

# PRESBYTERIAN REVIEW.

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### INWARD LIFE.

O'er broad white fields the gusty North Wind blew  
Against the beeches iron-limbed and grey,  
And hurled darts, and snowy mounds upthrew;  
Nor yet one fluttering standard took away.

With warm and fragrant breath came Spring at last,  
And wooed the warrior beeches, stern and old;  
And at her feet the withered leaves were cast,  
That they 'gainst Winter's fiercest blast could hold.

Thus men, to spite menace and keen rebuke,  
The withered evil of their past will flout;  
And never thought of yielding will they brook  
Till Love shall come with no harsh word nor taunt.  
Then inward life shall burgeon as in May,  
And thrust the wrong like faded leaf away.

—W. P. M. in Knox College Monthly.

### THE PODUNK SOCIETY MEETING.

PODUNK people liked their minister. They were proud of his abilities. They did not desire to be mean. They wished to get the Gospel cheap. They would have been better suited if they could have had it "without money and without price." The brethren assembled, and chose Deacon Noah Higgins as Moderator. He was the most influential member. Somewhat narrow-minded and set in his way, he was sound at the core, and had great weight among the people. Deacon Joel made quite a lengthy speech. The times were hard; it was a purty close year; he didn't have eight hundred dollars to live on. Ministers' folks should be more economical. With writin' and boarders the parson must be laying up money. Deacon Joel was worth fifty thousand dollars, and not a chick on a child in the world. He paid twenty dollars a month for the salary. Uncle Tom said if their minister wished to write for the papers, and his wife take boarders, he had no objection, but they ought to be relieved of paying so large a salary. He proposed it be reduced one hundred dollars. No one had the courage to propose this before, but now the bull was taken by the horns, and the meeting was well under way. One brother said the minister never visited him; he wanted a man who would stay all day and spend the night. Another remarked that he saw the minister playing lawn tennis with some of the young people. He was greatly grieved. Somebody else thought a clergyman should not wear blue flannel. So the word went about. The Society meeting is the safety-valve for chronic croakers and penurious members. Many would be ashamed of their remarks if they ever recalled them.

After they had expressed their minds quite freely, John Hicks got up and spoke as follows: "My friends, you seem to be quite ready to part with our minister. Indeed, I should advise him to go where he will be better appreciated. He can command a large salary. He is an unusual preacher. He has a family of children to educate. You have not one honest thing against him. You wish to drive a sharp bargain and make a hundred dollars. Our young people all like him because he is one with them. I wonder he can afford even blue flannel with your penurious policy. If you reduce the salary you will lose your minister, and deserve to." John Hicks was a young man, the superintendent of the mill. He paid seventy-five dollars on the subscription. The clear common sense of his remarks struck home. The meeting began to look at the other side of the question. They had never seriously thought of losing him. They had tried him a good deal. They would not see his like again if he left them. Deacon Higgins had said nothing through all the discussion. That he had kept up a powerful thinking was evident by the expression on his homely face. He never talked unless he had something to say. "Brethren," said the Deacon, "I hold in my hand the resignation of the Rev. John Moorhouse. The gossip of the last few months has not failed to reach his ears. He is a sensitive and conscientious man. He desires to relieve the Church of the burden of raising eight hundred dollars a year. If I had not believed in the good sense of this Society, I should have read this resignation at the beginning of the meeting. We have obliged our pastor to steal hours from his sleep to earn money to support his family. His good wife has become a kitchen servant to educate her children. This church represents half a million dollars. We cannot afford to be so mean. Brethren, I move this resignation be not accepted, and that we raise one thousand dollars for our minister's salary, and that he be asked to be regularly installed."

There was silence for a moment, silence that could be felt. Some looked ashamed, a few angry, others pleased. But they were taking it in. Deacon Noah Higgins spoke with author-

ity. He was a force, a godly man. He had said as he sat down, "I will double my subscription, but it may be too late. There was a committee to hear him preach last Sabbath, and they were greatly pleased." Then the people took it in. It is strange how precious a thing grows if someone else wants it. Podunk people knew what they had got, and they knew their duty. The resolution was passed, a committee appointed to wait on the minister, and the meeting adjourned.

Podunk church did not receive its just deserts, for the parson stayed; but the people had learned a needed lesson.—A. Y. Observer.

## Mission Work.

For the PRESBYTERIAN REVIEW.

A GREAT TASK.—There are now said to be 415,000,000 of nominal Christians of all names in the world, but oh, how sad that there are yet on the earth 835,000,000 of real pagans! What a great work yet lies before the Christian Church.

A COINCIDENCE, OR MORE?—The morning following the payment of the first \$100 on account of Dr. Kerr's mission to the Jews, the committee received a letter from a lady enclosing a cheque for the same sum. Surely a good omen.

JAPAN.—A little girl, Miss Kein Kats, has just graduated from the Normal School, Tokio, Japan. She is now attending the Normal School, Salem, Mass., and is being educated at the expense of the government in Japan. She is the first little maid sent to America from that country.

THE DIFFERENCE.—A little Moslem child accounted for her preference for the Christian religion by saying, "I like your Jesus because he loved little girls. Our Mohammed did not love little girls." With unerring instinct she had seized upon at least one of the great differences between the two religions.

LABRADOR.—Some of the people of Labrador were recently reported to be suffering from a grievous famine. Five hundred dogs were killed to prevent starvation. Many of the inhabitants of this peninsula are now enduring a double famine. They are famishing for earthly bread, and also for the Bread of Life. Their destitution is doubly great.

SOME FELL ON GOOD GROUND.—A native colporteur in China says: At Chu jo hien, a literary man named Yuen Ping told me that over two years ago he bought a "Matthew Book," and after glancing at it laid it aside. Lately he began to read it, became interested in its contents, and studied it intently. He now professes to be a Christian.

ERROMANGA.—Five missionaries have been put to death on this island by fierce cannibals. But what a change has taken place! Every part of the island is now open to mission work. Last year the Lord's Supper was dispensed three times in the presence of 500 natives. About 2,000 pounds of arrowroot and \$85 in money has also been contributed.

AFRICA.—The son of an African chief is now attending a coloured university at Nashville in the Southern States. When he completes his education he hopes to return to his native country. Who can tell what his future may be? He may be a bearer of the glad tidings of salvation to his countrymen on the coast, in the forests, and along the rivers of Africa.

PERSIA.—Miss Annie Montgomery, of Charlottetown, P. E. Island, was employed a few years ago as a female missionary by the Presbyterian Church in the United States. She is labouring in Hamadan, Persia, and is said to be facing alone an amount of work sufficient for three. The Foreign Mission Board is now making an urgent call for a brave consecrated woman to share her labours and reward.

CURACAO.—This island is one of the West Indies and belongs to Holland. It contains a population of 25,000, of whom not more than 3,000 are white. The only Protestant church on the island is the Dutch Reformed. No prayer meetings or Sunday Schools are held, and there is a lamentable lack of spiritual life. The language of Scripture may well be applied to poor Curacao, "If the light that is in thee be darkness, how great is that darkness."

SOUTH FORMOSA.—We hail with great pleasure the announcement of the issue of a religious paper by the Mission of the English Presbyterian Church in South Formosa. It is called the *Taiwanfoo Church News*, and has aroused a good deal of interest not only in the South, but also among the brethren at Tamsui and on the mainland. We wish our contemporary great and deserved success, and hope that our mission in the North will soon follow suit.

HUMAN SACRIFICES IN INDIA.—A Madras paper states that great excitement prevails in the villages and towns adjacent to Bustar owing to men being carried off for the purposes of sacrifice. Men move out in numbers and never venture alone. It appears a son was recently born to the bustar Rajah, and it has therefore been determined that a large number of human sacrifices should be made this year at the approaching festivals of Radhayathra and Dussarah to the goddess Dantaswari at Dantavada.

MEXICO.—The work carried on by the Presbyterian Church in the United States in this country is making rapid progress. The lives of the missionaries, however, are sometimes threatened. An attempt was made early in this year to put to death the Rev. Leopold Diaz. He was shot and wounded by an assassin who hid in dense underwood near the way by which he was returning from one of his preaching places. The missionary succeeded in reaching his home and is recovering. How sad to think that Romish priests should be the instigators of such deeds of violence?

## Woman's Work.

### CANADIAN LETTER MISSION.

THE response to the appeal for letters, for distribution in our prisons, reformatories, hospitals and homes, at the Easter tide, greatly surpassed the expectations of those interested. More than 500 letters were sent to "Women's Work," all well and clearly written, and the larger number beautifully adorned with pressed flowers, ferns, grasses, mottoes, or hand-painted flowers. These were distributed in the Central Prison, Andrew Mercer Reformatory, and the Hospital for Sick Children, the Girls' Industrial Refuge, and the Boys' Home, all in Toronto. In order to show the spirit in which these letters have been executed and forwarded, we present extracts from some of the notes accompanying the parcels, also others, showing the manner in which they were received, and incidents connected with the distribution.

April 6th, 1886.

DEAR —, I am sending by this mail a package of one hundred letters from the Young Women's Working Board of — church, which I trust will reach you safely. They are accompanied by our prayers, that the simple gospel truths contained in them may be blessed to the dear children, and that their young hearts may be opened to receive that dear Saviour and lover of little children. The dear young friends here, all of whom are Christians, I think, took real pleasure in the writing of the letters, and let us hope their labour may not be in vain. May the Lord give you much blessing in this, His work.

March 21st, 1886.

DEAR FRIENDS OF THE WORK.—I send these letters to help forward the letter mission. I wish the flowers were more, but I had used all my prettiest before I thought of writing for the mission, but will try to do better again. It is a blessed work and one laid to our hearts, and I pray that many through its agency may be brought to the true light. J. C.

March 30th.

WOMAN'S WORK.—I would like to send a few letters like the enclosed for distribution at Easter in the hospitals among the sick. Will you kindly let me know if such will be acceptable "for the Master's sake?"

April 2nd.

DEAR —, Enclosed are some letters for Easter. I do hope and pray that God will use them for His own glory; indeed, I know He will, for I have seen His hand working so plainly concerning them. The text that was given me in answer to prayer, and kept ringing in my ears while I was writing the first was, "My word shall not return unto me void, but shall accomplish that which I please, and prosper in the thing whereto I sent it." But the strangest thing about them was, we were burned out last week, and the drawer containing the letters was saved, when very nearly everything else was destroyed. How I should like to be with you on Easter morning, but you may be sure that we, that is, mother, sisters, and may be friends, will be praying earnestly for the poor prisoners and children especially on that day.

Boys' Home, Toronto,

April 25th, 1886.

DEAR MRS. —, The Easter letters were very nice indeed. I trust that the seed thus sown may spring up in many little hearts and bear much fruit to reward you and the dear friends who have spent their hours in such a labour of love in the Master's cause. I put each one in an envelope and addressed it, and all to the boys; about ten were left, and these I am sending to boys who have been sent to farmers during the

past year. I took those for the Home over on Sunday morning, the superintendent, Mr. Kilgour, called each boy by name and gave him his letter, and when all were distributed he explained what they were, and where they came from. Thanking you again on behalf of the Boys' Home for the letters. I am, yours sincerely,  
R. S. SCOTT, Sec.

Toronto, 27th April, 1886

DEAR MRS. —, Allow me to thank you very heartily for the Easter letters for the men at the Central Prison. They were very eagerly received, and I am sure that those who have been stirred up to engage in this good work would have been pleased to see how they were appreciated. The deeper results which we look for will be revealed hereafter. There were but two sick men in the hospital last Sunday, but they got the letters specially intended for them. Yours, etc.,  
HAMILTON CASSPIS,  
Super. to S. S. C. Prison.

A. M. REFORMATORY, TORONTO,  
29th April, 1886.

DEAR FRIENDS.—I thank you very much for the good, kind letter I received on Easter Sunday morning. I am only a poor, old woman, and have been a great sinner, and do so much need the love of our Lord and Saviour, Jesus Christ, and when I read your letter it distressed my mind ever so much. But I do pray that God in His mercy will forgive my sins and take me as I am. Last Sunday when I read your letter over and over again, I made up my mind that I would not refuse His offer of love any longer. I do not know you, but I thank you very much for the trouble you have taken in writing the letters, and I hope that you will pray for me. I shall be leaving here in about two months, and I pray that if I do not visit you on earth that we may meet in heaven. Yours gratefully,  
M. F.

