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### THE STRANGE CONTEST.

And Jacob was left alone, and there wrestled a man with him until the breaking of the day.—Gen xxxii., 24.

Uron the silent plain the patriarch stood  
Across the Jordan's fords the lengthened files  
Of all his costly train had passed before,  
And left him there the patriarch with his God!  
A little while ago, and on his path  
There lighted down a band of angel guards  
Such as of yore, when on his weary route,  
And fleeing from a vengeful brother's face,  
He saw in Bethel, by the field of Luz;  
And in the visions of the night beheld  
The bannered legions marching from the skies,  
Making the wand'ring's stony pillow seem  
Like to the house of God, and gate of heaven!  
But they had vanished from his longing gaze,  
As the last beams of a departing sun,  
Leaving a long, long track of glory in  
The perfumed air! And now another host  
Came forth to people the great firmament,  
And in the starry worlds unrolled above  
He read the promise to his fathers given,  
That as their numbers, so his seed should be—  
As limitless and vast, stretching away  
Through all the borders of that fertile land!  
He bowed his head and worshipped, mindful then  
That He who led him o'er that Jordan's stream—  
A pilgrim with his staff—would bring him back,  
Full-handed, to his father's house again.  
Alone, yet not alone! for one was nigh—  
The captain of the host that lately camped  
At Mahanaim! He heard the voice of prayer  
Upon the wings of faith borne! He heard,  
And to the suppliant patriarch drew near,  
He knew Him not, and yet it seemed as if  
The ground He trod was holy, and the air  
Of Paradise were wafted from His skirts!  
"O man unknown! O messenger divine!  
Who'er thou art I will not let thee go,  
Till the deep longings of my soul are filled,  
And the rich blessings thou alone canst give,  
Descend in fruitful showers upon my head!"  
And through that night of darkness and of fear—  
Through the long night, in weakness and in tears,  
Now gathering strength, and fainting now, he strove  
To wrest the blessing from the Angel's lips,  
Not let Him go till he had wrung it forth,  
He wept and struggled till the dawning day  
Broke on the strange encounter, and he knew  
That what the flesh refused his power had won,  
O'er Pentecost then, with his

Toronto, March, 1886.

### A—AH—UGH.

WILL you allow me to call the attention of your clerical readers to a subject which has an intimate relation to the success of their pulpit ministrations. For some past, as I have heard one and another preacher and public speaker, I have been making observations in regard to the matter, and out of a large number whom I have heard I do not recall one who has not fallen into a habit, the correction of which would remove a serious blemish.

I refer to that parenthetical utterance with which they frequently interlard their discourses, especially when they do not seem to know just what they are about to say. It is a sort of articulate rest, usually a simple a or ah, more or less protracted, thrown in at intervals between their words, and sometimes extended into the Indian guttural ugh. Extemporaneous speakers indulge in it more than others, and they seem to rely on it to help them out with their thoughts. I have observed that it is much more commonly repeated when they are giving out and commenting on notices from the pulpit. I will give an illustration. The minister reads a notice of some meeting and proceeds:

"The object—a—of this meeting—ah—is one of—a—great importance, and I—a—should be very glad if—ah—the whole congregation—ah—were of the same mind, and—a—would attend. We—a—have not been—ah—as efficient—a—as we should be in—ah—helping on this good work."

This is no exaggeration of what I have repeatedly heard. In most cases those who make these audible pauses are probably wholly unconscious of this fault, and their regular hearers may have become so accustomed to it that it does not strike their attention, but others are very unpleasantly affected by it.

The habit, though inveterate with many, is not beyond correction. I have in mind at this moment an eminent divine, who was often called upon to speak on special occasions, who broke up nearly every sentence into parts by a long-drawn guttural ugh. Some one must have called his attention to it, for he has entirely overcome the habit.

My object in this communication is not to criticize for the sake of criticism, but to suggest the removal of a serious blemish in the ministrations of some of our most eminent ministers. Clergymen sometimes fall into habits in their public ministrations which grow worse and worse with time and become inveterate, simply because no one calls their attention to the matter.

It is not to be questioned that if ministers generally gave more attention to their pulpit manners and habits, to how as well as what they preach, and especially if they sought friendly criticism with a desire and determination to profit by it, they would be more effective as well as more acceptable in their preaching.—A *Hearer in N. Y. Observer.*

## Mission Work.

For the PRESBYTERIAN REVIEW.

### MISSION NOTES.

IN Ecuador, South America, the Pope still names the President of the country and the priests make the laws. What is the result? In that whole country there is not a railroad or a telegraph nor a stage coach, nor a highway upon which a carriage or a cart can be driven. Some years ago a railway track ten miles long was laid along the sea coast but was never operated, and is now covered with tropical underbush like a jungle. Ignorance prevails and the children are not educated.

THE London Missionary Society established a mission on Lake Tanganyika nine years ago. Since that time twenty-three men have been sent out, ten of whom have died and nine have returned from the service, leaving at present but four in the field. Though the experience of this mission has been a trying one, yet they are calling for eight more men for Central Africa. May the call be speedily answered.

GLORIOUS news comes from China. A whole town of 500 inhabitants on the coast of China, near Foochow, has adopted Christianity. Missionaries in connection with the Church of England are labouring there. Dr. A. E. Pierson, of Philadelphia, says: "We need only organization and consecration to carry dismay and defeat to the allied powers of hell. Wm. Carey's grand motto of 1792 should be emblazoned on the banners of a Church that gathers all her hosts for one final, resolute and overwhelming charge. Expect great things from God. Attempt great things for God. All around the signs are appearing which indicate to Him who watches that a more momentous era is at hand than historic pen ever chronicled or artistic pen ever illustrated."

THE district of Tinnenelly, India, contains a population of 1,693,959. Only a short time ago this people were utterly destitute of Christianity. Now there is Christian teaching everywhere, and in some places there is quite a large extent of conversion. The work of native teachers has been converted under the preaching of the missionaries and trained for labour. In one village in which forty years ago there was not one Christian, now most of the villagers are, with over seven hundred attending service on the Sabbath.

FORTY years ago Ben. Hogen was born in Switzerland. Thirty years ago he emigrated with his parents to the United States and landed in New York. He was sent to a German Catholic school, from which, however, he was dismissed for bad conduct. He afterwards lived a wicked life, and was at length sentenced to be shot, but was pardoned by President Lincoln. Afterwards he was arrested for murder, but acquitted on the plea of self defence. Becoming tired of a life of vile pleasure, he one night wandered into a religious meeting on Broadway, New York. He had never attended a Sabbath School, could not read, and never heard a chapter or verse of the Bible read in his life. He was utterly ignorant of the precepts and teachings of God's Word. In the meeting, however, he sat spell-bound, and in a few nights was found on his knees pleading with God for forgiveness. The struggle was long and intense, but through God he gained the victory. He visited Moody, who was holding meetings at Ballimore, to consult with him about his future life. Moody invited him to speak at his meetings, and afterwards he commenced his labours as an evangelist. At the close of 1885 he was holding meetings at Omaha and was doing a good work there. Large audiences attended, and the people listened to him with profit and delight. Though he often violates the rules of grammar, yet he is always earnest, forcible and logical. How often God chooses the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty!

### BRITISH COLUMBIA.

EXTRACTS FROM REV. D. M. GORDON'S REPORT TO H. M. COMMITTEE.

*St. Andrew's, New Westminster.*—The revenue for the year ending Dec. 31st, for congregational purposes was \$1,650; salary paid Mr. McKay \$1,000, to Mr. Jamieson \$350; \$210 was paid to schemes, and \$120 towards library. No debt on church property. The congregation are at present building a manse to cost about \$2,000; the greater part of which is covered by subscription; they ask a continuation of the grant of \$400 for next year, and hope to be able to reduce it after that.

*Vancouver and North Arm.*—Vancouver has at present 27 families, 20 communicants, 28 at Sabbath School. There are no arrears. The congregation is building a church to be completed by 1st of May, the whole cost of which will be about \$4,000, and being nearly covered by present subscription, is expected to be opened free of debt. Owing to the heavy

expense of building and lack of accommodation in the past, the congregation cannot promise to raise more than \$500 for next year, beginning April 1st. North Arm has 15 families, 16 communicants, 2 elders, no Sabbath School yet. This congregation is also building a church on Sea Island, to cost about \$1,700, nearly covered by subscription, and to be completed by June 1st. The people have promised at least \$400. The united charge ask a grant of \$300 for next year, beginning April 1st.

*Nicola, &c.*—Mr. Chisholm states that he preaches once in four weeks at Spence Bridge, once at Woodwards, Forks, and Nicola, once at Douglas, and Mimmie Falls, and once at Moore's, Quilshamma, and Nicola; that the whole field raised \$650 towards salary. It is proposed to divide the field in the interior into three groups, as follows:—1. Nicola, Woodwards, Forks, Moore's, Quilshamma, Kamloops, and North Thompson. Mr. Chisholm desires to retain this field to be worked by himself, and hopes to reduce the supplement to \$300. This will depend on what will be raised by Kamloops. 2. Spallumcheen, Grand Prairie, and Okanagan. These promise \$600 the first year, and at least \$700 the second year. This is a very promising field, and should be taken hold of at once. 3. Spence Bridge. This field comprises Hope, Yale, Spence Bridge, Askcroft and Savanna, stations along the line of railway, with Clinton, an important point about 30 miles from Ashcroft on the Cariboo wagon road.

*Victoria District Group.*—In this group there are six stations, lying in the vicinity north and west of Victoria, namely, Saanich, Cedar Hill, Craigflower, Esquimalt, Metchosin and Sooke. There is a church at Craigflower belonging to the Church of Scotland, which has not been occupied for several years. This might perhaps be obtained for service. In some of these stations there is no service at all—others are supplied only by the Anglican Church. The people in all these stations are very anxious to have a missionary from the Presbyterian Church in Canada. It is estimated they will be able to raise about \$700 towards the salary of a missionary.

*Alberni.*—This is a large station containing about 225 Indians settled on the reserve at Alberni. A large proportion of the settlers are Presbyterians, including many of the prominent men of the district. No Protestant service is held here. There are 225 Indians settled on the reserve at Alberni.

*Chilliwack and Agassiz.*—Applications have been made by settlers in these districts, which are good agricultural districts lying along the line of railway and on the bank of the Fraser river, desiring occasional service of a missionary. As yet nothing definite is known as to the amount which might be contributed.

*Farwell.*—A town on the western crossing of the Columbia, likely to be an important centre. Two lots in the town have been promised for church building purposes. Nothing definite is known what can be contributed here.

### RESOLUTIONS.

I. Your Committee resolve to ask the Home Mission Committee to send four additional missionaries to British Columbia:—One for Spallumcheen Group, which is expected to raise \$600 towards salary; one for Spence Bridge Group, which may be self-sustaining; one for Victoria District Group, which is expected to raise about \$700 salary; one for Alberni, which is expected to raise about \$200 towards salary. As these fields have only been partially explored, and as these are only estimated amounts of what the people may raise, the Home Mission Committee is asked to guarantee the salary of the missionaries the first year, when statistics can be had. The Committee believe the salaries of missionaries should not be less than \$1,000 per annum.

II. Resolve to ask a grant of \$400 to St. Andrew's, New Westminster; \$300 to Vancouver and North Arm, etc.; \$400 to Nicola, etc., and sufficient supplement to each of the other districts if the Committee are in a position to send missionaries to occupy them.

### A NEW PRESBYTERY PROPOSED.

III. Resolve to renew our application to the General Assembly to be erected into a Presbytery. The Committee, while asking for the organization of a Presbytery in connection with our own church, greatly desire to see the consolidation of all the Presbyterian interests in the Province; recognize the valuable services rendered by the Presbytery of the Church of Scotland, and the liberality shown by the said Church towards the maintenance of religious ordinances in the Province; believe it would greatly advance the interests of Presbyterianism if the existing Presbytery of British Columbia would unite with the Canadian General Assembly. At the same time the Committee are persuaded that if such a union be any longer postponed there should be no further delay in the erection of a Presbytery in connection with the Church in Canada.

IV. Resolved, that the name of the new Presbytery be "Presbytery of Columbia."

V. Resolved, that the Presbytery of Columbia be connected with the Synod of Manitoba and the North-west.

VI. Resolved, that the first meeting be held in St. Andrew's Church, New Westminster, on the first Tuesday of August, at 10 a.m.

VII. Resolved to ask Mr. A. E. Howse, a member of Nicola congregation, at present in Ontario, to attend the meeting of the Home Mission at Toronto, to furnish the Committee with further information regarding the mission field in the interior.

### MEETING OF THE BRETHREN OF THE CHURCH OF SCOTLAND.

The H. M. Committee are aware that there are four ministers connected with the Presbytery of the Church of Scotland in British Columbia, viz.:—Rev. R. Stephen, of St. Andrew's church, Victoria; Rev. A. H. Anderson, of Nanaimo; Rev. James Christie, of Comox; and Rev. Alex. Dunn, of Langley. The amount of supplement at present given by the Church of Scotland to fields within this Presbytery is £325 stg.—say \$1,600.

The members of the Presbytery had not been called together as a Presbytery, but I had the pleasure of holding conference with Messrs. Stephen, Christie and Dunn at Victoria on the 11th inst., Mr. Anderson being the only minister of the Presbytery absent from our meeting. I was very cordially received by these brethren, and after we had for some time considered the position and prospect of church affairs in the Province, I was authorized to submit to the H. M. Committee the following formal deliverance as expressing the mind of the brethren present:

VICTORIA, March 11th, 1886.—The ministers of the Presbytery of British Columbia in connection with the Church of Scotland were unable to meet as a Presbytery, but the Rev. Messrs. Stephen, Christie and Dunn met this day with the Rev. Mr. Gordon, a delegate from the Presbytery of the Church in Canada, and, after full consideration of statements submitted by him, they unanimously agreed to the following resolution:—

The brethren present recognize the propriety of the formation of a Presbytery in connection with the Presbyterian Church in Canada:

They think that the general interests of Presbyterianism would be advanced by the union of all their congregations with the Canadian Church:

They find that, from the statements of the Rev. Mr. Dunn, the congregation of Langley is favourable to such union; that the Rev. Mr. Christie regards the congregation of Comox as unfavourable to such union, in the absence of the Rev. Mr. Anderson, the congregation of Victoria, as such, is not favourable to such union:

They are therefore not yet prepared, as a Presbytery, to enter into the union, but they cordially recommend those congregations that are, as such, desirous of union to connect themselves with the Presbytery that may be erected in this Province by the Canadian Church.

This resolution is subject to the approval of Presbytery, and when approved is to be forwarded to the Colonial Committee of the Church of Scotland, with the request that supplement be continued by the Church of Scotland to any congregation uniting with the Canadian Church.

