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NEW YEAR'S.

I sometimes feel the thread of life so tender,
And look with awe on life's brief day's length;
Then grows my heart to other hearts more tender,
The time,
The time is short.

A shepherd's tent of reeds and flowers decaying,
That night winds soon will crumble into naught;
So seems my life, for some rude blast delaying,
The time,
The time is short.

Up, up! my soul, the long-spent time redeeming;
Sow thou the seeds of better deed and thought;
Light other lamps while yet thy light is beaming,
The time,
The time is short.

Think of the good thou might'st have done when brightly
The suns of life's choicest seasons brought;
Hours lost to God in pleasures passing lightly,
The time,
The time is short.

Think of the drooping eyes that might have lifted
To see the good that Heaven to thee hath taught;
The unhelped wretches that past life's bark have drifted,
The time,
The time is short.

Think of the feet that fall by misdirection;
Of noblest souls to low and ruin brought;
Because their lives are barren of affection,
The time,
The time is short.

The time is short. Then be thy heart a brother's
To every heart that needs thy help in aught;
Soon thou may'st need the sympathy of others,
The time,
The time is short.

If thou hast friends, give them thy best endeavour,
Thy warmest impulse and thy purest thought,
Keeping in mind word and action ever,
The time,
The time is short.

Each thought resentful from thy mind be driven,
And cherish love by sweet forgiveness brought;
Thou soon will need the pitying love of Heaven,
The time,
The time is short.

From the mer winds, arise, my soul, my
From the east, their work forever wrought;
From the west, the moss and the
The time,
The time is short.

Up, up, my soul, the made will soon be falling;
Some good return in life's seasons wrought;
Forget thyself, at duty's angel's calling,
The time,
The time is short.

By all the lessons that have been forgiven,
By all the lessons that have been forgiven,
To others teach the grandeur of Heaven,
The time,
The time is short.

To others teach the overruling power
That thee at last to God's sweet peace hath brought;
Glad memories make to bless life's final hour,
The time,
The time is short.

From what thou art each day, whatever thy station,
Are new creations good or evil wrought;
Seek thou thy joy in others' elevation,
The time,
The time is short.

—Selected.

It's only when ye dinna want to fa' asleep 'at
it luits fears, ne to ye. An' maybe the fear o'
death comes in the same way; we're feared at it,
'cause we're no a'thegither ready for it, but when
the right time comes it'll be as nat'ral as fa'in
asleep when we're doornricht sleepy.—*R. Falconer.*

WHAT IS RELIGION FOR?—How deeply rooted
is the feeling that religion has a chief value with
reference to the life beyond the grave! This is
illustrated in the familiar story of the woman
who, when asked if her sick husband wouldn't
like a neighbouring clergyman to call and see
him, answered promptly, "Oh no! he's not so
sick as all that!"—*Ex.*

HE who waits and waits until he may do some-
thing astonishingly noble, all at once, will hardly
be likely to ever find that wished for time. Seldom
do the mountains tower abruptly from the
even plain. The lesser hills generally lead up
to them by gradual ascent. So it is with the
training of our lives. We need first to climb
the lesser heights of soul beauty, and then the
way to the more sublime is opened up. In fact,
there need be no great surprise if the magni-
ficent heroism is never within reach. There is
but one Yellowstone Park on the continent, but
there are thousands of grassy glades and bosky
dells that charm with their modest—if you please,
more ordinary—beauty day by day. These
hundreds of thousands of weary wayfarers may
know, and be refreshed by them. To the most
the National Park must remain a pictured dream.
So with our lives. It is not by marvels of illus-
trious excellence and deeds of resplendent, fame-
winning virtue that good is to be done. By the
quiet, daily kindnesses in business life, and the
sweet helpfulness in the family circle, and the
Christlike temper towards friends, by unswerving
consistency in humble duties faithfully done, be-
cause consecrated to the Master—thus it is that
the beauty of holiness is shown. Do not delibe-
rate too much, therefore, but do with your might
what your hands find to do.

Mission Work.

THE MISSIONARY.—We clip a sentence or two
from a paper by Mr. Cust, a prominent layman,
of London, Eng., read at the recent anniversary
of the A. B. C. F. M. B. "The missionary
appears to me to be the highest type of human
excellence in the nineteenth century, and his
profession to be the noblest. He has the enter-
prise of the merchant, without the narrow desire
of gain; the dauntlessness of the soldier, without
the necessity of shedding blood; the zeal of the
geographical explorer, but for a higher motive
than science. There stands an honest,
God-fearing man—one of the reader's own race
and kin and language—sent out to preach the
gospel by his Church, and is he not something,
in this cold, self-seeking, material age, to be
proud of? He has given up the prospect of
wealth and honour and ease in his own country,
and has gone out to endure hardship for the sake
of the suffering, the oppressed, and the ignorant."

ENGLISH PRESBYTERIAN MISSIONS IN CHINA.
—It would never do, in China especially, to
send the patients as well as treat them. The
hospital would soon be over-run with paupers,
who would feign all manner of sickness for the
sake of their rice. And it would never do to
allow the patients, or those who may be there to
wait on them, to do their own cooking in the
hospital kitchen, as is done in some places.
The problem is thus solved: "The in-patients
are supplied, *ad libitum*, with cooked rice from
the hospital kitchen, at the rate of fifteen cash a
meal, a daily outlay to each patient of about
1½d. for his staple food; his condiments he
buys for himself. As this method of treatment
be worked at a profit. The hospital
itself to the patient, and to the
the cleanliness of the wards, and
work, and improve the medical
as Dr. McKay has done for
the Aaron and his wife who
preaches the Word."

In the same way, the Formosa from
Rev. Mr. Thompson, one of the hindrances of the work
lost sight of. He writes, "I do not think that
Christians at home at all fully realize what is
one of the serious difficulties in our way here—
the people have not the Bible; this is startling,
yet, practically, so it is. When I say 'the people,'
I mean the majority who do not understand
the 'character,' and have not learnt the Roman-
ised colloquial." The "character" is the name
by which the curious clumps of dots and strokes
which pass with them for printed words are
known. The "Romanised colloquial" is the
spoken language of the common people printed
in our ordinary English letters—the sounds of
the words spelled out phonetically. So well has
this been done that intelligent Chinese can learn
to read it in a few months. "How full of mean-
ing this fact is! Can we wonder then, bearing
this in mind, that the native churches do not
always show that progress in the divine life for
which we long and pray? Rather is it surprising
perhaps that they have possession of as much
truth as they have. How should we British
Christians do at home without the life giving,
quickening, sanctifying, precious Word of God?
Therefore it seems more and more important to
me that we should press the study of the Roman-
ised Vernacular." In our Formosa Mission
great prominence has been given to this from
the first, and we are glad to see that our breth-
ren of the English Presbyterian Mission are fol-
lowing the good example. It is welcome news
that the Church in Formosa is to have its news-
paper. The announcement of so important an
event in the mission is very modestly made:
"Mr. Barclay's issue of a monthly Church paper
from the printing press here will, I hope, give an
impulse to the study of the Romanised collo-
quial. Two numbers have been printed and
distributed, and I think are likely to have a
beneficial influence on Church life generally." Even
the rulers are beginning to believe in the
missionary doctor, and the invasion of the French
has been the occasion of helping the mission
hospital. "Dr. Anderson has repeatedly been
sent for by mandarins in the city here; and the
other day, on visiting the hospital, I saw a quan-
tity of medical stores which had been sent to
him as a present from the Tao-tai, and which
had been originally bought, doubtless at great
expense, in Hong-Kong, to be in readiness for
the expected bombardment of Taiwanfoo."

CHUNDER SEN'S OPINION.—"I hate the idea
of conjugating Christ's success in India in the
future tense," wrote Chunder Sen, only a brief
season before his death; "it is a thing already
largely achieved—yes, I say most emphatically,
the Spirit of Christ has already gone far into the
depths of India's heart, and I declare as my
solemn, deliberate conviction, that the sanctify-
ing, saying influences of Christ's life and teach-
ings have already wrought wonders in this land.
Jesus Christ brings more than a system of
morals; He imparts the germ of a new life; this
is His wonder-working power."

THE GOLDEN OPPORTUNITY.—The signs of
the breaking-up of old faiths, of the rapid disin-
tegration of that twin barrier of caste and custom
which for so many ages has withstood, and that
successfully, every effort of outside influence to
effect a lodgment and to work a change in Hindu
character and Hindu life; the expressed convic-
tion of the people that the religion of Jesus
Christ is the religion of the India that is to be;
their eager and pathetic appeals to foreign aid for
the overcoming of that inertia which hinders all
moral and social reform, the rapid spread of
secular education, the influx of ideas—all these
considerations emphasize most strongly the duty
which rests upon us to seize the passing moment
and to improve to the utmost this golden oppor-
tunity in the history of the Indian races.—*Mis-
sionary Herald.*

CONFUCIUS, BUDDHA, OR CHRIST.—A man
had fallen into a deep, dark pit, and lay in its
miry bottom, groaning and utterly unable to
move. Confucius walked by, approaching the
edge of the pit, and said, "Poor fellow, I am
very sorry for you. Why were you such a fool
as to get in there? Let me give you a piece of
advice; if you get out, don't get in again."

A Buddhist priest next came by, and said,
"Poor fellow! I am very much pained to see
you there. I think if you could scramble up
two-thirds of the way, or even half, I could
reach you and lift you up the rest." But the
man in the pit was entirely helpless and unable
to rise.

Next the Saviour came by, and hearing the
cries, went to the very brink of the pit, stretched
down, and laid hold of the poor man, brought
him up and said, "Go, and sin no more."—*A
Times Preacher.*

ENGLISH IN JAPAN.—The most remarkable
feature in the present literary history of Japan is
the strenuous effort that is being made to intro-
duce the study of English into all the schools of
the country. Owing to the lack of teachers it is
impossible to bring it into the curriculum of the
primary schools at present; but notices has been
given that have led to the establishment of these schools
in which English is being taught, and an immense
impulse to the study of English; resulting, I am
told, in the sale of many tens of thousands of
spelling-books and readers during the past few
months. What results will be gained in the
knowledge of English, it is impossible definitely
to predict; but it seems probable that, by the
end of eight or ten years, hundreds of thousands
of the people will be able to read English with
more or less ease, and the score of English books
now published in Japan will have been increased
to hundreds. We shall all watch with the deep-
est interest the remotest results of this most
remarkable experiment.—*Missionary Herald.*

PREACHING TO THE CHINESE.

BY A MISSIONARY IN MANCHURIA.

THE management of a Chinese crowd is far
from an easy matter to a tyro in the art of deal-
ing with Eastern masses.

The remembrance of one episode is still fresh
in my mind. When talking to a large audience
with, for me, considerable freedom, I, in a mo-
ment of weakness and in a side whisper, satisfied
one anxious enquirer by telling him that I was
twenty-eight years of age. "Er shih pah! Er
shih pah!" (twenty-eight! twenty-eight!) went
round the crowd like electricity; a broad grin
deepened upon every countenance; the question
and answer were repeated on every hand; books
which were being examined were carelessly
dropped, and one enterprising well-dressed youth,
while I was looking in an opposite direction,
playfully, pulled my moustache, to make sure, I
presume, that I was not masquerading. What
could be done? I mournfully gathered up my
books, stalked away in as dignified a manner as
possible under the circumstances, with loud cries
of "Er shih pah" ringing in my ears, and
returned to my inn a sadder and a wiser man.

But it is not always so. When the attention
of a crowd is once fairly fixed their demeanour
is all that a preacher of good tidings can desire;
sentences after sentences are repeated after you by
approving listeners; while nods of the head and
assenting "Ah's" testify that the truth is going
home to the hearts and consciences of the people.
On the whole it is happy work preaching to the
Chinese; they are, with rare exceptions, so re-
spectful and pleasant in their demeanour, and so
evidently willing at all events to give you a fair
hearing; they will often eagerly conduct you to a
place where you can stand and speak undisturb-
ed by traffic, protect you from ignorant and
vicious men, and, if, as was often the case with
me, you are imperfectly understood, one man
quicker of apprehension than his duller neigh-
bours will constitute himself your interpreter and
put your bad Chinese into understandable lan-
guage. Of course the longer one is in China,
and the more conversant one becomes with the
language, manners and habits of the people, the
greater the pleasure and profit of labouring
amongst so unique a race.