HOSPITAL FOR SICK CHILDREN, TORONTO,  
April 27th, 1886.

DEAR —, I distributed all the beautifully painted Easter cards sent among the elder ones of the sick children. They were all so pleased, and began at once to spell out the texts. With many thanks, I am yours, JEAN F. HARVEY, Sec.

We hope our friends will begin early to prepare for Christmas and the New Year. About 1,500 letters could be used in Toronto alone, and this work ought to be enlarged until every jail, hospital and children's home in the Dominion should receive on Christmas morning a gospel message for each inmate.

### SIoux MISSION SOCIETY.

A WOMAN Sioux Indian Missionary Society subject to the direction of the Brandon Presbytery of Manitoba, has been formed in Portage la Prairie for the purpose of assisting said Presbytery in maintaining a school for the benefit of the Indians of this place. The next meeting of the society will be held in the rooms over the post office on Wednesday, April 7th, at 4 p.m. Recognizing the public conviction that we are neglecting our duty as citizens in permitting the Indian children to grow up without education or any elevating influence, the society feels sure there are many ladies and gentlemen in Portage la Prairie who will be glad to lend a helping hand. Therefore, a cordial invitation is extended to all who may feel inclined to become members of the society. The fees are fixed as follows: Ladies pay an entrance fee of twenty-five cents, and monthly contributions are received at the regular monthly meetings. Gentlemen may become honorary members by the payment of one dollar annually. MRS. JNO. McLEOD, President; Mrs. A. D. MACKAY, Secretary.

### BEAVERTON.

THE fourth annual meeting of the Lindsay Presbyterian Woman's Foreign Missionary Society was held in the school-room of Knox Church. Representatives were present from nearly all the societies in the Presbytery. The ladies of the Beaverton Auxiliary provided luncheon for the delegates and members of Presbytery. When the hour for the afternoon meeting arrived, the school-room was well filled with ladies from the congregation and neighbourhood. The secretary reported that one auxiliary and one mission band had been organized during the year, making in all nine auxiliaries and one mission band in the Presbytery. From the treasurer's report it was seen that an advance had been made by all the societies in their contributions. Last year the amount contributed was \$349, this year it is \$534. Very interesting and instructive papers on missionary topics were read by Mrs. McTavish, Lindsay; Mrs. Patterson, Uxbridge, and Miss Gunn, Woodville. The officers of last year were all re-elected. In the evening a public meeting was held, which was largely attended. The Rev. G. C. Patterson, M.A., occupied the chair. Earnest missionary addresses were given by the Rev. Messrs. Lochcald, Johnstone, McLaughlan, Cockburn, McLaren and Dr. McTavish.

## The Family.

### SALOME'S PRAYER.

All, mother, full of fondest dreams!  
And did thy hopes aspire  
To where before the throne there gleams  
The crystal sea of fire?  
Didst see in vision, left and right,  
Thy two sons seated there,  
With golden crowns, arrayed in white,  
In glory none might share?

Ah, could those eyes have seen indeed  
The boon that thou didst ask,  
How one dear son for Christ must bleed,  
And one work out his task!  
It was not Christ's to grant or give  
But by the Father's rule;  
And willing is for all who live,  
The saint's appointed school.

He crowns the victor's brow, but first  
Must come the herce hot strife,  
The soul must taste earth's last and worst  
Before it gains its life;  
By circling years or sudden pain,  
He ends what he began,  
And only thus his servants gain  
The stature of the man.

Ye mothers who for children seek  
High heritage of fame,  
God's gifts, a prophet's words to speak,  
Or statesman's might and name,  
The wreath that binds the conqueror's brow,  
The poet's tongue of fire—  
Who thus, Salome like, would now  
Speak out your heart's desire—

How would ye shrink in pale dismay  
Could ye the future scan,  
And trace the lonely age and gray,  
The features pale and wan,  
Could hear the minstrel's music sad,  
And see the statesman foiled,  
The one prize never to be had,  
For which alone he toiled!

Ye know not that the fire which burns  
In words of poet's lips  
Upon the man's own spirit turns,  
And ends in dim eclipse;  
Ye know not, when for those ye love  
Ye ask the world's success,  
That fame, wealth, pleasure, never prove  
Enough the heart to bless.

Far better ask Salome's prayer,  
If ye will seek aright,  
That those ye love at last may share  
The thrones to left and right;  
Then leave it to the Father's will  
To grant it or deny,  
Sure that His love will lead them still,  
In wandering far or nigh.

—E. H. Pumphrey in the Quiver for May.

### IN PALESTINE.

JERUSALEM, March 21st, 1886.

THE journey from Jaffa was full of interest. I elected to take carriage in preference to riding on horseback. The first day, Monday last, the 15th, we came from Jaffa to Ramleh, across the plain of Sharon. The plain is not a dead flat; but is, on the whole, very level. It is well cultivated, but rather treeless and bare; though here and there there are gardens of olives and other fruit trees. The roadsides and fields adjoining were rich in flowers, of which the scarlet anemone abounded all the way, and much more in the valleys after we got among the hills of Judaea than in the plain. In some parts there were large patches of hill-side literally glowing in scarlet from the countless flowers. I think the anemone must have been the "lily" of which our Lord speaks "as more gorgeously arrayed than Solomon in all his glory." As we crossed the plain, we had the Judean hills—blue when distant, grey as we got near them—constantly in view. The outline of them is by no means so monotonous and wall-like as they appear in photographs; although there are no very conspicuous summits. We got to Ramleh to luncheon. I thought it prudent to rest at the nice little hotel while some of the rest made an excursion to Lydda. We saw Lydda in the distance, which satisfied me.

On Tuesday morning we started at eight o'clock for Jerusalem. The day was again lovely; and, as on Monday, we stopped occasionally to gather flowers. We formed a picturesque cavalcade; two carriages, twelve horsemen, and some six baggage mules. The horsemen sometimes shot ahead and sometimes fell behind, according to the road. After an hour or two we got among the hills, and went on ascending and descending a succession of high ridges, gradually mounting to 2,500 or 3,000 feet, at which the city stands above the Mediterranean. Some of the valleys were very picturesque and beautiful; notably, the one in which the ancient Kirkathearim stands, and one called Colonich, through which flows the brook from which David gathered the stones for his conflict with Goliath. I selected five smooth stones from the brook, though, happily, we did not meet Goliath. The hill-sides were not so bare as I anticipated, being clothed with a dwarf flex, Juniper, and other shrubs I cannot name, where not cultivated. The colours and general appearance of the country reminds one of the Riviera, though it is only in a few places where there is anything like the same cultivation.

As we drew nearer Jerusalem the hills got more bare and rugged. The road zigzagged up and down steep hills, in parts rough beyond all my experience, but in other stretches beautifully made like a "turnpike" road at home. We halted at a little "Khan" by the way for luncheon, which our dragoman brought from Ramleh. When we came to the last—or what we supposed to be the last—ascend, the horsemen pushed on ahead, each eager to get the first view of the Holy City. We watched them as they climbed the zigzag road far above us, and passed over the ridge out of sight. But when we ourselves surmounted the ridge, we found a panorama of bare uplands, rolling away on all sides like a sea, with the grand blue wall of the mountains of Moab away in front. We drove on for half-an-hour or more, and found ourselves suddenly close to large buildings, a Russian convent and church, etc., with a part, only a small part, of the city visible, though it was close at hand. After a quick drive through a pretty and thriving-like suburb (the growth of the last fifteen or twenty years), the carriage stopped at the Jaffa gate. We alighted, walked in, and in a minute or two, by a well-paved street, we reached the hotel. I shall not attempt to describe my sensations

when I actually stood within the gates of Jerusalem. By this time the sun was going down, and we thought it wisest, as we felt it would be most pleasant, to rest. You may be sure we praised the Lord for all His mercy to us since we left the shores of England.

On Wednesday morning I was on the top of the house soon after day-break. It was a delicious morning, but cloudy, or hazy rather, so that I did not see the sun rise, as I hoped, over Olivet. But I enjoyed the hour I spent on the housetop alone amazingly. I read many passages from the Old and New Testament, and found from experience how secluded a place of meditation and prayer the housetop supplies. Countless sparrows came chirping around, turtle-doves were cooing to one another, and great flights of swallows were whirling on every side. Facing east I looked down upon the Church of the Sepulchre, at hand the grey housetops of the city, sloping down to the vast Temple area on the north, with the beautiful mosque of Omar in the middle. Beyond it, with no indication from this point of the deep valley of the Kedron between, rose the Mount of Olives, with the three pathways to its summit clearly marked. Looking south-east to the right of Olivet, and along the depression in the hills which marks the valley of the Kedron, rose the blue mountains of Moab, with the Dead Sea not visible at their base, looking quite near at hand. Facing south, the houses sloped upwards to Zion, the city of David. I shall reserve details till I return. It is time to go to church. The good Lord be with you and us to-day.

Just returned from church. The minister, Mr. Kelk, is, they say, inclined to be high, but his service is strictly low church. The sermon was on the conversion of the Jews, and was in some parts of it interesting, though certainly not striking. But I enjoyed worshipping with a Christian congregation, a good many of whom were Hebrew Christians, and singing hymns in praise of our Lord Jesus near the spot where He was crucified. It is a day of surpassing loveliness, as all our days in Jerusalem have been. Sun very hot, but tempered by a cool breeze. Rain is much wanted, but we can scarcely join in the desire for it. Our first walk in Jerusalem was round parts of the walls; a rather giddy undertaking, as some of the party found. We then visited the Tower of Antonia, where Pilate's judgment hall stood, and walked thence along the Via Dolorosa to the Church of the Holy Sepulchre, which covers, as you know, the traditional (certainly not the real) scene of the crucifixion and resurrection of Jesus. Dr. Davidson, Dr. Gibson, and I took a walk outside the walls down the valley of Gihon and Hinnom to its junction with the Kedron valley, south of the city. Standing at the bottom of this deep gorge, with the city sitting queen-like on the lofty hills to the north as they rise abruptly from Hinnom on one side and Kedron on the other. I could understand the burst of admiration in Psalm xlviii: "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north (we had been, as it were, looking at it from the south), the city of the great King." And both at that spot and on the Mount of Olives, and the Temple area, observing the circle of hills drawn like the arms of God around the city, I felt how beautiful and appropriate are the words of another Psalm: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth and even forever." Scripture seems to me so much more vivid, read in connection with the scenery and associations of the Holy Land. I preached for the Episcopal minister at Jaffa last Sunday afternoon. There were three Episcopal ministers present besides our own clerical contingent, so that it was quite a meeting of the clergy. Mr. Newman Hall read prayers in the pulpit, but I preached without vestments except my ordinary dress.

Well, to resume. On Thursday I walked to Bethany, a longer walk than I anticipated, the fifteen furlongs—a mile and seven-eighths—are measured from the Golden Gate in the eastern wall, three-quarters of a mile from this, and up the face of the hill. But we went by a much longer and easier ascent, over the shoulder of Olivet. Bethany is a poor Arab village, in a most lovely and picturesque spot. It is perched like a nest, high up on a kind of shelf, over a deep valley which sweeps away down to the Dead Sea, whose blue waters, with the mountains of Moab beyond, are distinctly seen from it. Olives, almonds (in full blossom), pomegranates, and other fruit trees grow luxuriantly around; and away to the right are the rolling grey hills with their lovely valleys, which formed the scene of the temptation of our Lord. From Bethany, after looking at the house and tomb of Lazarus (both merely traditional), we climbed to the top of Olivet, and saw the alleged foot-print in the rock from which our Lord is said to have ascended; enjoyed the wonderful view from the top of a mosque tower on the summit; walked back by the way—very probably—by which Jesus oftentimes went on His walks to and from Bethany; saw the spot where He may have stood when He beheld the city and wept over it; passed by the Garden of Gethsemane; climbed the steep slope of Kedron to the city walls; entered through St. Stephen's Gate, and threaded our way through the narrow, unsightly, and crowded little streets to the hotel on the west or Zion side of the city. On Friday some of us got donkeys, and (after visiting the Church of the Sepulchre, which simply sickened me) started for a ride round the city. We visited and examined the Fountain and the Pool of Siloam (which two must not be confounded), also the Calvary, recently identified, a green hill of exactly the shape of a skull, some eighty feet high, standing some seventy yards from the walls of the city and commanding a most extensive view. Yesterday, I visited the sepulchre in the garden near by. I cannot doubt that the true scene of the Crucifixion has at last been found. Thoughts too deep for words or even tears rose within me as I stood on the highest part of Golgotha and repeated His words—"I, if I be lifted up, will draw all men unto Me." Though by no means so sure of the grave as of the spot where He was crucified, it is at least highly probable that I looked into the very tomb where He lay and whence He rose. Literally I stooped down and looked in, and afterwards went in. "He is not here; he is risen;" and yet how truly here. Oh! how real the whole story of the Cross reads here; and how near and dear and precious does one feel that Blessed One to be who died and rose again here.

