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FOR THE PRESBYTERIAN REVIEW
CARPE DIEM

This little day with its swift-flying story—
Morn, noon, and evening like all of the seven,
May it not leave us the track of its glory,
Lighting dull earth with a fragment of heaven?

Such were the days when the world-artists painted,
World-poets started their song in its flight,
Out of their sufferings heroes were sainted,
Nations begotten in freedom and right.

Woman's devotion, the wisdom of sages—
Fate of Prometheus kindled above—
Swiftly move on down the groove of the ages,
Part of the cosmos of Truth and of Love.

Israel, great tree of life, beneath o'er us,
Striking fresh roots in the virginial soil,
Spreading its wonderful leafage before us,
Blooming for aye in the garden of God!

Pluck we a branch as a cure for our sorrows,
E'er the dim twilight has vanished away,
Holding the forecast of better to-morrow,
Rounding and rounding to perfect day!

Ottawa. W. T. H.

FOR THE PRESBYTERIAN REVIEW
FOREIGN MISSIONARY METHODS

We find a most suggestive article with the foregoing title in a recent number of the *Christian at Work*. Paul's plan seems to have been much simpler, and more effective, than more recent methods. He went from place to place preaching the Gospel, simply the Gospel. Where his message was received he organized the believers into a Church. The Church was officered by the best local men available. But, says a contemporary: "The missionary enterprises of the Protestant Church, for the most part, have reversed the apostolic method. Instead of sending out a missionary to light a torch on many hillsides, we have sent out a missionary whose lighted torch burns continuously by the side of the souls lighted from it. We have been seeking to transfer the parish system of New England into Asia, and to make the missionary the permanent clergyman of the congregation he has gathered from heathenism, supported not by pew rents, but by the treasury of American Missionary Boards. One result of this policy has been pointed out by Professor George W. Knox in the current number of *The Presbyterian Quarterly*—the larger the spiritual success of a mission, the more burdensome it becomes to the society which maintains it. A large company of believers means a large number of American missionaries to shepherd them, instead of the natural result of the ordination of native pastors supported by the native churches. If Paul could trust the church at Philippi and the church at Colosse to the pastoral care of Epaphroditus and Epaphras we can trust believers in Christ to native pastors."

Perhaps there is a hint here of the deficits of which many Missionary Boards are complaining. The missionary should be as far as possible an evangelist. In fact some of the best bible scholars hold that the evangelist of the New Testament was a foreign missionary. Let the missionary preach more widely, let him organize along scripture lines, let him superintend by visitation and correspondence, let him inspire by fearless devotion, let him especially look out for *Timothy's*, among the native Christians, through whom he can effectually set in order the things which are essential to the progress and prosperity of the Church.

The most that Christian Churches can be expected to do for the heathen is to send missionaries to them. Their ministers must be found among the converts, and must for the most part be maintained even from the beginning by themselves. Along such lines as these we might look for a far wider and more rapid extension of the Kingdom. To such a policy, by the blessing of God, is to be ascribed in large measure the phenomenal success of our Formosa Mission.

TRAINING CHILDREN TO TRUTHFULNESS.

DAVID seems to have observed the sad propensity to the sin of deceitfulness found in many children; for he says of the wicked, "They go astray as soon as they be born, speaking lies." All who have to do with children—mothers and nurses in homes, and teachers in schools—find the practice of telling fibs, and habits of deception, most difficult to correct and cure; and yet, if not eradicated, fatally mischievous in their influence upon character, becoming the root out of which grow the cheatings, forgeries, and general untrustworthiness of full age. We have heard a mother say: "I can be patient with all other infirmities and frailties of character, but I cannot be with lying." All who would deal faithfully with the young should feel as David

did when he said to God, "Thou desirest truth in the inward parts."

Are we directly practical enough in our Sunday School work, and do we act towards our class children as mothers act towards the little ones in the nursery? Do we keenly watch for the signs of the untruthful disposition, or the untruthful habit; do we deal with it vigorously and wisely, and crush out the evil in its very beginnings?

The things of which, as teachers, we should take due notice are, that the habit of deception is often formed through the children's play. Successes in games are frequently gained by schemes, and dodges, and over-teachings, which are acted lies, and the very success blinds the children to the moral baseness by which the success was won. Then, too, children admire cleverness, and so do grown people; and both are only too ready to condone the moral faults of clever children.

But the most constant beginning of untruthfulness is fear of punishment. We sometimes hear the mothers of such children as come to our classes shouting, in angry voices, to their children in the street, "I'll give you something when you come in," and we want to say to all such, and to those who have the care of children, "Do you know that you are manufacturing liar through fear?" What can the poor, timid, frightened children do but fib and lie to escape the punishments? There is nothing else for the little things to hide behind.

And we may do serious mischief to children by unwise and over-severe punishments when a child is accused of or found out in lying. An episode in our own child-history will afford a sufficient illustration. A frail child of some eight years old, we had been sent to the seaside to stay with an uncle, who had a little family, and lived in a pleasant little cottage, looking away to the fields. Playing in the garden one day, one of our little cousins fell on the path, and ran crying into the house, saying that we had pushed against her, and pushed her down. We firmly denied that we were even near her, but her word was taken before ours, we were regarded as convicted of lying, marched into an upstairs room, seated on a chair, and there left, with a Bible before us, opened to the words which we had to learn: "And all liars shall have their part in the lake which burneth with brimstone." No one had any idea of the indurable cruelty of such a punishment to a sensitive and religiously toned boy. But the mischief it did is shown in the fact that the association of injustice with that passage has taken every bit of solemnity out of it for us. The wrong done rankles yet, and such a punishment might have set a child against all religion forever.

It is also especially important that we should treat children trustfully, never wounding or repressing them, or setting them upon schemes by the feeling that they are always suspected, and can never do right. Noble character can only be cultured in an atmosphere of "trust."