The resolution which was passed by those ministers of the Church of Scotland with whom I had the pleasure of conferring, and which, it may be presumed, will be formally approved by the Presbytery, renders it unnecessary to take any immediate action in connection with

### THE SUBJECT OF UNION.

If, in view of this resolution, the Colonial Committee of the Church of Scotland were to recommend the Presbytery to unite with the Canadian Church, giving at the same time some guarantee of continued supplement to the congregations now assisted by them, there is little doubt that such a union would soon be consummated. The Canadian Church cannot fail to appreciate the work which the Church of Scotland has for many years maintained in British Columbia, not to recognize with gratitude the service that she is still rendering among our Presbyterian fellow countrymen in that Province. Necessity has arisen through the changing circumstances of the Province and the increase of settlement, for a Presbytery connected with the Church in Canada. If the brethren of the Church of Scotland unite with us, such a union would advance the general interests of Presbyterianism, but, in any case, we shall still work in harmony with them, and in the hope that the Church represented by them will continue to extend her generous assistance to the Presbyterians of British Columbia.

### MISSIONARIES TO BRITISH COLUMBIA.

The committee, in view of the recommendations of the brethren in British Columbia, then appointed the Rev. D. McKae, Rev. J. Jaffray, and Mr. R. C. Tibb, as missionaries to British Columbia—Messrs. McKae and Jaffray for three years, and Mr. Tibb for 12 months. The appointment of Rev. S. J. Taylor (by the Executive), to New Westminster, in the absence of Rev. J. S. Mackay, who is at present laid aside by sickness, was approved.

### WOMAN'S WORK.

OWING to the pressure on our columns from the full report of Home Mission Work, we are obliged to hold over some interesting matter in this department. In the meantime we have to acknowledge with sincere thanks the receipt of a large number of letters received for our *Latter Mission*. Many of these are very beautifully prepared, and all breathe a fine spirit of sympathy with suffering and misery, and of devotion to the Master's cause.

The Family.

THE DEAD CHILPPE.

Who killed the Chilppe? See where he lies! The light gone out Of his bright quick eyes. The clay creature so soft and brown, Here on the dead leaves fallen down...

A HOLY CITY.

The most remarkable part of the spectacle presented by the river face of Benares is its population, resident and immigrant. Throughout the length of this northern shore where the flights of steps and the slopes of the temples come down to the Ganges, is seen all day long an immense crowd of devotees, of all ages, ranks, and castes, and of both sexes, bathing in the sacred river or praying by its edge, or washing their robes of pilgrimage, or bringing their dead to be burned...

IN THE DESERT OF SINAI.

We began the march soon after the sun had risen, turning the eastern sky into the aspect of a conflagration. The heavens above were "an brass," and the earth beneath "as iron." I breakfasted on raisins and half a cup of stir-about made with some stale water which had been begged from the scanty stock of the nomads of the night before...

heat. It was terrible to emerge from the shadow of that great rock into the furnace glare once more and plod on once more under the fiery sun. I usually soak a towel, several times folded, in water and lay it on my head under my hat, letting the end hang over the back of my neck; and being unable to get any water, I suffered severely from the sun. As the afternoon went on I became dizzy and distracted; I felt that I should soon be delirious. I tried to speak to Hassan, but my tongue only rattled in my mouth. I felt that if any one were carrying water and would not give it to me that I would take it by force—that I could even commit a desperate crime to get one cupful. And still we marched on silently under the blazing skies, through the heated, shimmering air. I felt my reason going, and tied a handkerchief over my eyes; then lassitude came on, and the longing for water turned into a longing for death, and the fancied murmur of the "dark river" in my ears was a pleasant sound.

Then there were voices, and Hassan, speaking thick, uttered the one word "Water." I took the bandage from my eyes, and saw that we were in a valley. In front palms waved, and there was a greenness on the earth. I thought I was again being mocked by the mirage, but the blessed reality was confirmed the next moment when I saw in the distance the Sheikh Barak running toward me with a pitcher of water in his hand. I seized it, and in unreasoning haste drank an enormous quantity, when Hassan forced the cooler from me, and drank the remainder, poor fellow. The thirst still raged, but there was hope, for in the long valley which we had entered I recognised the Wady Feiran, the great oasis of the Sinaitic Desert. The Arabs lifted me very gently from my camel and laid me on a blanket under a palm tree. Hassan brought me a cup of goat's milk, warm and healing, and putting a water-cooler beside me, warned me to take the water only by sips. It was pure and ice cold; it was abundant; and reason having returned, I drank it rationally.

Three thousand fruit-bearing palms, and perhaps two thousand young ones, grow in that grand oasis. Barley was springing, flocks were nibbling herbage which, though scanty, was green; there was a murmur of water, and as I fell asleep that murmur became transformed into the sound of "the river of the water of life," and the rustle of the palm fronds overhead into the whisper of the foliage of that tree "whose leaves are for the healing of the nations." —By Mrs. Isabella Bird Bishop.

BLIND HENRY FAWCETT.

HENRY FAWCETT started as a boy with the ambition to enter the House of Commons. This aspiration he regarded as an inspiration from God, for he looked upon the position as a trust. He coveted it not to gratify any ambition for distinction and power, but that he might serve his country by removing from millions of his countrymen the degradation of ignorance. One day, after he had graduated from the university, Fawcett and his father went out shooting. The son was in advance, some thirty yards, when a covey of partridges rose between him and his father, who fired at a bird which was in line with his son. The bird was shattered by the charge, but two pellets passed through the tinted spectacles of the son, one through each glass, entered the eyes, and embedded themselves behind them, in an instant Henry Fawcett was blind for life.

His first thought was, not that he should be forever excluded from the House of Commons, but that he should never again see the lovely view which he had just been admiring. The father was broken-hearted, for the son was the pride of his heart, and he had made the youth's ambition his own. The son, however, was not crushed by the terrible calamity. Though cast into utter darkness at the morning of his life, young Fawcett looked the calamity steadily in the face. He resigned himself to the inevitable, but he determined that the calamity should not make him abandon any duty he could perform, nor persuade him to give up the ambition of his life. From that moment his blindness lost half its terrors. It remained an impediment, but never became an obstruction. The man was crippled, but though he limped, he kept step with the most stalwart.

As a Fellow of the University, he resided at Cambridge, and was elected its professor of Political Economy. His verbal memory was weak, and he seldom trusted himself to make a quotation, but facts and figures were grasped by him with such precision as to fit him for his professional work. He became an authority in what Carlyle calls the "Dismal Science," and a popular lecturer with the undergraduates.

Seven years after the accident, the blind, poor, unknown young man sat in the House of Commons as a member for Brighton. Fifteen years of distinguished service as a Liberal member, wherein he displayed remarkable ability as a debater, caused Mr. Gladstone to appoint him Postmaster-General. Immediately he broke away from the traditions of officialism, by making it apparent that the nation did not exist to maintain the Postmaster General, but that his office was created and that he was put in it to serve the nation.

Prime ministers had regarded the post-office as a source of revenue. Mr. Fawcett insisted that this large arm of the Government should do better work than increase the revenue; it should diffuse knowledge, expand trade, increase prosperity, encourage family correspondence, and facilitate thrift. During the four years and a half that this blind man ran the great engine, he made it deliver parcels, receive the savings of the poor, insure their lives, and pay them annuities. He lowered the charges on telegrams—the telegraph being a government monopoly in Great Britain—and greatly increased the use of postal orders.

He died in office, and the "common people," imitating the Queen and Mr. Gladstone, sent to Mrs. Fawcett written expressions of their great loss.

This is an age of biographies, but we know none more stimulating than the "Life of Henry Fawcett," by Leslie Stephen. If any boy is depressed by the fact that he is poor, unknown, and without friends, let him read this narrative of one who, though weighted with blindness at the outset, made for himself a noble, because beneficent career.—Selected.

RARE form, bright eyes, fair forehead wreathed about With sunniest curls! Child's mouth and voice like love's Most tender cadence in the coo of doves! A heart! Ah! I had miracle—the heart's left out!

A WORCESTER minister thus briefly defined Atheism, Infidelity, and Christianity: "The Atheist says 'no God'; the Theist says, 'a God'; and the Christian says, 'my God.'"

PASS THEM ON.

CHRISTMAS has gone, but the time for kindly acts and good deeds has not gone. Pass them on. The Master's commands are all days the same.

If all the good deeds of men's lives could be passed on by those who are made happier by them, the world would surely be better. Doubtless every man and woman, every boy and girl, can recall kindnesses shown them that they have not yet passed on. Pass the good deeds on. This is gratitude.

When the Rev. Mark Pearse was about fourteen years old, he went to London, having been in a school in Germany. He stayed in London long enough to spend all his money, excepting enough to pay his fare to his home in Cornwall.

He went by train to Bristol, and there took passage on a vessel. He thought that the passage money included his board, and therefore ordered his meals that day.

At the end of the journey a dapper little steward presented a bill for meals to the lad.

"I have no money," said the surprised boy. "Then," replied the steward, "you should not have taken your meals at the table. What is your name?"

"Mark Guy Pearse."

The steward closed his book, took the boy by the hand, and said—"I never thought I should live to see you. My mother was in great distress years ago. My father had died suddenly, and your father was very kind to my mother and me. I promised myself then that if I could ever do so, I would show like kindness to some one your father loved."

The truly grateful steward paid the boy's bill, gave him five shillings, and sent him ashore in a boat rowed by five sailors.

Mark's father was waiting to receive his son. "Father," said the boy, "it is a good thing to have a good father," and then the story of the steward's kindness was told.

"My lad," said Mr. Pearse, "it is long since I passed the kindness on to him in doing what I did. Now he has passed it on to you. As you grow up, mind that you often pass it on to others."

Years afterwards, when the boy had become a man, he was going by rail on a short journey, when he saw a boy crying bitterly.

On asking the cause of his grief, the boy replied that he had not enough money by fourpence to pay his fare to the town in which he lived.

Mr. Pearse at once bought the boy a ticket, and then related his own experience on the steamer years before.

"And now," he concluded, "I want you to be sure and pass the kindness on to others if you are ever able to do so."

As the train left the station, the smiling boy waved his handkerchief and said—"I will pass it on, sir; I will pass it on."

Good deeds, kind acts—pass them on. Pass them. The year awakes them—three hundred and sixty-five days—full of human needs.—Youth's Companion.

SHALL WE STOP THE SALE OF TEA?

MRS. MURPHY urging her husband to sign a petition for the Scott Act was asked by him if she would sign a petition to stop her cup of tea. She replied:

"Was it a cup o' tay turned Biddy Malone out o' doors in the dead o' winter because her man lift iverly sint he arned, and, that ye know, at the tavern? Was it the cup o' tay blacked Sandy McCullough's wife's two eyes, and let the little gossuna, seven an' 'em, run about in rags, without enough to ate an' no schoolin', while the poor woman slaved at the wash-tub to git 'em a bit o' bread? Was it the cup o' tay did that, say? Was it the cup o' tay slit Maggie Smith to the police an' got her thirty days in jail?"

"Is it the cup o' tay turns the wife an' children into the shtrate, and smashes the furniture, and quarrels wid the neighbours and fetches the police? Is it the cup o' tay drives the family from house to house, gettin' wuss and into a maner neighbourhood every time, an' puts a man in the gutter, an' rolls him in the mud, an' sets the byes a jerin', and riddens his nose, an' blears his eyes, an' loosens his tung, and puts a hole in his coat, and knocks off his hat, an' sinds him Lome shaggerin' wid his sinces where he can't get at 'em?"

"Is it a cup o' tay makes a FOOL of a man, Paddy Murphy, that his bist friends can't respect him? And a BRUTE of a man, Paddy Murphy, so that his wife trembles, an' his children run away an' hide when they hear him comin'? Is it the cup o' tay makes a BASTARD of a man so that there is less sinse, or raisin, or self-respect in him than there is in a pig, Paddy Murphy?"

"Whin ye show me that a cup o' tay will do all such things as these, Paddy, I'll sign a Scott Act agin' it; in the meantime I sine agin' whiskey, an' beer, an' wine, or any thing else that has the pin in it that makes a man or woman only fit for a lunatic asylum, or a jail, or anywhere, exceptin' home or hevin'."—Ex.

NOTES BY "PHILO."

UNUSED GIFTS.

WHEN Jethro visited his son-in-law, Moses, he found him burdened with an amount of work in judging the people, greater than his strength could bear. He took the liberty of telling Moses, that though he was a wise and great man, he was acting foolishly in undertaking so much work; that it was neither good for himself, nor for the people. He was doing more than was at all necessary, and that there were many able men in the camp not very well pleased with him on this account. Moses did not take it amiss. He did not accuse his father-in-law of presumption. He did not tell him that he had no business to interfere with other people's affairs. He listened respectfully, adopted his advice, and entered on the new plan proposed to him for getting through his business. He divided up his work with the men who were competent to do it, throughout the congregation, and only undertook the difficult cases, and the appeal cases which the others could not settle. The consequence was that a large number of men who had been perhaps sulking in inactivity, were brought to the front and made useful to the church. The work was then better done. A spirit of contentment was spread throughout the congregation, and Moses still had all he wanted to do. In this change in the way of doing the business of the congregation, both Jethro and Moses showed their wisdom. The application of the incident to our own Church is evident. There are some who, like Moses, get to think that almost no one can do any work effectively but themselves. Hence they are found on half a dozen committees, while equally able and willing workers are on none. They are so

full of public work they have no time to do any of it thoroughly. They have so many schemes to direct, so much legislation to look after, that they are quite overworked. They feel nothing can be rightly done unless they do it. Hence no one must be allowed even to move a resolution but themselves or with their consent. They may be as wise and as great as Moses, but they are not so meek, and they have not so much confidence in their brethren as he had in the hitherto unknown and untried members of the congregation. If the General Assembly were to act the part of Jethro to all those who aspire to the place of Moses, it would be for the welfare of the Church.

SENSATIONAL LITERATURE.

This is found also in the field of religion. Excellent as may be the sermons of Talmage, for example, and his imitators, it cannot be denied that they are of the sensational order. They are filled with matter intended to excite surprise, and to show that the plain truths and precepts of religion can be dressed up in garments as brilliant and wonderful as the sensational incidents of the romance. Authors also are tempted to indulge in this style when dealing with religion—that is, authors who cannot get themselves listened to when they deal in an ordinary way with Divine things. Their ideas and views of truth are so stale and commonplace that they find it necessary to resort to some unusual means to attract notice to their productions and compilations. The most sacred and awful mysteries of religion are presented in a sensational style, and so for a brief day the writer makes a little noise. The awful theme attracts attention, and under the shadow of it the author rises into a brief notoriety. This kind of religious sensational literature is more injurious than much of the secular kind that is often so eloquently condemned. The poor novelist makes up a story from his imagination full of absurdities, and perhaps of questionable moral teaching, for the purpose of making a little money. He does not hide his purpose. He does not profess to be a missionary. He wants to amuse the people and make something out of them. It is only what we would expect from him. But when religious writers use sacred things to make sensations out of, take the Holy Word of God and its deep mysteries to form the substance of a sensational production in order to procure for it acceptance with the people, and so make money out of it, such a course is dishonouring to religion and demoralizing to the people, and deserves to be discouraged.