It is time for afternoon service. Mr. Hall is to preach for one of the Episcopal ministers, and then we are to have a short service on the green hill where "Jesus our Lord was crucified." We go to Hebron to-morrow.—Rev. Robert Taylor, in London Messenger.

### SUNDAY IN EDINBURGH.

To those acquainted with Sunday in Toronto, it will be very easy to explain how it is spent in Edinburgh, for in this respect the two cities are very similar. Both may be called essentially church-going cities. Business of all kinds is entirely suspended, and instead of the hurried, impatient, feverish activity of other days of the week, there is that quietness of manner and reverence of demeanor so becoming the day of rest. Always beautiful, this charming city seems most enchanting when in the sweet and solemn stillness of the morning of "the day God made," its grand natural features seem to speak not so much of events which have invested them with deep, historic interest, as of Him who "of old laid the foundation of the earth," and who, "as the mountains are round about Jerusalem," is about His people. Nowhere should worship be easier or more natural than here, for in no other place perhaps does His handiwork, so diversified and beautiful, speak more impressively to the devout and reverent heart. Between ten and eleven on Sunday morning the streets are thronged with people resorting to their various places of worship. Edinburgh has, in all, about two hundred churches, nearly three-fourths of which are Presbyterian. Among the remaining fifty all the other denominations and societies are represented, from the Roman Catholics to the Plymouth Brethren. Of the many able and earnest preachers of Edinburgh, we cannot do more than mention a few of the more prominent. Dr. Walter Smith, of the "Free College church," is familiarly spoken of as "Edinburgh's most eloquent preacher." Those Presbyterians that favour a modified liturgical service can gratify their tastes, *mirabile dictu*, at St. Giles Cathedral, and, in addition, enjoy the charm of Dr. Lees' cultured style. The best known of all Edinburgh's preachers, perhaps, is Dr. Horatius Bonar, whose grandeur is his simplicity, and whose charm is his evangelicism. At St. Cuthbert's, Dr. McGregor, "Wee McGregor of the Tron," discourses with undiminished acceptance to a large congregation of Edinburgh's best society. Dr. Candlish's old pulpit in Free St. George's (the miniature of St. Paul's) is filled by Dr. Whyte, a most impressive and helpful preacher. Among the more recent additions to the pulpit talent of Edinburgh is the Rev. J. Smith, formerly of Berwick, who, as assistant to the veteran Dr. Andrew Thompson, is making for himself an enviable reputation. Mr. Smith declined a call to St. James' Square church, Toronto, two years ago.

In many of the churches an afternoon service is still held. A few years ago this was the rule, but gradually the custom has fallen into disuse, and, as with ourselves, an evening service is held. Sunday School work is receiving a much more important place in Scotland than it had a few years ago, but even yet there might be much learned in this department by the people of that country from the American side of the Atlantic.—N. McKay in Knox College Monthly.

### THE STORY OF A TEAR.

FOR twenty years I was the chaplain of a state penitentiary. Many hard cases came before my eyes; none harder than that of "Billy," as he was called. Years passed away. One day I was waiting in a railway station, when a spry and cheerful-looking man came in, satchel in hand, moving with that alert and resolute gait that bespoke a man of comfortable and well-to-do position in life. When he saw me he came forward inquiringly looking into my face, and said:

"Dr. B.—I believe?"  
"Yes; but I don't recall you."  
"Why, don't you remember Billy, up there?"  
This was a euphemism by which the convict hid the past. An expressive gesture gave emphasis to his words. His face and story came fresh to my mind, and I asked what had wrought the change. He said that he had married, was in successful business, and, better than all, a happy Christian. When questioned further, he said:  
"You remember the deputy? How I used to trouble him? Well, I acted so bad one time that he said he must lock me up in solitary confinement. He marched me off to the dark cell. As we walked along he said:  
"Billy, I hate to lock you up there."  
"It seemed but a casual remark, and had little effect on me. As he locked the cell he repeated it still more earnestly:  
"I hate to lock you in here, for I believe there is yet a man in you!"  
"As I turned to look at him a tear coursed down the deputy's cheek that told the depth of his feeling. It touched my soul. All night long I paced the floor of that narrow cell—saw, as it were, shapes of darkness about me, and heard still ringing in my ear, 'I believe there is yet a man in you.' When the morning broke it found me on my knees praying: 'Oh God, if there be a man in me, help me to bring it out!' God heard that prayer, and set me free from sin."—Christian Union.

### WHAT CAN THE LITTLE ONES DO?

"The fields are all white,  
And the reapers are few;  
We children are willing,  
But what can we do  
To work for our Lord in his harvest?"

THERE are some things they cannot do. They cannot go to foreign lands as missionaries. They cannot give large sums of money for the support of the mission cause. They cannot build churches in India or China or Africa, or out in our own far western country. God intends that such things as these shall be done by their parents and their older brothers and sisters. And yet there are many things that even the little ones can do. Here is one thing which we find in the *Lutheran Missionary Journal* for this month. Read it carefully, for it may contain a seed-thought: "In an industrial school in New York city, a little girl was presented with a pretty flowering plant as a reward for regular attendance and faithfulness in her duties. In this school, one Saturday each month is observed as a missionary day, and each child is expected to bring a cent. This little girl longed to do more. So she took her plant home, washed the window of their tenement-house room that her plant might get more sunshine, watered it, and kept the leaves free from dust. As slips appeared, she rooted them in tiny pots, sold them, and took the money to the school on missionary day. At the end of another school year she had gained in this way \$6.50. When urged to keep part for her own needs, she said: 'Oh, no; my plant is a missionary plant.'"—The Christian at Work.

"NEITHER race nor place makes a man, but grace."

### NOTES BY "PHILO."

#### LONG SPEECHES.

A WRITER in one of the daily papers has recently been calling attention to the long speeches that are made in the General Assembly. It appears to not a few, that the tendency in our Assemblies is not so much to long discussions, as to no discussion at all, not so much to long speaking, as to very brief and inadequate speaking, even on very important questions, so that before a subject has been at all adequately ventilated, cries of "vote, vote," arise from some impatient brethren, and a hasty ill-vised conclusion is come to that a calm discussion would have rendered impossible. Or, perhaps, when an important subject is under consideration, some brother who thinks it not so important as another subject in which he is interested, rises and protests against the time of the Assembly being longer taken up with a question of this kind. This view of the matter is echoed by some of those who are always ready to be tired with argument, and are apt to be carried away by any loudly uttered opinion from one who seems to speak with an oracular air. The discussion thus judiciously interrupted, soon reaches the destined end. Rather let us have time to consider fully the difficult questions the Assembly has to deal with, and in the end business will be more satisfactorily done. Would it not be better also if all lengthened reports were held as read, having been placed in the hands of members, and conveners satisfied to allude merely to the salient features of their reports, and then the subject under review left to the court, to discuss or not, as seems necessary. At all events, there is very little danger of being troubled with speeches of too great a length, or of having too full a debate upon any important subject under present auspices. Our Presbyterian system is perhaps the best possible arrangement for doing the work of the Church of Christ, but its excellency may be marred by the manner in which it is administered. It is possible even for Presbyterians to grow too much attached to mere accidental forms of procedure, and so obstruct the work they are sincerely desirous of furthering.

#### SUBSERVICENCY OF THE PRESS.

We boast of the freedom and power of the press, and we have reason to be thankful for it. But when the press is practically sold to the support of a particular political party, its usefulness from a religious point of view is very much weakened. This is illustrated in the attitude of our leading newspapers towards the Roman Catholic question. How can the press boast of its freedom, when at the same time it dare not, and will not, speak out on behalf of the country, against the injustices and the encroachments on its liberties perpetrated under the influence of that system? We are favoured every day with blazing articles on the injustice of an Established Church in Britain, but not a whisper is uttered against the same thing in the Province of Quebec.

The people of Ireland are fought for with eloquent bitterness of denunciation against their oppressors, as they are deemed, but not a word is spoken for the deliverance of that Province from the burden of ecclesiastical oppression under which it is held. Roman Catholic dignitaries and nobles are heralded and reported with *acclamations* of collaboration, while Protestant dignitaries, giving the other side of the case, are dismissed with a brief paragraph. And this in a press that is never tired of parading its freedom, and which never misses an opportunity of assailing ministers because they will not echo its sentiments. No one can question the power of the press, but when its power is only put forth at the bidding of policy, there are many questions necessarily left unaltered by it. Christian men are called on now-a-days to endow colleges. Their money would in many cases do equal good, if they would set up and sustain a daily newspaper conducted in entire independence of political parties. Had we one or two such paper in which the same business and literary ability were exhibited as are found in the political sheets, it would be an immense boon to the country. Such papers would dare to discuss questions that now are never presented to the people. Such papers would be free in a sense in which the present daily press is not free. Newspapers conducted on this principle, it is said, would never pay; hence they would need to be endowed. Colleges such as we have, are not expected to pay; and therefore require to be endowed. Why not endow a newspaper, that could claim justly to be free to defend the liberties of the people, whether Protestant or Roman Catholic?

#### ROMAN CATHOLIC WISDOM

is seen in the very skillful way in which the interests of the Church of Rome are everywhere and at all times promoted and kept in the front. This is possible among them, because among them there are two things which we have not. These are Church authority, and unquestioning subordination of inferior interests. Nor will Protestantism cope successfully with this great power, until it applies itself more wisely to the work. Our scattered forces and disunited energies must fall to accomplish all that we would desire. We must learn from Rome herself how to conquer in this conflict.

#### REVIVAL OF RELIGIOUS LIFE.

After all, our power must be found in that divine life and divine spirit which should dwell in the Church, and animate her in every labour. And it is encouraging to note how the Churches of Christ in every land are realizing this, and devoting their energies with increasing zeal to the work of preaching a pure gospel. This is the cheering aspect of the case. And our own Church is behind none in this land in this work. And to maintain this work should ever be our aim and our glory.

It is to be most earnestly hoped that our Church will continue to place her reliance on a faithfully preached gospel, as the means of extending her influence for Christ. There are not wanting instances of Churches that are being drawn aside from this course, in a vain endeavour to attract the multitude. It is sad to read of the exhibitions they make. They are preaching everything but the way of salvation through a crucified Saviour. How can a people grow strong and intelligent spiritually, unless they are fed on the truths of Scripture? Can the ingenious fancies and eloquent sensationalisms that are offered to the curious and ignorant crowd, train up a Bible-loving, God-fearing generation? Only a robust Bible-fed religion can present a solid front against the superstitious religions and worldliness of the present time.

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



Our Story.

BARBARA STREET.

A FAMILY STORY OF TODAY. BY THE AUTHOR OF "OUR NPLI," "A SAILOR'S DAUGHTER," ETC.

CHAPTER XIV.—Continued.

By this time they had reached the drawing-room. "What is it, Dr. Black—what is the matter?" asked Miss Denston, nervously, as soon as they entered.

"It is a touch of inflammation of the lungs, George," replied Hester. She was very pale, but calm and self-possessed as usual. "And there is a great deal of nursing to be done."

The doctor wrote a prescription, and the address of two or three nursing institutions, questioned Miss Denston as to hereditary disease, and the past physical history of the patient, to which he received answers which were very encouraging, and gave fuller directions about treatment.

Then he took his departure, and the full realization of her responsibilities fell upon Hester. Miss Denston was scarcely less upon her hands than her brother. She was in a state of great agitation.