Woman's Work.

WOMAN'S HOME MISSIONARY SOCIETIES.

[CIRCULAR LETTER.]

BRANTFORD, Jan. 1st, 1886.

MY DEAR SIR,—The General Assembly at
its last meeting in Montreal empowered the
Home Mission Committee to prepare a Consti-
tution and Rules for the formation of "Women's
Missionary Societies" on behalf of Home Mis-
sion work. The Executive of the Home Mis-
sion Committee submit the following for the
formation of *Congregational Societies*. As these
societies increase in number, a Constitution and
By-laws will be prepared for *Mission Bands*,
Presbyterial Societies, and a *General Woman's
Home Missionary Society* of all the presbyteries
of the Western Section of the Church.

WOMAN'S CONGREGATIONAL HOME MISSION SOCIETIES.

I.—The society shall be called the "Woman's
Home Missionary Society of the
in connection with the
Presbyterian Church in Canada."

II.—The object of the society shall be to aid
the Home Mission Committee in its work in
destitute localities by contributions in money, or
by assistance in other ways to the missionaries
and their families in distant parts of the Home
Mission field.

III.—The officers of the society shall be a
president, a vice-president, a corresponding and
a recording secretary, and a treasurer, to be
elected annually and to hold office until their
successors are appointed.

IV.—The president shall preside at all meet-
ings of the society, and perform such other
duties as are incident to the office. She shall
call special meetings upon the request of three
members, and shall be, *ex-officio*, a member of
all standing committees. She shall sign all
drafts upon the treasury before they are paid.

V.—In the absence of the president, the
vice-president shall perform all the duties of
the office.

VI.—The treasurer shall receive and he
keep an account of all money given to the
society, and shall disburse it as directed by the
society.

VII.—The recording secretary shall keep a
record of the proceedings of each meeting, give
proper notice of special and stated meetings, and
prepare the annual report for the society.

VIII.—The corresponding secretary shall
conduct the official correspondence generally,
and in particular shall correspond with the
Home Mission Committee, with missionaries
supported by the society, and with churches and
individuals regarding the formation of new so-
cieties, in order to awaken still greater interest
in Home Mission work.

IX.—Besides the annual meeting for the
election of office-bearers, the society shall hold
stated meetings, at which papers on Home Mis-
sion work, and extracts from letters of Home
Missionaries may be read, addresses be given
by members of the society or others invited, and
the general business of the society transacted.

X.—Each person paying one dollar annually
(or such other sum as the society may decide)
shall become a member. The payment of . . .
. . . by one person at one time shall constitute
life membership.

XI.—Where there are not Presbyterian Socie-
ties, and until such time as these are formed, all
moneys collected may be sent direct to the Rev.
Dr. Reid, Toronto, or to the Convener or Sec-
retary of the General Assembly's Home Mission
Committee. The convener and secretary will
gladly give any further aid and instructions that
may be desired in the formation of such socie-
ties. The annual reports of such societies
should, in the meantime, be sent to the con-
vener on or before the 1st of May in each year,
in time for the annual report for the General
Assembly.

XII.—Several adjacent congregations may
unite in forming one society, where this is
thought more desirable than the establishing of
a separate society in each congregation.

As it is exceedingly desirable that there should
be a "Woman's Home Missionary Society" in
every church, the committee ask your kind as-
sistance in putting this draft constitution into
the hands of the women of your congregation
who are interested in this work, or bringing the
matter before them in such a way as you deem
best, in order that steps may be taken for the
formation of such a society without delay. Any
number of copies of this constitution will be
forwarded you as desired.

Yours very truly,
WM. COCHRANE,
Convener Home Mission Committee.

Jesus, in life's way
Lead us, or we stray;
Then behind we shall not linger,
But shall, trustful, watch Thy finger;
Lead us by the hand
To the Fatherland.
—Count Zinzendorf.

The Family.

THE NAME UPON THE WINDOW PANE.

In the old Scottish Inn we met, A motley group from every land, Scholar and artist, peer and priest, And many a traveller browned and tanned,

It happened thus a restless boy Unto the dipping window went, Whose glass, scattered with a thousand names,

Cried, 'Phillip, stop! before you write, Consider well what you're about, "Father, why should I hesitate?"

Unto a loving mother oft We all have sent, without a doubt, Full many a hard and careless word,

So in our daily work and life, We write and do and say the thing, We never can undo nor stay

SOME OBSERVATIONS.

By PHIL.

OUR CATECHISTS.

DR. McRAE, of St. John, in the January number of the Record, calls the attention of the Church to a matter worthy of immediate attention, in connection with our catechists.

These agents of the Church, however gifted, have not the power either to baptize, dispense the Lord's Supper, or perform the marriage ceremony. Consequently, not a few of our people apply to ministers of other Churches for baptism for their children.

The last Assembly permission was given to presbyteries to ordain a number of men, no better qualified than some of these catechists for the work of the ministry. No principle was decided on in favour of these cases. They were dealt with in the most arbitrary manner, and without much consideration.

MASTY LEGISLATION.

No one who watches the proceedings of our General Assembly can be very deeply impressed with the wisdom of that body. Matters of the gravest importance are decided without anything like adequate consideration. An illustration of this is seen in the motion that was carried at last Assembly in regard to the mode of electing the Moderator.

This arises very much from the seeming determination of a few men to allow no motion to pass, if possible, unless they have a hand in it. All attempts at guiding the action of the Assembly by ordinary pastors or elders, unknown to fame, are strictly prohibited.

COMMITTEES.

We did not expect to have our sentiments so immediately endorsed by a convener, to which expression was given in your last in these notes. Dr. Wardrop, in the Record, expresses the desire that our people could listen to the discussions of the Foreign Mission Committee, in order to learn how much exercised the Committee is, in distributing the funds entrusted to it.

would not be made, and which eventually cost more to the Church than the meeting of a full committee. And further, it is a mistake to imagine that a committee can be wholly responsible either for the success or failure of our mission work.

ON LITTLE KINDNESSES.

Our people in many instances fail to recognize the pleasure and benefit they might enjoy by occasionally indulging in little acts of kindness toward their pastor. They complain sometimes of his dulness. He seems to lack spirit and energy. A pastor in such a state of mind on one occasion received an unexpected visit from an important member of his congregation.

But to be cheerful and spirited and hopeful in work, when labouring under constant discouragement and frequent fault-finding, is more than can be expected of ordinary men.

THE GROWTH OF PRESBYTERIANISM IN MANITOBA.

In the year 1869, just after his first mission broke out, the first Presbyterian was founded in the North-West. It was preceded by authority of the General Assembly of the late Canada Presbyterian Church. Its ministerial members were the lamented Rev. John Black (Moderator), Rev. Wm. Fletcher, at Portage la Prairie, and Rev. James Nisbet, at Prince Albert, and Rev. John McWade (who had arrived that year) at Winnipeg.

Rev. Mr. McNabb was appointed clerk, and the presbytery proceeded with its work. This was indeed a day of small things, yet we all felt that it was also a day of vast importance to our Church, and one which would wield a mighty influence on the future of our cause in this far West.

One who enters upon the work now can scarcely enter into sympathy with the feelings of those pioneers of our Church, or form a just conception of the steady and rapid development of our cause in this country.

Table with 6 columns: Presbytery, Self-sus. Cong's, Aug. Cong's, Supple. Cong's, Miss. Stations, Preach. Stations. Rows: Winnipeg, Rock Lake, Brandon, Regina.

Some of the augmented congregations will very soon become self-sustaining and ready to extend to others the generous help given them in the beginning of their existence.

plemented congregations are about ready to call a minister, and will thus pass to the list of augmented congregations. And what is very encouraging, not a few of the mission groups have attained such vigour as to require ordained missionaries as soon as we can secure them.

New fields are opening up every year. New cries for help are made. Our country is filling up, and it will continue to attract to it settlers from the older countries. A large percentage of these is Presbyterian. Where they settle, they need a Presbyterian church.

Faiths decantant d'aurum. Sed reserata gradum superaque exadere as aurum, Illi labor, hoc opus est.

The necessity and importance of Manitoba College in carrying on our rapidly increasing home mission work in this country are becoming year by year more evident. Upon Manitoba College we must depend in a very large measure for material to man our work.

BOOKS.

A DISTINGUISHED clergyman once remarked that if he were to be imprisoned for ten years with only two books, he would select Shakespeare and Matthew Henry's Commentaries on the Bible.

starts in a career from which it may return exhilarated with fresh and beautiful thoughts. Young men are sometimes ambitious to devour many books—they might as reasonably be anxious to eat the contents of a market.

CHRISTIAN HEROISM.

It may be that the too great prominence given to the softer sides is one reason why many young men hold aloof from the cause of Christ. It may not be the want of manliness on their part after all—it may be because they have not had sufficiently brought before them the manliness of Christ and the supreme need of strength and courage on the part of His followers.

THE OLDER THE BETTER.—It is with much pleasure we hear that Mr. Spurgeon is enjoying remarkably good health, indeed, much better than he has for years.

Our Story.

BARBARA STREET.

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

CHAPTER I. IN A LONDON FOG.

A YOUNG lady stood one January afternoon on the pavement in Regent Street, striving to discern by use of eye or ear the familiar Lowerbury omnibus. It struck her with some indignation that senses specially adapted to the occasion were required, and that Nature should have taken into consideration the fact that her lungs were to be called upon to breathe, her eyes to penetrate, and her ears to hear through a London fog.

Grace Norris had been standing here for a considerable length of time. It is hardly a favourable opportunity for describing this young lady. She was small and pale, and was somewhat shabbily though carefully dressed.

She halted the driver of a hansom cab, standing behind his splash-board, was slow guiding his horse by the line of the curb-stone. "What would you charge to drive me to Lowerbury?"

"Well, miss, I'd say a-sovering to oblige a lady." "Thank you; then you may drive on," the lady replied calmly, and then her courage, which had been secure so far, began to leak a little.

"Do you know the way to Lowerbury?" "Yes, lady." "Then come with me, and light me, and you shall have a shilling."

In another moment Grace had parted with her shilling, and with the impish countenance of her guide, and found herself alone. Before the light went out, she remembered to have seen that she was in the neighbourhood of Iron railings. For these she groped, and having found them, walked on for some hundred yards, keeping herself straight by their means.

and her muscles sustained their burden firmly. Her hands were cut with the parcel cord, her arms ached with the weight; she was footsore; the fog choked her; her eyes smarted, and her head ached; yet something breathed in her air which forbade such facts to be guessed from it. It was that intangible all-victorious thing which we call spirit. The parcel was clearly too big for her—it was impossible she could carry it on for miles. Nevertheless, spirit does the impossible, deriding the brute force that would imprison her, and Grace walked on and on, the while unconsciously fighting bravely the interminable battle of will against the material universe.

She was now in the Euston Road, and still briskly stepping on, when there chanced a sudden accession of fog, and something like horror seized her. Every moment blacker and more hopeless, the fog walls pressed in upon her. She struggled on for a few minutes and then stopped in utter dismay. How many miles still lay between her and home, how many miles of horrible steps, or creeping inch by inch through this stifling blind nightmare world? A cab rumbled by close to her—she hailed—

"How much to Lowerbury?" She was heard, her voice, animated and clear, though not loud, carried well.

"Fifteen shillings," was the reply. The wheels rumbled on again, for the man heard no more of the clear voice through the fog. She had not fifteen shillings in her purse, nor would she have spent them thus if she had. The cab was gone, and with it her last chance of succour. And now she discovered that, in turning round to hail it, she had lost her bearings and knew not where she was, nor which way to turn.

"Well, now I am in despair!" she exclaimed aloud. The tragic power of her tones suggested a comic side to her troubles, and she laughed—perhaps, according to a feminine fashion, in order to avoid crying; for a vision of the home parlour had in a dangerous manner begun to float before her eyes. At this moment the light of a lantern began to struggle towards her through the gloom, followed by a figure looming big in a great-coat. "A policeman!" she cried, ready to give any member of that gallant force a heartfelt welcome.