IMPRACTICABLE PEOPLE.

These are not found only among the uneducated, but quite as often among a class from whom we would expect a wider intelligence. They are those who have a theory of their own, whether about church affairs or political affairs, and this theory is the last product of Divine and human wisdom. They know how the Church was intended to be governed better than an apostle, and to govern the State is to them the easiest problem in the world. Should you hint that they might be mistaken, it is taken as a personal affront; and the fact that you are capable of thinking them mistaken, shows that you are a densely ignorant person. They cannot imagine the Almighty governing either the Church or the world on any other theory than theirs. Any better theory than theirs is an impossibility. These people are so positive and ride so laboriously their deformed hobby, that they come to be regarded by the ignorant as oracles. And therefore when Doctor Allwise has spoken—it is enough. No more need be said. "These are the kind of leaders that lead the people into the ditches, but who stoutly deny that there is a ditch until they fall into it!" In our daily newspapers these oracles lay down the law for church and state, and show not only how Canada and its churches should be governed—that is a mere trifle—but how the world at large should be regulated; and in more sacred precincts they stand in the way of progress. A thing cannot be done because they do not see how it can be done. A step forward must not be taken because such a step would trample in pieces their cherished theories. The great Church of God must walk on in their little footsteps. The Church of old had a theory about the Messiah which did not turn out to be the right one, and the leaders and the people together fell into a very deep ditch. So to-day there are theories about the Church governing men's procedure, as false and narrow as that so fatally held in those ancient times. Nothing can be done with such people. Only the issue of events shows how utterly blind they were. A Presbyterian of this type is one greatly to be feared. Only a Jew could equal him. The Samaritans need expect no mercy at his hand.

ON LOOKING ONLY ON ONE SIDE OF THE QUESTION.

Probably few intelligent people would confess themselves guilty of this error; and yet such may be guilty of it without being conscious that they are so. A minister is very apt to look at all church questions from a ministerial standpoint, and the people are apt to look at them from quite the other side. Hence arise antagonisms. To see any question fairly and clearly, we must rise above the personal view and look at it from the outside, so to speak; or better still, endeavour to look at it in the light of the spirit and teaching of Christ. Thus we would see it free from personal bias: we would then get larger views of every question. For example, much has been said of the minimum stipend that pastors should have; would it be then out of place for the Church to consider what is the lowest or minimum wage or salary her poorest and poorest members should receive? Would it be wrong for the Church to show a generous interest in this question, and take up the case of the people, endeavouring to get justice and sufficiency for them? Probably greater interest in this direction would not be out of place. It may be said the people can take care of themselves and will do so. But this is a selfish view to take. There is no doubt that the churches have suffered by seeming to care more for the Church than for the people out of whom the Church is to be built up. Is it not true that often the thought in some minds in the Church is, when a new member is reported, how much money can this person bring to the Church, rather than how much good can the Church do this person? It is beyond doubt true that such is the case. Yet this also is only half the truth, for it is as true that in all minds rightly under the influence of the gospel the desire is to benefit the individual joining the Church, rather than to derive pecuniary benefit from him. But it is very necessary to guard against this error in this instance. There is no doubt that when the Church, in a generous and Christlike spirit, espouses at all times the cause of the people, shows that she seeks their elevation, their comfort, their salvation first and chiefly, the problem of raising the minimum stipend for her pastors will be largely solved.

Our Story.

BARBARA STREET.

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

CHAPTER XI.—Continued.

But now he told himself he had got to the second verse of that lovely poem, if not to the third. But now the young delinquent, perched on his chair, was being hoisted over the wall by Grace, and, finally, was deposited on the gravel on the Barbara Street side. He was a little boy of about eight—the biggest and most riotous of the lot—a sturdy and bold rogue when he was on his own premises. But, finding himself on alien ground, and in the hands of the enemy, his spirit failed him, and he put his fists to his eyes, and began to blubber. He was very much afraid of Grace, and of what she might do to him, and had delivered himself up into her hands through a species of horrible fascination. Grace stood and looked at him, and the pause seemed, in his little consciousness, to herald some terrible punishment. He stopped crying, and stared too.

"Hester," cried Grace, who saw her sister at the back-door, "come and look at the boy who throws the stones."

Hester came up the gravel, and stood at a little distance.

"What do you think should be done to him?" said Grace.

"He is very dirty," said Hester, in a tone of disgust.

"He is extremely dirty," said Grace. "I mean to wash him."

She said this in so awful a tone, at the same time fixing her great dark eyes upon the urchin, that he felt all his worst anticipations fulfilled, and again he lifted up his voice and wept. Grace took him by the arm, and led him toward the house.

"Grace," exclaimed Hester, in a remonstrant tone, "you are not going to take him indoors!"

"Yes I am," said Grace, decidedly; and then they all disappeared, much to the disgust of Waterhouse, who wished to see the little drama played out. Had he been able to do so, he would have seen Grace conduct the culprit into the kitchen, and when there lift him on the table. This isolated and conspicuous position struck further dismay to his soul, and it appeared to him growingly likely that he would never regain his freedom any more. His captor having procured soap and hot water, proceeded in a determined manner to scrub his little black face and hands, heedless of the soap which got into his eyes, and nearly blinded him, and then with a coarse towel to rub him till she nearly took off his small snub nose.

"How can you touch him, Grace?" asked Hester, who stood looking on.

"Yes, indeed, Miss Ester, so say I," interrupted Sarah; "I wouldn't lay hands on the ragamuffin, not if you was to pay me for it."

Hester moved aside laughingly; it did not suit her to find points of accord with Sarah. Grace took no notice of the criticism, but confined her attention to the matter in hand.

"I am not going to whip him *this* time," she said. "I consider washing enough, and I believe he will not throw stones any more; if he does—"

The threat ended in effective vagueness. When she had given the last polish to his cheeks, she surveyed him with attention.

"When I deliver him to his kinsmen you may depend upon it they will not own him, and he will be turned back on my hands. The Bishop can change his skin. I have settled that question. Now," she continued, "we must temper judgment with mercy. Sarah, fetch me that piece of cold pudding from the larder. What is your name, little boy?"

"Jimmy!" answered the youth, promptly, seeing a break in the clouds.

"Well, then, Jimmy, can you eat cold pudding?"

"Yes!"

"Can you eat all that?"

"Yes!"

"Then you are a very good boy, a very good boy. A good child is one who eats cold pudding. Now, then, I am going to put you over the wall again; and if ever you throw stones any more, you'll wish you had not done it, that's all."

"Poor little mortal!" she said, when she returned from her errand; "I should be throwing stones every minute of my life if I lived over there."

It was not many mornings after this ere Waterhouse again had the satisfaction of observing Grace in the garden when he went into the room to fetch something after breakfast. It was a real spring morning, though in the middle of March. After a mild winter, spring was coming on apace, and the air was balmy and as fresh as it could be in a London suburb. Grace this time bore in one hand a three-legged stool, and in the other a basin, and at her heels came Pan, jumping, and wriggling, and wagging his tail, and looking as though he must come to pieces in his joy. Waterhouse stood at his open window and watched her; as before, she mounted up to the wall and called over it, "Charlie!"

The lame boy came out of the house at the call.

"Come, Charlie, here is your soup; and I never tasted anything so nice in my life as it is this morning. Drink it up, and give me back the basin. What is the baby ill again? No, I'll fetch you some more for baby. What unlucky folks you are!"

Then Grace went back to the house to fill the basin again, and on her return there ensued a little conversation with the slatternly mother anent the baby's ailments, for which Grace appeared to be prescribing. The woman was evidently very civil to the young lady. These matters disposed of, Grace turned her attention to the garden bed, where she daily inspected the progress of some crocus and snowdrop plants of a dwindled and blossoms character. She stooped down hastily—yes, there it was, without mistake, a beautiful yellow flame! One of the crocus plants had blossomed! So often had Grace tasted failure, and so seldom success, that she could scarcely believe her eyes; the joy seemed too great, and she actually cried a little. Waterhouse saw her take out her handkerchief to wipe her eye—an opportunity which Pan seized to burrow his cold nose in her hand. It would have horrified her no little if she had known, for if Grace professed one thing more than another, it was entire freedom from sentiment. But Grace had a passion for flowers and the country—a passion which had never been gratified, and which she was scarcely conscious of, but which sometimes would surge up uncontrollably. Waterhouse did not exactly see what she was crying for, but he was very much moved by the sight, and

wished he could give her everything her heart could desire. Bye-and-by Grace went into the house, and returned with a hammer and nails, and the little white kitten, to which Pan immediately gave chase. It ran up the tree, and glared down at the barking enemy from a safe distance. Grace, having warned Pan away, and admonished him, again mounted the stool—this time in order to nail up a spray of ivy, which hung loose. When she had put in one or two nails, she stretched out suddenly to a point almost beyond her reach. The same moment the stool overturned, and she fell with it. For a moment Waterhouse stood fascinated; but when he saw her trying to rise, without further delay he rushed out of the room, and down-stairs. He made no pause at the bottom of the first flight, but went straight down to the next, through regions into which he had undoubtedly no business to penetrate, till he found himself in the open air. Grace was now standing, leaning against the wall, and looking down helplessly at one of her feet; her face was very white, and when she saw Mr. Waterhouse her smile was rather a pitiful one.

"Did you see me?" she said. "How very kind of you! I called Sarah, but she did not hear. I don't think it is anything; I can't have broken my leg."

Her feeling was not one of anger at the lodger's temerity; it was rather one of amusement, as she said to herself—

"He is the kind of man who always turns up when he can be useful."

Waterhouse stooped to examine the foot.

"I think you have sprained it," he said; "but I can't examine you here; I must help you in."

"Oh, I can walk alone," said Grace, eagerly.

"Try," said Waterhouse, with dryness.

Grace tried, but turned paler still. She bit her lip.

"I can't," she said, humiliated.

"I knew you couldn't," replied Waterhouse, as, without more ado, he took her in his arms, and carried her off, as though her weight was a mere feather.

"I suppose my foot got twisted under me as I fell," said Grace, on the way. "What awkwardness! I am horribly ashamed."

Waterhouse did not reply, being just then occupied with speculations of which Grace could not dream. Probably he would not have known for some time, under ordinary circumstances, that he was in love, so imperceptibly and gradually had that malady stolen upon him; but when, helpless and in pain, Grace submitted to be carried in his arms, such a rush of tenderness came over him, that it revealed to him a state of things within which was in no slight degree startling. The flash of consciousness came and passed; he had no time to reflect on it just then. He carried Grace into the parlour, and laid her on the sofa, where the others came around her with exclamations. Waterhouse looked at the foot, and felt it all round gently. He apparently took it as a matter of course that he should do the doctoring.

"You must take the stocking off," he said; "it will swell. I have got some rare ointment for sprains up-stairs, which they use out at the Diamond Fields. I do not think it will be much if it is seen after properly."

"It is nothing," said Grace, "only I am always so bad at bearing pain. I don't think I was made for it," she added, with a laugh.

Waterhouse went off to fetch the ointment. It would not have been an appropriate occasion for him to say that he did not think so either, and if he could prevent it she should have nothing to suffer as long as she lived, and that was all he felt inclined to say just then. When he got back again Hester had drawn off the stocking, and was gently chafing the small white foot, and Kitty was crying behind the sofa, having quite succumbed during the operation, which had exorted a groan or two from the patient. Hester went forward to take the ointment and dismiss Mr. Waterhouse, but Waterhouse did not intend to be dismissed. He came forward confidently.

"I can do what is necessary now, thank you," said Hester, feeling Waterhouse to be remarkably obtuse.

"Excuse me," said Waterhouse, "I must put this ointment on myself, and if you will get me some bandages I will bind it up. I am a sort of surgeon, you know—it is a part of my old experience out yonder—and this cannot be done by an unpractised hand. I have been properly trained to this kind of surgical assistance."

"You are very kind, I am sure," said Grace, accepting his services frankly, and Hester fell back and made no further protest.

"You cannot cook my dinner to-day," said Waterhouse, slyly, looking up from his doctoring, which was being done in cool and methodic professional style.

Grace's pale face flushed, and for a moment she lost her self-possession. How had Mr. Waterhouse learned that she cooked his dinners?

"I shall be able to walk to-morrow, I suppose?" she said, after a pause.

"I think, perhaps, you will be able to walk in a week, if we are very careful," Waterhouse replied. Grace bit her lip. What was to be done?

"You would not let me go without dinners, I suppose, even if fasting would suit my fancy, so I shall dine at the club till you are all right again—unless, by-the-bye, you would let me cook my own. Why not? And I'll cook yours too if you like."

Grace could not laugh. Between pain and vexation and a sense of Waterhouse's kindness the tears came into her eyes. Mrs. Norris spoke for her in terms of gentle apology and deprecation. Waterhouse, after a glance at Grace's face, cast about for means to create a diversion.

"Hallo, Kitty," he said; "I didn't see you. What are you doing behind the sofa? Come and hold the ointment, while I bind up this poor little foot."

Kitty came forward slowly, with a tear-stained face.

"Why, you silly little goose," said Grace, holding out her hand and smiling brightly.

"Don't you feel the better for those vicarious tears?" asked Waterhouse.

"Don't call names, Mr. Waterhouse; Kitty looks quite frightened at having such a hard word applied to her tears—poor little Miss Mustardseed."

"What does it mean?" asked Kitty, much comforted.

"Why does she call you Mustardseed—eh, Kitty? She has no right to scold me for calling names, has she?"

"Oh, it is a fairy in Shakespeare."

"Ah—yes."

"And Hester is Cobweb, and we call Grace Peasblossom, though she does not like it," volunteered Kitty, who breathed freely, not being able to perceive any black looks when the lodger called her Kitty.

"There I now the foot will do," said Waterhouse. "It is easier, isn't it?"

"Oh, yes," said Grace; "you have done it so firmly and gently. It is a luxury to sprain one's ankle if it is to be bound up like this."

Waterhouse laughed, and, in the midst of thanks, escaped. In a few minutes' time, however, his steps were heard coming down-stairs again, and he appeared, carrying some books. They were those Grace had rejected. He put them on the table by her side, and said, quietly—

"You will have time for these now."

Grace could not refuse to take them, but it was difficult to accept graciously, after her ungracious refusal the other day.

