer supply, and prefer to make arrangements, and do make arrangements, for student supply. This is a misleading state of things. Some simple process should be recommended by which a congregation that does not feel like giving a call, would be dropped from the list of vacancies. This may be said to be something for presbyteries to attend to. Still I think a way to get presbyteries to attend to it would be for the Assembly to adopt a scheme compelling presbyteries to take a proportion of probationer supply, according to their reported vacancies.

Then as to inefficient men on the list this scheme says nothing at all. The old scheme did offer some protection to congregations by arranging that a man who had not been called for a certain number of years should have his name removed from the list. Something of this sort is necessary. If it is right to guard the interests of probationers by opening all vacant pulpits to them, it is right, on the other hand, to guard congregations that may become vacant against the infliction of men who don't want a settlement, and who are satisfied to devote themselves to a peripatetic ministry, by which they escape the labors and responsibilities of a settled pastorate. My principal objection to the scheme, however, is that it introduces too much machinery. There is no need at all for a Synodical Committee. The Assembly's Committee for the Western section can do the work better than a Synodical Committee. In this scheme there does not appear to be anything for the Assembly's Committee to do but to assign synods. Why not assign to presbyteries at once? And not only is the Synodical Committee unnecessary, but it is unwieldy. A committee consisting of the conveners of all the presbyteries in a synod could not meet more than once a year. Then the work in the meantime, would have to be done by the conveners corresponding with the nucleus of the committee—the convener and the three lay members, or else a sub-committee would require to be appointed with which conveners could correspond. This would be just the old scheme on a limited scale. I can see no practical advantage in it.

If it is asked, What shall we have then? I would say revive the old scheme, stiffen it a little. Insist upon the proposal in the new scheme that all vacancies must receive probationers during a part of the time they are vacant—one half, two-thirds, or whatever proportion of time may be agreed upon, and insist upon presbyteries adhering strictly to that regulation.

Let discretion be used in moving probationers from presbytery to presbytery, to minimize expense in traveling. The principal and essential features of a practical scheme are found, I think, in the old plan with such amendments as are suggested in what may be called the dying testimony of the old distributing committee, on p. 50 of Appendix to minutes of 1884. Each presbytery must report every vacancy. Every probationer must put his name on the list. These two regulations must be strictly enforced to prevent "large, wealthy and influential congregations from providing the whole of their own supply, and certain probationers from roaming at large and working beneath the surface to procure a hearing in eligible congregations." The old scheme if revived and honestly and consistently worked will do for the Church what is needed; and no scheme, no matter how ingenious, will improve matters unless there is firmness in enforcing. Yours, etc., M. H. GRACEY. Gananoque.

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Presbyterian Review.

THURSDAY, APRIL 29TH, 1886

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

Rev. H. M. Parsons, Knox Church, Toronto, has lately been visiting at St. Louis. In his absence the pulpit has been occupied by Rev. Paulchal Caven and Rev. Professor McCurdy.

Rev. W. H. Burns, agent of Knox College, writes to the Montreal Witness complaining of the misleading account furnished by its Toronto correspondent respecting the college. The Witness apologises for its correspondent's errors by quoting facts from the Mail.

Rev. J. Bryant, Bradford, has tendered his resignation as pastor of the "Scottish Settlement" church.

The Rev. D. D. McLennan, of Lion's Head, Ont., has resigned his pastoral charge. Resignation to take effect on 2nd Sabbath of May.

The Egan Imperial Trust Co., Toronto, have shown us a large number of testimonials from some of the leading physicians of Canada and the United States, highly commending their manufacturers, and many others from persons who state over their own signatures that they have received very great benefit from their appliances, and not a few who add that they have been completely cured. The company has issued a circular of testimonials giving names and addresses of persons treated by them. We would recommend any of the readers of the REVIEW who may need their services to procure a copy of their circular. The Egan Imperial Trust Co., Toronto, bears the reputation of being perfectly trustworthy.

The New Salvation Army Temple, Toronto, was dedicated last Sunday in the presence of a very large audience. The Army paraded through the principal streets on Monday.

RAPID WORK.

"For two years I was troubled with dyspepsia—could neither labor nor find relief. Lately I bought a bottle of Dr. Casson's Compound and it cured me." So says John A. Rappell, of Essexville. Dr. Casson's Compound cures dyspepsia, liver and kidney complaints, and all impurities of the system.