"Well, I'm not exactly a policeman," said a loud and hearty voice. "But who in the world are you that can laugh in this dreadful weather?"

The new-comer here flashed the lantern's light full on Grace, and the two looked at each other. The one saw a small creature, evidently a lady, weighted with parcels, and lifting up such great brown flashing eyes that nothing else of her face could be seen: the other a big brown-bearded fellow, evidently a gentleman, and looking down at her with eyes so kindly concerned that she at once regained her sense of human brotherliness, for which there had seemed no space in this unfamiliar and most unpleasant world.

"Halloa! why—I say—how did you get here!" asked the new-comer, gazing wonderingly.

"Perhaps it is more important to know how I am to get away again," replied Grace, merrily, and not at all as she was in the habit of addressing strangers. But weather will any day reduce men and women to their merely elemental tie of brotherhood, and holds their usual and proper conventionalities very cheap.

"Indeed, that is the question, as you continued, quietly taking Grace's parcel and tucking them under his arm in very gentlemanly fashion. Couldn't you come across a cab anywhere?"

"Cabs are impossible to-day," said Grace, accepting the services in as matter-of-fact a way as they were offered.

"Oh, they're quite safe; we'll find one somewhere. There's a cab stand within a couple of hundred yards of us, if I'm not mistaken."

Grace began to wish she had not met with her deliverer. In her sudden relief at finding herself in a friendly presence, she had not considered what was to follow. Her sensations of comfort diminished as she reflected that it was out of the question to allow this unknown gentleman to walk all the way home with her, and equally so to allow him to find her a cab. In the meantime they were steering along well, thanks to the lantern, and the hearty voice, pretty frequently instrumental in avoiding collision.

"What is to be done with you if we can't meet with a cab?" he exclaimed, at length.

"What, indeed?" said Grace; "you had really better leave me where you found me."

"No, that is the last thing I should do; but, seriously, I am really at a loss, and that's not very usual for me."

"Just before you came up I was getting along well, and should have been near home by this time had not the fog unfortunately thickened. But it is, no doubt, local, and if you will light me for a little way I shall manage the rest."

"Ah, well, we shall see. And what have you got in these bundles? I can't imagine how you carried them; why didn't you drop them on the way?"

"Drop them! why, they contain dresses and presents."

"I suppose you could have got more."

As Grace was silent, he became thoughtful, and then remarked—

"I come from the Cape, and we don't think much of dress there, I expect, but I think you were very wrong not to take a cab. Walking from Regent Street in this weather! You are too small a thing to rough it in this way."

"That has nothing to do with it, allow me to say. Strength is not in size, as anybody will tell you."

"Ah, that explains the parcels. Halloa, you cab there, stop!"

"No, don't stop it, please," interposed Grace, emphatically. "I cannot afford it."

"Why, where are you bound for?"

"Lowerbury—please do not."

"But that's just where I'm going myself. Halloa! the fellow did not hear me, but we'll soon find another."

Grace was silent. Her companion looked at her.

"Why don't you speak?" he asked. "Don't you feel all right?"

"No, indeed—I feel all wrong. You are intending to take this cab on my account, I am sure."

"There you are entirely mistaken. I am taking it for my own pleasure, and if you feel it any question of money, why, look here," and, with some difficulty, owing to his encumbrances, he pulled out a handful of loose gold from his pocket. "I could throw that into the mud and be none the worse off. If you haven't got as much, why not take some from me? It's only Christian, eh?"

"We are not Christians of that sort, now-a-days, and I expect it is only rich people who would like to be. But I do not want to make any silly fuss about it, if it is the best thing to do."

"No, that's right. It is not only the best thing, but the only thing to be done. It is out of the question that you should walk home. It was lucky that I met with you. I don't know what you would have done. It was a very unpleasant position for a lady."

As they now walked on for some moments in silence, Grace stole some more minutely observing glances at her companion, and found him a man rather under thirty, perhaps, of a strong build, with complexion tanned to a red brown, gray eyes, with long lashes, and a bushy beard.

Grace thought it a good face; and it was no small comfort to find that her sense of security was increasing under the influence of the stranger's words and looks, for no lady could have been in her circumstances entirely without misgiving, in spite of her first instinctive impression that he was a man to be trusted. Her condition had indeed been desperate, and she had accepted help impulsively; but scarcely had she done so before the alarmed question arose whether it would not have been wiser to have gone through any straits rather than accept help from an entire stranger. But, whether wisely or foolishly done—and Grace now felt it was the latter—it seemed now too late to draw back, and she had better be sure also that her rashness had met a better fate than it deserved.

What an extraordinary adventure this was for her, Grace Norris, who never made a new acquaintance from year's end to year's end! It was certainly comic, and not altogether disagreeable since it could not now be helped. She would remember this kindly face for some time to come. But at home there should be much fun made of it. So reflecting, she broke involuntarily into a low ripple of laughter. Her companion turned sharply, and, seeing her face, laughed himself.

"That's the second time I've heard you laugh. I don't know what amuses you, yet I can't help laughing myself. I haven't laughed much lately—one can't laugh by oneself."

"It's a trick of mine; I am quite ashamed; no matter where I am, something will amuse me."

"Tell me what amuses you now, won't you? perhaps it will account for my laughing, too."

"Well, I suppose it is because I am hungry and tired, and want to get home, and shall soon do so in such a very odd way."

"Ah! those seem remarkable things even for a woman to laugh over—except, perhaps, the last. Lucky it would be for men if such were laughing matters in general."

"Oh! I know nothing about men," said Grace, with a touch of scorn.

"Indeed! have you no father or brother to enlighten you?"

"No; we are only three girls living with our mother."

"Poor things!"

"Poor! not at all."

But at this moment her companion succeeded in arresting the attention of the driver of an empty cab, who accordingly drew up close to the pavement.

"What is your address?" asked the stranger, when Grace was seated within.

"Please put me down wherever you want to go, and I will walk from there."

"Yes, but what is the address?"

"No. 47, Barbara Street, Lowerbury."

He shut the door, raised his hat, and then mounted the box beside the driver, leaving Grace with a mind divided between regret that he should thus face the weather on her account and appreciation of the delicacy of the action, which seemed to be confirmation of her impression that he was thoroughly a gentleman.

It was not long before Grace recognised the familiar streets of Lowerbury, the fog being much less thick in those regions. She hoped to find the cab stopping at some unknown destination, and felt some curiosity as to where and what it would be, but she found herself by-and-by turning into Barbara Street.

The cab stopped. The stranger jumped down, took out the parcel and bag, and helped Grace to alight. There was a pause.

"I suppose we must say good-bye," he said, ruefully.

"Yes, of course," said Grace, lifting her eyebrows a little; "it would indeed be rude if I did not, when you have been so kind. Thank you very, very much indeed."

She ran up the steps, the door opened immediately, and she disappeared.

The stranger turned to the cabman, and said sharply—"To the Latham Hotel, and be quick, will you?"

(To be continued.)

LITTLE SERMONS FOR LITTLE PEOPLE.

BY AUNT EFFIE.

THE text for to-day, dear children, is so short, that I am sure everyone of you will remember it.

The heart of a sermon is the all-important part, and if that is secured, you cannot help being benefited. "Be Courteous."

This is God's command, entrusted to the fiery, rash Peter, who, you will remember, cut off the ear of the servant of the High Priest, when his divine Master was taken.

Afterward, when suffering had purified him, and Christ was his constant guest, he was employed to write a portion of the Holy Bible.

Some very good people, I am afraid, have not studied the Epistle of Peter. "Love as brethren"; "Be pitiful"; "Be courteous." They have never read or have forgotten. Brusqueness, even rudeness, they practise proudly they think, calling it plain speaking.

Courteous people are always charming, for courtesy is one of the flowers of Christianity.

A rude, selfish child is never beloved, never welcomed, go where he may. When love fills the heart its overflow brightens all around. The very spirit of the loving Jesus often dwells in the heart of a little child, and very early, hands, feet and lips are used for Him.

Little children of the Great King are courteous, for He, whom they copy, was so. There was no selfishness, no rudeness, no unkindness in the divine Saviour, who so loved the world that He gave His precious life to save it from death eternal.

Such a sacrifice is not required of you, dear children; only obey the commands of our loving Saviour, and no matter how low people have fallen, "be pitiful, be courteous."

Among your equals, remember that no beautiful dress, no diamonds, no accomplishments will compare with courtesy.

So if you will, as the Apostle Peter says, "be courteous," you will not only be beloved, but happy.—Selected.

THE MISSIONARY WORK OF THE TRACT SOCIETY.

THERE are many persons who enjoy the publications of the Religious Tract Society who have but little idea that it is not only a trading society but a great missionary organization as well. It is not a limited company of traders for profit, who annually spend a happy Christmas through the division of the spoils—the happy privilege of many publishers. The profits of the society last year were close upon £20,000, and the whole of this sum was placed to the credit of the missionary account.

The society also received from the public, in the form of contributions, legacies, etc., £28,000, making a total of £48,000, which was wholly spent in their missionary work. That is to say, that tract literature to the value of nearly £1,000 a week, in 172 languages, has been sent on its way to readers throughout the world. So far as the society is concerned, not a penny is paid for distribution. Everybody knows the unselfish way this is done by those who run the risk of insult if but the good seed may fall into kindly soil. Scotland is no stranger to the good offices of the society. More than half a million of tracts were last year sent free to the little land that lies north the Tweed. These were received in districts so far north as Shetland, so far south as Dumfries. The Rev. R. Stewart, of Glasgow, alone had 60,000. Over a hundred consignments were also sent to Scotland at low rates, Mr. J. A. Murray, of Glasgow, being at the head of the list with 38,000 tracts, and the late lamented Rev. D. Graham, of Campbeltown, second with 24,000.

The veteran missionary to seamen, Capt. Donald Brochie, of Greenock, of world-wide reputation, boarded more than a score of emigrant vessels at the Tail of the Bank and ministered both the spoken word and the silent messenger to more than a thousand passengers. This the society enabled him to do. The inmates of twenty-five Scottish hospitals and infirmaries received the greetings of the society on Christmas morning in the shape of suitable literature for the day; and the list may not be closed until we acknowledge on behalf of nearly two hundred Sabbath School libraries belonging to all denominations large and beautiful additions to their shelves. It is surely a pleasant thing for subscribers to know that by their kindly assistance the working men's library in Iona was assisted—a little acknowledgment of Britain's debt to the holy isle; that a Bible-class in Skye was considerably helped; and that the spiritual wants of the fisher lads at Braefoot, Campbeltown, were supplied from Paternoster Row. It is no longer "a far cry to Loch Awe."

For the present we forbear mentioning the foreign fields in which other and similar missionary work is materially assisted, but there is one feature of home work which deserves prominence, since in various degrees it is capable of being universally imitated. In 1876 Mr. Francis Peck, then a member of the London School Board, handed over £5,000 to the Religious Tract Society, on condition that interest at five per cent. should annually be devoted to the purchase of prizes, consisting of Bibles, New Testaments, and books bearing upon the study of the Scriptures for competition among the London scholars. The society devoted a similar sum to the scheme; so since then £500 worth of this literature is distributed every year. More than 192,000 children presented themselves for examination this year. We have pleasure in saying, by the way, that the gentleman who was appointed to take the oversight of the whole examination testifies in his report that the scriptural instruction imparted at the present time in the board schools of London is given in a very thorough and efficient manner. The society also takes part in work of the same character in connection with the board schools of Bristol, Plymouth, Widnes, Hornsby, and other places. The value of this work cannot be over-estimated. We need not here refer to the products of the trading departments, as our literary columns very frequently show how highly their issues are appreciated by us. But may we draw the attention of those who purchase their publications, including the journals, or desire to invest in the G.O.P. and the B.O.P., that they are indirectly contributing to missionary funds which are expended in the dissemination of Divine truth throughout the world. Justly has it been said that the productions of the Religious Tract Society have crowded out many a bad book and many an immoral picture; have warned many a sinner, helped many an enquirer, and comforted many a saint.—Christian Leader.

FOR HIS SAKE.