And we should do everything possible towards correcting the prevailing untruthful sentiments about "keeping up appearances," and about lies being of different colours, the "white" ones being permissible, and almost commendable.

We may conclude with a bit of good advice given by Dr. Johnson. Giving counsel to an intimate friend, he said: "Above all, accustom your children constantly to tell the truth, without varying in any circumstance." A lady present impatiently exclaimed: "Nay, this is too much; for a little variation in narrative must happen a thousand times a day, if one is not perpetually watching." "Well, madam," replied the Doctor, "and you ought to be perpetually watching. It is more from carelessness about truth than from intentional lying that there is so much falsehood in the world."

Shakespeare says:

"To thine own self be true, and it shall be,
Thou wilt not then prove false to any man."

and Solomon says: "Lying lips are an abomination to the Lord; but they that deal truly are His delight."—*Rev. R. Tuck, in (London) Sunday School Teacher.*

AFFINITY OF ROMANISM AND HINDUISM.—At Bandora, Bombay, is a Romish temple, or chapel, in honour of the Blessed Virgin, at which Hindus, as well as Romanists, have long been accustomed to worship and make vows. An India exchange has the following incident: "We are told that a curious and not very edifying spectacle was witnessed at the Roman Catholic festival in honour of Our Lady of the Mount, at Bandora, Sunday, 13th inst., referred to in our last. A Hindu woman had made a vow to 'Our Lady' that if she obtained what she asked for she would roll seven times around the church. So she lay down, full length, and was rolled over and over by two women. She was a stout woman, the rain was falling, the ground was soft, the mud accumulated. Five times had the *pradakshana* (circuit) of the temple or church been accomplished, when a priest came forward and announced to the poor creature that the Blessed Virgin was satisfied, and would accept of the five tours as though they were seven. Some that witnessed the spectacle were moved to laughter, but we think tears might well be shed that such things are done in the name of the Christian religion."—*The Missionary Review.*

Mission Work.

FOR THE PRESBYTERIAN REVIEW.

COREA.—A colporteur, who has been labouring for two years at Seoul, the capital of Corea, reports seventy men desirous of joining a Christian church, and one in another city reports twenty. The last door closed against the Gospel is opening wide in Corea.

QUILL NATURAL.—The Chinese Consul in New York says that a strong anti-American feeling is being awakened in the city of Canton in China, by the ill-treatment of Chinamen in the United States. We are not surprised that such should be the fact. The result is natural.

CO-OPERATION.—In the last *United Presbyterian Record* is a suggestive paragraph with reference to a joint arrangement entered into some time ago with the Presbyterian Church of England, with the view of carrying on mission work among the Jews. "After careful inquiries had been made, Morocco was fixed upon as the field of labour, and we have now much pleasure in intimating that Dr. Robert Kerr, of Glasgow, has been selected as the pioneer missionary. Dr. Kerr has proved himself not only a competent medical practitioner, but also one who can proclaim the gospel as well and deal with human souls. Before this is in the hands of our readers Dr. Kerr will have arrived in Morocco to begin his labours. We trust that the two Churches which Dr. Kerr represents may have good cause from time to time to rejoice together in the success of his work." There are many in Canada who are interested in the Jews, and if it were possible to join this new mission firm probably a few hundreds of dollars would be contributed for this work that are not available for any other. Why should not our Foreign Mission Committee ask for special contributions for this object? If enough were sent in, a missionary might be appointed; if not, the amount might be sent as a contribution to this new mission, or any other Jewish mission which the Committee might select.

MANCHURIA.—We see so much of the dark side of the world that the following glint of light from the east will be a welcome one. It would appear that even in China there are some good housekeepers, and as the account is from the Rev. John McIntyre, a U.P. missionary, we may be sure no injustice is done to the Scotch. "Chwang No. 1 lives in what is called 'Harrow Hollow.' It is a delightful little fork off the main valley, with a delightful little beehive of a village in it numbering forty families. I was very much pleased with the place, and was no sooner seated than I bound myself to bring my wife and the whole family with me the next visit I should make. On three sides of you are sweet little eminences, and on the open side you have a long vista towards Haichung, the principal feature of which is the little brook that drains the valley. Chwang's house is such as any Westerner could live in with comfort. It is like all the better class houses, a large quadrangle. I was accommodated in the main building—in the landlord's portion. I had a fine large kang for bed, thickly padded with good felt, while the furniture, consisting of wardrobes, chests, drawers, large clothes-boxes, small tables for the kang, small tables like our drawing-room 'tea-stands,' give quite a *bien air* to the room. Everything was polished to the brightest, and even a Scotch housewife must have allowed the place was fresh and clean. I should not be afraid to put an Edinburgh 'deputation' into it if I wanted them to carry away a most favorable impression of China. Nay, I always argue, it would be good for us if we would be content with just such houses, kang and all; but the ladies despise my taste, and we must confess they know best. I ate like a prince. The host had kept the last pheasant of the season for me; and whether from the mountain air or not, I thought I had never tasted anything so nice. I suppose you are aware the well-to-do Chinese could teach us a few lessons in cookery. It is certainly no hardship to live in such a home as the Chwangs."

Woman's Work.

W. F. M. S.

KINGSTON PRESBYTERIAL SOCIETY.