"Yes; I shall have only too much time," she said; "and it is good of you to wish to fill some of it profitably; but I assure you I have only a smattering of German."

"Perhaps they may amuse you," said Waterhouse, gravely; "at any rate, I will leave them;" and then he took his final departure.

CHAPTER XII.

HESTER WAKES KITTY.

"It appears we have given Mr. Waterhouse his inch," said Grace the next day, after Sarah had just brought in to the invalid some delicate hothouse flowers. And as the days passed, it appeared that Waterhouse intended to take even more than his ell; for not one went by without some fresh offering from the same source, of flowers or fruit or books; and not a day passed, also, that he did not appear personally to make inquiries after the foot, in which he may be considered as taking undue advantage of the fact that Grace could not escape from the dining-room sofa, which she managed to reach, with assistance, in the morning, and could not do other than answer, "Come in," however reluctantly, in answer to his tap at the door.

One morning, when Grace was alone, he brought with him his chess-board.

"Wouldn't it amuse you to have a game of chess?" he said.

"I am not worthy of your steel," replied Grace, being unable to think of no gracious method of refusal.

"That is of no consequence at all," said Waterhouse, opening the board; "if you are not a good player, I will give you something. But we had better play one game first, and then we can estimate the difference between us."

But by the time one game had been played, in which, after a comparatively short struggle, Mr. Waterhouse had won, Grace had made up her mind to say what would probably preclude a second.

"Good!" exclaimed Waterhouse. "You show the elements of a good player, but you have not had much practice. Shall we have another? You are not tired?"

Waterhouse moved his seat a little, in order to place the board in what he fancied would be a more convenient position for Grace. In doing so, he had to move away from his elbow a vase containing flowers, which he had that morning sent in for her.

"Let me have the flowers for a moment," she said. "I want to smell the mignonette."

Waterhouse, with a decidedly gratified expression on his face, handed them to her.

"I am very fond of flowers," she continued, sniffing the fragrance—Waterhouse smiled, well pleased—and yet I would rather you did not buy them for me."

"Why not?" asked Waterhouse, with a fallen countenance.

"Can't you see? That surprises me, for you are not dull of perception."

"Thank you; that is sheathing the claw in a velvet paw, like Pussy here."

Waterhouse spoke lightly, but he was in reality very apprehensive as to what she might be going to say.

"Can't you see," continued Grace, fixing serious eyes on the young man, "that it hurts the feelings of people who are very poor to be laden with presents every day from the hand of some one who is a stranger and—our lodger?" she added, after a pause.

Waterhouse was very seriously hurt and annoyed. He had thought that he had made some way—that he had overcome such foolish prejudices. After a hasty glance at Grace, he sat looking down and toying absently with the chessmen.

"And what about my obligations to you?" he asked at length, looking up. "Am I never to be allowed to do anything to discharge them? Is my pride not to be respected?"

"You seem to forget that my services are paid for," replied Grace, unable to restrain a smile.

"Paid for!" he repeated, starting up, and walking off to the hearthrug—the usual resort for a man out of temper—and Waterhouse was thoroughly angry now.

But Grace, with her most winning smile said—

"Come, now, Mr. Waterhouse, don't be angry. I do appreciate your kindness. I think you are kinder than any one I know, and I don't want to be ungrateful. But these things—why, they—they simply smother me!"

Perhaps Grace's speech was not quite calculated to soothe Waterhouse's feelings, but he could hardly show resentment after it. He said, with a smile—

"Well, you shall not be smothered any more, and taking up his chess-board, added, "You have had enough of me for to-day, I'm sure," and so took his departure.

Grace received no more presents, and though Waterhouse continued to pay his little visits, they became much more ceremonious ones. Grace had effected what she intended, but whether her feelings in consequence were those of unmitigated satisfaction, I ask any student of human nature to judge.

But it was not in Waterhouse to bear resentment long, and not many days had elapsed before he came in one morning with his old genial address. He held in his hand a bunch of violets.

"Miss Norris, will you take these from me?" he said, smiling; "they cost me one penny sterling; and if you like, you shall give me the penny."

"By all means," said Grace, saucily; and with eyes dancing with merriment, she banded Waterhouse a penny. He put it into his waistcoat pocket, saying—

"That is well. You can't feel yourself under a painful obligation now."

"I don't know," replied Grace. "I daresay you have been at a great deal of trouble to get them; but I accept that gratefully."

(To be continued.)

—What do you think would be the result if every member of the Church increased his subscription to the Mission Scheme.

Sabbath School Work.

LESSON HELPS.

SECOND QUARTER.

THE FIRST MIRACLE.

LESSON III, April 18th, John II, 1-11; memorize verses 1-5.

GOLDEN TEXT.—"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."—John II, 11.

TIMER.—The latter part of February, or early March, A.D. 27. Three days after our last lesson.

PLACE.—Cana of Galilee, 6 or 8 miles north-west of Nazareth.

CIRCUMSTANCES.—In our last lesson we left Jesus just starting from Bethany (Bethabara), on his way to his home in Galilee. He had five or six disciples, and on the third day reached Cana, the home of Nathanael (Partholomew) where doubtless he stopped till he was invited to the wedding where we find him to-day.

HELPS OVER HARD PLACES.—1. The third day: after leaving Bethabara (ii. 43). The mother of Jesus was there: from her familiar actions it is supposed she was a relative. 2. Jesus was called or invited: since his mother was there, and he himself would be a prominent guest in a village, Jesus went to the wedding feast, and thus sanctified the home, the wedding, and innocent social joys. And his disciples: Andrew, Peter, John, Philip, Nathanael, and probably James (see last lesson).

3. When they wanted wine: when the wine failed, perhaps on account of this increase in the number of guests. 4. Woman: Greek, lady, a term of respect. What have I to do with thee: i. e., I am no longer subject to your control as heretofore, but to my heavenly Father who henceforth tells me what to do. Mine hour is not yet come: the hour to show his divine nature, or the hour of his public manifestation as the Messiah. 5. His mother saith: implying that she had confidence that he would come to their help in some way. He did not refuse her request, but put it on the right basis of divine and not human commandment. 6. Six water-pots: stone jars, in the court or outer room. Purifying: As the Jews then ate not with spoons, or knives and forks, but with their fingers, these frequent washings were very necessary. Firkins: the Hebrew bath—about nine gallons. 8. Governor of the feast: the friend who had general charge. 10. When men have well drunk: or drunk freely, and their taste is dulled. It does not imply that any of this company were intoxicated, but is a proverbial statement. Good wine: of the best flavor, of peculiarly delicious aroma and taste. 11. Beginning of miracles: the first that Jesus ever did. Miracles: here, signs; wonders done as a sign of Christ's nature and truth. His glory: his true nature as the Son of God, his loving, helpful character, his goodness and power. His disciples believed: their faith began a few days before was now confirmed and settled.

SUBJECTS FOR SPECIAL REPORTS.—Cana of Galilee.—Weddings among the Jews.—Lessons from Jesus' presence at a wedding (v. 4).—The stone water jars.—Lessons from this transformation.—Jesus' example as to wine.—His glory.

LEARN BY HEART, Eccl. xi, 9; John xv, 11; Rom. xii, 2.

QUESTIONS.

INTRODUCTORY.—Where did we leave Jesus in our last lesson? Where was he going? Who were with him? What year was this? At what time of the year? Trace the journey on the map?

SUBJECT: JESUS IN DAILY LIFE.

I. JESUS AT A WEDDING (v. 1).—How long was Jesus in reaching Cana? What disciple lived there? What social event was taking place at this time? Why was Jesus invited? Who went with him? Did Jesus by this sanction social pleasures? Is his religion opposed to innocent enjoyments? Does his presence with us increase the joy? Is any pleasure right in which we would not like his presence? Why did Jesus work his first miracle at a wedding? Was it a fitting beginning of his ministry? Are good homes the foundation of the state? Are they essential to the progress of religion?

II. JESUS SUPPLYING COMMON NEEDS (vs. 3-10).—What can you tell about Jewish customs at their weddings? What part of the entertainment failed? Why? What did the mother of Jesus suggest to him? What was his reply? Was this a reproof? Did his mother take this reply as a refusal? Was all this said in public or private? What was the purpose of the six water-jars? How much would they all hold? What was done with them? Into what was all this water changed? How was it proved? What kind of wine was it? Why did Jesus make such a great quantity of wine? Was it intoxicating wine? Did Jesus drink wine? Is that a sin in itself? In what respects were the wines then different from ours? In what respects were the circumstances different? Are their uses of grape juice which are healthful and right? Does such use endorse the use of intoxicating liquors? What reasons have you for believing that Jesus in our day would have been a total abstainer? How does v. 10 give a type of the world's giving and of Christ's giving? (Prov. xxiii, 31, 32; 2 Cor. iv, 17; Rev. xxi, 3.)

III. THE GLORY OF JESUS (v. 11).—Had Jesus done any miracles before this? What was Jesus' glory? How did this miracle manifest it? In what respects does Jesus transform our lives? (John iii, 3, 5; Rom. xii, 2; Phil. iii, 21; Isa. lv, 12, 13; lx, 17-20.) Had Jesus' disciples believed on him before? (John i, 41, 45.) How was their faith now confirmed?

PRACTICAL SUGGESTIONS.

I. Jesus exalts our daily life by his presence.

II. Any place of enjoyment where Jesus can go with us is safe for us.

III. Jesus confirms, blesses and ennobles the home.

IV. We should go to Jesus in our every need.

V. We should do not only the right thing, but at the right time.

VI. Jesus sympathizes with us in our joys as well as in our sorrows.

VII. Jesus has come to transform our hearts, our lives, the world.

VIII. Jesus by his wondrous works is ever confirming our faith.—Peloubet.

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No notice will be taken of anonymous communications.
Persons desiring a return of their manuscripts, if not accepted, could send an addressed envelope with stamp.

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SPECIAL NOTICES

- 1. We have to request persons writing to us to be careful to observe our proper address as given above.
2. We are desirous of securing Special Agents in every Congregation. Our terms to Candidates are most liberal.
3. Mr. T. B. Madlocks, an elder of St. Andrew's Church, of London, Ont., is the General Agent of the PRESBYTERIAN NEWS CO., and as such is authorized to solicit subscriptions for THE PRESBYTERIAN REVIEW, to receive money, to grant receipts, and otherwise to act as agent of the Company.
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City subscribers failing to receive the "Review" promptly, will confer a favour by immediately notifying the Manager.

THURSDAY, APRIL 8th, 1886.

"MISCONCEPTIONS OF CALVINISM."

We are glad to be able to state that the series of papers under the above title, which appeared in these columns a short time ago from the pen of the Rev. James Middlemiss, Elora, are being reprinted in book form, and will shortly be published by the Presbyterian News Co., Toronto. These papers attracted very marked attention at the time of their appearance in the REVIEW, and in their new shape will, we doubt not, be very acceptable to the Presbyterian public.

THE SABBATH SCHOOL REGISTERS.

It is gratifying to be able to state that the efforts of the General Assembly's Sabbath School Committee to provide suitable registers for recording and tabulating the work of our Sabbath Schools are meeting with very general approval throughout the Church. A very large proportion of the presbyteries, after careful consideration, have recommended the registers for use within their bounds. We are glad to be able to state that the first edition of the registers has been sold, and that to meet the demand a second has been sent to press. It is well for all interested in our Sabbath School work to bear in mind the statement of the Convener: "This system does not claim to be perfect, and suggestions for its improvement will be gladly received by the committee." The publishers, we may state, are prepared to do their part to make the system even more acceptable. In the meantime, the following notice of the registers, in the April Record, deserves the consideration of ministers and superintendents:

"The General Assembly's committee, Rev. Dr. Jardine, Convener, have prepared very complete forms for the enrolling of scholars in the Sunday Schools, and for tabulating the statistics. The class register for teachers is indispensable; price 15 cents. The whole system is very complete and easily understood. They are exceedingly well printed by the Presbyterian News Co., Toronto, to whom ministers and superintendents should apply for samples.

RELIGIOUS INSTRUCTION IN OUR PUBLIC SCHOOLS

ON more than one occasion we have expressed our opinion that insufficient attention is paid not only by our own, but by the whole Protestant Church in Ontario, to the matter of Christian instruction in public schools, and to the present unsatisfactory status of the Bible in our school system. In view of recent manifestos on this subject, and the extreme desirability of reaching a satisfactory solution of our present difficulties, we propose to take up and discuss some of the objections that have been urged against the restoration of the Bible to its old place; and to show that Christian instruction in the Provincial schools is not inconsistent with religious toleration and the voluntary principle. We shall examine what we conceive to be the rights and duties of the majority, and the alleged practical difficulties—as seen in the differences that obtain amongst Christians themselves. We shall state what we consider to be the great difficulty in the way of giving religious instruction in the schools, and propose a remedy. We shall also maintain that a mistake has been committed in restricting the use of the Bible to the teacher alone, and generally shall endeavor to meet the objections that have been made to the use of the Bible by the pupils in the schools. We desire to approach the subject in a perfectly calm and judicial spirit, and we invite our readers to consider the whole question in all its ramifications in the same manner. We disclaim at the outset any political bias or party purpose in considering this question. The REVIEW, we need hardly say, has no political alliances, and does not feel called upon to discover every week party sympathies lest the politicians should lose sight of us. We have no party favors to ask, and none to expect. Our sole object is the welfare of the youth of the country.

And first, it is pleaded by some who cherish the highest regard for the Bible, that its use in our national schools is wrong in principle. It is alleged that the communication of Christian instruction, as a constituent part of the work of our teachers, is inconsistent with the principle of religious toleration, and, in particular, with the voluntary principle, which forbids the giving of state aid to religion. In reference to this allegation, it must be admitted at once that, if it can be sustained, it settles conclusively the whole question, and renders all discussion unnecessary in relation to the practicability or the expediency of instructing the pupils of our national schools in the facts and distinctive principles of Christianity. For we may assume the existence of a general agreement that nothing can be allowed that is inconsistent with the most complete religious toleration. And, while there is a difference of opinion in relation to the voluntary principle, it will be generally conceded by those who are not voluntaries in theory, that nothing looking in the direction of state endowment of religion can be allowed in this Province. But the communication of Christian instruction in our schools by teachers who believe, as all our teachers are supposed to do, that the Christian Scriptures are the writings that have been given to man, with the impress of divine authority, as his guide in the way of righteousness, cannot, we are persuaded, be shown to be inconsistent with either of the principles referred to. The principle of religious toleration can be sufficiently guarded by the provision that no child shall receive Christian instruction contrary to the wish of his parents. And in reference to the voluntary principle, it seems to us that two very different questions are confounded, when making Christian instruction a constituent part of school work is identified with state endowment of religion. This may not be immediately apparent, but a little consideration will, we think, make it sufficiently obvious.