HOW many times during the last week have we undertaken to do any definite and distinct service for "Christ's sake"? We do much and many things which, no doubt, God is pleased to accept. We do not stop always to question our motives. We have become habituated to the doing of Christ's work, and we do it naturally; and without much thought. We go to church and Sabbath School. We preach and we teach. We visit the sick now and again. We help some poor person, and do many things which are right and good in themselves. But do we not often do them more because we have formed the habit of doing them, or because we feel sorry for the people we do some act of kindness to than with the distinct thought of doing something for Christ? No doubt, inasmuch as we have done it unto one of the least of His little ones, we have done it unto Him. He is pleased to accept it as being so done. Nevertheless we have found it sweet and delightful once and again to do something distinctly and definitely for Christ's sake. It seems to bring us nearer to Him and give us a fresh baptism of His love in our hearts. Moreover, we believe our Lord is pleased when we once in a while put Him before every other motive and do something definitely and distinctly unto Him. We would add to this that it is good for the soul that it comes thus into a single-hearted service of Christ again and again. We are sure that if any of our readers will start out on some service with the definite motive and purpose of doing it for "His sake," they will return with a new sense of His love in their hearts.—Words and Weapons.

The writer heard, recently, from the lips of Francis Murphy, the leading advocate of total abstinence at present before the public, the following memorable statement:—"My first temperance address was delivered at Portland, Me., April 3, 1870, and since that time I have traversed in the cause nearly the whole of the United States and Great Britain, and I have not known one drinking man, in whom the appetite was fairly rooted, to be permanently reformed, except through the grace of God in his heart."

Sabbath School Work.

[In order to bring the date of the S. S. Lesson nearer to the date of the current issue the Lesson is omitted for this week.—ED. REVIEW.]

THE EPIDEMIC AT MONTREAL.

THE terrible pestilence, which, for several months, has been raging in the beautiful city of Montreal, carrying away thousands of its inhabitants, teaches a painful lesson of the malign consequences to a community of ignorance and superstition when strong enough to set at defiance the resources that intelligent experience has furnished to arrest its progress. It is not as if the people had been struck by some new and mysterious disease before which they were powerless. It is not as with plagues of former ages when nothing was known that could be done to arrest them. The saddest aspect of the Montreal calamity is not that multitudes have been swept into untimely graves, but that this vast mortality could have been avoided. That smallpox is practically a preventible disease is established; but to what purpose, when all the apparatus of self defence in a civilized community is completely paralyzed? A comparatively small element of the population, ignorant, prejudiced, and pious, makes a blind and desperate resistance to the only measures that can bring relief, and the resort to penance, invocation of saints, prayers to Heaven, and solemn processions, to arrest the course of contagion, over which these have no more influence than they would have to arrest the course of the St. Lawrence! The chief ravages of the disease have been confined to that portion of the French Canadians who were unvaccinated, but such has been the passion of religious fanaticism, and the intensity of race-hatred, that this small minority made a fight stubborn enough to defeat all effectual public action. There have been defiance of authority and constant danger of mob violence which have intimidated the controlling officials and so diminished their effectiveness. The authorities in charge of the leading hospital of St. Roche are said to have favoured neither vaccination nor sanitation, and such was the inefficient and horrible condition of that old establishment that many advocated burning it down.—From E. Litor's Table, in Popular Science Monthly for December.

TOO LATE.

A story is told as authentic of a young man in the Highlands of Scotland who became a drunkard, a gambler, and in the expressive Scotch phrase, "a ne'er-do-weel." His father owned a small farm which had been in the family for two hundred years. But to save Jock from the consequences of his misdoing, he was obliged to mortgage it, far beyond the possibility of redemption.

The old man sank under the disgrace and misery, and died, leaving his wife, two or three children, and worthless Jock. But the shock of his death brought the boy to his senses. He foreswore cards and whiskey, came home, and turned in to hard work. He toiled steadily for years. At last his mother was "struck with death."

Jock, now a middle-aged, grizzled farmer, stern and grave, was sent for in haste. He stood in silence by her death-bed a moment, and then brot forth—

"Mither! mither! gin ye see feyther there, him the farm's our own agen. An' it's a' richt w me!"

The story reminds us of Dr. Johnson, who, when he was an old man of seventy to stand in the market-place of Uttoxeter, his gray head bare of the pelting rain, in bitter remembrance of some act of disobedience to his father on that spot when he was a boy.

But of what avail are these tears or acts of atonement when the old father or mother whom we have hurt and slighted so cruelly is dead? Do they see? Do they forgive? Who can say?

"It is only," said a mother lately, "since my own children speak to me with rudeness and contempt that I understand how great the debt was which I owed to my own mother, and how poorly I paid it."

Many a gay girl who reads these words, who treats her mother as a member of the family who does the work of a servant without a servant's wages, or a lad who flings about the money which his old father is fast spending his feeble life to earn will waken some day to utter their remorse in an exceeding bitter cry; to which, alas, there can come no answer!—Youth's Companion.

AN OFFICER WHO NEVER DRANK.

WHEN General Grant was in command of the army before Vicksburg, a number of officers were gathered at his headquarters. One of them invited the party to join in a social glass; all but one accepted. He asked to be excused, saying that he "never drank." The hour passed, and each went his way to his respective command. A few days after this the officer who declined to drink received a note from General Grant to report at headquarters. He obeyed the order, and Grant said to him, "You are the officer, I believe, who remarked the other day that you never drank." The officer modestly answered that he was. "Then," continued the general, "you are the man I have been looking for to take charge of the commissary department, and I order that you be detailed to that duty." He served all through the war in that responsible department, and afterwards when General Grant became President, the officer who never drank was again in request. The President needing a man on whom he could rely for some important business, gave him the appointment.—Christian Leader.

THE TEETOTALLER.

—There was a soldier down in Tennessee when I was there—a great, strong, hearty fellow, who was a teetotaler. One day when the army was going on a long march a man offered him a drink of whiskey.

"I am a teetotaler," was the reply.

"Never mind that. You're in the army now; besides, you need stimulant to help you on this long march."

Taking out a pocket-Bible, he held it up before the face of his tempter, and said:

"That is all the stimulant I want."—Moody.

THE MINISTRY.

—There are two great dangers connected with the ministry in these days. One is that they shall be afraid of the condemnation of their hearers; and the other quite as great an evil, that they shall be ambitious of their commendation. I don't know which is the greater.—Dr. Pierson.

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THURSDAY, JANUARY 7TH, 1886.

"1886."

IN wishing our readers a Happy New Year we think it right to express to them our deep sense of indebtedness for the interest they have taken in our enterprise—an interest manifested not merely by subscribing for the PRESBYTERIAN REVIEW, but by inducing others to do likewise, and in many instances by becoming shareholders in the PRESBYTERIAN NEWS COMPANY.

We take it for granted that there are none to be found who regret any labour they have spent in promoting our interests, and that there are thousands of our readers who were at first, perhaps, somewhat doubtful of our prospects, or who misunderstood our motives, but who are now ready to offer us hearty assistance.

It is a source of great gratification to us that we can look back upon the first year of our enterprise with the comforting reflection that we have imported no strife into the Church and that we have secured the good will of many of the most active workers in the Church, whose unselfish devotion to her interests there is no room to doubt, and whose sympathy and fellowship in all that pertains to her best interests we shall seek to cultivate and retain.

We are pleased to know that we have been enabled, by the blessing of God, to carry out our purpose of placing in thousands of Canadian Presbyterian homes a journal which cannot be read from week to week without profit, whose

influence, while being clearly on the side of evangelical Christianity, has been none the less instrumental in stimulating loyalty and affection for Presbyterian doctrines and principles and interest in the Church's work at home and abroad.

If the PRESBYTERIAN REVIEW had effected during the past year nothing more than we know has resulted directly from the column "Woman's Work," we would feel that our labour had not been in vain. But in connection with every department equally cheering results have been reported. The weekly exposition of the Sabbath School Lessons has been welcomed by many readers who had no other help within their reach and has been highly prized by teachers and Scripture students even of other communions. The columns devoted to "Mission Work" have frequently been made the subject of favourable comment and have been most helpful in supplying information respecting this department of the Church's work and stimulating increased activity therein. The frank statement of our views on matters of vital interest to the Church has been welcomed by many of our leading ministers and laymen who have often felt the need of a journal to outline some definite policy and advocate some fixed principle, even though neither policy nor principle might be in exact accord with their own. But we need not further particularize.

We deem it right to repeat that we entered upon this enterprise solely with a wish to promote the best interests of the Church, and that actuated by this spirit we desire to be on the friendliest terms with all our neighbours. We have never desired to push the REVIEW to the injury of any other paper, and our whole ambition has been to reach as large a portion as possible of that vast constituency of Presbyterians even as yet unreached by any of our denominational papers.

We look back, then, with thankfulness to God for the work we have been able to do in this direction during the past year, and encouraged by the very gratifying measure of success that has attended our efforts we look forward with hopefulness to occupying a wider sphere of usefulness.

It is our aim to render the REVIEW more and more worthy of the patronage of its readers; and we trust we may look in turn for their assistance in increasing our subscription list until there will be no Presbyterian family in the Dominion, without a Presbyterian newspaper.

We have to express our thanks to all our contributors, regular and occasional, who have in any way assisted us, and we trust that the new old friends, with many new ones, will unite with us in making the REVIEW more and more acceptable to its ever-increasing number of readers.

OWING to an unexpected advance in publishers' rates we have been obliged to alter our clubbing rates with some magazines. After this date the new terms must be observed.

A MATTER of some interest to scholars and readers is the revival early this month of the famous Princeton Review. In its new form it is to be literary and philosophical. It will discuss questions in morals and social life, and theological matters only as they are involved in other topics.

THE following item of news is going the rounds of the American religious papers.—High license has decreased the number of saloons in Chicago from 13,000 to 9,000 and added nearly \$1,300,000 to the revenues of the city. We should very much like to see the statement made on good authority. Meantime we can only hope that as there is nothing incredible in it, it may be true.

WE understand that the National Temperance League of England, is making arrangements for a Temperance Congress in London, in July next, in connection with the Indian and Colonial Exhibition, to which Temperance organizations of all kinds throughout the Dominion of Canada, are invited to send representatives. Persons wishing further information should communicate with Robert Rae, Esq., Secretary of the National Temperance League, 337 Strand, London, England.

THE account of our Mission Work in the North-West from the pen of the Rev. James Robertson, Superintendent of Missions, N. W. T., will be read with much interest and encouragement. But here again the old words are applicable.—"The harvest truly is plentiful, but the labourers are few; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." His call to the young men for help should not go unheeded. Shame on the reapers that look for an easy place in the field!

It will be remembered that at the meeting of the Alliance of the Reformed Churches in Belfast the subject of co-operation in Foreign Missions was referred to a committee to take the matter into consideration and see what could be done toward securing a closer union of efforts in the foreign field. A public meeting will be held in New York on the 12th inst. to further the scheme. It is to be hoped that the meeting will result in the devising of some feasible plan of securing such an arrangement of missionary forces as will prevent any further waste of men and means.

IN the New York Observer the Rev. Dr. A. T. Pierson answers the question: "What is the greatest need of the Church to-day?" by "A consecrated ministry." He says: "If the

Church is to be roused to a true evangelism God's ambassadors must make a new and more complete surrender. Before men made mighty by yoking with God nothing can stand. O for a holy enthusiasm for God to melt through these icebergs which encase the Church! Such a revival must begin, he says, with the ministers of Christ; and then these movements, now so common for the evangelizing of our great cities, will spread in every direction like fires on the prairie.

THE New York correspondent of the Philadelphia Presbyterian, in speaking of the labours of the Rev. Charles F. Deems, D. D., pastor of the Church of the Strangers, one of the busiest among New York ministers, states that one of his cherished institutions, the American Institute of Christian Philosophy, is taking good root and has reached a fruitful state. The object of this Institute is to ensure the perennial presentation of the philosophical side of Christian truth. Sessions of about ten days duration are held in summer and lectures are delivered in winter. The various papers read are preserved in permanent form in Christian Thought, the magazine of the Institute.