The fourteen auxiliaries of the W. F. M. S. of the Presbytery of Kingston were organized into a Presbyterial Society on Tuesday, March 16th, by Mrs. McLaren, of Toronto, vice-president of the Woman's Board of Foreign Missions of the Presbyterial Church W. S. Mrs. McLaren, Mrs. Dickson, president of the Presbyterial Society, and Mrs. Hamilton, President of the Kingston auxiliary, occupied seats on the platform, while the upper part of the hall, tastefully draped with flags and decorated with flowers, was fairly well filled with delegates from the Auxiliaries and others. The Presbyterial Society was represented by Mrs. Dickson, Mrs. Mowat and Miss

Dickson; the Belleville St. Andrew's Auxiliary by Mrs. McLean and Mrs. Biggar; the John St. Auxiliary by Mrs. Ritchie; the Labourers of Love Mission Band by Mrs. Ritchie; Gananoque by Mrs. Byers, Mrs. Gracey, Mrs. Barron, Mrs. Matthew, Mrs. Haig, Mrs. Bennet, Mrs. Waldie; Thousand Island Mission Band by Miss Riddell; Juvenile Mission Band by Mrs. Byers; Kingston by Mrs. Hamilton, Mrs. Bell, Mrs. Houston, Mrs. McNeer, Mrs. Mowat, Miss Marshall, Miss Fowler, Mrs. Dyde, Mrs. D. Ross; Young People's M. A. by Mrs. Marshall; Picton by Mrs. J. Fraser, Mrs. W. Ross, Stirling by Mrs. Grant; Sunbury by Miss Morland.

The meeting was opened with devotional exercises. Mrs. Hamilton read a greeting from Mrs. Harvie, Toronto, viz., Col. 1. 3, the whole chapter being read by Mrs. McLaren, after which the 25th hymn was sung, and Mrs. Houston led in prayer. Mrs. Dickson then welcomed the delegates present in so earnest and touching an address that a copy was requested for publication.

Mrs. McLaren, of Belleville, made a very fitting reply. Mrs. McLaren having fully and clearly explained the object, and advantages of a Presbyterial Society, read the amended constitution, which was adopted clause by clause, and the following office-bearers were elected by ballot:—

President, Mrs. Dickson, Kingston; 1st vice-president, Mrs. McLaren, Belleville; and vice-president, Mrs. Byers, Gananoque; 3rd vice-president, Mrs. Milne, Stirling; secretary, Mrs. Mowat, Kingston; treasurer, Mrs. W. S. Ross, Picton; life-members, Mrs. John Paton, New York; Mrs. D. Ross, Mrs. Mowat, Kingston.

The afternoon session opened with devotional exercises, Mrs. Byers, of Gananoque, leading in prayer. The reports of the various societies were read by the following:—

Presbyterial Society, Mrs. Mowat; Amherst Island Auxiliary, Miss Rose, Kingston; St. Andrew's Auxiliary, Belleville, Mrs. McLean; Deseronto Auxiliary, Mrs. McDonnell, Kingston; Harrowsmith Auxiliary, Mrs. Mowat, Kingston; Gananoque Auxiliary, Mrs. Gracey; T. I. M. B., of Gananoque, Mrs. Riddell; Kingston Auxiliary, Mrs. Fowler; Young People's Missionary Society, Miss Strange, Kingston; Picton Auxiliary, Mrs. J. Fraser, Kingston; Stirling Auxiliary, Mrs. Grant, Kingston. Reports of the various societies were read by the following:—

An earnest and solemn prayer was then offered by Mrs. Donald Ross, dedicating the money to the service of the Master in foreign mission work. It was decided that a semi-annual meeting should be held, to which an invitation to Belleville was received and accepted.

A very interesting address was delivered by Mrs. McLaren.

Mrs. Grant moved that "the thanks of the Society are due to Mrs. McLaren for her kindness in coming to meet with us, the able manner in which she conducted the business, and the very complete explanation of points not understood by the majority of the members." This motion was carried by a standing vote. The meeting closed with the benediction.

The Kingston Auxiliary having invited the members of Presbytery, delegates to the Presbyterial Society, office-bearers of the Baptist, Methodist and Church of England W. F. M. Societies, also of Queen's University Missionary Association and others to take tea in the lecture room of Cooke's Church, a very elegant and sumptuous repast was provided, and a pleasant hour of social intercourse spent, the guests being served by young ladies wearing dainty caps and aprons.

The public meeting held in Chalmers' Church in the evening was first addressed by Rev. Mr. Mackie, who congratulated the Society on its interest in the Indians of our own land—which he claimed as being home mission work—as well as those in distant India, and on its entire subordination to the various church courts, which will save it from any of the difficulties which have agitated the Ladies' Association of the Church of Scotland. He also made mention of the happy union which had lately been consummated. Dr. Campbell spoke of the marked progress of the work of the W. F. M. Society, referring specially to that made in connection with his own Presbytery, Lanark and Renfrew. He recommended the envelope system of raising money, it often being a reminder to those who are unable to attend the meetings. Rev. J. Thompson, of Sarnia, and Rev. Mr. Millard, of Lansdowne, also addressed those present, urging the women of the Church to greater consecration and earnestness in the work. Mr. Millard alluded to his own interest in the W. F. M. Society having been deepened by the fact that the first medical missionary sent out by the Canadian Church, Dr. Elizabeth Beatty, was a member of his present congregation.

The music during the evening was supplied by the very efficient choir of Chalmers' Church, the anthem, "Tell it out among the heathen," being highly appreciated.

The benediction by the Rev. W. Coulthard, of Picton, brought to a close a series of very interesting and profitable meetings.

The Family.

PEACE.

How vain are thoughts that wing the soul,
But lift it not to purer light!
Like gorgeous sunset clouds they roll,
Then fade across the hills of night.

-The Church Magazine.

A LADY'S EXPERIENCE ON THE DESERT.

All this region [the north-western stretch of the peninsula] looks like the level beach of a sea. The Red Sea must have covered it at one time. It is hard sand and gravel, and as easy to walk upon as a gravel walk.

MAKING A HOME.

At a reception in Washington lately, a woman, famous in the last generation, fell under the discussion of a cotene of her old friends, one of whom spoke of her wit and power of repartee, another of her broad, generous charity, a third of her keen instinct in reading character.

An American who saw in his youth an Englishwoman pre-eminent at that time for her learning and genius, was questioned as to his impression of her. "She overwhelmed me with her knowledge; her broad, liberal views and her philanthropy opened a new world to me.