Whether we regard it right or wrong that the state should attempt to aid religion, we are agreed that the Christian religion does not need state help. It can very well stand its ground and make progress even in the face of the opposition of the civil authorities; and very often, to say the least, their interference, avowedly in the interests of religion, has proved a serious hindrance to its power and its progress. But we presume we are equally agreed that the state cannot dispense with the help of religion, and that there is nothing to be compared with the Christian religion as a means of good in relation to the welfare of a nation. It will be understood, of course, that we assume that, if we are not a nation of Christians in the highest sense of the term, we are, at least, entitled to be regarded as a Christian nation, on the ground that the great body of our people accept the Christian Scriptures as God's revelation of His mind and will for man's highest good. Assuming this, what is the question we have to deal with? Not, surely, "Is it right or wrong for the State to give aid to religion?" but an entirely different question, namely, "Is it right or lawful or proper for the State to employ the Christian religion for its own benefit?"

In view of the question that is really at issue, we cannot sympathize with the difficulties of those who object to Christian instruction in our schools on the ground of principle. If by the "state" we understand, as we should do, the people acting in their civil capacity, the right to employ Christian knowledge as a means to promote their own well-being as a community cannot be called in question on any reasonable ground. And it is this (not, let it be well observed, giving aid to religion, but getting benefit from it), that is implied in the use of the Bible in the national schools. It is assumed that the people, or, what comes to the same thing, the great body of them, are persuaded that not only the moral interests of their children but the well-being of the community in respect of all its interests, will be best secured by the prevalence of a regard for the teachings of the Book which, they believe, God has given to be man's guide in the way of righteousness, which above all else "exalts a nation." Must the teacher whom they employ, not only to inform the minds of their children but to give lessons in conduct, base his moral lessons on everything except Christian principles? Believing, as they do, that the Christian religion presents the highest style of morality, and places morality on its true foundation, and that it exhibits the highest and most effective motives to right conduct, is that religion alone to have no place in the teacher's endeavours to instruct their children in their duties to God and man? Surely this is asking a great deal too much on behalf of a few who are opposed to Christianity, and do not wish their children to learn its lessons. The use of the Bible in the school will place the few at no disadvantage, except such as is common to them with all minorities—the disadvantage, namely, of not having their own way in opposition to the majority. They cannot reasonably seek to rule the majority. And they do nothing less, when they insist that those who believe that the interests of the community require our children's daily instruction in the Word of God shall forego the advantage of its being communicated by a competent teacher, because one or two are opposed to the instruction which no one will compel them to receive.

THE HOME MISSION COMMITTEE.

THREE days, from 9 a.m. till 3 p.m., with intervals for meals, were occupied by this most important committee in the transaction of the business coming under its supervision and when we say that the work was done thoroughly and conscientiously we are using no flattering words. The Convener has occupied the chair so long that he has the most intimate acquaintance with the details of the work, and to the advantage of that ripened experience there is added a business tact and energy which would be considered wonderful in any other man, but to which the Church has been so long accustomed that she has ceased to notice it. Dr. Cochrane never stifles discussion when that is necessary to bring out all the facts, and he treats the members of the Board with entire impartiality, gives his own views with great brevity and conciseness, and refuses utterly to tolerate any attempt at speech-making. The Secretary, the Rev. R. H. Warden, is the working arm of the Board, and does his work with such accuracy and ability as mark him as a man well fitted to guide the financial policy of the committee, and to carry out the business agreed upon by the Board.

The subject of Augmentation occupied a whole day; and we are sure those who have objections to that scheme would have had their difficulties removed had they seen the anxious care displayed in discussing the case of each congregation requiring aid, and the unceremonious rejection of claims that appeared unwarrantable. This much was made evident, that Augmentation has been a grand success, first, in bringing up a large number of congregations to \$750 and a manse without aid from the Committee; and second, in leading to an improved system of financing in some cases, and to the presbyteries taking more thorough oversight of the congregations under their care; and third, in enabling many struggling charges to enjoy the benefit of a settled pastorate where the cause was formerly languishing under the system of occasional supply.

True, the financial report of the state of the funds was not as encouraging as could have been desired, but we have no doubt whatever that when prejudices have been removed and when results can be more fully tabulated, the whole Church will rally to the support of this most important scheme.

British Columbia, as may be seen from the reports in other columns, received a large share of attention from the Committee, and we anticipate a very rapid advancement of our cause there, through its action in recommending the establishment of a presbytery, and the sending out to that field of four new men.

Manitoba and the North-West, of course, received very close attention from the Committee. The work there was well represented by the indefatigable Superintendent, Rev. Jas. Robertson, and by the Rev. C. B. Pihlado, of Winnipeg. The Church cannot too highly estimate the work accomplished by Mr. Robertson in the wide field placed under his care, and while it is impossible that any one in such a position can fail to meet with opposition and to be severely criticised, we are sure the whole Church honours Mr. Robertson for the work he has done, and is well acquainted with the self-denial he has exercised in carrying it on. Only those who know what he has endured for the work's sake can rightly estimate the debt the Church owes him. The letter which appeared in the Globe last week, and which was so well answered by Dr. Cochrane, was written doubtless in a friendly spirit; but we certainly think our Superintendent might be saved from the blunt criticisms of anonymous correspondents who profess to be his friends, and that the Church courts are the right place for carrying on the discussion which the expression of such views provokes.

We have on our table, amongst others, a number of letters on Augmentation, for and against, which we regret we are obliged to hold over for lack of space at present. As the question is one on which there appears to be some feeling, in order to present both sides of the question in brief space, we have asked one correspondent who has lately written strongly against the scheme to prepare a paper on the subject, and another to set forth his views in favour of the scheme. We have already expressed our own views, and see no reason to change them; but as we wish the REVIEW to be the medium for an interchange of thought on all matters affecting the well being of the Church, we shall devote some further space to this question. In the meantime we invite the consideration of our readers to the following extract from a recent speech of Rev. Dr. Cattell, Secretary of the American Board of Ministerial Relief, as reported in the St. Louis Evangelist of the 18th ult., which has some bearing on the question of Augmentation:—

"Dr. Cattell preached upon the relations of the ministry to the people and the obligations of the Church for the support of those who 'labour in word and doctrine.' He said the minister of the gospel is required by his position to expend a larger proportion of his income to meet the demands of the people with whom he labours than in any other pursuit. His contributions to benevolent objects and his hospitality must be exemplary, and his style of living is regulated largely by his congregation. A few in the large and wealthy congregations receive salaries that enable them to meet these requirements, but the large majority do so by close economy and good management. The minister cannot engage in money-making enterprises without losing his influence for good, and hence he is compelled 'to live of the gospel,' and when

the infirmities of old age or protracted illness from over-work come to him, he has no resources for the means of a livelihood but the Board of Relief. He is not placed in such circumstances by any fault of his own, and should not be treated as an object of charity."

HOME MISSIONS.

MEETING OF THE COMMITTEE.

THE Home Mission Committee met in St. Andrew's church, Toronto, March 30th. Rev. Dr. Cochrane, of Bramford, convener, and Rev. N. H. Warden, of Montreal, secretary. There were also present—Rev. Dr. Torrance, Guelph; Rev. Dr. Laing, Dundas; Rev. Dr. Campbell, Renfrew; Rev. D. J. Macdonnell, P. McI. Macleod, Alex. Gilray, Toronto; F. M. Dewey, Richmond, Que.; J. S. Burnett, Manitowish; F. W. Fairlie, Ottawa; D. Kellock, Spencerville; M. W. McLean, Belleville; J. Cleland, Post Hope; J. A. Carmichael, Columbus; D. B. McDonald, Mount Albert; A. Findlay, Barrie; R. Moodie, Stoney; J. H. Bellisle, St. Catharines; W. T. McMullen, Woodstock; J. Rennie, Alton; Craig; W. Walker, Chatham; Hector Currie, Theclford; R. Hamilton, Matherwell; James Pitcheard, Auburn; John Ross, Brussels; A. Tolmie, Southampton; A. B. Mackay, Montreal; C. P. Pihlado and James Robertson, Winnipeg; Geo. Cuthbertson, Weyburn; and the following elders:—George David Mackenzie, Santa; Thos. McCrae, Guelph; and William Mitchell, Toronto.

The convener reported the receipt of £150 sterling from the Irish Presbyterian Church, and £200 sterling from the Free Church of Scotland.

FOR MISSION WORK IN THE NORTH-WEST.

It was also reported that the Jivinity students of the United Presbyterian Church of Scotland were collecting contributions on behalf of the mission work in Manitoba, and a sum of from eleven to twelve hundred pounds sterling is expected to be received from them next month.

The claims of the several Presbyteries of the Church for services rendered in the mission fields during the past year were considered, and the committee ordered payment of claims to the extent of \$14,000.

The list of mission fields in the Province of Ontario and Quebec was revised and grants made to each for the year beginning April 1st, 1886.

The committee, consisting of Rev. Dr. Campbell, Renfrew, and Rev. W. H. Warden, Montreal, presented a report containing the codification of the regulations effecting the working of the scheme for the

AUGMENTATION OF MINISTERS' STIPENDS.

The most important of the new regulations to be recommended to the General Assembly for adoption was one to the effect that hereafter, in October and March, stipends shall be paid up to the extent of \$700 per annum, and the balance of \$50 per annum to be paid on the close of the accounts of the ecclesiastical year ending in April, in so far as the state of the fund will permit.

Rev. Dr. Reid presented the report as to the

STATE OF THE FUND

at date. The receipts for home missions are \$25,886, and for augmentation, \$17,163.

Rev. D. J. Macdonnell, Convener of the Augmentation Sub-Committee, reported that an estimate had been made indicating that that fund would show a probable deficit of \$8,000 at the close of the year. The committee agreed to pay stipends in full up to the minimum of \$750 and manse, and for this purpose proposed to draw upon the reserve fund to the extent necessary. The Home Mission Fund, it is expected, will have a considerable surplus.

The committee proceeded to consider the claims of presbyteries for augmented congregations during the past half-year.

WEDNESDAY.

The committee continued in session all day, the forenoon and afternoon having been taken up in the consideration of grants for the coming ecclesiastical year to augmented congregations. Over \$30,000 was apportioned to supplement weak congregations in Quebec, Ontario, Manitoba, the North-West Territories, and British Columbia.

At the evening sederunt the committee devoted considerable time to

BRITISH COLUMBIA.

At the meeting of the Executive of the Home Mission Committee held in October last, in accordance with resolutions adopted, the Rev. D. M. Gordon, proceeded to British Columbia and met with the missionaries of the Canadian Church there, and also with the brethren belonging to the Church of Scotland. The report of his visit and the conclusions arrived at were laid by the convener on the table.

[For summary of report see REVIEW, page 1.] A minute was adopted conveying the thanks of the committee to Rev. D. M. Gordon, of Winnipeg, for the highly satisfactory manner in which he had discharged the duties of his mission to British Columbia. The recommendations of the committee were adopted. The convener was instructed to convey the sympathy of the committee to Rev. J. S. Mackay, of New Westminster, who has been compelled by severe illness to leave his charge; and also the sincere hope that he may soon be restored to health, and be able to return to his congregation. The Executive was also empowered to appoint another suitable missionary to British Columbia during the present summer.

MANITOBA.

Dr. Laing, from the sub-committee appointed on the Home Mission Finances of the Synodical Committee of Manitoba and the North-West, gave in a report, showing a balance against the fund at date of \$389.

THURSDAY.

It was agreed that the committee's liability for mission work in the Synod of Manitoba and the North-West Territories should not exceed \$21,000 for the year, beginning 1st April, 1886. It was further agreed to make the grants asked for the several fields in the respective presbyteries in that synod, the grants being so much per Sabbath, the amount to be drawn by the Winnipeg Presbytery, and not to exceed \$2,500 per annum. Grants were made as follows:—Rock Lake, \$2,350; Brandon, \$5,750; Regina, \$3,400; the grant for travelling or incidental expenses not to exceed \$2,000 per year; the presbyteries in the North-West Synod to forward to this committee on forms provided for the purpose, reports of services rendered, and money paid out for such services in the several fields within their bounds. The salaries of the ordinary missionaries to be appointed to Fort McLeod and Lethbridge were fixed at \$1,000 each, and that of the missionary at High River at \$1,000.

IMPORTANCE OF NORTH-WEST MISSIONS.

The following resolution was adopted:—"That the time has arrived when the administration of important fields in the North-West should be brought into line, and that the presbyteries of the older Provinces recommend the synod to consider what modifications in the existing regulations are necessary and report through the Executive of the General Assembly."

The committee proceeded to make

APPOINTMENTS TO THE MISSION FIELDS

of the several presbyteries for the ensuing summer. It was agreed that the names of the students that were asked for mission work this summer should be reported to the General Assembly as eligible for settlement, after the 30th September next. The following is a list of appointments made to the several presbyteries of the Church:

KNOW COLLIER.

G. T. Ballantyne, Toronto; J. L. Campbell, Bruce; R. McIntyre, Owen Sound; John R. Campbell, Guelph; A. McD. Haig, R. C. Tibb, Manitoba; G. F. Kloncar, Quebec; A. U. Campbell, Chatham; J. Mackay, To-

ronto; A. H. Drumm, Barrie; Wm. Farquharson, Owen Sound; J. W. Ite, Hamilton; G. A. McLennan, Sarnia; J. A. Macdonald, Barrie; James W. Orr, Hamilton; J. J. Dobbin, Ottawa; G. A. Francis, London; Wm. Mowat, Peterborough; D. A. McLean, Saugeen; Wm. Malcolm Kay, Sarnia; And. Beattie, London; Wm. Graham, D. McMillan, Chatham; J. C. Tolmie, Owen Sound; G. Drummer, Ottawa; S. M. Marsh, Manitoba; Allan Patterson, London; J. C. Emet, Lindsay; A. Wilson, Hamilton; A. Stevenson, Saugeen; W. J. Clark, Hamilton; Hugh Brown, Chatham; W. H. Cumming, Manitoba; T. R. Shearer, Ottawa; John Robertson, Saugeen; John Crawford, Bruce; R. M. Hamilton, Toronto; E. B. Metcalf, Barrie; W. A. Bradley, Bruce; Joseph Elliot, Barrie.