THE progress of Presbyterianism among the coloured population of the American Republic is not, at least in some States, very satisfactory, owing chiefly to the lack of means to push the work. In the State of Maryland, for instance, which has a population of 210,000 coloured people, Presbyterians have only four churches with a membership of about three hundred and fifty. South Carolina has about two and a half times as large a population as Maryland, with a membership of 5,869—a much better showing than Maryland. North Carolina, with a coloured population more than twice as large as Maryland, has 2,504 Presbyterians; Florida, with about half the population, has 537 Presbyterians. These facts are attracting serious attention and will doubtless lead to earnest effort to overtake this important work.

THE chaotic state in this country who send their money to help the sick and suffering in times of plague, will not we hope draw tight their purse strings in future from the revelations made by the London Times, respecting the failure of the Mansion House Fund to reach their destination in Spain. A correspondent of that paper states that "The Mansion House Fund had not been so much as heard of in those districts, and among those persons that should have derived most benefit from it. In Granada, for instance, where the number of deaths and the resulting poverty and distress were very great, neither the First Secretary of the Prefecture, the Chief of the Statistical Department, the doctors who attended to the cholera patients, a professor at the University, nor the editor of the local newspaper knew anything about it. Some Sisters of Mercy, who had never heard of the Mansion House, knew that they had received £4 from England, and four other sisterhoods had each received a like amount, but of what had become of the greater part of the funds transmitted, excepting that they had gone into the hands of the local clergy, it was impossible to obtain any account. They had undoubtedly been appropriated to other objects than those contemplated by the charitable donors." Evidently the Spanish authorities, both lay and clerical, are not to be trusted. But streams of charity have been known to become lost in American deserts.

HERE is the way the New York Observer touches upon a matter that troubles a good many honest souls: why the poor do not attend church. "A United Presbyterian church in Allegheny, Pa., has resolved to worship in plain clothing, the pastor having requested the congregation to attend church without wearing 'jewellery, seal-skins and plumes.' While we think the aim of the pastor and of the church is well intended, we doubt the wisdom of specifying what is plain attire and what is not. Tastes and opinions differ so widely in matters of dress that what appears rich to one is simple to another. During the war a lady presided at a meeting in favour of economy in dress, who was dressed in a style that appeared to some ladies gay and extravagant, while to others it seemed very plain and common. We have seen ladies in the costume of the Quakers who were far more richly clad than any of their neighbours. It is a pity that any one should ever dress for display, or in any way that is not becoming. It is also desirable that every one should be decently attired on Sunday, and no one can have anything too good for the house of God.

"We do not believe that the poor are kept away from church by the clothing of the rich. They are kept away from any place where they find no welcome, and clothes cannot be made plain enough to conceal selfish coldness, or to supply the lack of genuine Christian sympathy."

BISHOP POTTER has been giving in the Churchman an account of the long and careful preparations for and his impressions regarding the results likely to flow from the remarkable religious movement in the Episcopal Church, New York, known as the "Advent Mission," which lately stirred the whole city to its very foundations. As the methods for advancing the Kingdom of Christ were very different from the machinery provided in the ritual of the Anglican Church, the views of the Bishop are of more than passing interest. He is evidently glad that the "Mission" can be differentiated from "a revival," that it was held at the advent season, that the services were without "spasms of feeling" or "quickenings of emotions mistaken for the deliberate action of conscience and will," and that it

was not a tardy adoption of weapons which others have used and which some of them have learned to distrust. Being satisfied that the movement is sufficiently "Churchly" he enters into details and commends "the informal and personal approach to individuals" and rejoices in the success of the "missioners" in reaching the lapsed—"the baptized and confirmed who had drifted away from all habits of religious living." To those who know the value that the Anglican Church has everywhere set upon form and ritual, the following commendation of informal methods will be very suggestive and hopeful:—"Almost everybody was ready to admit that the ordinary Prayer-Book services did not meet the need of exigencies, nor suffice to grapple with individuals in a direct and efficient way. Liturgical services imply a previous education, often wanting, and oftener inadequate. . . . Greater freedom in prayers, hymns and other details, has brought home to many what something more formal would have failed to impress upon them. There has been nothing to cause alarm, nothing of the nature of reckless license; but much that was simple, personal and direct. And this larger liberty has, I am thankful to believe, come to stay." And he ends with a statement at which true Christians of every denomination can heartily rejoice: "Finally, the Mission has deepened the faith of all who have had to do with it in the Mission and power of God the Holy Ghost. We have seen the tokens of His presence, and we have gained a new conviction of the reality of His influence and work. Out of vagueness, and doubt, and coldness, there have come a definite understanding of His office, a clear perception of His operations, and a glowing sense of His gifts. And this, surely, is the best result of all. We have waited for the promise and it has been fulfilled to us."

MUST THE CHINESE GO?

THE anti-Chinese cry which comes up from the whole western coast of America is gathering volume, and awaking many echoes here in the East. How shall we deal with these heathen Chinese who are pouring in upon us, is a pressing question which puzzles alike United States and Canadian philanthropists and politicians—especially politicians.

The obvious answer is, make them Christians and citizens. It is little to the credit of our religion and our civil institutions if they are not equal to so slight a strain as this. And if we Canadians cannot use, to advantage, temperate, peaceable, and industrious labour, such as the Chinese offer in an open market, with such vast resources undeveloped, and vast areas unoccupied, we are surely unworthy of such a blessing as the country God has given us.

The only objection of any force to that answer is that they will not make themselves at home with us. They are aliens, and continue so to the end of the chapter. The only possible solution of either the Chinese or Indian problem is absorption. Let them become part of the body politic. What education is necessary to qualify them to mark their cross on a ballot, etc., let the Government place freely within their easy reach. And let them understand clearly that if they are to live in the country they must be Canadians. And the sooner they are Christians the better Canadians they will be.

In an able article in last week's Independent, written from a purely commercial point of view, are the following strong and sensible sentences: "We go further, and add that there is no good reason why they should not be naturalized upon the same terms as any other aliens coming to this country. The whole tumult among labour organizations about Chinamen is a sheer humbug, founded in ignorance and selfishness, and fostered by unscrupulous political leaders. We have absolutely no respect for it and no sympathy with it." The leading minds on both sides of the line are looking into the Chinese problem, and are beginning to see how it may be solved and settled.

"Canada for the Canadians." Yes, but there is room in it for fifty millions instead of five, and there is no reason why there should not be Chinese-Canadians and Indian-Canadians as well as English, Irish and Scotch-Canadians. The Church should spare no effort to make them Christians, and the country to make them Canadians.

IMMORTALITY.

THE volume bearing the above title is a collection of papers on the "Foundation of Belief in Immortality," published originally in the Homiletic Magazine. The contributors were selected because they had made the subject a special study, had published something on it, or had become representatives of a certain phase of thought, or section of the Church.

The first paper is by the Rev. Prebendary Chas. Adolphus Row, who, taking it for granted that the Old Testament contains no direct affirmations of the existence of a future state, proceeds to argue for such a state on various grounds. The two arguments he considers of most commanding force are: that the Creator is a righteous, moral governor, and that there must be a future state in which the inequalities of the mortal government of the present will be redressed. His second argument is derived from the greatness of the powers of man, the slowness of their growth, the shortness of the period during which they can be exercised, and the rapidity of their decay. From this he reasons that human powers, not being permitted to develop here, there must be some future state in which they will find some appropriate sphere of exercise. Such arguments go only to prove the existence of human personality after death, and prove nothing of absolute immortality. He accepts the revela-

*Immortality: A Clerical Symposium on What are the Foundations of Belief in the Immortality of Man. London: J. & A. Nicolson & Co., 1885. Toronto: S. R. Briggs, Willard Tract Depository.

tion of the New Testament as containing our only certain information regarding a future state. The remark of this writer on the embodied condition of the spirit in a future state are worthy of note. He shows the distinction between the aspirations of the Christian and the ancient philosophers. The latter were unanimous in viewing the embodied state of existence as an encumbrance, while the former look confidently for an embodied spirit as their necessary complement. The modern scientist is particularly urgent in enforcing the doctrine of correlation of brain and mind, but, as this writer says, this is a very different thing from proving them to be identical. It is quite conceivable, and highly probable, that, in a state of things differing from the present, thought may be exercised under other conditions. All that can be affirmed is, that so far as present experience has extended, the mind invariably uses the brain as its instrument. It is interesting to notice how the New Testament meets this difficulty by representing the disembodied spirit as incomplete until clothed with its resurrection body.

In the fourth paper Rabbi Hermann Adler grapples at once with the allegation of Prebendary Row, that the Old Testament contains no direct affirmation of the existence of a future state, and his aim is to show that this position is untenable. He argues from the words used in the history of man's creation: "God created man in his own image," etc., that man was endowed with a soul resembling the Divine Spirit, in being invisible and undying. He also refers to the death of Abel, asking, if the sacred historian knew only of earthly reward, what possible influence could his writings have on his readers if one on whom God looked with favour was forever cut off for acting in conformity to the Divine will? Again, referring to the taking of Enoch, he pertinently asks, could his destiny have been annihilation, as a reward for an upright life? and insists that men must have known he was taken to a happier existence. The Rabbi refers also to the prayer of Balaam, "Let me die the death of the righteous, and let my last end be like his," as affording a very clear expression of belief in something reaching into another world. A common question in relation to this subject is frequently asked: If it be true that this belief in a life hereafter did prevail in these early ages of the Hebrew Commonwealth, how comes it that only temporal blessings are held out in the Pentateuch as the rewards of righteousness, whilst earthly calamities only are denounced upon those who have set at naught the divine behest?

The Rabbi's reply to such questionings is:— "That the promises and threatenings of the Pentateuch are not all addressed to the individual. In every instance they appeal to the nation at large. And for a nation it is obvious that there can be no immortality in Heaven, inasmuch as there is no nationality in Heaven. The destinies of each people must be fulfilled on earth. The great truth was to be impressed upon the Israelites again and again, that their national prosperity depended absolutely upon their national obedience to the Divine law—the great verity which every people should take to heart, that 'Righteousness exalteth a nation, and that wickedness leads to its ruin.'"

He also refers to the answer suggested by Maimonides, that the Hebrews just manumitted from the slavery of Egypt were not to look for immortality, but to look back upon the time when they did eat and drink, and were not as yet able to appreciate the happiness of immortality in the life to come. They were, therefore, in the first instance, promised length of days and multitudinous offspring. But as we advance in the Bible we find the spiritual in contradistinction to the material reward dwelt upon with greater and greater insistence.

Dr. Adler refers to many other passages of Scripture in support of his position and against that of Prebendary Row, notably to Dan. xii. 2 and 3:

"And the multitude of them that sleep in the dust of the earth shall awake, and come to everlasting life and some to enduring shame and contempt."

He quotes also from the Books of the Maccabees and Josephus, to show that Jewish belief in immortality was at all times a powerful moral force, prompting them to evince their faith in their religion by a willing sacrifice of life in its defence. The writer seeks carefully to guard himself against the assumption that the revelation of Scripture was the sole foundation in the Hebrew mind of a firm belief in immortality. He refers to the opinion of some Jewish philosophers regarding this subject, and particularly to the Phikdon of Moses Mendelssohn, in which the distinguished writer argues that the soul is immortal because a transition from existence to non-existence, and indeed the annihilation of any being, does not come within the range of possibility, and that it would be contrary to all the attributes of God, His wisdom, goodness and justice, if He had created rational beings that strive for perfection for a merely temporary and evanescent existence.

This volume contains eleven papers by men of mark and prominence, among others Prof. Stokes, Canon Knox Little, Rev. E. White, Bishop Weathers, and Principal Cairns, and it would be impossible to give even an outline of their various lines of thought. The paper of Dr. Cairns is a criticism on the scheme of Conditional Immortality, which, as set forth by Mr. White, falls into three propositions: first, that there is no Bible evidence of native immortality in man; secondly, that one main design, if not the chief design, of Christ's incarnation and redemption work was to confer physical immortality upon those only who should believe; and thirdly, that all others who reject the offer of immortality, with the rest of Christ's redemption, are condemned to suffer beyond death and then to be physically destroyed. It would far exceed our limits to follow Dr. Cairns in his elaborate reply to these positions, but to anyone whose mind is oppressed with the awful view of the penalty without end, we would cordially recommend a perusal of this paper.