Carlyle, who had been used to coarse surroundings in his early home, was deeply impressed by the refinement, the pretty "bits of finishing," the gentleness, in the home of the woman he afterwards married; and the most pathetic part of his wife's history is her heroic effort to give this dainty charm to the rough dwellings in which he placed her.

There is no trait in the Englishman stronger than his love of home, and hence he is apt to value in woman the quality of "making a home" above all others. The sailor's wife "makes the hearth clean," to show her joy at his return. It is the "household motions" of Wordsworth's ideal women that are "light and free," and all Shakespeare's lovely heroines are domestic women.

"Let me see your home, and I will tell you what you are," the Russian Paulovitch says to his countrywomen. Our American girls, in their zeal for music, art, or it may be authorship, are sometimes apt to forget this. They leave the oversight and the details of housekeeping to servants, forgetting that the soiled tablecloth and greasy carpet tell tales of character as loudly and emphatically as do neatness and taste.

They forget, too, that while their picture or song or story may prove a failure, a dainty, cheerful home is a poem which all men can understand and will certainly take to heart.

SAVED FROM A DOUBLE DEATH.

It was midnight. The din of London traffic had ceased, and the footfall of an occasional pedestrian or the tattle of a night cab was all that broke the silence.

Two Christian men were walking across Westminster Bridge. They were on an errand of mercy—seeking for outcasts, in imitation of their Master, who came to seek and to save the lost. They had not long to seek, for about the middle of the bridge their attention was attracted by two miserable looking creatures, who were standing by the parapet—or rather leaning unsteadily against it—for, intoxicated as they were, to stand was not easy.

They were man and wife. Their garments were tattered, the last remnants of self-respect seemed to have utterly left them, and as the sickening gaslight revealed their dirty, haggard faces, and the deplorable indications of the poverty induced by drunkenness, the spectacle was one scarcely likely to move the sympathy of the occasional by-passer; for the few who were about had left them to the tender mercies of the police.

Not so, however, the two Christian friends. Large-hearted, and believing it possible to rescue the most degraded, they stopped. Addressing the man, one of them asked—

"Friend, where are you going at this time of night?"

It was the woman who answered in a hoarse, feeble, jesting tone, "We are going to wash in the water."

"No, no; not to-night," said her husband kindly, "come with me."

And the two gentlemen, disregarding a natural reluctance to such company, induced the miserable pair to go with them as well as their unsteady gait would allow, and they were soon sheltered for the night in a lodging-house. It was no time then for talking further to them, so they were left to sleep off the effects of their drunken excess.

The morning came, and morning to a drunkard after an outbreak of his vice is hardly welcome. The nervous prostration—the sense of abject weakness to resist temptation—the renewed craving for the ruinous intoxicant, are sometimes, in addition, accompanied with a quickening of the conscience. It was so in this instance, and realizing their degraded condition, the unhappy couple listened patiently to the words of kind counsel which were addressed to them by their newly-found friends. It need hardly be said that those reminded them, with earnest feeling, of the ruin in which their sin was involving them, not only in regard to this world, but also to the life beyond.

Both man and wife were at length induced to attend a service at the Metropolitan Tabernacle, and, singular as it may appear to many, yet easily accounted for by the recollection of the kind providence that fills our lives with apparently undesigned coincidences, the preacher referred especially to the miserable results of intemperance in this life, and the terrible doom of the drunkard in the next. The poor man saw himself as with new eyes. It seemed to him as though the preacher knew all about him (though in fact he knew nothing of the case), and that he spoke directly to himself as a messenger from God. He trembled—he felt that an eye was on him, from whose gaze he could not hide; the whole of his distorted life—like a panorama—was spread out before him; the early temptations—the feeble resistance—the fall—the resolve to do better—the failure—the self-abandonment—the self-loathing—the almost despair of his present condition, were all present to him, and the sight of himself shook his spirit to its centre. His heart cried for mercy to "God who willeth not the death of a sinner, but rather that he should turn from his wickedness and live."

Little by little, light and joy dawned upon his dark and troubled soul.

Soon afterwards he was baptised, and his name entered in the list of members worshipping at the place where he had realized the saving power of God's Word.

Now let us change the scene. It was Saturday night. A Christian visitor was going his rounds after the prayer meeting he usually attended. Entering a house occupied by well-to-do working people, he walked up the staircase, and tapped at the door opposite. Entering, he saw before him a working-man, quiet and content, with a Bible on his lap, and his little girl sitting by his side reading the Child's Companion, while a cheerful fire burned in the grate. This was the drunkard who intended suicide at Westminster Bridge. His wife, transformed into a thrifty housewife, was out marketing.

"Ah, sir," said the man, "that is not for supper. Since God met with me at the Tabernacle, we never stay at home on the Sunday morning, but the wife gets dinner ready on Saturday night, and then in the morning we just bank up the fire and put the saucepan on again, and when we come home from chapel there is a nice hot dinner for us." Singularly enough, the man had obtained a situation which, one would think, must expose him to constant temptation. He was employed at a bottling establishment at the West End of London. It will not surprise the reader to learn that fears were entertained lest he should relapse into his old habit. So one day, in passing, the visitor just alluded to called at the office, and inquired of one of the managers whether the man was still employed by the firm, and, if so, how he was conducting himself. The answer was all that could be desired, "He is still in our employ, sir, and we have not a better man in our service."

Let the Christian worker be encouraged. If ever Christian man attempted a task apparently hopeless, here is an instance. Let us despair of none, let us ever be wise to win souls, "always abounding in the work of the Lord, forasmuch as we know that our labour is not vain in the Lord." —The Lantern.

LITTLE SCOTCH GRANITE.