The first thing to be done was to run home, and get all the things for it suddenly struck Hester that her mother would come in and do what was necessary till the nurse could be procured.

Grace would go for the nurse, no doubt, and Hester could return and help her mother and take care of Miss Denston. Miss Denston, meanwhile, had better see the landlady, and make arrangements with her concerning the bedroom which must be got ready.

This plan she sketched rapidly to Miss Denston, as she put on her hat and jacket. But when she reached home she learned, to her dismay, that her mother had just gone out.

Grace was at home, and quite ready to set off at once in search of a nurse. Then Hester hurried back again, having given Sarah directions to let her know as soon as her mother returned.

She found that affairs had progressed in her absence. A room was happily vacant on the floor above the drawing-room, and a fire had been lit there.

Thither Hester repaired, to find a smoky fire in a very small grate. This she coaxed and tended, and then bethought herself of what ought to be done to make the room suitable for an abode of sickness.

Was the bed aired? She had better see the landlady about that, and, in any case, it should be warmed—the servant must bring a warming-pan.

Hester pressed her hands to her temples as she stood looking round the room. She had never had such responsibility upon her shoulders before.

And there was involved in it more than responsibility. These petty details of arrangements were invested with something approaching to solemnity.

Mr. Denston was dangerously ill—that meant in danger of death. There was no personal feeling in Hester's mind towards the patient, to distract by any keen pain or desperate anxiety from the sense of awe which enveloped him with a strange mystic interest.

Hester experienced a kind of exaltation of mind as she moved about the room, clearing the table and mantelshelf of superfluous ornaments, and arranging the furniture as it seemed to her would be most convenient, which inspired her movements, usually characterized by a slow grace, with vigour, and brought fire into her calm eyes.

Then she went down to the drawing-room and said she must see the landlady, Miss Denston feared that person would object to be sent for twice in the same morning; but in the end the bell was rung, and a message sent to her.

She appeared puffing and panting from the ascent of the stairs—a fat elderly person, with a gay cap, and hands just rubbed out of flour.

"May I trouble you to come up stairs with me for a few minutes?" said Hester; "I am very sorry to disturb you."

The landlady was struck with Hester's manner. It was dignified and condescending, with a touch of graceful apology, which contact with a practical world obliged Hester to substitute for her usual hauteur.

Mrs. Wilson had been cook in "good families," and was sensitive to a lady's manner. She said—"Certainly, ma'am; don't mention it," and the two went up into the bedroom.

"Now I must tell you, Mrs. Wilson," said Hester, "that Mr. Denston is dangerously ill, much worse than his sister imagines; and we must not let her know this, because of her own delicate health."

"Ah, poor lady! certainly not; though, at the same time—you'll excuse my sitting, ma'am, as the stairs are too much for me nowadays—I may say that I ain't sure but what it might do her good, in a way like; for she ain't, to my thinkin', as considerate as she might be to the poor gentleman up-stairs."

she received the theory that pity unalloyed with contempt is in a woman's breast closely allied with affection, and is a chord that can scarcely be struck without the other vibrating also.

Denston smiled faintly, and said—"Thank you. I am engaged in realising for the first time the rotary motion of the earth."

"Ah, poor soul! he's wandering," said the landlady to Hester, under her breath.

Denston gave a short laugh, which resulted in a cough, which made Hester tremble, and caused her to be doubly thankful when the patient was safely established in the room below.

When Hester went into the room he was shivering very much, and with a beating heart she piled on blankets and stirred the fire, fearing that she had done badly, and that he had taken a chill.

But he soon began to feel comfortable again, and then Hester poured out a dose of the medicine, which had just arrived. He had been watching her silently, as she moved about, and now, when she held out the glass to him, he said—"Oh, dear, what trouble I am giving! Is all this necessary?"

Sick people are supposed to have re-entered childhood for the nonce, and women instinctively speak to them maternally. Hester, who had never been nurse before, spoke so to the sick man.

"You need not trouble yourself about anything. Just do all that you can to get better. That is what we all want."

Denston looked at her with a languid surprise in his eyes, which brought a faint flush into Hester's face, but did not reply otherwise than by drinking the medicine Hester held out to him.

"How is Georgina?" he asked, as Hester took the glass, "not worrying herself, I hope."

"She is, of course, anxious about you," said Hester, quietly.

"I believe I am very ill," said Denston, dubiously, adding quickly, "but you need not tell her so."

"She knows you are very ill, and means to take great care of you. But I think you must not talk."

The blood rushed to Hester's cheeks, and her heart seemed for a moment to stop beating at the next question.

"Does the doctor say I am likely to die?" How ought she to answer? She felt that her face was being examined.

"I really don't know what Georgina would do," continued Denston, as though he had gathered his conclusion. He had contracted his brows painfully, like one possessed by anxious thought.

This would not do. Hester rallied her forces. "But you will not die. We will nurse you well, and you will try to get well."

Denston smiled so mournfully that the tears which were near the surface in Hester's excited mood rose to her eyes.

"Shall I?" he said. The tone was faintly humorous, but in some way there was implied, or so it seemed to Hester, an indifference in the matter, born of a joyless life.

"For your sister's sake, at least," she said, gently.

"Yes, yes," said Denston, with a weary accent. He turned away his head and said no more. For her sake a good many things had had to be done.

Hester went away to report the progress of affairs to Miss Denston, and also to find out if her mother had returned. As she did so, she was conscious of the growth of a new pain at her heart, whose birth dated from the early morning, when her friend had greeted her, but which at present she had no time to heed.

Hester met her mother at the street door, and explained to her what was needed. Mrs. Norris entered into the affair with gentle alacrity, and expressed kind feeling towards the brother and sister, though perhaps regret that she had not been on the spot earlier to relieve Hester from her trying position predominated.

But kind as her mother was, Hester was conscious of an importance in the experiences of her morning, which her mother did not enter into. It seemed as though a very wide interval stretched between the meeting with her mother and the last parting, though in point of time it was represented by an hour or two.

She had felt the throes of a fuller life, startling her, rousing her out of the subjective habit which had become second nature.

CHAPTER XV. DISILLUSION.

Waterhouse, who had been at home during the early part of the day, and had observed the doctor's carriage drawn up opposite, had drawn the natural conclusion that Miss Denston had experienced an access of illness.

When Grace came to wait upon him at dinner, he asked—"How is the lady opposite?" smiling in expectation of Grace's surprise at his acuteness.

But her face did not afford the response he expected. It was unusually grave as she replied—"Not as well as one could desire under the circumstances."

Waterhouse stroked his beard with a puzzled air. "Oh!" said Grace, a sudden illumination flashing over her face; "perhaps you do not know that it is the brother who is ill; Miss Denston is only alarmed."

"Denston ill!" Waterhouse rose from his seat by the window, and came nearer. "Why wasn't I told before? Upon my word, that was too bad."

Grace spread out her hands deprecatingly, and retreated with the faintest of mocking smiles on her lips.

"Pray don't say me, Mr. Waterhouse. I have been out all day seeking a nurse."

"I beg your pardon," said Waterhouse, retreating from his rather defiant advance, "but I am really so annoyed that I did not know of this. I ought to have asked when I saw the doctor's carriage, for I suspected the man was on the point of breaking down. Here was I at home all the morning, and never stirred a finger on his behalf! But I have not heard yet what is the matter. Low fever, or brain fever, I shouldn't wonder."

"No, it is inflammation of the lungs, and I believe, from what my sister says, the doctor considers him very dangerously ill."

"And you have been out seeking a nurse, you say?" Waterhouse continued, after a moment's grave pause.

death. I put it to your good feeling, Miss Norris, whether you were not to blame in not giving me the chance this morning of sharing in the services you were all so ready to give him. At least you might have allowed me to go for the nurse."

Grace, after a moment's reflective pause, folded her hands meekly before her, and smiling with a mixture of frankness and sauciness, said—"It is penitence made a test of my good feeling, the virtue is of course not difficult to practise. I am very sorry I did not see my duty in the right light this morning. Considering my experience of your kindness and capabilities in such like emergencies, I ought to have thought of you, but I assure you I never did once."

Grace, looking at Waterhouse's face, did not see the cloud clear from it as she expected under the softening influence of her speech, the fact being that Waterhouse was conscious in the concluding idea of the administration of a slight cuff at the same time with the pat.

Lovers of all ages of the world's history have regarded such obnoxiousness on the part of their mistresses as the worst possible index.

"But I will tell you what you can do," continued Grace—an idea striking her—"if you would like to help now. My mother and Hester have been on duty all day, and must remain so until the nurse comes this evening. You might go and relieve them. It would be a great boon. I am afraid my mother will get over-tired."

"I will do so gladly," said Waterhouse. "In any case, I should have gone over directly after dinner to see Denston. Why, Miss Norris, he is one of the best fellows I ever met, and, at the same time, one of the most unlucky."

Grace opened her eyes wide, but said nothing. "Why, he supports that selfish old sister of his—but I beg your pardon I believe she is a friend of yours, and I really don't know her. I on'y judge from the facts of the case. I don't think a woman has a right to hang upon a brother, and he a poor, hard-working fellow, as she does. He has not an altogether amiable exterior, I suppose, but I have liked him from the first."

Waterhouse spoke in an argumentative tone, as if combating Grace's objections, which, as she had not advanced any, caused her to make a quiet expostulation.

"I did not contradict you, Mr. Waterhouse." But Waterhouse was too full of his subject to heed this little check.

"I have never—if you will believe me, Miss Norris—felt more sorry for any man than I do for him. He deserves a better fate than the sorry one that has befallen him. It reproaches me now that I have done nothing all this time for him; but, for the life of me, I couldn't see what to do."

"I think you have already given him the cup of cold water." Grace spoke in a softened tone, and Waterhouse glanced at her in wonder. She was looking at him seriously and sweetly. But, instead of improving the opportunity, Waterhouse coloured violently, and, after his first hasty glance, refrained from looking at her for some time; in doing so, like many another modest man, neglecting the good that had been sent him; but, perhaps, after all, not thereby damaging himself in her eyes.

So it came to pass that Waterhouse spent his evening with the sick man, and Mrs. Norris returned home. But Hester did not return that night. When the nurse had been established, and all things arranged for her vigil, and the door finally shut on her for the night, then, and not till then, did Hester think of relinquishing her responsibilities. Her desire to be alone was mixed with a certain dread of the feelings and thoughts which she was aware would then clamorously thrust themselves upon her. Yet the craving for solitude was uppermost. It was not possible that the kiss with which she proceeded to bid her friend farewell could be what it would have been at any previous time. She was conscious that there was a lack of the usual heart-wholeness in it: for a moment she trembled lest her friend should see the difference— which at such a time would have been doubly disastrous. But the fear was unnecessary—the erasure, the same in form, was not recognisably different in spirit from usual, and Miss Denston remained happily unconscious of the speck of disloyalty which was eating its way into the core of the fruit. She clung to Hester, and would not let her go.

"You must not leave me, dearest; I cannot be alone to-night. You will stay and sleep with me, will you not?" This was perhaps the sternest claim which duty, the stern daughter of the voice of God, had made upon Hester that day, so urgently did the claim within her cry out to be heeded. How did her bare room in the roof appear at that moment to be a veritable sanctuary—an unattainable sanctuary! The vision passed, and Hester, with her usual deliberate calm, replied—"Certainly, Georgie, if you wish it, if I can be of any service to you."

"Can you ask it? My dearest girl, you can always be of service to me. Your presence is the only consolation I have."

Hester turned pale under the stress of feeling: which was for the most part a kind of terror, which these words stirred up in her—a terror only emotional as yet, springing from the mere sensation of social bondage—a sensation the meaning and source of which her intellect had not yet seized upon. She made no reply, but sat down passively by the side of the couch, and hardly responded to the clasp of Miss Denston's hand on her own. Her abstraction was not unnoticed.

"What is it, Hester?" asked Miss Denston, quickly. "Does it trouble you to stay with me?" Hester turned her face to her friend, with what she was conscious was a merely mechanical smile. "I am tired," she said.

"Of course you are, my poor child. Forgive my thoughtlessness. You want food and sleep. Will you ring the bell?"