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There is no other remedy that has stood the test of time so long as the Hagedorn's Yellow Oil for rheumatism, neuralgia, lame back, pains in the chest, colds, cough, sore throat, deafness and most painful affections.

Births.

Boas—At Lancaster, Ont., at the Manse, April 13, the wife of the Rev. Charles H. Boas of a son. Anderson—At the Manse, Whitechurch, on Saturday, the 17th inst., the wife of Rev. Jas. A. Anderson, B.A., of a son.

If you are not afraid of the results of that Cough and Cold, you ought to be. "Pectoral" will thoroughly cure you. Sold every where. Price 25c. Every second person has it; doctors think it incurable; but Dr. Casson's Compound is guaranteed to cure or the money is refunded. All druggists, or the Dr. Casson Medical Co., Toronto, \$1.00 per bottle. Dr. Casson's Compound will cure the worst forms of Dyspepsia, indigestion, and all bilious complaints. Large bottles, 50 cents. Go to your druggist and get a bottle.

SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston will meet within Knox Church, Galt, on Tuesday, 4th May, 1886, at half-past 7 o'clock p.m.

Certificates granting the privilege of reduced fares on the Railways will be sent to Ministers for themselves, and for the Representative Elders of their congregations. Any who do not receive their certificates will at once apply for them to the undersigned.

The opening sermon will be preached by the Rev. D. J. Macdonnell, B.D.

All papers to be laid before Synod will be forwarded on or before the 27th April 1886, to

JOHN GRAY, Orillia, March 27th, '86. Synod Clerk.

PROBATIONERS WANTED

IN New South Wales, Australia.

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

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

For all particulars apply to Rev. Robt. Murray, Wingham, Ont., Hants, N.S., or to Rev. Peter Morrison, Dartmouth, Nova Scotia. GEO SUTHERLAND, Moderator of Synod, and Conv. Ill. M. Committee 30 Howe St., Glebe, Sydney, Australia. 31-00 Nov., 1885.

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NO INDICATING LIQUOR of any kind will be allowed to be sold on the Property or on the steamboats plying between the Park and the City.

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Arrangements have been made for a supply of boats of all sizes, which will be supplied at cost, or rented at low rates to parties requiring them.

A proper system of water supply, drainage and lighting will be arranged for, and everything done in order to make this charming spot the most attractive of any picnic ground or summer resort in the vicinity of Toronto.

The stock book is now open, and plans of the grounds can be seen at my office.

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Miscellaneous.

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"The piano which I procured from you last August has been constantly used ever since, and has not only stood the severe test well, but is much improved by use. I can freely say that it is the best upright piano I ever played upon."

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"Considering the usage the piano receives, standing in a room that is seldom heated more than once a week, it stands the test well. Your Mason & Risch piano, in the home of . . . is the finest instrument I have heard in this city."

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"After three years of constant use, and thorough testing, I find your piano all you recommended it to be. Everybody is delighted with its melodious sound, and also with its workmanship."

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"The Upright Grand Piano which I purchased from you some years ago has given unqualified satisfaction. The full, rich tone and musical sustaining power make it a great pleasure to me and all who use it."

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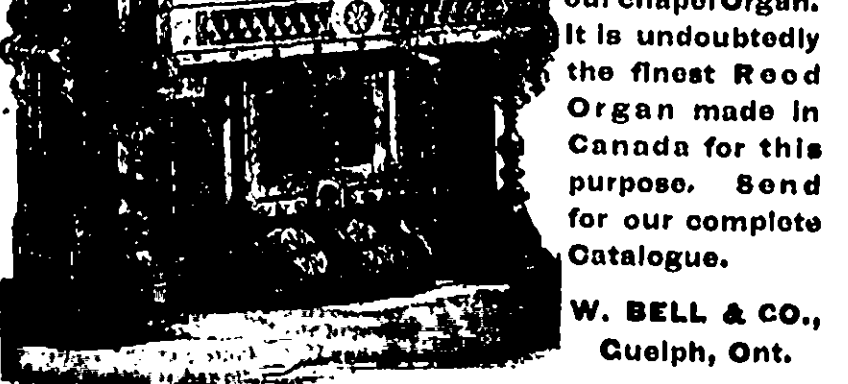
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