LITTLE children who are always true, who would "rather die than lie," are always honoured. People may sometimes make fun of them, but in their secret souls they honour them and wish they were like them. The story of a true boy, which we clip from the Manchester Times, illustrates this:

Burt and Johnnie Lee were delighted when their Scotch cousin came to live with them. He was little, but very bright, and full of fun. He could tell curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him remarkably good. He wasted no time in play when he should have been studying, and he advanced finely. At night, before the close of school the teacher called the roll, and the boys began to answer "Ten." When Willie understood that he was to say ten if he had not whispered during the day, he replied:

"I have whispered."
"More than once?"
"Yes, sir," answered Willie.
"As many as ten times?"
"May be I have," faltered Willie.
"Then I shall mark you zero," said the teacher, sternly, "and that is a great disgrace."

"Why, I did not see you whisper once," said Johnnie, that night after school.
"Well, I did," said Willie. "I saw others doing it, and so I asked to borrow a book; then I lent a slate-pencil, and asked a boy for a knife, and did several such things. I supposed it was allowed."

"O, we all do it," said Burt, reddening. "There isn't any sense in the old rule, and nobody could keep it; nobody does."

"I will, or else I will say I haven't," said Willie. "Do you suppose I will tell ten lies in one heap?"
"O, we don't call them lies," muttered Johnnie. "There wouldn't be a credit among us at night if we were so strict."

"What of that, if you told the truth?" laughed Burt, bravely.

For a short time the boys all saw how it was with Willie. He studied hard, played with all his might in his spare time, but, according to his account, he lost more credits than any of the rest. After some weeks the boys answered "Nine" and "Eight" oftener than they used to. Yet the school-room seemed to have grown quieter. Sometimes, when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached at them or told tales; but somehow it made the boys ashamed of themselves, just the seeing that this sturdy, blue-eyed boy must tell the truth. It was putting the clean cloth by the half-soiled one, you see, and they felt like cheats and story-tellers. They talked him all over, and loved him, if they did nickname him "Scotch Granite," he was so firm about a promise. Well, at the end of the term, Willie's name was very low down on the credit list. When it was read he had hard work not to cry, for he was very sensitive, and he had tried hard to be perfect. But the very last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when he was told that the man was General —, the great hero. "The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And now, boys, you will see what I mean when I give a little gold medal to the most faithful boy—the one really the most conscientiously 'perfect in his deportment' among you. Who shall have it?"

"Little Scotch Granite!" shouted forty boys at once, for the child whose name was so low on the credit list had made truth noble in their eyes.

GUARD THE CHURCH'S HONOUR.

THE world is unfriendly to the church. The more spiritual the church is, the more unfriendly the world. It is ready to criticise it. Often its spirit is of hatred. The Saviour foretold that it would be so.

The good name of the church is her power. With this she can go forth as the moon, clear as the sun, and terrible as an army with banners. Men will be attracted to her. They will yield to the motives which she will present to them. They will seek a place in her communion as a coveted distinction. So, with her good name under reproach, the church will be weakened. It will be harder for her to gain the ear of the community. Hence the diligence of Satan to soil the good name of the church by unjust aspersions, and also to tempt the members to do or permit what will bring upon her just reproach.

To her members the good name of the church is committed. For it each one is responsible. Cherish it. Shield it. If you know anything against the church, do not spread it. Sorrow over it. Do your utmost to repair it. But resolve that you will have no share in publishing scandals, whether false or true, or in circulating reports to the injury of the pastor, the officers, or your fellow church members. The church has difficulties enough in her path already. Hold her up to honour.

Do your utmost to make her worthy of honour. Compel the world to honour her in your pure, devoted, consistent, Christian life. You can do your part to build the walls of Jerusalem. And no person outside the church can do so much to tear down the walls as a gossiping, fault-finding member, without the self-respect and honour, and spirituality which silence cavit, and compel the world to acknowledge that God is with his people. —Christian Advocate.

NOTES BY "PHILO." WISK LEGISLATION.

It is to be hoped that the presbyteries will either reduce to a practicable measure, or consign to an early grave, the scheme submitted to them for the supply of vacant congregations, and the employment of probationers. There are sixteen articles in this proposed scheme, and at least one-half of these, in my opinion, are unnecessary. Why should a committee of ministers, as proposed in article one, be necessary to assign licentiates and ministers to synods for appointment and nothing more? Ministers may go to any synod they please for employment, but out of charge a minister is to be sent to any synod this committee may choose for him? No ministers in possession of their senses will submit to any such arbitrary authority, nor ought licentiates to be expected to place themselves under such a regulation. That committee could keep a licentiate out of any synod as they pleased. It will be found, if this synodical method of working is to be adopted, licentiates and ministers must have liberty to seek employment where they please as any other man may. Then there will be no need for this committee of Assembly. Then why should the conveners of the Home Mission Committees compose the synodical committees? These gentlemen have enough to do already. That regulation must be altered. Other members of presbytery are as competent as these brethren for the work. We have already enough of the monopolizing of work in a few hands. Then why should this committee be given power to allow a vacancy to supply itself for one-third of the time? The presbytery can do that whether this committee does it or not. And the vacancy can and will do it in spite of the committee. And so on from article six to the end of this scheme. Not one of the regulations has in it anything new or that will relieve the present difficulty. The scheme is no improvement on the old scheme worked so long and fairly by Dr. Torrance as convener. The only idea in it is that of relegating the supply of vacancies to the synods. That may survive, but the whole details require to be altered. It should be kept in view that to be licentiates, pastors, and presbyteries have rights that no scheme can interfere with or supersede. Everything in the last eight regulations is already within the competence of pastors, vacancies, licentiates and presbyteries.

UNIFICATION OF FOREIGN MISSION WORK.