Hester secretly hoped she was tired, being conscientiously afraid that she had told a falsehood, for she did not feel tired. The mental excitement of the day was still running high within, and eclipsed bodily sensations. But Miss Denston was very kind to her on the strength of that falsehood, if it were one, and made her eat and drink, and petted her till Hester felt ashamed. But when all was dark and still, and the two lay side by side in bed, Miss Denston's composure gave way.

"Hester," she cried, suddenly, "I cannot bear the darkness; get up and light a candle, and give me another dose of the sedative medicine."

Hester did as she was directed. She brought the light to the side of the bed, and gave Miss Denston her medicine. Her face was convulsed with dry and silent sobs, a piteous sight to see, but she took the medicine and drank it, and after a while sank back on the pillow quiescent.

(To be continued.)

Sabbath School Work.

LESSON HELPS.

SECOND QUARTER.

THE NOBLEMAN'S SON.

LESSON VII., May 16th, John iv., 43-54; memorize verses 48-51.

GOLDEN TEXT.—"Jesus saith unto him, Go thy way; thy son liveth."—John iv., 50.

TIME.—January, A.D. 23. Soon after the last lesson.

PLACE.—Cana and Capernaum in Galilee.

CIRCUMSTANCES.—Jesus remained two days at Sychar in Samaria after his conversation with the woman at Jacob's well. Then he went on to Galilee as he proposed when he left Judæa, and continuing his journey northward, he arrived at Cana in Galilee, where Nathanael, one of his disciples, had a home.

HELPS OVER HARD PLACES.—43. Thence: from Sychar. 44. A prophet hath no honour, etc.: Jesus gives this as a reason for coming into Galilee. (1) Either his own country means Judæa, his religious home; or (2) it means Nazareth, and gives the reason why he went to other parts of Galilee; or (3) it means Galilee, and means that Jesus had no honour there till he had acquired it in Judæa. Then the Galileans received him. 45. At the feast: chap. ii., 13-25. 46. Water wine: chap. ii., 1-11. Nobleman: one who belonged to the king's court. 47. Come down: Capernaum was 1350 feet lower than Cana. 48. Except ye see signs: they did not care enough for the truth itself, but wanted outward wonders. Wonders were good to aid faith, but the mind longing for spiritual life and for God, was better. 52. Yesterday, at the seventh hour: 7 o'clock in the evening, Roman time, as is usual in John. (The Jewish notation would be 1 o'clock, 7 hours from sunrise.) The nobleman and his servants started the next morning, and met between Cana and Capernaum. 53. The father knew: the sameness of the hour showed that the healing was through the power of Jesus. Himself believed: not only believed his word as before, but accepted him as the true Messiah, as his Saviour and teacher.

SUBJECTS FOR SPECIAL REPORTS.—v. 44.—Signs and wonders as aids to faith.—The nobleman.—The progress of his faith.—Jesus healing at a distance, then and now.—Jesus still healing and helping.—What is it to believe on Jesus?

LEARN BY HEART Heb. xl., 1; Ps. 103; 1-4. QUESTIONS.

INTRODUCTORY.—Where was the scene of our last lesson? On what subject did Jesus give a lesson to his disciples? How long did Jesus remain at Sychar? What was the result of his labours there?

SUBJECT: FAITH AND ITS REWARDS. I. FAITH'S FOUNDATION (vs. 43-45, 48).—Where did Jesus go from Sychar? To what town? What reason does he give in v. 44 for going there? Where was his own country? How was he treated in Galilee? What reason did they have for their faith? Are signs and wonders a good reason for believing? Is there any better foundation for faith? Why is a prophet without honour in his own country?

II. FAITH LEADING TO JESUS (vs. 46-49).—What man in a distant city heard of Jesus? What need had he of help? Did he have any faith? What did it lead him to do? How long was the journey? At what time of the day did he arrive? (v. 52.) How did he show the earnestness of his faith?

III. FAITH REWARDED (vs. 50-54).—What did Jesus do for him? How could he heal a person so far away? Did he believe Jesus? How did he show his faith? Who met him on the way home? With what message? How did he learn for certain that it was Jesus who had healed his son? How did this increase his faith? What is the difference between the faith when it is said himself believed and the faith referred to in vs. 48 and 50? Did he now become a real Christian? What do you learn from this as to what it is to believe on the Lord Jesus Christ? What qualities do you find in this nobleman's faith? Was more faith one of the rewards for believing at first? What other rewards had he? What teaching as to Christ's power to help do you find that will be a comfort to you? Can Jesus heal our sicknesses?

LESSONS FROM THE CAPERNAUM NOBLEMAN. I. That we should take our cares and sicknesses and troubles to Jesus. II. That as he did so much for his sick son, so our heavenly Father is ready with his loving help to us in our needs. III. All that God has done for others strengthens our faith that he will help us. IV. He that has any true faith will act upon that faith. V. He that acts up to his faith will gain more faith. VI. God will give us our desire if it is best for our spiritual good. VII.—God's answer to our prayers for temporal blessings increases our faith in him as our Saviour and teacher.

REVIEW EXERCISE.—(For the whole school in concert.)—1. Where did Jesus go from Sychar? ANS. He went to Cana in Galilee. 2. Who heard of his arrival? ANS. A nobleman of Capernaum, who had a son at the point of death. 3. What did he do? ANS. He went up to Cana to entreat Jesus to go and heal his son. 4. What did Jesus do for him? ANS. He made his son well without going where he was. 5. What was the result? ANS. The whole family became Christians.

WONDERFULLY CANDID.

THE liquor dealers of Mexico are wonderfully candid, as well as decidedly prosperous. Bishop Haven describes some illustrations of this which met his eye in Guanajato.

"One thing does flourish, if the church does not—the liquor saloons. Here, as everywhere the world over, the chief of devils is drink: but here, unlike the States, it assumes its true name. See that one on the chief street, rightly named 'El Delirio' (The Delirium); and this is 'La Tentacion' with two admiration points—(The Temptation!). Well named. I have seen one entitled 'El Abismo' (Hell). If our beer and whisky saloons were equally honest, some of their victims might be saved from temptation, delirium and Hell, which they now, under false pretences, too surely bestow."—Home Missionary.

The Presbyterian Review.

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THURSDAY, MAY 6TH, 1886.

TO OUR SUBSCRIBERS.

We have to thank the friends who have renewed their subscriptions to the REVIEW by prompt payment in advance. We have respectfully to request that those in arrears for renewal would take advantage of our most favourable rates.

THE SALVATION ARMY.

THE opening in Toronto of a Salvation Army Temple by Marshal Booth, son of the organizer of the movement, and the accompanying services during the week, revive public interest which has of late somewhat flagged in this organization, and lend special zest to the perusal of the contribution of Dr. Donald Fraser, of London, England, to the current number of the Presbyterian Review Quarterly.

The origin of the movement is Methodist, Mr. Booth being of the New Connexion branch of that Church, and though separated from the Conferences, still works on Methodist lines, the doctrine, in so far as there is any doctrine taught, being Arminianism.

Dr. Fraser, while not accepting the plea that one must be vulgar in order to do good to vulgar people, gives unstinted praise to their zeal and success in reaching the lowest levels of society. In spite of all that may be said against the Army, "the golden fact remains that the poor—the very poor—have the gospel preached to them, and that flagitious and notorious offenders have in considerable numbers been turned from the error of their ways."

The methods of the Army are most exposed to criticism, and are avowedly and designedly sensational. No organized Church polity is recognized or followed, and Dr. Fraser thinks Mr. Booth's placing of preachers and people under his own unchecked authority, must be noted as the evidence of a wilful and peremptory mind.

supineness and inefficiency. Instead of drawing the vicious classes within the pale of the Church, they emphasize and strengthen the alienation already existing between the Church and the poor.

The intentional sensationalism of Mr. Booth's system arouses the most serious misgivings. "A Christian," says Dr. Fraser, and most people will agree with him, "is to behave himself wisely, he is neither required nor warranted to adopt any extravagant methods, or expose himself and the sacred cause which he seeks to advance to the contempt of the public."

In attempting to forecast the future he says: "The tendency and future of the movement may be better than we anticipate. We can judge only from present appearances taken along with the history of other eccentric outbreaks of aggressive Christianity."

THE DEGRADATION OF PUBLIC WORSHIP.

THE protest which, in obedience to a strong sense of duty to our own Church at least, we felt obliged to utter respecting the sensational preaching and travesties of worship as recently exhibited in some of the churches of this city has, we rejoice to find, been supported by unmistakable tokens of approval from the sober-minded laity, clergy, and religious press of the country.

The World's correspondent sees nothing wrong in sensational preaching or the employment of professional soloists as a lure to the crowd, and triumphs over all our objections to such performances by dismissing them as slanderous. The Guardian labours to cast a mantle over the objectionable performances, evades the points at issue by ingenious word-quibbling, and indulges in vague charges and unworthy insinuations against our motives, but attempts no real, honest defence.

Two things we notice specially offend the correspondent, and on his account the Guardian. First, that we see inconsistency in the denunciations of theatre-going, card playing and dancing, while making singing by professional soloists the special attraction to draw the crowd, and second, that we sought to disparage the quality of the preaching at the Pavilion, by stating that it was endured only for the sake of the music.

In its haste to make a defence for the placarding of the city with such sensational pulp topics, the Guardian asks: "What should men preach about if not against the sins of the age in which they live?"

The Guardian endeavours to make it appear that the expression of our views was designed as a personal attack on the preacher at the Pavilion, and that gentleman seems from his letter to labour under the same mistake. Now, we have no quarrel whatever with that gentleman. We know that he justly commands the respect of his own denomination. That he has fallen into mistakes since going to the Pavilion, he may read anywhere outside of the Guardian.

The Guardian is also displeased at our remarks with regard to Sam Jones, and thinks we are desirous of exciting prejudices against him before he comes amongst us. The Guardian is at fault again. We merely referred to facts in connection with his work in Chicago which to our minds suggested the serious possibility of his outraging the Christian public sentiment of this city with similar performances.

THE CANADIAN BAPTIST.

—We give, in another column, an article from a recent issue of the PRESBYTERIAN REVIEW, which utters an indignant protest against a growing evil in our midst. The moral essays of a chilling moderation, when substituted for the preaching of the gospel from the pulpit, is an evil to be deplored with unfeigned regret. But when the substitute is something more than a respectable formalism, or a cold intellectual collation, on which the hungry soul must thrive, when sensational subjects are announced, and a programme promised that would possibly not be out of place in a second-class theatre; when all the attractions presented in a Saturday evening advertisement of next Sunday's services are of such a character and in such a form as to make you think that it is the announcement of some operatic company that you are reading, then no words can express the indignation roused by this awful breach of trust on the part of the watchmen on Zion's towers.

THE DOMINION CHURCHMAN.

—A New Feature in So-Called Divine Services.—The introduction of professional vocalists, and instrumentalists as an attractive part of so-called divine service, or public worship, seems likely to develop another novel feature. At Chicago, the revival meetings held by Mr. Sam Jones, were enlivened by cornet solos played by a young girl, which so tickled the congregation with delight that the performances were encored!

THE EVANGELICAL CHURCHMAN.—The Toronto PRESBYTERIAN REVIEW, in an article entitled "Whither are we drifting," strongly condemns the sensational Sunday sermons that are becoming so fashionable in Toronto and other places. The following incident, among others, is narrated:—"At a certain church, on a recent Sabbath, the minister was preaching on 'Home,' doubtless by arrangement with the soloist, and, stopping in the midst of his sermon, he gave out that he was tired, and asked, by way of refreshment, if any of the choir could sing them something about home. A young lady came forward and sang the old secular song, 'Home, Sweet Home.'"

QUEEN'S UNIVERSITY.

PROCEEDINGS OF CONVOCATION WEEK.

(From our own Correspondent.)

THE closing exercises in connection with the forty-fifth session of Queen's University commenced on Sunday, 25th ult., with the Baccalaureate sermon preached in Convocation hall by the Principal, from Philippians iv., 8.

EXHORTATION TO THE GRADUATES.

Dr. Grant said, I am addressing this afternoon some who are taking leave of these halls to go out into the larger university of the world. During the past session between 300 and 400 students have given attendance here. Of these thirty-six will be laureated on Wednesday as doctors of medicine. Twelve, most of them graduates in arts, will have completed their theological course. The graduates in arts this session will number between twenty and thirty. In a few months you will be scattered over the world, some in the North-West, some in the United States, one in India, some of you in Britain, others, perhaps, in countries where you are not expecting to be.