The volume contains much interesting matter, and to every thoughtful mind a careful reading will afford much instruction and pleasure. W. M. C.

On New Year's morning, at the close of the service in Central Church, Toronto, friends of the Sabbath School, especially of the infant class, were invited into the lecture hall where the members of the infant class assembled to present to Mrs. H. Meldrum, its efficient teacher, a token of the high esteem with which she is justly regarded. The ceremony of presentation was engaged in by Master Patrick McLeod, reading an address to Mrs. Meldrum, when Misses Edith Mitchell and Dessie Thomson, and Master Zeb. Lash removed the covers which hid from view a beautiful Davenport and chair, the New Year's gift of the class to Mrs. Meldrum. Mr. Meldrum replied for Mrs. Meldrum, who was very much surprised and gratified by the gift.

MISSION WORK IN THE NORTH-WEST.

It was feared that the rebellion of last spring would seriously interfere with our work, and, hence, it seems well to inform the Church of what has been done during the past summer.

STATIONS SUPPLIED.

Grouping augmented congregations and mission fields, services were held at about 310 points. These are grouped into 81 charges; of these 10 were occupied for the first time. Valuable service was also rendered by Mr. Angus Robertson in the Rocky Mountains, and exploration was carried on by Mr. S. J. Taylor and others. The work of the military chaplains, Gordon, Pughado, Ball, Rowand, McKenzie, need only be referred to. Not a settlement was left this summer without ordinances, and never was the work more satisfactory.

There were engaged in the work 6 catechists, 31 students, 38 ordained missionaries, and 14 pastors of augmented congregations, or a staff of 89 in all. In these figures are not included pastors of self-sustaining congregations, professors in Manitoba College, or missionaries to the Indians. Including the 8 the number in the service of the Church would be 105.

CHURCH AND MANOR BUILDING.

Churches begun in 1884 at Alameda and two settlements in the Moose Mountain were completed. Log churches were built at Cut-Arm Creek and Kelson, and a brick veneered church at Regina. Frame churches were erected at Fort Frances, Oak Lake, Kindred's, Fort McLeod, Lethbridge, Cathart, Benbecula, Carman, Morden, Beaconsfield and Glendale. The church at Headingly was renovated and re-seated (it was originally built by the Rev. James Nesbit), and that at Qu'Appelle plastered and seated. At Whitewood a church-manse was built, and a manse at Fort Qu'Appelle. A comfortable house, originally built at a cost of \$1,700, was purchased for a manse at Medicine Hat for \$600. The injury done to crops put a stop to building operations at Griswold, Chater, Elkhorn and other centres, but work will be resumed again in the spring.

SABBATH SCHOOLS.

Every effort was put forth to organize Sabbath Schools wherever practicable, and about 200 were in operation during the summer, with a very encouraging attendance. The lack of churches, or other suitable places in which to conduct schools, has hindered work in this direction.

RESULTS.

Of results it is premature to write. By appointment of presbyteries the Lord's Supper was dispensed in the different mission fields, and the additions to the communion rolls were encouraging. One new congregation organized began with a membership of 50, of whom 17 were received on profession of faith. Forty-five were enrolled in another congregation, 13 of whom sat at the Lord's Table for the first time, while a third began with 41 communicants.

DIFFICULTIES.

In prosecuting the work, difficulties of no ordinary character have to be overcome. The country suffered severely from several causes, during the last three years. Financial management has hence been trying. Promises made by congregations in good faith could not be implemented owing to failure of crops. Some congregations have notified us that they could not promise anything for the second half year, and others requested us to withdraw the missionaries, for, much as they loved them, they were unable to contribute towards their support. The country is yet new, there is no accumulated capital, agriculture is almost the sole industry, and, hence, any check in grain-growing proves disastrous. No country has been settled where obstacles to Christian work did not present themselves, and this is one phase of the question in the North-West. Many of our missionaries must this year be content to receive much less than was promised. They deserve the sympathy of the Church.

THE DUTY OF THE CHURCH.

The Church has a duty in connection with the evangelization of this country. Nearly forty per cent of the immigrants are her children. The country has, in God's providence, an important future. The trials of the last three years have not by any means shaken the confidence of those best competent to judge. Its extensive plains shall yet support a large population. Now is the time to lay foundations. I would like to see some measure devised by which at least \$750 could be guaranteed to every minister in the field. All they are absolutely sure of now is the amount received from the H. M. Fund. This is often not forty per cent of the salary promised. It is true that many of them are paid in full, but the same is not true of all, and this not because the people are unwilling to implement engagements, but because they are not able. It must be confessed, too, that the number of men qualified for this work are not offering. The calls to comfortable charges in the East are evidently louder than to the more difficult fields of the West. The young men of the Church owe it to themselves, their Church and country, that they make this work their special care. This winter fully 1,200 families of the Church are without gospel ordinances, and many others have only occasional services. Could not some men be spared from the over-pastored districts of the East? We have noble men manning outposts; men like McWilliam, Rowand, Baird, Herdman, McKenzie and the rest, but they are too few. It is to be hoped that the Home Mission and Augmentation Funds are liberally aided, for they are the mainstay in the Church extension in the North-West. Winnipeg, Dec. 29th, 1885. JAMES ROBERTSON.

Literary Notices.

Zechariah—His Visions and Warnings, by the late Rev. W. Lindsay Alexander, D.D., Edinburgh. Toronto: S. R. Briggs, Willard Tract Depository.

Our readers who have any acquaintance with the works of Dr. Lindsay Alexander will require no inducement to purchase any book which bears his name upon its title page. This work before us fully bears out his reputation as an exegete and expositor. The visions of Zechariah are perhaps the most obscure in Old Testament prophecy, and on that account have generally been passed by somewhat superficially by the commentators. Dr. Alexander has poured in this book a flood of light on these visions and rendered most valuable service to all Bible students. We are glad to note from the preface that we are likely soon to have a full biography of Dr. Alexander, which will be doubtless a volume full of interest to all who had the privilege of coming in some degree under the influence of that truly great man.

The Pastor's Diary and Clerical Record, by Rev. L. H. Jordan, B.D., Eskline Church, Montreal. New York: Funk & Wagnalls; Montreal: W. Drysdale & Co.

The first edition of this—the best Pastor's Diary we have seen—was prepared by the Rev. R. Laing, M.A., and the present editor. Mr. Laing having withdrawn his interest in the book, the present edition is edited, with sundry improvements, entirely by his former colleague. The fact that such well-known publishers as Funk & Wagnalls are now issuing it, is a sufficient indication that it is likely to secure the immense circulation to which it is entitled by its completeness. Of course some kind of pastor's diary is indispensable to every pastor who would do his duty without numberless sins of omission and commission; and one more compact, accurate and suggestive than Mr. Jordan's it would be impossible to desire. It contains all the information, tables and lists that a minister requires to have constantly at hand; and if any one can suggest an improvement, the editor promises to give it full consideration, and utilize it in the preparation of succeeding editions. We believe that many of his brethren, as they use this diary, will give hearty thanks to Mr. Jordan for the conscientious thoroughness with which he has executed a task which tends to make the discharge of pastoral work more easy and more faithful.

Communications.

WHY?

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir.—Will some of your numerous readers tell me the reason why the Presbyterian Church does not hold a religious service on Christmas day, along with all the other Protestant churches, instead of on New Year's day, when few of the churches have any service? Surely the event commemorated as Christmas day is infinitely more important than the advent of an ordinary New Year's day, and it appears to me that it would be seemly for the Presbyterian Church to fall into line with the other churches in their observance of Christmas day. If a pastor wishes to say anything special to his people at the beginning of a New Year (as it is quite natural) he can do so on the first Sunday of the year, and have a much larger audience than on a New Year's day. While I am asking for information, I should also like to know why, in the nature of things, a member of the Presbyterian Church in full communion, is incompetent to be a member of the General Assembly. Yours, etc., QUO.

Toronto, Jan 2, 1886.

THE SCOTT ACT.

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir,—Referring to your correspondent, "Amicus," in his communication of yesterday, he appears to think that "Scott Actism" is not doing much . . . to elevate the moral sentiment of the community." Again he says, "Looking at the subject in the light of the practical working of that (the Scott) Act, I am decidedly of opinion that it is not an Act that is calculated (?) to bring about prohibition." Space, please, for a brief analysis.

At present we cannot afford to lose the support of a single friend of the temperance cause, whether he throws his influence imperatively on the moral or religious, or more pronouncedly on the legal or legislative side of the question. Hence it is unwise to make cause for dispute, where, as a matter of fact there cannot, and certainly ought not to be any. About half a century ago the Church and the temperance society joined effort. Their plan then was to remove or withdraw man from whiskey and its influences. Now the plan is reversed, and the effort is, by legislative means, to remove the bottle from the man. Then the effort was individual, now it is national. Then the Church and the temperance association proceeded, as they do still, subjectively; legislation then, as now, objectively. Each factor has its respective jurisdiction, positive and unconditional. Objectively there can be no clash or neutralization, because the moral is the basis of legislation; the one is necessary, the other conditional.

Hence temperance people have never sought the Dunkin Act, or any other temperance legislation, nor worked the same, with the intent to make men moral thereby, nor in any way to interfere with the free exercise of the Christian duties of the individual or the Church, any more than the Ontario Board of Health assume, by their laudable efforts, to cure disease, or in any other way to interfere with the free exercise of the ordinary duties of the ordinary medical practitioner. Their sole business is to indicate and remove the causes of disease; here the temperance effort. The sole business of the temperance man is, as need requires, to use, in addition to the moral and religious, all legitimate, protective and coercive means at his command, to remove the cause of drunkenness; in this and this only lies the correct jurisdiction of the temperance effort. Hence, and wisely, we have solicited temperance legislation, chiefly because it possesses sanction to accomplish what precept and example cannot—first the Dunkin Act, now the Scott Act, and finally and not far hence, an act for unequalled prohibition. I take it as certain then, that the battle to establish and maintain prohibition must be fought out mainly on civil and certainly not exclusively on moral and religious ground—hence it is unwise to obstruct the Scott Act effort, as your correspondent does, on the assumed ground that it forestalls moral and religious jurisdiction, especially as the Act in question is the only statutory means at our disposal to prepare the public mind, so far as statutory law can prepare, for national prohibition.

In the second quotation, your correspondent falls in with the popular mistake, that the Scott Act is *active*, having a static force, which asserts, or should assert itself permanently, resulting in the entire suppression of the liquor traffic, where the Act has been adopted—or in form thus, the Scott Act would be active; it is not, therefore it is a failure—bad logic of course.

The Scott Act, meaning law, was more than one significant. It may mean a permanent state force concomitant with law, which is manifested when occasion requires, asserting itself definitely according to a verbal formula. Or it may mean the verbal formula of what that action or force will be in given circumstances. In the former sense, the law is active, and is identical with the rank and file of the entire British army. In the latter sense, it is only a system of rules, or an official formula, for the guidance of the operation of state force, that is, the officers of the law, and all else concerned, and on the page of the statute book of no more force than the multiplication table. Hence if the Scott Act come short of what is written, it is not and cannot be the fault of the law, but because the officers of the law, and especially the Dominion Government, at least up to the present, have failed to enforce its commands.

Politics aside, all true friends of the temperance cause must rejoice at the cheering news that the Privy Council has relieved the Dominion Government of all further legislative interference for the regulation of liquor license. Equally refreshing is the fact that through the commendable exertions of Mr. Mowat, and the acts of the Privy Council, the law is now fairly defined, and responsibility correctly and finally placed. During the last forty years the liquor question, in one form or another, has been tossed backward and forward from law court to law court, with the resultant of difficulties becoming more difficult, so, judging from the past, the haze would proceed for the next forty years, had it not been for the act of the Privy Council; hence duty is clear as it is urgent, and the law is clear as its potent. If your correspondent has conscientious scruples against identifying himself with legislative effort, he has plenty of sea room on the moral and religious side. Certainly our object is one and the same; it is unwise to slaughter a common cause for the sake of hair-splitting. It is somewhat to the point to say that our effort so far to have the Scott Act submitted to the vote of the ratepayers of our county (Grey) has failed; still we, I mean the temperance people, have so much confidence in the Act, that on Monday, 4th of January, 1886, very many temperance candidates for municipal honours. Perhaps this plan may bring officials to their senses and strengthen that respect for the Scott Act which its importance demands. Yours, etc., JAMES KENNEDY.