This idea of unifying the foreign mission work of the Church was sprung on the General Assembly at London, late at night, when there was no time or opportunity to discuss the proposal. There was no great demand for it either in east or west. However, the idea was taken up. It was resolved to attempt it. Schemes of unification were proposed. Now one of them is sent down to presbyteries, and along with it the question of unification. Surely the question of unification should have been decided upon authoritatively before plans were submitted on which it could be carried out. Because if unification is desirable, and if it should be carried out, the plan by which it may be best carried out will soon be discovered. The proposed plan is good enough to begin on. Details may safely be left to the future. Our Church is afflicted sometimes with too much wisdom, as well as with too little. There are always gentlemen ready to draw up constitutions and regulations so that now our committees have so many regulations that in some cases it amounts practically to having none at all; and every matter is relegated to a committee, and the committee draws up recommendations and there is an end of it. Think of how pastors are burdened with recommendations of committees on State of Religion, Sabbath Schools, Temperance, and regulations of Home Mission and Augmentation Committees—all this ending in very little attention being paid to these multitudinous requirements.

HOME MISSION WOMEN'S SOCIETY.

or whatever it is called, is another institution with voluminous regulations, being foisted on the Church. And for what reason? Is not the home mission work supported with sufficient generosity? Are our people not got at for money by a sufficient number of channels already; have not the women of our churches enough to do at present? The opinion of many is that they have. And that this new-fangled scheme for multiplying means of extracting money from our congregations is totally unnecessary and uncalled for. It has an ugly appearance of competition with the Women's Foreign Mission Work. Its only effect can be to annoy and irritate a people already sufficiently appealed to for funds. It deserves only to be decently interred.

"AN ELDER'S" LETTER.

Some curious characters find their way into the eldership, both teaching and not teaching. The Elder who wrote in your last on ministerial support, deals with the subject in a way one would not expect from one who was conversant with his Bible. He seems to write in a spirit of hostility to, rather than sympathy with, the ministers of the Gospel. Nor is it clear what he is driving at, unless it be as he says: "That the members of Christ's Church should not seek to live in a higher position than that of a mechanic," and unless it be to injure the augmentation scheme and prevent what the church considers an adequate salary being paid to her ministers. If this is the Elder's mission it is not a very high one, nor a very honourable one, at least in the opinion of some of his fellow elders. If the Apostle Paul had a congregation composed of men holding such views as he sets forth it is certain the Apostle would rather work with his own hands than take money from them. And if this Elder does not wish to contribute to the support of the Gospel lest ministers grow too rich or too worldly, he is at liberty to devote his gifts to some other object. The aim and effort of Mr. Macdonnell and the Augmentation Fund is at least a generous one. And our friend need not fear that ministers will grow too rich and too worldly from anything they get from it. Certainly if they do, we can feel he has done his best to prevent it. They will not do so with his consent. But let him remember the words of the Apostle, who, though he scorned to take support from a people who suspected him of worldliness, taught them very unmistakably in many exhortations that "they which preach the Gospel should live of the Gospel." "If we have sown unto you spiritual things is it a great thing if we shall reap your carnal things?" (Cor. ix. 11.)

A BIRD'S nest! Mark it well within, without; No tool had he that wrought, no knife to cut, No nail to fix, no boltkin to insert, No glue to join; his little beak was all, And yet how neatly finished! What else hand, With every implement and means of art, And twenty years' apprenticeship to boot, Could make me such another? —Professor Huxley, 1793.

Our Story.

BARBARA STREET.

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

CHAPTER VIII.—Continued.

WATERHOUSE had started up, and standing with his back to the fire, began to pull his moustache fiercely. The two men obviously illustrated different types. The merest glance would suffice to distinguish in Waterhouse a prosperous man, as he stood there in a posture of easy strength, with his thoroughly healthy bronzed complexion, and a face in which only pleasant lines and curves were discernible.

"My dear fellow," continued Waterhouse, "you are fitted for something better than that."

Denston shrugged his shoulders. He had taken a fancy to Waterhouse, and, stranger as he was, did not resent what he would have considered impertinent familiarity in another man.

"I don't congratulate myself on possessing wasted talent," he said. "But this copying—it is merely mechanical, isn't it? Any stick could do it. But I suppose it pays?"

"Naturally, since I am found engaged in it."

"How is your sister?" asked Waterhouse, abruptly.

"As well as she ever is, thank you."

"You're a lucky fellow, to have a sister to live with you."

"You never had one, probably."

"No; I haven't a relation in the world—no one that cares a button for me."

"You should marry."

"Marry, should I?" Waterhouse laughed—"that is a matter for reflection."

"Have matrimony and reflection much connection?"

"Ah! you are cynical on that subject. I am not. Though I suppose the age of infatuation has gone by with me, I dare say I shall fall honestly in love some of these days."

"That's a hair-splitting distinction."

"Ah," laughed Waterhouse, "there is no method in your madness. By-the-by, are you not on intimate terms with the people in this house?"

"No."

"I settled myself here with the idea that it would be more like a home than most places. But the people are not friendly."

"One of the daughters is a great deal with my sister, but I have scarcely exchanged a dozen words with her; the sort of girl that looks as if she'd want an introduction to her own mother. But there's another one, small, with dark eyes, that seems cut out on quite a different pattern."

"She's as cold as snow to me. You must be a favorite."

The two men looked at each other. Denston said—

"Not I. I never was a favourite with a woman yet; but in the presence of all Waterhouse's advantages, it was, in spite of his misanthropical sentiments, not unpleasant to remember Grace's expressed prejudice against rich men, which, it seemed likely, might imply a prejudice in favour of poor men."

"Do you play chess?" asked Waterhouse, by-and-by.

"When I can get an opponent."

"Just my case. Let us have a game, shall we?"

"Ah," he said, with a sigh, as he fetched his chess-board from a corner table, and placed a chair for Denston. "I have often played with this very set out bullock-travelling at the Cape, stretched out by the fire when we camped for the night."

"Did you play with the Hottentots?"

"No, with my father," answered Waterhouse, gravely.