MONDAY EVENING.

R. Bell, M. A., LL. D., of Ottawa, assistant director of the geological survey of Canada, delivered the Science Lecture in Convocation hall on "The Hudson Bay and the Hudson Bay Route." The attendance was large, and the Chancellor occupied the chair. The greater portion of the lecture was taken up with a description of the bay and its vicinity, nature, climate, land, etc. In speaking of the bay Mr. Bell termed it the Mediterranean Sea of America. He pointed out that it was not in the Arctic regions, but in the latitude of the British Isles. He also spoke of missions in that district, and gave amusing incidents which occurred during his trip through the country.

CHANCELLOR FLEMING.

was inaugurated for a third term. He expressed his gratitude for the confidence expressed in him by his re-election, and his anxious desire to serve the university and extend its career of usefulness. Referring to the question of the usefulness of a university education, he combated the idea that universities and colleges are limited to a comparatively narrow sphere of usefulness, maintaining that their efforts were for the general public welfare, and for the advancement of true civilization, and the national well-being. The traces of a university training should be found, not alone in the professions, but in every walk of life. He endorsed the opinion of Principal Grant in reference to the statement that there are too many universities, "there cannot be too many well-equipped universities, and there cannot be too few poorly provided." There was great need of a more enlarged endowment for Queen's, but she was growing stronger year by year in that respect.

THE VALEDICTORIES.

After the chancellor had concluded his address the representatives of the four graduating classes delivered their valedictories. The arts class was represented by John McKinnon, B. A., of Prince Edward Island; the medical graduates of the Royal College by A. E. Mavety of Kailton; the graduates of the Women's Medical College by Miss Marion Oliver, of St. Mary's, and the Divinity class by A. Girvan, B. A., of Campbellford.

THE CONVERSATIONS.

The conversations were held in the evening in the college rooms. It was largely attended, numbers of citizens





Church News.

REV. C. S. CHINERY has lately been addressing meetings in the western part of Ontario.

The Boyne Presbyterian church which has lately been repaired and repaired, was again opened for service on Sunday week.

A building suitable for church purposes has been secured by the Second Presbyterian church, Brantford, at a cost of \$1,100.

The family of the Rev. T. T. Johnston, Wick, have gone to Florida for a few months. Mrs. Johnston will try the beneficial effect of the sea air to restore her health.

The W. F. M. S. has undertaken to send out another missionary with Mr. and Mrs. Annan to Santo. About \$2,500 will be required. Already over \$600 has been subscribed.

The Rev. W. T. McMullen, pastor, Knox church, Woodstock, has denounced in vigorous terms land playing on the streets as a profanation of the Sabbath, and made an earnest appeal to his congregation, and through them to the Christian community in general, to support him and the other ministers of the town in such measures as may be necessary to suppress this practice and protect the quietness and sanctity of the Lord's Day.

A NOTICEABLE feature in connection with the sermon of the Rev. A. B. Mackay of Montreal, in Chalmers' church on Sabbath evening was the number of the clan Mackay who were in the audience. There were, we believe, not less than twenty-five heads of families of this name present. There are few places in Canada, probably, where such could occur. The clan Mackay are a great people.—Herald & Sentinel-Review.

In a debate on the Indians at Ottawa Dr. Ferguson, M.P. for North Leeds and Grenville, referring to what Rev. Mr. Robertson has said about the treatment of the Indians, intimated that he knew something about Mr. Robertson, which he would not state. Several members demanded of him to make good his assertions but he refused to do so. Why does Dr. Ferguson make such a shabby attempt to injure the character of a most worthy clergyman where he has no chance to reply?—Druckville Recorder.

The new church building in process of erection by the Huron congregation, in Ripley, Ont., is nearly completed. It is a fine brick structure 41 x 70, and will have fitting accommodation for about 500. The Ladies' Aid Society and the young men of the church have voluntarily undertaken to furnish the church, and already a considerable sum has been raised to meet expenses. The entire cost of the building will be about \$4,500. It is expected that the church will be opened on the first Sabbath of June. Prof. McLaren, Knox College, Toronto, will conduct the opening services.

FROM the annual report of the First Presbyterian church, Victoria, B.C., we learn that fifty-seven names were added to the communion roll during the year, and thirty-three removed, leaving 164 communicants at present in good standing. The Sabbath School has 19 teachers, with 222 scholars on the roll, and an average attendance of 160. The school has prospered greatly during the year under the efficient superintendence of Mr. John McLean. There are nine elders and twelve managers. The following is a brief statement of finances:—Balance on hand from last year, \$241.52; total receipts during the year, \$3,185.05; total, \$3,426.57. Expenditure for congregational purposes, \$3,134; for missions, \$224.55; balance on hand, \$68.22; total, \$3,426.57.

ON the occasion of the return home of the Rev. James Middlemiss of Elora, after receiving the degree of D.D. from the Senate of Knox College at its late convocation, he was met at the station by a deputation of his congregation, and conveyed at once to the church. Here awaiting his arrival was a large gathering of his people who came to express their congratulations to Dr. Middlemiss on the honour he had received. A highly complimentary address was read by D. Mackay, B.A., head master of the Elora High School, and a number of the officebearers and members extended their warmest felicitations. Dr. Middlemiss responded in happy and touching terms thanking all present for the kind references to him, self and to Mrs. Middlemiss. Afterwards refreshments abundantly provided by the ladies, were partaken of, and a programme of excellent music from the choir listened to. All returned home with the wish that Dr. Middlemiss may long be spared to wear his honours and exercise his gifts.

THE following communication relative to railway Sabbath desecration has been issued by the Ottawa Ministerial Conference—OTTAWA, April 5th, 1886.—REV. AND DEAR SIR.—The Ottawa Ministerial Association have been considering the question, "What can we do to stop or lessen Sabbath work on the railways?" They have taken legal advice, and are informed that nothing effective can be done to stop it except by simultaneous, vigorous, persistent action all along the line in arresting workmen violating the law regarding Sunday labour and traffic, and they therefore desire me to enquire if your City Conference Association will be willing to co-operate with those of other cities to whom this circular is to be sent in an effort to abate the evil. Yours truly, JOHN WOOD, Secretary Ottawa M. C. After discussion the Toronto Ministerial Association declined to co-operate with the Ottawa Association in the way requested. London Association has decided to lend its co-operation in terms of the circular.

SYNOD OF MONTREAL AND OTTAWA.

(From our own Correspondent.)

THE annual meeting of the Presbyterian Synod of Montreal and Ottawa opened in St. Andrew's church, Perth, on Tuesday evening, 20th April, at 8 o'clock, the retiring moderator, Rev. Nell Macintosh, B.D., LL.D., in the chair.

The synod was constituted with prayer, after a sermon by the retiring moderator. The roll of synod was called by the clerk, Rev. James Watson, M.A.

On motion of Rev. R. Campbell, of Montreal, seconded by Rev. Dr. Bennett, the Rev. Donald J. McLean, of Arnprior, was unanimously chosen moderator of the synod, and a vote of thanks to the ex-moderator was passed.

The synod appointed the following a committee on Bills and Overtures: along with the clerk of synod, convener, and the clerks of the several presbyteries, Messrs. R. Campbell, Wm. J. Dey, M. D. M. Blakely, Hugh Taylor, George M. Clark, Thos. Glasford, H. J. McDiarmid, ministers; and Messrs. Thomas Patterson and W. J. Scott, elders.

On motion of Rev. Mr. Mylne, the subject chosen for consideration Wednesday evening was the State of Religion.

Hours for business were fixed by the synod for each day. Rev. Alex. Macgillivray was appointed convener of the committee on Sabbath Schools, Messrs. George Clark and Dr. Jardine being added to the committee.

WEDNESDAY.

The most of Wednesday's session was taken up with routine business. In the evening the Rev. G. M. Clark, of New Edinburgh, presented the report on the STATE OF RELIGION.

The report was favourable from the various presbyteries. It showed an increase in family worship and in the spirit of liberality. The report contained the following recommendations: That the General Assembly be recommended to prepare questions on the State of Religion, so that there might be uniformity on this subject throughout the whole Church; that an extra effort should be made to get returns from all congregations, so that as complete a

report as possible might be secured with regard to the progress made from year to year; that presbyteries be recommended to hold conferences on the State of Religion; that sessions urge the duty of family worship on the various families belonging to the several congregations, and that every endeavour should be made on the part of parents to bring up their children in the nurture and admonition of the Lord; and that ministers be recommended to discuss from the pulpit the Assembly's questions on the State of Religion, so that still more general interest might be awakened in these matters. The Rev. A. McGillivray, of Williamstown, presented the report on

SUNDAY SCHOOLS.

There were 293 congregations in the synod, but only 145 Sabbath Schools had reported. The report recommended that congregations be instructed to supply themselves with registers and records, as prepared by the committee of the General Assembly; that every effort should be made to impress the young with the importance of personal religion, and especially when they propose to join themselves to the Church; that children be impressed with the importance of systematic living for missionary purposes, and that all schools be expected to contribute something for missions; that all presbyteries be recommended to form Sabbath School associations, like those at present in existence in the Presbyteries of Glengarry and Brockville. A general discussion followed the reading of the reports, both of which were adopted.

The Rev. Dr. Moore, of Ottawa, presented the report of the committee on the

MISSIONS TO LUMBERMEN.

It showed that during the winter three ministers—Messrs. Shearer, McKishnie and Gandler—had visited about 120 shanties, with a population of over 8,000 men. They had been well received and their addresses listened to with great interest. Six hundred dollars worth of illustrated papers and books had been distributed among the men. These were read with avidity and carried home. The committee were much limited in their operations by want of money, and all the congregations within the bounds were requested to contribute to the mission. It was also resolved to ask the Home Mission Committee and the Board of French Evangelization for grants of money to assist this work.

Rev. Prof. Scrimger, of the Montreal Presbyterian College, presented a report on

PROTESTANT EDUCATION

in the Province of Quebec. The most important subject dealt with in the report was the provision made for the education of French Protestants. It was recommended that the synod should cordially support the educational work done by the Board of French Evangelization, and that the French Protestants being pressure to bear upon the Protestant Board of School Commissioners in order to secure teaching in their own language. The report was adopted, and the committee continued in order to watch the changes likely to be introduced in the school law during the progress of its codification.

Prof. Scrimger moved a resolution, which was adopted, expressing satisfaction with the action of the Assembly in appointing a committee to deal with the question of co-operation with the different Protestant churches, and trusting that the scheme to be laid before the General Assembly be such as will be approved and meet the desired end.

THURSDAY.

The reports of committees appointed to examine presbytery records were read and received, and the synod ordered that these records, six in number, should be attested by the moderator as carefully and correctly kept.

Mr. Burnet, of Martintown, as convener of a committee appointed to bring in a minute respecting "A Scheme for Supply of Vacancies," submitted the following resolution: "That the synod appoint a committee of such conveners of the home mission committees of the presbyteries within the bounds, as are to be members of the next General Assembly, to consider the matter, and to advise with other similar committees of synods. Mr. Finlay M. Dewey, convener." Resolution adopted.

The Rev. W. J. Dey, dean of the Montreal Presbyterian College, presented the report on

TEMPERANCE.

Reports from all quarters of the synod had been received, showing that there had been a marked decrease of the evils of intemperance during the year. The report also stated that in large centres of population the evils of intemperance were most alarming; that intemperance was prevalent among French Roman Catholics, notwithstanding the many total abstinence societies and the praiseworthy action of many of their clergymen, and that among Protestants the evils of intemperance were, on the whole, not prevalent and were steadily decreasing. Drunkenness seems to have been on the decrease in Montreal during the past year, for while there were 2,100 arrests in 1884, there were only 1,859 in 1885. This was undoubtedly partly due to the decrease in the number of licenses granted. With reference to the working of the Scott Act, the report quoted the statement of the Rev. Father Maccully, of Stanstead: "I am happy to be able to say that the blessings of the Scott Act throughout our country are far ahead of the expectations of its strongest supporters. We have no more congregating of drunkards. Some people tells us once in a while that there is as much liquor sold here now and as much drinking as before the Scott Act was adopted. Those who say so lie, and they know that they lie." The reports from other countries were equally favourable. Causes which militated against the Scott Act were want of means to enforce it, the contiguity of counties under the license system and the sentimentality imbued by many that it is dishonourable for a private citizen to bring transgressors of the law to justice. The report stated that the committee could not answer for the Province of Quebec, as it was impossible as yet for them to say what attitude the Roman Catholic Church as a church would take on the question of prohibition. Eastern Ontario answered that they were ready.