QUEEN'S COLLEGE.
Rod. Mackay, Lanark and Renfrew; A. Givan, Kingston; Robert Gow, Manitoba; Jas. A. Grant, Toronto; Wm. Allan, Lanark and Renfrew; David Miller, Owen Sound; A. Patterson, Lanark and Renfrew; A. McAulay, Lanark and Renfrew; W. G. Mills, S. Childehouse, Kingston; J. H. Buchanan, Owen Sound; L. Perlin, Lindsay; J. McNeil, Owen Sound; Johnson Henderson, Kingston; J. W. H. Milne, Lanark and Renfrew; D. J. Hyland, J. J. Wright, Brockville; D. L. Dewar, J. Rattray, Kingston; K. J. Sturgeon, Barrie; E. White man, Brockville; W. H. Connell, Kingston; J. A. Cogrove, Barrie; P. A. McLeod, Kingston; J. M. McLean, Lanark and Renfrew; Hugh Ross, Brockville; J. A. McDonald, Peterborough; J. A. Reddon, J. W. Lowden, Kingston; D. D. McDonald, Brockville; John Sharp, Kingston.

MONTREAL COLLEGE.
J. H. Graham, Lanark and Renfrew; Murray Watson, Barrie; D. H. Hooper, Manitoba; D. Maclean, Glen Gary; John McLaren, A. Corrie, A. Ogilvie, W. D. Roberts, Manitoba; N. Waddell, Montreal; A. McWilliams, Brockville; A. E. Duncan, Peterborough; J. F. Langton, Barrie; R. Henderson, London; Alex. McDonald, Barrie; W. E. Wallace, Brockville; D. C. Cameron, Manitoba; G. A. Blair, Ottawa; J. A. McLean, Barrie; J. S. McNeill, Lanark and Renfrew; N. Lindsay, Owen Sound; C. J. Hastings, Montreal; Alex. McGregor, Lanark and Renfrew; J. W. Macleod, Ottawa; Andrew Russell, Chatham; M. McLennan, Quebec.

MORRIS COLLEGE.
Jas. Sutherland and J. W. Whitelaw, Quebec.

MANITOBA COLLEGE.
John McArthur, W. S. Moore, John M. Simpson, D. Anderson, Wm. Ormond, and McLean, Geo. Laird, H. W. Fraser, Wm. Steele, M. R. Gordon, D. Munroe, W. McMillan, Angus McLeod, Isaac McDonald, Duncan Campbell, D. D. McKay, A. C. Hanson, C. H. Wilson, M. Lockhart, R. B. Arthur, Manitoba.

VICTORIA COLLEGE.
J. Remble, Saugeen.

U. F. THORP HALL, EDINBURGH.
Joseph Weatherhead, Free Church of Scotland; D. McMillan, Bruce.

CHURCH OF SCOTLAND HALL.
Joseph Goudie, Manitoba.

PRINCETON SEMINARY.
W. T. Parson, Peterboro'; James A. Beattie, Toronto.

UNION SEMINARY, NEW YORK.
Frank P. Miller, Peterboro'; J. E. Duclos, Montreal.

LICENTIATES.
Rev. C. McKillop, Manitoba; Rev. James Ferguson, Lindsay; Rev. J. M. Gardner, Manitoba; Rev. D. Cameron, Manitowlin Island; Rev. W. Forrest, Owen Sound; Rev. E. B. Rogers, Bruce; Rev. M. Turnbull, Lanark and Renfrew.

CATECHISTS, ETC.
C. H. Lowrie, Brockville; John McGregor, Quebec; J. G. Jackson, John Garrioch, W. M. Robertson, John Gilmore, J. W. Hewitt, J. B. Hamilton, A. J. Janson, R. Dreanan, C. H. Henning, M. Bethune, Barrie; R. H. Craig, Richard Pike, Hamilton; P. Urcell, Chatham; W. W. McArthur, H. McLennan, Bruce; M. Maddill, Saugeen.

Literary Notices.

Christ in the Gospels, by Jas. P. Cadman, A.M., Chicago: American Publishing Society of Hebrew. This book is a genuine work of faith and labour of love. It is a life of our Lord upon a new and original plan, blending the narratives of the four Evangelists while preserving their language. It enables us to follow the holy life in unbroken course according to the best chronologists and harmonists, while profuse references enable us at a glance to refer to the originals. A series of maps and diagrams, with explanations, give as nearly as ascertainable the itineraries of the sacred pilgrim. Altogether it forms a valuable aid to that study of Scripture, and especially of the life of Jesus, which is becoming more than ever called for on the part of every intelligent Christian.

HINTS and Suggestions on School Architecture, with Plans and Illustrations. Prepared under the direction of the Honourable the Minister of Education, Ontario. By J. George Hodgkin, N. A., LL.D., Deputy Minister: 1886.

This pamphlet, of 135 octavo pages, contains a large amount of well-digested and conveniently arranged matter, the fruit of many years' experience and observation by native and foreign experts. We have looked pretty carefully through the book, and have not detected any serious errors or omissions. We determined, perhaps unfairly, to judge the book by a single test, its utterance upon a minute point in school architecture, the cloak-room, and did not find it wanting. In nearly every school building that we have seen, the cloak-rooms are dark, musty, cold and cheerless places—the very abode of misery and source of sickness in bad weather. Dr. Hodgkin rightly says: "Cloak-rooms ought to have good light, free circulation of air, and be well warmed." The Minister of Education has done well to issue this pamphlet. He would do well also to have a law enacted and enforced, that every candidate for the School Board should be required to pass a stiff examination on it. The absence of any imprint prevents our complimenting some publisher on a good specimen of printing and engraving.

The People's Bible, by Joseph Parker, D.D., New York: Funk & Wagnalls. S. R. Briggs: The Willard Tract Society, Toronto. [First notice.]

Dr. Parker has put his hand to a great undertaking and is giving it characteristic energy and ability. The first two volumes on Genesis and Exodus are before us. Next to soul-saving no more important work could engage the powers of any man than throwing light upon Scripture, and throwing Scripture light upon the great problems of human life. This eminent Nonconformist pastor of the London City Temple does in his own original style, not as a commentator, but a commentator, in a series of papers, sometimes brief and informal, almost always practical, often very and humorous, sometimes learned, philosophical and profound. His descriptions of character display rare moral insight and graphic power. We can not always agree in the conclusions he reaches, but we can always admire the force of arguments, the profusion of thought and brilliancy of rhetoric with which he deals with the various topics which emerge, as in his company we travel down through the book of the "beginnings," through the significant "providences" by which the divine character and regal and redemptive purposes are unfolded to the patriarchs and to us—for the present day application of old time teachings is an ever prominent feature of these valuable books. These volumes will be highly prized by thoughtful readers, and their successors looked for with much interest.

Communications.

THE PROBATIONERS' SCHEME.

"PHILO" CRITICISM.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR, It is pretty evident that your correspondent "Philo" has not much practical acquaintance with some of the subjects he undertakes to treat. Under the head of "Wise Legislation," in the Review of April 1st, he indignantly asks, "why should a committee be necessary to assign licentiates and ministers to synods for appointment, and nothing more?" An easy answer would be: For the same reason that made it necessary for the General Assembly to request the Committee on the Distribution of Probationers to assign ministers and licentiates to presbyteries for appointments, and nothing more. Then "Philo" exclaims in very hot haste that "a minister out of charge is to be sent to any synod this committee may choose for him" and proceeds to declaim against the idea of ministers in possession of their synods submitting to such arbitrary authority. Where did "Philo" get his idea of arbitrary authority? Certainly not in the Assembly's remit. "That committee could keep a licentiate out of any synod as they pleased," says "Philo." Supposing that the required scheme made it possible for the committee to act in such an arbitrary way as this, one would require to have a very poor opinion of his brethren to imagine that when formed into a committee they would be likely to do such a thing.

"Philo" wishes licentiates and ministers without charge to be allowed to find their way to synods as best they can. He seems to think that this would be an advantage to these brethren. He can tell him with some little knowledge of that which I speak, that these brethren would sometimes stand knocking in vain at the doors of synods for months together, as they often stand knocking in vain now at the doors of presbyteries.

Having satisfied himself that there is no need of a Distributing Committee, "Philo" next demands that a little extra machinery be added to the proposed scheme for fear of "the monopolizing of work in a few hands." He then stuns at the idea of the committee being supposed to have power to allow a vacancy to supply itself for one-third of the time. He declares that the presbytery can do this whether the committee does it or not; and the vacancy can and will do it in spite of the committee. And so on; but I will dismiss "Philo's" philippic for the present with this remark: If "Philo" will do less scolding at those who are honestly trying to solve a difficult problem, and more work of a positive and practical kind in the way of trying to help to frame a suitable scheme of distribution and supply, his efforts will be more edifying to the readers of the REVIEW.

Yours, etc.,

April 2nd, 1886.

DIANONOS.

SUPPLY OF VACANCIES.

[To the Editor of the PRESBYTERIAN REVIEW.]

DEAR SIR,—One hardly knows how to approach a subject difficult in itself, but rendered much more so by the dislike and fears which past experience has produced. The very words "probationers, and list" have a meaning that provokes bad feeling. I am glad that Mr. Laidlaw has been successful in getting a scheme before the notice of the Church, and the criticism of our venerable father, Dr. Reid, will help on the cause. I hope that "a good scheme of some kind," as Mr. Laidlaw says, may be adopted without another year's delay. May I ask those who are preparing to consider the subject at next Assembly to look at a scheme printed in the Appendix to the General Assembly minutes of 1883, p. xlviii. Not that I propose its adoption, but that it may be considered as expressing the mind of some who were thoroughly acquainted with the subject from the beginning. I will only add a few thoughts settling forth certain features that ought to be regarded, as seems to me, in any good scheme.

1. The object chiefly to be kept in view, is to bring about settlement of suitable men in vacancies.

2. The supplying of vacancies must be left with presbyteries. A committee may distribute the men to the presbyteries, but the latter are responsible for the supply of the vacancies.

3. No congregation should be put on the list of vacancies, unless it is prepared to call. A man should not be asked to supply a congregation which cannot call him; it is wholly unfair to send him there. Also, as soon as the call of any congregation has been sustained, no probationer should be sent there, as the congregation is not then in a position to call.

4. No man should be put on the list of probationers who does not intend to settle as a pastor. Hence, when a probationer has accepted a call he should not be sent to a vacancy, and any minister who for any reason is not eligible should not be put on the list.

5. Students should not be allowed to supply vacancies during their last year at college. This has been done to the injury alike of congregations, licentiates and the students themselves.

6. No compulsion should be used to make presbyteries or congregations take supply through the Distribution Committee; nor to make any man put or keep his name on the list. Let it be a privilege to have supply thus afforded to the people and opportunity afforded to the probationer, and things will look very different to what they formerly were.

7. Make long engagements by presbyteries of suitable men in suitable places possible. One or two visits on a Sabbath cannot in many cases afford any proper ground for judging as to a man's suitability for a particular place.

Nothing has proved more injurious by way of preventing settlement than the idea which some men entertain that each probationer has a right to be heard in every vacancy of the church whether the presbytery may think him suitable for that particular charge or not; that any congregation must receive any man whose turn it is, whether he is suited to them or not, and that a congregation should not go on with a call to an acceptable man, until they have had a hearing of every man that any of the people may think likely to accept a call. To carry out these ideas, long lists of "candidates" (I dislike the word) are made out and settlements are indefinitely postponed. The last man has the advantage when the people are prepared to go on with the call; and worthy men are kept wandering hither and thither until they are fairly discouraged.

Yours, etc., JOHN LAING,

Dundas, Ont., March 25th, 1886.

ELDERS AND AUGMENTATION.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—I am a minister with \$700 a year. I went to college at 18 years of age, and was licensed at 26. My board, fees, books, etc., during my course cost me about \$2,500. The lawness I was engaged in, and which would have been my own at 25 years of age, was worth \$2,000 to \$2,500 a year. Had I been in it to-day, and been as economical as the ministry has compelled me to be, I would have been worth at the very least \$35,000. Look to my record in the ministry: 1st. Mission work \$400 per year, giving to religious and benevolent purposes \$200 per year. 2nd. Same work, \$500 poorer people, giving, \$100. 3rd. A charge \$600, a wife and child, tent to pay, horse to keep, \$185; giving, \$60 a year, leaving \$360 to feed, clothe and doctor all, and out of this a loggy, cutter, harness and buffalo to buy and pay. 4th. A charge \$700, with a family of 7 to support; giving in 11 years, not less than \$80, often from \$100 to \$140 per year to religion and the poor. I keep a horse, I make no comment. I have laboured far harder in the ministry than if I had been in business, and yet according to these large scaled elders I am too well paid. In my first charge there was an elder who held and expressed the view that like Christ and the Apostles, ministers should cast their

lot with the people, preach the word and leave God to provide. This worthy man gave little to the Church, and did less or rather nothing for it. His view elicited the remark from a quiet man who gave liberally and worked arduously for the Church, "A minister would need to trust Providence, for he would get una' and frae you." Another liberal-minded individual said to me how congregations should not hire ministers, like their hired men by the year, seeing they had to pay them their wages. Such men will be found in the blessing is that they get but few. Mr. T. uses the name of Talmage, I advise him to read "Heartbreak for Ministers," in his "Around the Tea Table." Let elders especially read it. Dr. Guthrie said: "Gentle poverty! may you never know it! gentle poverty to which some deem themselves, but to which ministers are doomed, is the greatest evil under the sun." "To place a man in circumstances where he is expected to be generous and hospitable, to have a hand as open as his heart is to the poor to give his family a liberal education, to feed them according to what they call gentleness, to place a man in these circumstances, and deny him the means of doing so, is but for the hope of heaven, to embitter his existence." He tells of some modes of evading the claims of ministers to such compensation as they are entitled to, as an Aberdeen being asked what he thought of the Free Church, replied: "O, I admire her principles but I detest her *doings*." Also of an honest man who was clear for keeping the incumbent at the lowest figure. He saw a reason why ministers should receive more for weaving webs than he had for weaving webs, and like the Elter pointed to the days when ministers went about in sheepskins and goatskins, and lived in caves and holes of the earth, and were the best of ministers. Dr. Guthrie terms these "wretched evasions." If Dr. G. had had cases before him in Scotland, such as I know of here, "wretched evasions" would have been on his lips but a mild term. I give but one case. A minister, \$550 a year, 3 charges, a wife and 6 children, 30 miles to ride and three times to preach, a horse and the wear and tear of vehicles to keep up, with all other expenses as books, paper, postage, trips to presbytery, synod, etc., his salary never paid when due, and in arrears after all. He is a learned and eloquent preacher. Is his position for a Church to be charged with? Talmage says \$500 for a minister is only a slow way of killing him, and is the worst style of homicide. The Rev. Mr. McDonnell, for his efforts in the cause of the ministry of need, will receive not the blessing merely of all right-thinking men, but of God. I do not approve of a supplemental scheme and I have not much faith in it. I approve of a sustentation fund with an equal dividend, and have every faith in it. Meantime any system which will lift ministers to a plane of decent living, and help to exalt the character of our Church is better than poverty's drif. Yours, etc.,

A PRESBYTERIAN PASTOR.