They set out the pieces, and were soon deep in the game. As it chanced, they were well matched, and enjoyed a tough struggle. When Denston was going, Waterhouse said—

"Now, do come in whenever you can, Denston; never mind how late. When I'm at home, I get fearfully bored toward that time in an evening."

So it came to pass that the two spent a good many evenings over the chess-board, and found that they grewingly suited each other.

Grace observed to Hester one evening, when they heard Sarah take Mr. Denston up-stairs—

"I am glad those two men have struck up a friendship."

Hester looked up, surprised to hear this unusual expression of interest in masculine affairs.

"Why so?" she asked.

Grace laughed, and nodded her head saucily.

"I have eyes," she said, "though it pleases me sometimes to be as though I had none."

"And what do you see with your eyes in this instance?"

"Would you like me to tell you, Cobweb?"

Grace put her hand under her sister's chin, and turned upwards her face. On her own was a smile it sometimes wore, which was irresistibly winning, seeming half mocking and half a caress. "Well, then, in the first place, I see that your Miss Denston is rather a melancholy person."

"She has reason to be," said Hester.

"I have no doubt of that, poor thing! But, Hester, for my part, I think the world is too sad to be melancholy in."

"No one would choose to be melancholy," said Hester, calmly.

"I'm not so sure of that; but, at any rate, I am sorry for the brother. It is not enlivening for him, and he looks as if he needed sunshine. Now, Mr. Waterhouse radiates cheerfulness."

"Oh, Grace!" cried Kitty, who had just come into the room, "what a thing for you to say, when you always look as if you hated him!"

"Are my looks so unchristian? Fie, Kitty!"

CHAPTER XI.

IN THE BACK-YARD.

There is a universal principle at work according to which living creatures go through a process of adaptation to their environment, and we human beings are by no means exceptions to this rule. It came to pass that Waterhouse, disappointed of these social relations with the people at No. 47, which he had so confidently reckoned upon, was thrown back upon making the most of his opportunities for studying their characters and habits in

spite of themselves. He became a veritable old woman in respect of the prying aptitude he acquired. But it must be admitted in excuse that for a lonely and sociable man, his was a tantalizing position. A pleasant social atmosphere, like the dew of old; bedewed all the ground around him, while he, like Gideon's fleece, was left dry. And as time went on he did not find himself taking refuge in indifference. On the contrary, he grew more and more eager in the matter, partly because his esteem was growing; as his acquaintance grew, and partly from a little admixture of pique, which gave an edge to his feelings. He would not now have been at all content to have thrown up the affair as he had felt inclined to do at first. And that in spite of the most complete unmelting on the part of Grace, of whom he, of course, saw more than of the rest of the family. His interest in her had, in fact, grown very fast. He could not be unmoved by the fact that she was constantly at work on his behalf. Not only in his sight did she serve him with hand and foot, but he could now even imagine her at work for him in the kitchen, making his puddings and tarts in the big cooking apron he had sometimes seen her wear when she appeared in the back garden, and even hanging over the fire stirring his dishes, as was testified many a time in her scorched face when she came to wait upon him. It drove him into a state bordering on distraction that this slight tender thing should be working away day after day for him, while, by the will of the same slight thing, he was manacled so that he could do nothing for her in return—was not even allowed to express his gratitude. He even began to imagine that she was growing paler, and that she would wear herself out.

On the next day after Kitty's disclosure, he had gone to a foreign library, and put his name down for a subscription, and brought home with him a selection of French and German books, such as seemed suitable for a young lady's reading. He took the first opportunity of saying to Grace, with all the diplomacy he could command—

"Miss Norris, you read French and German, of course. I have a subscription for a library, which is at present lying useless. You would be doing me a great favour if you would relieve me of some of these books."

Waterhouse was standing by the fire as he spoke, watching Grace remove those very books from the table where he had cunningly placed them, knowing they would have to be removed before the laying of his dinner-cloth. His tone was unusually diffident, and was like that of one who asks a great favour, and is in fear that he will be refused. Grace caught the tone, and saw the weak place in the diplomacy. What reason could a man have for holding a subscription which was useless to him. The fish saw the hook in the fly, and wheeled.

"I am very much obliged to you, but I have no time for reading, thank you."

Waterhouse bit his lip, and reddened with annoyance, but he did not repeat his offer. Grace's tone was final, though quite gentle, but she could not resist just glancing at the books as she took them in her hands, and Waterhouse observed the action, which added point to her refusal.

That same evening Waterhouse was considerably surprised to hear a great deal of movement and noise on the floor below him. He could not imagine what the family could be doing. Then the piano struck up a lively tune, and a continuous sound accompanied it. Could it be possible they were giving an evening? His curiosity at last reached such a pitch, that he opened his door to listen; then he went a little way across the landing, to the head of the stairs, and at last he actually took off his slippers, and crept down. He was sure there was dancing going on, and he set his teeth, and determined to see into the matter, quite oblivious to any ludicrous side there might be to his conduct, and of how Grace, if she had chanced to come out upon him, might regard the spectacle of this bearded fellow creeping in his stocking-feet down the dimly-lit stairs. But fortune favoured him so far. He was not detected, but neither did he detect much himself. He saw no signs of company—no extra umbrellas or hats—and the sounds were not those that would be made by a roomful of dancers. But further information he must obtain, and after he had regained his room, he cast about as to how it was to be done. He soon hit on the plan of waylaying Kitty on her way to bed. He knew she usually went up early, and alone, and he had sometimes bade her good-night as she passed his door. Presently up she came, after a good deal of singing, and playing, and laughing, and jingling of glasses had gone off below, at which festive sounds Waterhouse ground his teeth. He was not inclined to mince matters with Kitty. He went to the door, and beckoned her in.

"Kitty," he said, "what have you been at down stairs this evening?"