A series of resolutions was adopted in favour of total abstinence, prohibition and the Scott Act. It was resolved to petition the House of Commons of Canada asking them to make no change in the Canada Temperance Act except in the direction of greater stringency, and also that provision be made for its enforcement, and the synod expressed its hope that members and adherents of the Church would support the officers of the law in the discharge of their duties in this connection, and if need be to adopt other means, such as vigilance committees. The synod further expressed its hope that the electors in their choice of members of Parliament would seek to elect able and good men who are well known to be in full sympathy with prohibitory legislation. The usual votes of thanks were passed.

The next annual meeting of the synod will be held in Knox church, Montreal, on the third Tuesday in April, 1887.

OUR THEOLOGICAL HALLS.

MANITOBA COLLEGE.

CLOSING EXERCISES OF THE THEOLOGICAL DEPARTMENT.—PRESENTATION OF SCHOLARSHIPS.—RESULTS OF EXAMINATIONS.—CONGRATULATORY ADDRESSES AND WORDS OF PARTING.

THE closing exercises of the session of the theological department of Manitoba College, which were held on the 15th ult., were largely attended by students and graduates of the college and visitors, ladies and gentlemen from the city and elsewhere. Rev. Dr. King, Principal of the college, being absent through illness, the chair was taken by the Rev. C. B. Pibbado.

The chairman expressed his regret that as a result of very arduous labours, most conscientiously and faithfully performed, the Principal was unable to be present, and hoped that his sickness would soon be over and that he would be long spared to do his work. He was glad to see so many students and citizens of Winnipeg of both sexes, taking an interest in the college work and recognis-

ing the power of sanctified learning and scholarship consecrated to the service of Christ, to bless the community and country. So far their anticipations had been more than realized in the success of the college; they could say, "The Lord has done great things for us, whereof we are glad," and they should accept this as an indication of what He would do in the future.

RESULTS OF THE EXAMINATIONS

Rev. Prof. Hart read the report of the standing of the students in the theology, as shown by the recent examinations:—

Systematic Theology.—Class I, 1 Laird, 2 Steel; Class II, 1 McArthur, 2 Moore, 3 McLean, 4 Gordon, 5 Simpson, 6 McVicar; Class III, 1 Monroe, 2 McMillan.

Greek Testament.—Class I, 1 Monroe, 2 Laird, 3 McLean, 4 McVicar; Class II, 1 Moore, 2 McDonald, 3 McArthur, 4 Simpson, 5 Steel; Class III, 1 McLean, 2 McMillan, 3 Gordon, 4 Fraser.

Hebrew Testament.—Class I, 1 McVicar, 2 Laird; Class II, 1 Moore, 2 Steel, 3 Fraser, 4 Monroe, 5 McLean, 6 McArthur; Class III, 1 Simpson, 2 McMillan, 3 McLean.

Hebrew Language.—Class I, 1 McVicar, 2 Laird, 3 Moore; Class II, 1 McArthur, 2 Fraser, 3 Steel, 4 Moore; Class III, 1 McLean, 2 McMillan.

Church History.—Class I, 1 Laird, 2 McLean, 3 McVicar, 4 Gordon, 5 McArthur, 6 Fraser; Class II, 1 McMillan, 2, 3, 4, (aeq.) Monroe, Moore, Steel, 5 McLean, 6 Simpson.

Homoeopathic.—Class I, 1 McLean, 2 Monroe, 3 Laird; Class II, 1 Fraser, 2 Gordon; Class III, 1 McMillan, 2, 3, 4, (aeq.) McArthur, McVicar, Simpson, 5 Steel, 6 Moore, 7 McLean.

First.—Class I, 1, 2 Laird, Monroe; Class II, 1 Fraser, 2 McLean; Class III, 1, 2, (aeq.) Gordon, McVicar, 3 Steel, 4 Moore, 5 McArthur, 6, 7 (aeq.) McMillan, Simpson.

Apologetic.—Class I, 1 Laird, 2 Fraser, 3 McLean; Class II, 1, 2 (aeq.) Monroe, Steel, 3, 4 (aeq.) McArthur, McVicar, 5 Gordon, 6, 7 (aeq.) Moore, Simpson.

The report of the general standing showed the order of merit for the several years to be as follows:—

Third year—McArthur, Moore, Simpson.

Second year—McVicar, Fraser, McLean, Laird, Winchester (aeq.), Steel.

First year—Monroe, Gordon, McMillan.

SCHOLARSHIPS AND PRIZES.

Rev. Prof. Hart also read the following list of scholarships and prizes, and the presentation of the same was made immediately afterwards by Rev. C. B. Pibbado.

Third year—Systematic Theology, 1st prize and Anderson prize, \$20, Mr. John McArthur.

Second year—General proficiency, Anderson scholarship, Mr. G. Laird, B.A.

Hebrew—1st prize, 1st Anderson prize, \$30, Mr. D. H. McVicar, B.A.

Church History—1st prize, \$30, Mr. Laird, with reversion in favour of Mr. A. McLaren, B.A. (Mr. Laird having taken the scholarship for general proficiency).

First year—Memorial scholarship for general proficiency, \$30, Mr. D. Monroe.

It is Mr. Pringle stated that the prize for Church History had been given by two friends, the one in Galt, Ont., and the other in Toronto. A further scholarship of \$25 had been distributed in class books.

CONGRATULATIONS AND ADVICE.

A note was read from Rev. Dr. King, expressing to the theological students his deep regret at being absent, his thanks for the attention and diligence with which they had waited on his instructions, his assurance that he would follow with interest their careers as ministers of the Gospel, and his hope to welcome many of them back at the opening of another session.

On behalf of the graduating class, consisting of Messrs. J. McArthur, W. S. Moore and J. L. Simpson, a valedictory address to the students was read by Mr. McArthur. The suitable allusions and reflections which it contained were very ably and appropriately replied to on behalf of the students by Mr. Laird.

Rev. Mr. Pibbado being obliged to retire at this stage, Rev. Allan Bell, of Portage la Prairie, presided during the rest of the evening.

Rev. James Robertson, Superintendent of Missions, delivered an address. He referred to the progress made, and said those who had known the day of small things had reason to congratulate the church and the college. He spoke of the small hired log house on Main street, near the site of the present C.P.R. station, first used; of the frame building on the opposite side of the street, which was afterwards obtained, and of the present brick structure. Thus, he said, every step had been a stride; first from log to frame and then from frame to solid brick.

The college had grown otherwise, also; it had taken deep root in the soil; and its growth had been enduring as well as rapid. It had taken a place in the affections of the people, as shown by the increased attendance. It had done thorough work in educating young men, as shown by the numbers who had graduated with honours from the University of Manitoba. Evidence of the good mental equipment furnished was seen in the number of the alumni in the Legislature, at the bar, and in other professions. Considering what the college had been and its present position, they all had reason to feel proud of what was being done. The present building was only a side wing of a much larger one in the form of a quadrangle, facing towards the city. He suggested that the alumni should complete it independently of the people in Ontario, who were to be thanked for what they had done through Principal King and Professors Bryce and Hart.

The rev. gentleman proceeded to address the graduating class in reference to their chosen profession which they had adopted, not to make money or to get a high place in the social or the political world, but to be ambassadors of Jesus Christ in the important office of endeavoring to reconcile men to God. He advised them to be careful of their bodily health, for the sake of the better work they could do; and in relation to their mental equipment he reminded them that the professors had only started them on certain lines, and urged upon them the importance of studying hard. As to the difficulty of finding time he said they must make time by adhering strictly to method. He urged them to study the word of God, and in the original languages. He cautioned them against imitating any one, whether Talmage, Spurgeon, or Beecher, and said he had heard through the country of men who were considered to be imitating Mr. Pibbado, Mr. Gordon or Mr. Silcox. He advised the young men to write their sermons, but not to read them; to preach positive truth, to preach what they know, and to preach Jesus Christ.

Rev. J. B. Silcox addressed the students, beginning in humorous strain, and evoking frequent laughter and applause. He congratulated the city and country on having such a college, and spoke of the importance of its objects and its influence. He advocated the extension of the advantages of higher education to girls, and expressed his conviction that their use of college opportunities would be marked by success equal or superior to that of the other sex. He emphasized what Rev. Mr. Pibbado had said in reference to Christian scholarship consecrated to the good of humanity and the glory of God. He regarded those who possessed the advantages of scholarship to be debtors to others who did not enjoy them. After some humorous suggestions as to how they might serve their country following the example of those who exercised so vast an amount of self-denial, spending money during elections, and drawing small and meagre salaries afterwards in order to benefit their country in the Legislature, he concluded with a few observations on the importance of theology, holding that upon our conception of God depends what we are; and with a few hints as to the importance of thorough preparation for the pulpit.

Rev. D. M. Gordon was called upon, but excused himself from speaking. At the request of the chairman he then closed the proceedings with the benediction.—Free Press.

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Presby'rian Review.

THURSDAY, MAY 6th, 1886.

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

THE Synod of Toronto and Kingston met in Knox church, Galt, last Tuesday, at 7:30 p.m. The meeting of synod was preceded by a conference at which a number of valuable papers were read.

WOODLAND and BELL'S CORNERS, Presbytery of Niagara, have been found into a pastoral charge. Woodland to contribute \$300 and Bell's Corners \$350 and a manse per annum. Rev. P. Strallich, Holstein, has been appointed moderator of session.

On Sabbath, 25th April, Messrs. Edward McMillan, Andrew Allan and James Fleming were ordained to the office of Ruling Elder in the congregation of Kinross. There are now nine ruling elders in the session, all men of piety, intelligence and good sense.

THE New Knox church, Owen Sound, Rev. A. H. Scott, M.A., pastor, will be opened on the 9th of May. The services connected with the opening occasion will occupy three days, May 6th, 10th, and 16th. Principal Grant and Caven will be present on the 9th and 16th.

A VERY successful closing meeting for the season of the St. James' Square Presbyterian Church Young People's Association was held on Friday evening. Dr. James presiding. The following ladies and gentlemen took part:—Mrs. W. B. Rogers, Misses Howland Thompson, Florence Thompson, Bella Inglis and Janet Smith, Messrs. Douglas, Keith, Mercer, T. Gibson, and W. M. Douglas.

ABOUT forty members of Rev. A. H. Scott's bible class took possession of his residence on Mullock street, on Thursday evening, 29th ult., while a public meeting was being held at which he was present. On his return the house was found to be filled. The occasion was the presentation to Mr. Scott of a valuable writing desk, and to Mrs. Scott of a handsome silver service.—Owen Sound Times.

THE semi-annual meeting of the General Executive Committee of the Sabbath School Association, of Canada, will be held in the Elm street Methodist church on Friday afternoon. A public meeting will be held in the evening. Mayor Howland will preside, and addresses will be delivered by Rev. John Potts, D.D., member of the International Lesson Committee (who has just returned from the session of that committee at Baltimore, Md.), Mr. S. H. Blake, Q.C., Vice-President of the Sabbath School Association, of Canada, and others. A question drawer will be provided. Questions deposited during the afternoon, or up to 8 o'clock, will be answered at the evening meeting.

THE closing public meeting of Knox church Young People's Association was held last Friday evening in the lecture room of the church, and was largely attended,—the pastor, Rev. H. M. Parsons, honorary president in the chair. The programme opened with an address by Mayor Howland. Solos were given by Miss Cashman, Messrs. Lye, Cringen, Impey, and Major, recitations by Miss Ewing and Mr. K. U. McPherson, B.A., and a reading by Miss Jennie E. Sinclair. Miss Maria McKay and Mr. Lye acted as accompanists. All the performers acquitted themselves in a very creditable manner, and a vote of thanks was unanimously passed to them on motion of Mr. R. S. Baird, seconded by Mr. Jas. Knowles, Jr. A collection was taken up amounting to over \$37.