"EVANGELISTS."

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—The important subject of religious revivals and the "Travelling Evangelist" are pressing for recognition and salutation on all sections of the Christian Church. The denominations employ these "tramps," more or less, to assist, revive, and establish the work of the settled pastor. Yet, as an ordained officer of the Church, the Evangelist has no legal or ecclesiastical standing, and the Evangelist is not set forth as an accredited agent to do the work of an Evangelist. Until this office is revived and established in the Christian Church, as we have it in the days of the Apostles, our ecclesiastical machinery is not complete, and the body of Christ (the Church) is not edified, as directed by the Holy Spirit in His own Word.

The teaching of Ephesians iv., 11, is very clear on this important subject, viz., "And he gave some apostles, and some prophets, and some evangelists, and some pastors, and some teachers, (verse 12) for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It is noticeable here that in point of time the evangelist takes precedence of the pastor and teacher, and is not pointed to as a person of doubtful reputation and standing, as is too often the case in modern times, and in modern churches, and by modern pastors.

No Conference or General Assembly has ever, as far as known to us, recommended Mr. Moody to the world as a gifted and qualified "evangelist" inspired by the Holy Ghost to preach the glad tidings of salvation. Yet Mr. Moody is to-day the world's evangelist. And what the denominations have failed to do, the Holy Spirit has set the Divine imprimatur on the work and labours of this honoured servant of God.

The Presbytery of London at their last meeting here had quite a "field day" in discussing the subject of "revivals." The excellent report on the State of Religion, on which the remarks were made, gave no facts or figures to warrant in any way such reckless, flippant, and uncharitable remarks as were made there. Yet, in the absence of all data, the poor "Evangelist" and his work were denounced as unworthy of countenance or support, even if conducted according to the last General Assembly recommendation. If "revivals" meant nothing to these dear ministers, they were everything to some who were listening at the meeting, as well as to hundreds who would doubtless see and read these sentiments reported in the daily papers.

One brother, holding a country charge, said that the descent of the Holy Ghost depended on good singing; while another venerable father said that he would not give a sixpence, not even a pinch of snuff for some of the so-called "revivals." There never was a time, however, in the history of the Christian Church when evangelistic work was more needed than at the present time. Evangelists are sought after and carry on a work of grace in some large congregations, while a brother minister characterizes the whole thing as the work of the Devil. If revivals have produced unrest and division in settled congregations, incompetent ministers, lashed by the unwise and overbearing action of our Church Courts, have produced more and sadder cases of failure in settled charges.

If ministers of the gospel continue to denounce their own work, however humble and imperfect, as unworthy of countenance, and claim that all Canada must be converted, what can we expect from those who care for none of these things? Many a poor, weary soul has been converted at these precious meetings. God bless them more and more!

In some localities the many porches of our modern "Bethsheds" (the churches) are crowded with weary and heavy-laden souls, waiting for the moving of the waters. But the time and energy of too many congregations are wasted in providing questionable social amusements for their people; so that the public services of the sanctuary occupy a subordinate place in the heart and life of even God's own children; so these weary ones never get to the Water of Life. But if we had the full staff of religious teachers in our churches, according to the Apostolic times, there would be no need for these "professional Evangelists," these "wandering stars," to revive and quicken so many dead Churches.

If the denominations were alive and fully understood the grand rallying command of our Saviour, "Go ye and preach the gospel to every creature"—yes, "every creature," not to Methodists, not to Presbyterians, not to high or low church, or to any sect, but "every creature;" and when the gospel is proclaimed in this spirit and with this aim, the promise is sure to follow, "Lo! I am with you always," etc.

London, March 17th, 1886.

"VINDICATOR."

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CHURCH NEWS. BRITISH AND FOREIGN.

Of the 13,000 Church livings in England, it is computed that more than half come periodically into the market.

PROTESTANTISM having created a vast market for books by teaching the masses to read, the Pope proposes to turn a penny by selling his "Life" to the people.

THE Rev. William Murray, Presbyterian minister at Jamaica, died at Cornwallis, N.S., on Monday. He was a brother of the Rev. Robert Murray, editor of the Halifax Presbyterian Witness.

FIVE members of the new British Parliament, Messrs. T. Burt, J. Arch, W. Crawford, J. Wilson, and C. Penwick, are Primitive Methodists, and at least three of them are lay preachers in connection with that body.

STEPS are being taken in Scotland to procure a colleague and successor to Dr. Horatio Bonar. For some time past he has been unable to preach in consequence of feeble health. He is now in his seventy-seventh year.

THE largest annual income of any Presbyterian Church in England was netted last year by the congregation of Marylebone, London, of which Dr. Fraser is minister. The amount realized was £7,000. The highest pew rents realized were those of Regent Square, London, Dr. Dykes' congregation, viz., £940.

THE Presbyterian Church of Jamaica celebrated the semi-centennial of its introduction into that island February 10th. The first Presbytery in the West Indies was formed in Soho Saw Mill, Montego Bay, February 10th, 1833, with seven ministers and three elders. It has now forty-five regularly organized congregations. It last year supported three foreign missionaries and raised over \$30,000 for other purposes.

PRINCETON COLLEGE is about to have a valuable addition to its Faculty in the person of Dr. A. L. Frothingham, Jr., as Professor of Archaeology. Dr. Frothingham has been for the last three years a fellow of the Johns-Hopkins University, devoting his attention to the Semitic languages. The larger part of his life has been spent in Rome, where he pursued the study of Christian antiquities. He received the degree of Doctor of Philosophy at Leipzig.

THE Christian News says:—"There perhaps never was a time in the history of the Church in Scotland when less attention was paid to doctrine and doctrinal discussion. Discussions between faith and unbelief, science and revelation, have an interest to a few, but as to doctrines inside the Christian system, they are not understood or cared for. This is not a healthy sign. If doctrine be given up, faith itself will by-and-by vanish, and practical religion will follow."

THE London Missionary Society's bark John Williams has been in Sydney for a week, and has sailed again for New Guinea, taking with her to that island eighty native teachers and their wives. The John Williams has, since leaving Sydney in March last visited no fewer than fifty of the South Sea Islands, has anchored twelve times, and spent fifty days at them. For 203 days she was under sail and during that time traversed 30,000 miles, for 3,600 of which she had to "thrash" to windward. Mission work was proceeding satisfactorily in the different islands, and the health of the missionaries and their families was generally good.

THE subject of evangelizing the masses was discussed at the London Diocesan Conference, when the Rev. C. Neil characterized the Church Army as "a Salvation Army in Church clothes." Mr. Powell, Secretary to the Church of England Workingmen's Society, called attention to the scheme for the establishment of Church refuges. "If they wanted," he said, "to get hold of the class of men whom they could not now get to church, they must send to them working men who sympathized with them, and who would talk to them in a common-sense manner, and instead of addressing them as 'dearly beloved brethren,' would call them 'mates and pals.'"

It indicates the presence in the German mind of most unscriptural notions that, at a recent conference of missionaries in Germany, there was actually a prolonged serious discussion as to whether in the new territories annexed by Germany any but German missions should be allowed to exist. Happily, it was decided by a large majority that there should be no such restriction; and, furthermore, the conference passed a resolution of gratitude to Britain for the assistance and defence which she gives to missionaries of every nationality in all parts of her dominions. But what can be said of the minority in the Teutonic conference? They are evidently in need of having missionaries sent to themselves.

MOST Rev. Richard Chenevix Trench D.D., formerly Archbishop of the Dublin diocese of the Church of Ireland, died, March 28th. He was born Sept. 9th, 1807, graduated at Trinity College, Cambridge, in 1829, and was ordained to a country curacy. The deceased first became known to the world by the publication of two volumes of poems in 1837 while holding the incumbency of Cartridge Chapel. These poems were favourably received, and others followed. After holding several preferments he became theological professor and examiner at King's College, London, in 1847; which place he held till 1856,

when he was appointed Dean of Westminster. In 1864 he was consecrated Archbishop of Dublin as successor to Dr. Whately.

THE Bishop of London has not hesitated to speak his mind very plainly on the question of the sale of advowsons. At the Diocesan Conference recently he said that such sale was wrong in itself, and most mischievous in its operation. A man who bought an advowson for a member of his family or a friend, looked to their interest in the matter, and not to the interest of the parish. "It has been said that private patronage was the best, but in his opinion private patronage of those livings that were in the market provided the very worst kind of incumbents." He thought, however, that compensation would have to be given, because, although the sale was wrong, the Church had been *particeps criminis*, and it would be unfair to put all the loss on the patrons.

THE Family Churchman states that a feeling of great satisfaction is felt alike in Christian and in Jewish circles at the determination of the Committee of the Palestine Exploration Fund to make an organized and systematic effort to obtain trustworthy information respecting the manners and customs of Palestine and Syria generally. The field of enquiry proposed by the committee embraces such questions as religion and morals, health and disease, superstitions, legends and traditions, language, industries, arts, proverbs, etc. Almost concurrently with this decision for investigation comes the remarkable statement of a young engineer who has just returned from Palestine to Sweden, that he has explored the site of the Temple and the surrounding locality, and is of opinion that the Ark of the Temple is buried in the valley of Hinnom. He offers, if furnished with the necessary means, to undertake its recovery.

THE Synod of the Church of Ireland has adopted resolutions declaring loyalty to the British Crown and the union between Ireland and Great Britain. Bishop Graves, in announcing the adoption of the resolutions, said the Synod spoke on behalf of 600,000 churchmen who, he added, "comprised the majority of the foremost people of Ireland in rank, education, the ownership of property and professional skill, all of whom insist upon living under the rule of the Imperial Parliament." Archbishop Plunket said that a quarter of a million churchmen belonging to Munster indignantly repelled the idea that the Nationalists had a monopoly of Ireland's patriotism. They did not object to a parliament in Dublin if the members should be men with ulterior aims, such as Professor Galbraith or the present Lord Mayor of Dublin. He did not doubt that behind the demand for home rule was a claim for entire separation and advanced socialism.

THE Synod of the Presbyterian Church of Jamaica met at Montego Bay on Wednesday, February 3rd. The Moderator, the Rev. Richard Drummond, preached. The Rev. Adam Thomson was elected Moderator for the present year. It was then noted that new workmen had joined the ministry, among them Mr. Ballantine, lately from Canada, and formerly the minister of St. Andrew's Kirk, Kingston, where, the church building having been cleared of debt, and its members freed from that heavy burden, Mr. Ballantine's earnest work was rendered memorable by the church becoming wholly independent and self-supporting. One matter of special importance to the future of this Church was the division of a surplus of moneys raised for extra congregational purposes. The Synod had determined to combine three objects:—(1) To raise enough to pay Home Missionary agencies; (2) To meet the salaries of three labourers who left in 1882, one for India, where she is now working, and two for Africa; and (3) To aim at a surplus which should be expended in augmenting the stipends of native ministers who receive less than £150. The first two charges were fully met, and out of the surplus it was agreed to give £20 each to ten ministers. The earnest willingness of the members and adherents of the Church put £1,120 into the treasury, for these three objects. It was also arranged that a fund to aid the widows and orphans of ministers, natives of Jamaica, should at once be commenced. These brethren are to pay yearly 3 per cent. of their salaries; the churches are to give a yearly gift; and others are to help in gathering a capital sum of £1,000 to begin with. Mr. Roxburgh of Annandale, with his usual generosity put at the head of a list the sum of £25. Arrangements were also made to further the finding and fitting of natives of the island as ministers of religion. The Presbyterian Church has the means of educating and training in Jamaica, where such work can, on the whole, be best done. These means have been provided by the generous foresight of the late John Miller, of Sheardale, who left a legacy of £5,000, and by the generosity of the Mother Church in the year 1874, the jubilee of the Mission, in answer to the advocacy of her theological students, £1,500 was raised for the same purpose, and this supplies the means of maintaining proper men here, while they give all their time and strength to the work of preparation.

NEAR STARVATION'S DOOR. Mrs. Nelson W. Whitehead, of Niles was a chronic sufferer from dyspepsia and liver complaint, and was unable to take the most simple nourishment. Even a bowl of water caused great distress. Two bottles of Burdock Blood Bitters cured her when all else failed. She heartily recommends this remedy to all sufferers.