Sullivan P. O., Dec. 24, 1885.

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

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

CIRCULAR TO

Sabbath School Superintendents and Teachers.

REGISTERS and RECORDS!

NEW AND VALUABLE PUBLICATIONS.

THE following circular has been issued to S.S. Superintendents:—

The Sabbath School Committee of the General Assembly of the Presbyterian Church in Canada have recently given much attention to the important matter of recording and reporting the work done in our Sabbath Schools. The importance of this may be seen from the facts that, while there are about 1,905 places at which the gospel is regularly preached by our ministers, we had, last year, reports from only 977 Sabbath Schools, and of that number only 428 are reported as having contributed anything to the Missionary schemes of the Church. The average contribution from all the children of the Church during last year was only 16 cents. These facts show that a great deal has yet to be done to bring our Sabbath School system into a thorough condition of efficiency. There are about 100,000 children who ought to be in regular attendance in our Sabbath Schools, undergoing a training for taking their position as mature members and workers in the Church; and the whole Church has a natural desire to know how efficiently and successfully this work of training is being conducted. To attain this end, the Assembly's Committee has prepared a series of Records and Reports which are recommended for use by Sabbath Schools and Presbyteries, the adoption of which, it is hoped, will be productive of good results. These Records and Reports are published by the PRESBYTERIAN NEWS CO., Toronto (P.O. Box 2567), to whom all orders should be addressed. The following is a description of them, with the prices for which they may be obtained:—

1. "The Sabbath School Class Register," for use by the Teacher. This is issued in two forms, either as a small book or a pad, with covers in both cases, and containing recording columns for a whole year. The names and addresses of the children require to be written only once during the year. Price, 15 cents.

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

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

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

It is intended, of course, that Sabbath Schools and Presbyteries should purchase these Registers and Reports—an expense which need not be regretted, as the adoption of the system will relieve the Assembly Fund of the annual charge for printing blank forms of reporting S. S. statistics. To Schools ordering a set a discount of 10% will be allowed. This system does not claim to be perfect, and suggestions for its improvement will be gladly received by the Assembly's Committee. It is issued now in the hope that it may be widely adopted from the beginning of 1886, and may result both in more systematic S. S. work and more general reporting of that work.

Signed in name of the Assembly's S.S. Committee, ROBERT JARDINE, Convener.

In reference to the above, the Presbyterian News Company, Toronto, is now prepared to receive orders for supplying these Registers and Records. Specimen forms have been forwarded to Presbytery S. S. Conveners.

GEO. H. ROBINSON, Manager P. N. Co. TORONTO. (P. O. Box 2567.)

Church News.

VACANCIES.

CONGREGATIONS AND ADDRESSES.

Darham—Rev. P. Strath, H. Stein, Ont.
Claremont—Rev. J. B. Fraser, M. D. Leith, Ont.
Riverside and K.—Rev. A. Beane Walker, Ont.
North Street A.—Rev. J. Gourlay, M. A., Port Hope, Ont.

EVERYWHERE SCENES, SOCIALS, CHRISTMAS TREES, PRESENTATIONS.

THE Presbytery of Kingston covers an area of one hundred square miles.
THE proceeds of the bazaar, Knox church, Milton, amounted to over \$150.

REV. R. J. LAIDLAW, Hamilton, preached the anniversary sermons, Seaforth.
THE new Presbyterian church at Castling was opened for divine worship last Sunday week.

MR. R. G. SINCLAIR has received a call from the Presbyterian congregations of Crumlin and Dorchester.
THE Presbyterian church, Gananoque, recently held a most successful bazaar and "olde folks' tea," in the town hall.

AN effort is about to be made by the ladies of the Presbyterian church to open an Indian school in Portage la Prairie.
MRS. R. SCOTT, S. Jamieson, and G. Millen have been elected and ordained elders of Lonsdaleboro' Presbyterian church.

AT the last meeting of the Kingston Presbytery a resolution was passed disapproving of the appointment of an additional professor in Knox College.
THE Presbyterians of Tara have unanimously sustained the call to the Rev. Mr. Hanna, and arrangements have been made for his induction at an early date.

THE Bradford Witness devotes a column to describing the Presbyterian Sabbath School Christmas tree entertainment programme of twenty-five pieces.
THE Rev. K. McDonald, of Belmont, has accepted the call of the Ashfield Presbyterian congregation. The induction services will take place about the middle of January.

THE Presbyterian church building, Keene, had a narrow escape from destruction by fire recently, owing to the furnace being placed too close to the wall. Damage \$100, fully covered by insurance.

THERE was left on Christmas eve in the stable of the manse at Stuyver a new and handsome cutter, and with it a note signed "Santa Claus," intimating that it was the gift of his Stuyver congregation to the Rev. R. Moodle, their worthy pastor.

AT the close of the meeting of presbytery held in Paris, it was agreed by the members present to propose Rev. Mr. McMullen, of Woodstock, as Moderator of the next General Assembly. Several members having left, it was thought best to leave the formal nomination till the next meeting.

THE Rev. A. McGillivray, of Williamstown, sent to Britain by the General Assembly to present the claims of the French Evangelization Society, has returned to Canada. He says that he was fairly successful, considering times in the old land. He saw more poverty in one day in some of the large cities than he would see in Canada in a year.

AT the close of a Xmas entertainment in Boston church in behalf of the Sabbath School, the Rev. M. C. Cameron, B.D., of Milton, was presented with an address and a well-filled morocco purse by his Bible-class as a slight token of their high appreciation of him as their religious instructor. Mr. Cameron acknowledged the address in a neat and appropriate speech.

A LADIES' AID SOCIETY has been formed in connection with the Ailsa Craig congregation, Mrs. H. Ross, president, and Mrs. M. E. Wilson, secretary. Their first entertainment was held on Tuesday evening, the 22nd December, when the Rev. W. S. Ball, chaplain of the Seventh Fusiliers, delivered, to a crowded and delighted audience, his lecture on "The Men of the War, and How they Fought."

ON the 23rd of December a very pleasant evening was spent at the residence of John Dickson, Esq., Wingham, when Mr. S. Grace, in behalf of the teachers of the Sabbath School in connection with the Presbyterian church, presented Miss I. E. Duncan with a teacher's Bible, an album and a copy of Longfellow's poems, as a token of their esteem and appreciation of her valuable services in the Sabbath School.

ON the evening of Tuesday, the 5th ult., a very pleasant gathering took place, on the fifth concession of Vaughan, Mr. Wm. Watson, of Pine Grove, in the chair, when the young people presented the Rev. R. Gray, of York Mills and Fisherville, with a purse of money and an address, expressing their affection, esteem, and great regret at his leaving, and thanking him for his long and faithful ministrations rendered in their monthly Sabbath services.

THE ladies of the Presbyterian church, Edmonton, N. W. T., have organized a missionary association with the following staff of officers: President, Mrs. Taylor; vice-president, Mrs. W. S. Robertson; secretary, Mrs. C. Stewart; treasurer, Mrs. A. McDonald; committee, Mrs. Wm. Anderson, Mrs. J. A. McDougall, Mrs. Goodridge, Mrs. Bannerman. One of the objects of the association is to assist in clothing the destitute Indians, and especially the school children on the Stoney Plain Indian reserve.

THE new presbyteries which Rev. Mr. McCuaig proposes to create out of Kingston Presbytery would be divided by a line running through the present limits at Napawee. All west of that place would be embraced in the Belleville Presbytery; all east of it in the Kingston Presbytery. Such an arrangement would be more desirable, for clergymen would save expense and trouble, and it would allow of a permanent place for meetings being chosen.—W.H.G.

INTERESTING and successful missionary meetings were held on Wednesday, December 15th, in Burns' church, Hullett, and Lonsdaleboro' Presbyterian church. The day and evening were fine, and there was a good attendance in both places, especially at Lonsdaleboro'. Interesting addresses were delivered by Rev. A. D. McDonald, on foreign missions; Rev. P. Muirgrave, on home missions; Rev. Mr. McCoy, on French evangelization; and Mr. D. D. Wilson, of Seaforth, on the colleges.

A SOCIAL was held in the Charles St. Presbyterian church on the 21st December, the occasion being the first anniversary of Mr. Neil's pastorate. Tea was served in the schoolroom, which has recently been much improved by a carpet and other furnishings. After tea the company repaired to the church where addresses were delivered by the Rev. Messrs. Parsons, McKay, Dr. Reid and Mr. McCollough, General Secretary of the Y. M. C. A. A pleasant feature of the evening's proceedings was the presentation by the ladies of the congregation to Mr. Neil of a handsome marble clock, gentlemen's easy chair and revolving book case, and a lady's easy chair to his mother.

THE Rev. Alex. Gilray, of College Street Presbyterian church, Toronto, recently delivered, at Donkalk, his interesting lecture on "A Trip through Italy." The lecturer graphically described Pisa, Florence, Rome and its surroundings, giving special attention to the Vatican, St. Peter's and the Catacombs. Lectures in Dundalk in the past are said to have been a failure. We are glad, says our correspondent, to be able to state that this can no longer be said. Members of all denominations were delighted, not only with the lecture but with his discourses on Sabbath. The proceeds amounted to about fifty dollars, which goes to liquidate the debt incurred in making internal improvements in Erskine church.

AT the last meeting of the Kingston Presbytery, Rev. Mr. McCuaig spoke of the Aged and Infirm Ministers' Fund, when it was moved by him and seconded by Mr. Mitchell, "That this presbytery view, with deep concern the state of the Aged and Infirm Ministers' Fund of the Church, that it regards the condition of many of the aged servants of God as deplorable in the extreme—discredit to the Church and dishonouring to God—and that it earnestly beseeches all the ministers, elders and congregational managers of the presbytery to do their utmost and secure liberal contribution to this needy fund—not only by general collection but by personal endeavour to aid this fund." A motion was passed asking the sessions to bring this matter before the congregations.

QUEEN'S COLLEGE has resolved to have evening classes for the benefit of those engaged in commercial life. Professor Watson has consented to give one lecture a week, beginning on the second Thursday of January, and continuing to the end of April, on the question, "Is Pleasure the end of Life?" The aim of the University is to reach those young men and women who feel their need of culture, and are willing to make some sacrifices for it. Professor Watson would not advise any to attend his classes who are unwilling to work for their own intellectual enfranchisement. If this endeavour proves satisfactory, other courses of lectures may follow. The fee will be one dollar for registration, and one dollar for the course of lectures.

A CONCERT in aid of the Building Fund of the Presbyterian Church was held in the Town Hall, Brookville, on the 22nd ult. Jas. Menzies, Esq., Warden of Halton, in the chair. The Misses McGregor, and Mr. D. Maxwell, of Toronto, assisted in rendering a fine programme. Rev. J. Neill, pastor of Charles St. church, Toronto, was also present and received a hearty welcome from his old friends in Nassagaweya. We are glad to learn that the manse has lately been repaired and made more comfortable. "The present pastor, Mr. Blair," says our correspondent, "since his coming amongst us has gained steadily in the good will and appreciation of his people, as well as of outsiders, and it is to be hoped that he and his 'guide wife' will long be spared to us." The proceeds of the concert amounted to over fifty dollars.

A PUBLIC meeting of the Toronto branch of the Queen's University Endowment Association, and other friends of Queen's College, was held in the lecture room of St. Andrew's church, Dec. 21st. Rev. G. M. Milligan presided. Addresses were delivered by the chairman, Rev. Robert Wallace, and James McLennan Esq. Principal Grant, of Queen's University addressed the meeting. He explained that a quarter of a million was needed to endow the University. Failing this amount, he hoped they would succeed in obtaining an amount equal to the interest on that sum annually for the next few years. The absence of their endowment was one of the reasons which compelled them to decline entering university federation, and another was the fact that to have removed the college to Toronto would have been to risk the chance of losing the assistance of many friends who would not like to see the institution to which they had subscribed so liberally removed from Kingston. He hoped that the Toronto branch would succeed in raising sufficient to endow a chair; failing that, a tutorship.