THE congregation of Charles street Presbyterian church, Toronto, has published their annual report, from which we glean the following facts:—The membership has increased during the year 72, only 16 have severed connection, leaving a net increase of 56. Total membership, 283. The collections are: weekly offerings, \$245 23; cash collections, \$644 83; total, \$3101.06. For Missions, Missionary Association, \$578; Sabbath Schools, \$230; Cheerful Givers' Mission Band, \$108 06; Seed Sowers' Mission Band, \$36; total for missions, \$1041. Ladies' Aid, \$143.80, with \$300 for augmentation fund making a total of \$4,355.86. This must be very encouraging to the pastor, Rev. John Neil, B.A., during his first year's pastorate, and we are glad to learn that the prospects for the current year are very encouraging.

A PLEASING DUTY. "I feel it my duty to say," writes John Horton, of Deser, P. Q. "that Burdick Hood Bitters cured my wife of liver complaint, from which she has had a chronic sufferer. Her disordered, painful symptoms soon gave way, and I can highly recommend the medicine to all suffering as she did."

A DOUBLE BENEFIT. Harry Ricardo, of Toronto, certifies to the benefit received from the use of Hayward's Yellow Oil as a cure for rheumatism and deafness, his affliction with these combined troubles being a severe one.

MARRIAGE. MACRELL—FAIRBRYE.—On Wednesday, April 29th, at the residence of the bride's father, Hamilton, Ont., by Rev. Dr. Cochran, united by the Rev. Samuel Lyle, Kenneth Macdonald, Esq., of Waukegan, Man., to Ida Bell, eldest daughter of J. B. Fairbrye, Esq.

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

Catarrh, Headache, hawking and spitting up phlegm, &c., as once cured by the use of Dr. Carson's Catarrh Bitters. No reason why you should suffer another day. Many cases of catarrh of long standing have been cured by a single bottle of Dr. Carson's Catarrh Cure. All Druggists, 50 cents per bottle.

W. H. STONE, THE UNDERTAKER, 187 YONGE STREET. Nine Doors North of Queen Street. TELEPHONE NO. 932.

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

Miscellaneous.



The "worn-out" "run-down," debilitated school teachers, milliners, seamstresses, housekeepers, and over-worked women generally, Dr. F. P. King's Favorite Prescription, is the best of all purgatives. It is not a "cathartic," but a kindly, healthful stimulant of the system, for it is the most potent remedy for all those chronic weaknesses and diseases peculiar to women. It is a powerful, general as well as uterine, tonic and purgative, and imparts vigor and strength to the whole system. It promptly cures weakness of stomach, indigestion, bloating, weak back, nervous prostration, inability and sleeplessness in either sex. Favorite Prescription is sold by druggists under our positive guarantee. See wrappers around bottle. Price \$1.00, or six bottles for \$5.00. SICK HEADACHE, Bilious Headache, and Constipation, promptly cured by Dr. F. P. King's Favorite Prescription, sold by druggists.

A Memorable Week for Bargains. EDWARD MCKEOWN.

To make this week memorable in our Dress, Silk, and Trim Departments, offer a tremendous bargain of 100 rich combination dresses, choice novelties, at \$1.00, worth \$2.75, and 350 yards Fancy Dress Goods, at 27 1/2c, and 35c per yard, worth from 50c to 60c per yard. This is the greatest bargain ever offered in new, fresh, and fashionable goods, also 2,500 yards Fancy Silks, in assorted Brochees, Stripes, and Clene effects, at 30c, 60c, 70c, and 90c per yard. Every line worth 25 per cent. more.

We will lay on the counters for this week the greatest bargains in reliable Gros Grain and Merrellux Silks ever offered to the Toronto public. We will sell a good wearing 20 inch Gros Grain or Merrellux at 60c, worth 80c, and guarantee it. A much heavier and richer silk (Charbin's make) at 80c, cannot be replaced under \$1. Ask for and examine our \$1 per yard rich silks. They will astonish you for value.

At \$1.35, \$1.75, \$2.25, and \$2.75 we will offer for this week a parcel of the purest and best goods imported into Canada. There is no doubt at such an astounding bargain every piece will be cleared out. Every intending purchaser must see them.

Just for this week, we will sell 5,000 yards of our new importations of French and English Prints and Cambrics at 12c and 10c per yard, choice novelties, of every imaginable colouring and tint. These include very many exclusive designs, and cannot be repeated. Anticipate your wants, and secure this bargain.

As we will be rushing all week we will have no time to cut samples, but purchasers can rely on having any goods exchanged that are unsatisfactory, and not up to representation.

In the afternoon we are always crowded. Ladies who can conveniently come out in the morning will have better attention, and be shown the enormous bargains for this week at EDWARD MCKEOWN'S, 182 YONGE STREET. Two Doors North of Queen St.

S. B. Windrum, Importer and Dealer in Fine Swiss and American WATCHES, Gold Chains, Diamonds, Ladies' Gold and Silver Jewellery, GOLD-HEADED CANES, Sterling Silver Ware, Electro-Plated Ware, FRENCH & AMERICAN CLOCKS.

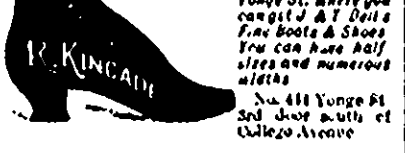
REPAIRING AND MANUFACTURING DEPARTMENT. I would call attention to repairing and manufacturing department. Those who desire to purchase should not fail to call and communicate with me, and will be well repaid. S. B. Windrum, 31 King St. East, 6271.

HARDWARE WHOLESALE AND RETAIL. BUILDERS' HARDWARE A SPECIALTY. ENGLISH, CANADIAN AND AMERICAN LOCKS, BUTTS, ETC. Full lines in BRONZE GOODS in light and dark colors. PLATED CUTLERY, KNIVES, FORKS, SPOONS, ETC. Royal Canadian Wringers, only \$4.75, fully warranted.

Lined Oil, White Lead, Glass, Putty, etc. OFFER NOTE ADDRESS: 111 YONGE ST., CORNER ADELAIDE ST. RICHARD HATON, Importer of Hardware.

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H. WILLIAMS, SLATE and GRAVEL ROOFER. Manufacturer and dealer in Tinned, Felt, Roofing Pitch, Building Paper, Carpet and Draining felt, Coal Tar and a good quality Ready Roofing, &c. Low prices and good goods. 4 Adelaide Street East, Toronto.

THOMAS HOFFATT (late of E. Mack & Son) FINE ORDERED HATS AND SHIRTS. A good fit guaranteed. Prices moderate. Strictly first-class. 111 York Street, TORONTO. Third door north of Albert Hall.

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No Subscription for Stock will be considered binding, and no call will be made until \$50,000 is subscribed, when 50 per cent. will be payable.

OBJECT. This Company is to be formed for the purpose of acquiring the property known as Lorne Park, and making it a first-class summer resort. The property consists of 75 acres of elevated woodland, and commands a splendid view of Lake Ontario. It is 14 miles from Toronto and 28 from Hamilton; it is equally accessible by rail or water, and is one of the best places in Ontario. The O.T.R. track runs within 500 yards of the Park gate, and there is a substantial wharf on the lake front of the grounds. There is also a hotel on the premises, with 12 good bedrooms, large dining, tea rooms and lunch rooms, kitchen and servants' apartments, bowling alley, ice-house, &c.; two open air pavilions for the accommodation of picnics and other gatherings.

It is proposed to build up the Hotel for the accommodation of summer boarders, and run it on the European plan, so that persons occupying cottages or tents on the grounds need not have the trouble of cooking their own meals, but pay for what they eat.

NO INTOXICATING LIQUOR of any kind will be allowed to be sold on the Property or on the Steamboats plying between the Park and the City. Power will be asked for in the charter to own, or charter, an engine and motor bus, or street car, which will run to and from Toronto at regular hours daily through the season (Sundays excepted). A morning and evening train service will also be arranged.

SHAREHOLDERS WILL BE ENTITLED TO TICKETS for themselves on the Steamers plying to the Park, at a reduction of thirty per cent. on the regular fare. It is proposed to lay out 100 building lots of any size from 1/4 to 1/2 acre, with a term of 99 years, with proper regulations as to style of building and occupancy. These lots to be put up at \$100 each; shareholders to have choice in order of their subscription. Subscribers to the extent of \$500 of stock will be entitled to a building lot free.

Arrangements have been made for a supply of tents of all sizes, which will be supplied at cost, or rented at low rates to parties requiring them. A proper system of water supply, drainage and lighting will be arranged for, and everything done in order to make this charming spot the most attractive of any picnic ground or summer resort in the vicinity of Toronto. The site is now open, and plans of the grounds can be seen at my office.

57 ADELAIDE STREET EAST. P. M'INTYRE. PROBATIONERS WANTED IN New South Wales, Australia.

The Syndicate of Eastern Australia—occupying New South Wales, with its increased climate and immense resources, with a present population of 3,000,000, and rapidly increasing by immigration in steamships chartered by Government—are anxious to secure at once, Five Suitable Licentiatee, active, healthy, energetic; with a true missionary spirit, and a thirst to bring sinners to Christ. Full terms from any part of Canada to Sydney will be paid. A good salary and fine gold or emerald, spiritually-minded young men. For all particulars apply to Rev. Robt. Murray, Wesleyan Office, Halifax, N.S., or to Rev. Peter Morrison, Methodist, New South Wales, Sydney, Australia. GEO. SUTHERLAND, Moderator of Synod, and Conv. H. M. Committee, 25 Ross St., Gt. B., Sydney, Australia. Nov., 1885. 81-0m.

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

Miscellaneous.

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Christy's & Elwood's LONDON HATS, ALL THE CELEBRATED MAKERS. See our Men's Soft and Stiff Felts from 75 Cents to \$1.00. Also a large variety of Boys' Felts (all styles) from 60 Cents to \$1.00. Straws in endless variety, at prices to suit all-comers.

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HALF A MILLION GARDENS SEEDS AND PLANTS. Our Seed Warehouse, the largest in New York, and filled up with every variety of seeds for the prompt and careful filling of orders. Our Green-house Establishment at Jersey City is the most extensive in America. Annual Sales, \$4 Million. PETER HENDERSON & CO., 35 & 37 Cortlandt St., N.Y.

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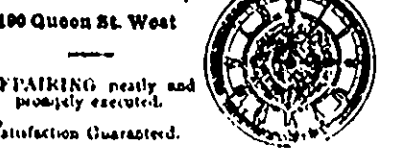
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MISS DALTON Shows the latest styles of spring Novelties in MILLINERY, HATS AND MANTLE MAKING, and will be pleased to see all her old customers and the public generally. MISS DALTON'S long and successful experience is a sufficient guarantee of satisfaction being given. 207 YONGE STREET.

THE WEST END CLOTHIER. JOHN SWEALL (SUCCESSOR TO WM. WILSON) MERCHANT TAILOR, STYLISH DRESS AND PERFECT FIT GUARANTEED. 583 Queen St. W., Toronto.

DRESSMAKERS' MAGIC SCALE. TAILOR System of Cutting. Price 0 a Dollar (full further notice), including instruction book. Genuine scales all marked. Will C. Hood, Inventor. Miss CURAN, General Agent, 179 King St. W., Toronto. Agents wanted. 69 13

JAMES HARRIS, Wholesale and Retail Dealer in Groceries, Provisions, etc. Produce handled on commission. Consignments of Choice Dairy Butter and Eggs solicited. 190 QUEEN STREET EAST, TORONTO.

Freehold Loan and Savings Co'y. DIVIDEND NO. 5. Notice is hereby given that a dividend of 10 per cent. on the capital stock of the Company has been declared for the current half year, payable on and after TUESDAY, the first day of June next, at the office of the Company, Church Street. The transfer books will be closed from the 17th to the 31st May, inclusive. Notice is also given that the General Annual Meeting of the Company will be held at 1 o'clock p.m. on Tuesday, 1st June, for the purpose of receiving the annual report, the election of directors, etc. by order of the Board. A. G. WOOD, Toronto, April 29, 1886. Manager.

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