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HUNDREDS LIKE IT. To Frank Imperial Trust Co., Toronto, Ont. Gentlemen,—I have now worn your Trust three months, and find myself cured, and as sound as I ever was. It did its work with ease and comfort, and I never had to lay off for one day, but wore it all the time at my work, which consists of logging, stumping, ditching, digging ditches and lifting stone. The success in my case would satisfy the most sceptical. I had a hernia, and a hernia is a very serious ailment. I have tried many Trusses, but yours alone proved a success. Yours respectfully, EDWARD GILSON, (Ironstone) Corner, Ont. Dept. 70, 1871-72, 1873-74, 1874-75, 1875-76, 1876-77, 1877-78, 1878-79, 1879-80, 1880-81, 1881-82, 1882-83, 1883-84, 1884-85, 1885-86, 1886-87, 1887-88, 1888-89, 1889-90, 1890-91, 1891-92, 1892-93, 1893-94, 1894-95, 1895-96, 1896-97, 1897-98, 1898-99, 1899-00, 1900-01, 1901-02, 1902-03, 1903-04, 1904-05, 1905-06, 1906-07, 1907-08, 1908-09, 1909-10, 1910-11, 1911-12, 1912-13, 1913-14, 1914-15, 1915-16, 1916-17, 1917-18, 1918-19, 1919-20, 1920-21, 1921-22, 1922-23, 1923-24, 1924-25, 1925-26, 1926-27, 1927-28, 1928-29, 1929-30, 1930-31, 1931-32, 1932-33, 1933-34, 1934-35, 1935-36, 1936-37, 1937-38, 1938-39, 1939-40, 1940-41, 1941-42, 1942-43, 1943-44, 1944-45, 1945-46, 1946-47, 1947-48, 1948-49, 1949-50, 1950-51, 1951-52, 1952-53, 1953-54, 1954-55, 1955-56, 1956-57, 1957-58, 1958-59, 1959-60, 1960-61, 1961-62, 1962-63, 1963-64, 1964-65, 1965-66, 1966-67, 1967-68, 1968-69, 1969-70, 1970-71, 1971-72, 1972-73, 1973-74, 1974-75, 1975-76, 1976-77, 1977-78, 1978-79, 1979-80, 1980-81, 1981-82, 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2093-94, 2094-95, 2095-96, 2096-97, 2097-98, 2098-99, 2099-00, 2100-01, 2101-02, 2102-03, 2103-04, 2104-05, 2105-06, 2106-07, 2107-08, 2108-09, 2109-10, 2110-11, 2111-12, 2112-13, 2113-14, 2114-15, 2115-16, 2116-17, 2117-18, 2118-19, 2119-20, 2120-21, 2121-22, 2122-23, 2123-24, 2124-25, 2125-26, 2126-27, 2127-28, 2128-29, 2129-30, 2130-31, 2131-32, 2132-33, 2133-34, 2134-35, 2135-36, 2136-37, 2137-38, 2138-39, 2139-40, 2140-41, 2141-42, 2142-43, 2143-44, 2144-45, 2145-46, 2146-47, 2147-48, 2148-49, 2149-50, 2150-51, 2151-52, 2152-53, 2153-54, 2154-55, 2155-56, 2156-57, 2157-58, 2158-59, 2159-60, 2160-61, 2161-62, 2162-63, 2163-64, 2164-65, 2165-66, 2166-67, 2167-68, 2168-69, 2169-70, 2170-71, 2171-72, 2172-73, 2173-74, 2174-75, 2175-76, 2176-77, 2177-78, 2178-79, 2179-80, 2180-81, 2181-82, 2182-83, 2183-84, 2184-85, 2185-86, 2186-87, 2187-88, 2188-89, 2189-90, 2190-91, 2191-92, 2192-93, 2193-94, 2194-95, 2195-96, 2196-97, 2197-98, 2198-99, 2199-00, 2200-01, 2201-02, 2202-03, 2203-04, 2204-05, 2205-06, 2206-07, 2207-08, 2208-09, 2209-10, 2210-11, 2211-12, 2212-13, 2213-14, 2214-15, 2215-16, 2216-17, 2217-18, 2218-19, 2219-20, 2220-21, 2221-22, 2222-23, 2223-24, 2224-25, 2225-26, 2226-27, 2227-28, 2228-29, 2229-30, 2230-31, 2231-32, 2232-33, 2233-34, 2234-35, 2235-36, 2236-37, 2237-38, 2238-39, 2239-40, 2240-41, 2241-42, 2242-43, 2243-44, 2244-45, 2245-46, 2246-47, 2247-48, 2248-49, 2249-50, 2250-51, 2251-52, 2252-53, 2253-54, 2254-55, 2255-56, 2256-57, 2257-58, 2258-59, 2259-60, 2260-61, 2261-62, 2262-63, 2263-64, 2264-65, 2265-66, 2266-67, 2267-68, 2268-69, 2269-70, 2270-71, 2271-72, 2272-73, 2273-74, 2274-75, 2275-76, 2276-77, 2277-78, 2278-79, 2279-80, 2280-81, 2281-82, 2282-83, 2283-84, 2284-85, 2285-86, 2286-87, 2287-88, 2288-89, 2289-90, 2290-91, 2291-92, 2292-93, 2293-94, 2294-95, 2295-96, 2296-97, 2297-98, 2298-99, 2299-00, 2300-01, 2301-02, 2302-03, 2303-04, 2304-05, 2305-06, 2306-07, 2307-08, 2308-09, 2309-10, 2310-11, 2311-12, 2312-13, 2313-14, 2314-15, 2315-16, 2316-17, 2317-18, 2318-19, 2319-20, 2320-21, 2321-22, 2322-23, 2323-24, 2324-25, 2325-26, 2326-27, 2327-28, 2328-29, 2329-30, 2330-31, 2331-32, 2332-33, 2333-34, 2334-35, 2335-36, 2336-37, 2337-38, 2338-39, 2339-40, 2340-41, 2341-42, 2342-43, 2343-44, 2344-45, 2345-46, 2346-47, 2347-48, 2348-49, 2349-50, 2350-51, 2351-52, 2352-53, 2353-54, 2354-55, 2355-56, 2356-57, 2357-58, 2358-59, 2359-60, 2360-61, 2361-62, 2362-63, 2363-64, 2364-65, 2365-66, 2366-67, 2367-68, 2368-69, 2369-70, 2370-71, 2371-72, 2372-73, 2373-74, 2374-75, 2375-76, 2376-77, 2377-78, 2378-79, 2379-80, 2380-81, 2381-82, 2382-83, 2383-84, 2384-85, 2385-86, 2386-87, 2387-88, 2388-89, 2389-90, 2390-91, 2391-92, 2392-93, 2393-94, 2394-95, 2395-96, 2396-97, 2397-98, 2398-99, 2399-00, 2400-01, 2401-02, 2402-03, 2403-04, 2404-05, 2405-06, 2406-07, 2407-08, 2408-09, 2409-10, 2410-11, 2411-12, 2412-13, 2413-14, 2414-15, 2415-16, 2416-17, 2417-18, 2418-19, 2419-20, 2420-21, 2421-22, 2422-23, 2423-24, 2424-25, 2425-26, 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2648-49, 2649-50, 2650-51, 2651-52, 2652-53, 2653-54, 2654-55, 2655-56, 2656-57, 2657-58, 2658-59, 2659-60, 2660-61, 2661-62, 2662-63, 2663-64, 2664-65, 2665-66, 2666-67, 2667-68, 2668-69, 2669-70, 2670-71, 2671-72, 2672-73, 2673-74, 2674-75, 2675-76, 2676-77, 2677-78, 2678-79, 2679-80, 2680-81, 2681-82, 2682-83, 2683-84, 2684-85, 2685-86, 2686-87, 2687-88, 2688-89, 2689-90, 2690-91, 2691-92, 2692-93, 2693-94, 2694-95, 2695-96, 2696-97, 2697-98, 2698-99, 2699-00, 2700-01, 2701-02, 2702-03, 2703-04, 2704-05, 2705-06, 2706-07, 2707-08, 2708-09, 2709-10, 2710-11, 2711-12, 2712-13, 2713-14, 2714-15, 2715-16, 2716-17, 2717-18, 2718-19, 2719-20, 2720-21, 2721-22, 2722-23, 2723-24, 2724-25, 2725-26, 2726-27, 2727-28, 2728-29, 2729-30, 2730-31, 2731-32, 2732-33, 2733-34, 2734-35, 2735-36, 2736-37, 2737-38, 2738-39, 2739-40, 2740-41, 2741-42, 2742-43, 2743-44, 2744-45, 2745-46, 2746-47, 2747-48, 2748-49, 2749-50, 2750-51, 2751-52, 2752-53, 2753-54, 2754-55, 2755-56, 2756-57, 2757-58, 2758-59, 2759-60, 2760-61, 2761-62, 2762-63, 2763-64, 2764-65, 2765-66, 2766-67, 2767-68, 2768-69, 2769-70, 2770-71, 2771-72, 2772-73, 2773-74, 2774-75, 2775-76, 2776-77, 2777-78, 2778-79, 2779-80, 2780-81, 2781-82, 2782-83, 2783-84, 2784-85, 2785-86, 2786-87, 2787-88, 2788-89, 2789-90, 2790-91, 2791-92, 2792-93, 2793-94, 2794-95, 2795-96, 2796-97, 2797-98, 2798-99, 2799-00, 2800-01, 2801-02, 2802-03, 2803-04, 2804-05, 2805-06, 2806-07, 2807-08, 2808-09, 2809-10, 2810-11, 2811-12, 2812-13, 2813-14, 2814-15, 2815-16, 2816-17, 2817-18, 2818-19, 2819-20, 2820-21, 2821-

Presbyterian Review.

THURSDAY, APRIL 8th, 1886.

REV. DR. WRIGHT, a retired Presbyterian minister, U. S. Consul at Hamilton, died last week.

REV. DR. RITH has received \$500 for the missions in the North-West, from an anonymous contributor.

MR. ESCHWYER, who recently took part in revival services in this city, Eskline church, has lately been in Peterboro'. From Peterboro' he goes to Lindsay.

MISS MACGREGOR, acting agent of the Church in the Maritime Provinces, acknowledges the following sums to March 4th: Foreign Missions, \$9,865.05; Day Spring and Mission Schools, \$3,260.59; Home Missions, \$3,489.89; Augmentation Fund, \$10,053.44; College Fund, \$7,238.90; Agent and Infirmary Ministers' Fund, \$1,406.45.

REV. G. M. MILLIGAN'S church, Old St. Andrew's, Toronto, has established a mission chapel at the corner of Winchester and Sackville streets at a cost of \$4,000. This step has been taken more especially for the accommodation of a section of the large number of children who have hitherto been attending the Sunday School in connection with the church. Those of them who live in the neighbourhood of the chapel will attend there on Sabbath afternoons instead of at Carlton and Jarvis as before, and will doubtless form the nucleus of a flourishing school. Mr. J. H. Thom will superintend and Mr. A. H. McColl will do a large share of the work. Mission services will be held every Sunday and Thursday evenings. Last Sabbath afternoon the dedicatory services were held. Rev. G. M. Milligan and Rev. D. J. Macdonnell delivered addresses.

Increasing testimony is borne to the fact that the best family physic, the best cure for dyspepsia or indigestion is Dr. Carson's Cathartic. They never sicken or grip. All Druggists, 60 cents. Catarrh, headache, hawking and spitting up phlegm, &c., at once relieved and cured by the use of Dr. Carson's Cathartic. No reason why you should suffer another day. Many cases of catarrh of long standing have been cured by a single bottle of Dr. Carson's Cathartic. All Druggists, 60 cents per bottle.

Marriage.

MARRIAGE.—FARRER.—At the residence of the bride's mother, on 25th March, Isabel McPherson, Esq. to Sarah Farrer, 21st daughter of the late Duncan Farrer, all of Aliboro'.

Deaths.

MR.—At his home, Enniskillen, on March 27th, Robert Craig Reid, aged 72 years. MARRIAGE.—On Saturday, April 3rd, at her residence, 199 Carlton Street, Toronto, Elizabeth, widow of the late Mr. John P. Marling, aged 90 years. MARRIAGE.—On the 24th March, at 108 Gerrard Street East, Toronto, Sarah Taylor, eldest daughter of the late Mr. Andrew Hallett, in his lifetime minister of the First Charge, Brechin, Forfarshire, Scotland.

MEETINGS OF PRESBYTERY.

BRUCEVILLE.—Catharine, on July 6th, at 2 p.m. BRUCEVILLE.—Paisley, on July 12th, at 4 p.m. BRUCEVILLE.—Chatham, in First Presbyterian Church, on July 12th, at 10 a.m. BRUCEVILLE.—Geoff, in Chalmers' Church, on May 10th, at 10 a.m. BRUCEVILLE.—London, on May 11th, at 10.30 a.m. BRUCEVILLE.—Canington, on May 24th, at 11 a.m. BRUCEVILLE.—St. Andrew's, on May 24th, at 7 p.m. BRUCEVILLE.—London, in First Presbyterian Church, on July 12th, at 2.15 p.m. BRUCEVILLE.—Kilmarnock, on July 12th, at 2 p.m. BRUCEVILLE.—Montreal, in the David Morrice Hall, on July 6th, at 10 a.m. BRUCEVILLE.—Port Hope, on July 6th, at 10 a.m. BRUCEVILLE.—Inverness, St. Andrew's Church, on May 11th, at 2 p.m. BRUCEVILLE.—Haberbrücke, on July 6th, at 10 a.m. BRUCEVILLE.—Regina, on April 6th, at 11 a.m. BRUCEVILLE.—Maitland, Wednesday, May 27th, at 7 p.m. BRUCEVILLE.—Mount Forest, on April 15th, at 1.30 p.m. BRUCEVILLE.—St. John, in St. Andrew's Church, on May 4th, at 4 p.m. BRUCEVILLE.—Stratford, on May 11th, at 10 a.m. BRUCEVILLE.—Toronto Knox Church, on April 6th, at 10 a.m. BRUCEVILLE.—Oshana, on April 20th, at 10.30 a.m. BRUCEVILLE.—Oxford, on May 4th, at 8 p.m. BRUCEVILLE.—Winnipeg, Knox Church, on May 7th, at 7.30 p.m.

A VALUABLE FIND.

James Alex. Sproul, of Orangeville, says he has found Burdock Blood Bitters to be the best medicine he ever took for kidney complaint, with which he was long suffering. He declares it is B.B. without a rival.

MUCH IN A LITTLE.

Hamilton Dowd, writing from Barre, Ont., says he was afflicted with chilblains which were very sore and painful and which nothing relieved until he tried Flagyard's Yellow Oint; less than one bottle cured him.

Meetings.

PRESBYTERIAN CHURCH IN CANADA.

(WESTERN SECTION.)

Women's Foreign Missionary Society.

The tenth annual meeting of this society will be held in St. Andrew's Church,

LONDON, ON TUESDAY and WEDNESDAY,

20th and 21st April.

The ladies will meet on Tuesday at 10.30 a.m. and 2.30 p.m.; on Wednesday at 2.30 p.m. The Committee of Management on Wednesday at 10 a.m.

A public reception will be held on Tuesday evening, when the Rev. Dr. Warde, Co-venter of the Assembly's Foreign Mission Committee, will provide, and addresses may be expected from Rev. Dr. Macdonnell, Toronto; Rev. A. B. McKay, Montreal; and Rev. J. A. Murray, London.

Ladies who intend being present will please send name and address to Mrs. Blair, 60 Alma Street, London. Certificates to travel at reduced rates can be had on application to Mrs. Campbell, 191 Richmond Street, Toronto.

Toronto, April 2nd, 1886.

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

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For 50c.

WORTH \$1.50.

WE HAVE MADE A LARGE PURCHASE

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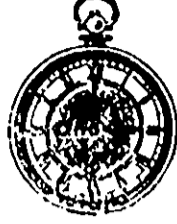
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36 & 38 Colborne St.

Miscellaneous.

Jorgenson & Samuelson

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The McIntyre and the White, imported direct from Prince Edward Island, full of St. Lawrence, \$1.50 per bush, including bag. Secure your seed at once. One bag free for every order of 25 bags. Cash must accompany orders. The McIntyre now grown for four or five years, yields 200 to 400 bush. to the acre, the soundest potato in the Island.

ALFRED ROYD, 23 South Street, Toronto. Mention this paper.

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

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Vice-Presidents.—Hon. B. H. Blake, Q.C., R. Molloy, Esq.

Directors.—P. H. Bur on, Esq., Toronto; John Platt, Esq., Toronto; D. Millar, Esq., Toronto; Thomas Goswell, Esq., Toronto; William Nattress, M.D., M.H.C.H., Esq., Medical Referee, Toronto; William Watterworth, Esq., Ingersoll; John Harris, Esq., Brantford; G. H. Wilkes, Esq., Brantford; J. A. Fife, M.D., Peterboro'; J. Lyons Biggar, Esq., Belleville; W. H. Bowley, Esq., Berlin; F. Warren, M.D., Brooklin; Joseph Williams, Esq., Goderich; George Saffell, Esq., St. Thomas; H. Howson, Esq., Brantford; P. O.; A. Harris, Esq., Galt.

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