MEETINGS OF PRESBYTERY.

CHATHAM.—This presbytery met at Chatham on the 8th Dec. With a view to re-arranging the field a deputation was appointed to visit bothwell and Sutherland's Corners and Dawn Centre, South Dawn, and Florence. Mr. Gray gave notice that at next meeting he would move that the presbytery nominate the Rev. Dr. Proudfoot for the chair of the proposed additional professor in Knox College. In re augmentation of stipend, the presbytery resolved to do its utmost to raise the sum allotted to it and more if possible, and further, by means of an exchange of pulpits, to bring the matter before every settled congregation within its bounds. Deputations were appointed to visit the congregations whose ministers' stipends are augmented and the mission stations which are supplemented. On motion, the presbytery expressed its concurrence with the overture of the Presbytery of Hamilton in regard to printing. A committee was appointed to consider the remit on supply of vacant pulpits, and to report at next regular meeting.—W. WALKER, Clerk.

OTTAWA.—The Presbytery of Ottawa met in Osgoode on the 8th December, and inducted the Rev. Robert Hughes into the pastoral charge of the congregation of Osgoode and Kenmore. There was a fair attendance at the induction services considering the state of the roads. Mr. Hughes received a cordial welcome from his people. The salary promised is seven hundred and fifty dollars, to be paid quarterly in advance, together with the use of a manse and glebe. The harmony of the congregation in the settlement of their new minister argues well for the future prosperity of the cause of Christ in Osgoode. At L'Ange Gardien on the 14th Dec., the Rev. P. S. Verrier, who had laboured first as catechist under the French Evangelization Board and then as ordained missionary in the Presbytery of Ottawa, in an extensive mission field, after being unanimously called to become the settled pastor of the people amongst whom he has laboured so long, was inducted by the presbytery as settled pastor. Mr. Verrier has been doing a great and a good work in the district of country under his charge, largely settled by French-Canadians.—JOSEPH WHITE, Clerk.

MIRAMICHI.—A pro re nata meeting of the Presbytery of Miramichi was held in St. James' Hall, Newcastle, on Thursday, 24th December, Rev. Wm. Aitken moderator. The Rev. A. O. Brown respectfully declined the call to Bathurst, and expressed sympathy with the congregation there in the circumstances. A hearty and unanimous call addressed to Rev. A. Ogilvie Brown from the congregation at Campbellton, and also relative documents from the Rev. Alex. Russell, moderator of their session, who was unable to be present, reporting that he had, on the 21st Dec., moderated in a call there. One hundred and twenty-four members and eighty-four adherents signed the call. The stipend promised was \$800 with manse,

or the rent accruing from the manse in the event of Mr. Brown not occupying the same. It was sustained as a regular gospel call, and placed in Mr. Brown's hands, who signified his acceptance of it, and his induction was appointed to take place at Campbellton on Tuesday, the 5th day of January, 1886, at eleven o'clock a.m., the Rev. Wm. Aitken to preside, induct and address the people; the Rev. Neil McKay to preach, and Rev. E. Wallace Waits to address the minister. It was resolved to request that a collection be made at the induction services to pay the travelling expenses of the ministers appointed to officiate on the occasion.—E. WALLACE WAITS, Clerk.

SANDWICH.—The presbytery met in Mount Forest on the 15th December. Mr. Strath presented a call from the Durham congregation, signed by 166 members and 61 adherents, in favour of Mr. Robert McNair, licentiate; salary \$900 per annum without manse. The call was sustained, and the clerk instructed to forward it to Mr. McNair. Mr. Nichol tendered his resignation of North Luther, Ross and Gordonville on account of an affection of the throat. The representatives from the congregations, while deeply regretting that he had been compelled to do so, could not under the circumstances offer any objections. His resignation was accepted, and Mr. Thom was appointed to declare the pastoral charge vacant on the first Sabbath of January. Delegates from Aytton, East Normanby, North Luther and Ross were present, asking for more satisfactory connections than they had at present. After considering the different positions and conditions of all the fields concerned, it was agreed to cite all parties to appear for their interests at next meeting. Mr. Ross, of Dundalk, was appointed to organize Corbuden and Riva-view into mission stations. The Aged and Infirm Ministers' Fund, Manitoba College and the Augmentation Scheme were all duly considered. A committee was appointed to take charge of the Augmentation Scheme, and parties were appointed to visit supplemental congregations. It was agreed that in view of the financial difficulties of the college, and in view of the fact that a committee on consolidation of the colleges has been appointed by the Assembly, the system of lecture-ships should be continued for the present. The next meeting of presbytery was appointed to be held in Knox church, Harriston, on the 16th day of March next, at 11 a.m.—S. YOUNG, Clerk.

LONDON.—The Presbytery met in First Presbyterian church, London, on 8th Dec. Rev. K. McDonald moderator. The resignation of Mr. Ballantyne, of Westminster, laid on the table at last meeting, was considered. After hearing commissioners, Mr. Ballantyne for himself pressing the acceptance of his resignation, the presbytery agreed to accept the same, to take effect on the second Sabbath of January. Mr. Murray was appointed to declare the pulpit vacant on that day, and act thereafter as moderator of session. A call from Ashfield in the Presbytery of Maitland, to Mr. K. McDonald, of Belmont, was laid on the table and read. The call was signed by 34 communicants and 269 adherents, promising \$1,000 stipend and manse with 10 acres of glebe. Mr. McDonald having signified his acceptance of the call, it was moved and agreed to that the translation be granted, to take effect on the second Sabbath of January, Mr. L. Cameron to declare the pulpit vacant on that day, and act thereafter as moderator of session. Mr. Milloy laid on the table and read a call moderated in favour of Mr. J. B. Hamilton, from Wardsville and Newbury. The call was signed by 61 communicants and 34 adherents, promising \$450 stipend and manse, and asking \$300 grant from the Augmentation Fund. Messrs. Douglas and Atkinson were heard in support of the call. Mr. Hamilton, who was present, signified his acceptance of the same. The induction was appointed to take place on the 5th January at 11 a.m., Mr. Milloy to preside and address the minister, Dr. Archibald to preach, and Mr. J. Currie to address the people. Rev. Mr. Smith, of Galt, was nominated as Moderator of next General Assembly. Dr. Archibald was appointed to address the W. F. M. Presbyterial Society at its next annual meeting in February next. The clerk intimated that he had received a bank cheque for one thousand dollars (\$1,000) from Mr. Crothers, solicitor, St. Thomas, being first instalment of bequest by the late Hugh Fulton, for the Home and Foreign Missions of this Church. The presbytery authorized the moderator and clerk to sign the receipt. The following motion, by Mr. Roger, duly seconded, in connection with the nominating of a professor for Knox College, was unanimously carried: That in view of the great need of an increased staff of teachers in Knox College, and of the limited amount available for that purpose, the presbytery decline to nominate a professor for the proposed chair, and declare their preference for the continuance and extension of the present system of lecture-ships.—Committees were appointed to draft suitable minutes in connection with the removal of Messrs. McDonald and Ballantyne from the presbytery. The remit on the Aged and Infirm Ministers' Fund was considered, section by section. The second, third and fifth sections were agreed to. The presbytery agreed to omit section fourth, and add the following to section third: That the existing fund be augmented as rapidly as possible by such bequests and special donations for the purpose as may be obtained.—The sixth section was amended as follows: That any minister who is regularly on the fund shall become entitled to his superannuation allowance on being permitted to retire by the General Assembly.—A petition for leave to organize a second congregation in Glenoe, signed by 81 members and 93 adherents, was laid on the table and read. After a lengthened discussion by a number of the members of presbytery on the case, the following resolution was agreed to: The presbytery having fully heard the petitioners, and having duly considered the case in all its bearings, do not at present see their way to grant the prayer of the petition, but appoint a commission to visit the field, and meet with the petitioners with the view of ascertaining more fully all the facts of the case, with instruction to use all diligence, to heal if possible the present unhappy division, and report to next meeting of presbytery, and in the meantime the presbytery affectionately urge all parties to consider one another, and pursue the things that make for peace. Further, the commissioners shall have power to cite all parties to next meeting of presbytery, should they think it necessary.—Mr. Roger moved that the expenses of delegates to the General Assembly be defrayed by the presbytery, and that they be a charge on the Presbytery Fund. At the suggestion of Mr. Ball it was agreed to refer the motion to the consideration of sessions. The presbytery adjourned to meet at Wardsville on the 5th January at 11 a.m., and to hold the next regular meeting in First Presbyterian church, London, on second Tuesday of March, 1886, and at 2.30 p.m.—GEO. SUTHERLAND, Clerk.

RECENTLY AND IN ORDER.—In the church of the strangers at New York every hymn-book has been pasted on the inside of its cover a slip bearing the words: "When another enters the pew do not rise but move further along." This little device has accomplished its work; the church is filled at every service to the full extent of its capacity without ostling or disturbance.

GENERAL GRANT AND SMOKING.—At the beginning of his illness in October last General Grant's physicians requested him to confine his smoking to three cigars a day, smoking only the first half of each, which would be comparatively harmless, as the bulk of the nicotine in a cigar is concentrated in the last half smoked. After complying with this advice for a few days, the General voluntarily abandoned smoking altogether, and his abstinence, contrary to expectation, had no bad effect upon his nerves. The irritation of his throat had been greatly increased, if not originally caused, by smoking.

The Associated Artists' School of Design
WILL BE OPEN JAN. 6th, 1886.
Thorough and comprehensive course of instruction in Free-hand and Geometric Drawing, Oil, Water Color, China and East-a, Painting, Wood-Carving, Modelling, and Repoussé Brass.

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PARKER'S PEOPLE BIBLE, Vol. III Leviticus and Numbers. By Rev. Joseph Parker, D. D. 1.75

Young Folks.

"CUB"—A STORY FOR ELDER SISTERS.

BY MARIAN HARLAND.

(Continued)

CUB actually quivered in his ecstasy. He was afraid, for a second, lest he should break down and cry.

In subsequent lessons and talks, the pupil received ideas that set his sluggish wits to work.

"I darsn't speak to my father about it!" said Cub, digging his heels into the gravelly earth.

When they next met he had stirring news. His father could not see that there was any impropriety in Cub's plan of earning money, but strongly insisted that Mr. Rhett should be consulted before it was spent for a bicycle or anything else.

"Good as new, for I examined it myself, and hardly scratched. The fellow has out-grown it, too (he's six feet one)."

"By the next Saturday night Cub had sawed two cords of wood, and been paid a silver dollar for the job."

"That's always the way with money you make yourself," rejoined his experienced companion.

"I haven't a place I can turn a key upon. Sadie rummages in every hole and corner now and then and throws away lots of things I meant to keep."

"After long consultation it was determined to make Mr. Lyman treasurer of the fund. Neither of the lads appreciated the pathetic significance of the relief and satisfaction with which the deposit was made by one who 'darsn't' reveal the project to his own father."

"My only trouble is where to keep it." "Lock it up in one of your bureau-drawers."

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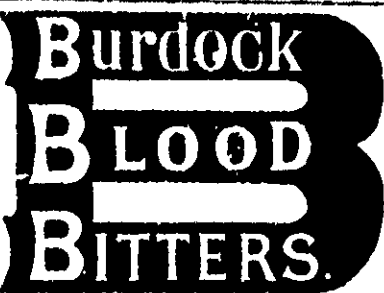
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Medicines.



WILL CURE OR RELIEVE BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, RHEUMATISM, HEADACHE, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN, DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN.

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WHAT IS CATARRH?

From the Mail (Can.), Dec. 15.

Catarrh is a mucopurulent discharge caused by the presence and development of a vegetable parasite in the internal lining membrane of the nose.

When time since a well known physician of forty years' standing, after much experimenting, succeeded in discovering the necessary ingredients which never fail to give satisfaction; sugar-coated. Large boxes, containing 30 pills, 25 cents.

By the next Saturday night Cub had sawed two cords of wood, and been paid a silver dollar for the job.

When they next met he had stirring news. His father could not see that there was any impropriety in Cub's plan of earning money, but strongly insisted that Mr. Rhett should be consulted before it was spent for a bicycle or anything else.

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Cards.

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