Kitty's cheeks were glowing, and her eyes dancing, pale, overgrown child as she was. In her excitement, she did not perceive the severity of Waterhouse's tone, which would have frightened her.

"Oh," she cried, "it is one of our party evenings."

"And who comes to your parties?" said Waterhouse, in a tone of scorn.

"Oh, nobody," Kitty laughed; "it is only ourselves. Grace and I sing, while Hester plays to us."

"And who is your audience?"

"Oh, mamma, of course, and sometimes we let Sarah come up; but generally we dress up, and pretend we are all company. To-night, Hester was Lady Montague, and we had to make-believe to receive her—properly, you know. Grace thinks it improves our manners."

Waterhouse released Kitty's shoulder, which he had grasped, and burst out laughing. He felt ridiculously relieved. Kitty was not put out by the laughter. She continued—

"And then we have a lovely supper, to end up."

"Oh! and what do you have for supper?"

Waterhouse had recovered his usual kindly tone.

"Grace makes all sorts of things. To-night we had lemonade and tarts—jam tarts—and biscuits. These were from the grocer's."

Waterhouse laughed again, but this time with a difference. The fact was, he was quite affected by the thought of the gorgeous supper; there was something pathetic in it.

"You good little girl," he said; "you must go to bed, after all this dissipation. Are you too big to give me a kiss?"

Kitty blushed very much, but did not refuse, and Waterhouse kissed her on the forehead. He was consumed with the desire to order in a supper from

the pastrycook's for the next festive occasion—a desire which he was well aware he would not dare to gratify; but, to compromise matters, he promised himself to send Mrs. Norris a couple of pheasants the next day. That would be a delicate attention which no one could object to. Accordingly, the next day he sent Sarah to the parlor, with these birds, and Mr. Waterhouse's kind regards. Sarah was commissioned with thanks and kind regards in return; and Waterhouse was relieved that they were not thrown back in his face. But that, the family were aware, would have been an impossible rudeness; and even Grace was rather glad that it was impossible; for if there was any present that could have gratified her, it would have been this—some luxury that would tempt her mother's and Kitty's delicate appetite. She had not been without occasional twinges of bitterness when she sent up Mr. Waterhouse's cakes, and when, perhaps, that very day the leg of mutton had been served up for the fourth time for the family dinner, or they had made their dinner off fresh herrings.

But Kitty, though Waterhouse found her an admirable channel of information, was seldom available. Sarah's visits now were flying ones, so that he could not gather much from her talk, and he did not choose to directly question her. Yet, for all the absence of direct information and personal intercourse, Waterhouse was thoroughly inoculated with that sense of Grace's supremacy, with which she impressed the rest of the household. Her personality seemed to pervade the atmosphere. He always recognized her rapid footsteps as she fitted about the house, knew the tunes that she crooned in her low vibrating contralto, and was quite aware when the front door opened and shut whether it was she that had gone out. He knew she went marketing in the morning, and used to wonder what she had bought for his dinner—not from interest in his dinner so much as in her. He knew when the girls went for their walk, and had often watched them down the street. Later in the day he was aware that the graceful form of Hester would cross the road on her way to Miss Denston's room; and long before he made the discovery about her brother, whose outgoings and incomings were too early and late for his observation, he was familiar with the figure of the invalid, which, on a summer morning, would be visible in the window sitting behind a tall arum.

But his studies at the back window were more fruitful in interest than those in the front. It looked out upon what the family dignified by the name of the garden, which consisted of a square of gravel, with a narrow border of soil running round it, surrounded by walls, on which caterwauling cats held their nightly revels. The only tree was a London poplar, growing at the bottom, to which the clothes-line was tied on a washing-day. Besides that, there was one small sickly box and two smoke-begrimed laurels. Grace every year, with great hopefulness, put seeds in, though without further results than the struggling up of a few specimens here and there. She also trained ivy on the walls and washed the leaves of the laurels. Nothing thrived except mint and London Pride. But Grace made a point of gardening, and made a great flourish with her tools, and her gardening gloves and hat, and laughed at herself for it. The garden was separated by the bottom wall from one running up to it belonging to Little Barbara Street, a street much inferior in respectability to the Barbara Street we know, and principally composed of poor lodging-houses. In this garden dirty little children played about, making their mud-pies; and Waterhouse had observed lately an older boy, who looked thin and pale, and walked on crutches. There was a slatternly woman, too, who came out to hang up her clothes, and who looked as if cares and children were dragging all the life out of her. The sounds which came from this direction were anything but pleasant. The children screamed and quarrelled. The mother scolded, and at night there had been occasionally heard sounds which indicated quarrelling of a more terrible nature. The upper windows appeared to belong to lodgers—a pretty machinist owned one, and a second family of children looked out from another. One morning soon after the "party," Waterhouse having risen very late, and having at the time just completed his toilet, saw a stone thrown over the wall by a young archer, with evident, though futile, intent to hit his window. Waterhouse placed himself on the outlook, for, according to precedent, he knew something would come of this. Another stone. Then Grace came out, carrying a chair with her, a wooden-seated one, evidently from the kitchen. "Cooking my breakfast," was Waterhouse's inference. She marched straight to the bottom of the garden, with those peculiar steps of hers—rapid and very long for so small a person. She placed the chair against the wall, and mounted it, and began to speak to the children on the other side. Waterhouse opened the window very softly, so that he might not be discovered, in order to hear what she said. But as she had her back to him, he did not catch much. He heard her say "You won't! You can't! Oh, dear, oh, dear, I never heard such a thing! Go and fetch a chair this minute, and I'll help you over." Then she spoke in a lower key to the cripple, and Waterhouse lost that. But he was sure it was something gentle and womanly, and some lines came into his head which had been running through it a good deal lately. He had a distinctly sentimental side to his nature, as is sometimes the case with the manliest of men, and he was at home with a good deal of poetry. When he first made acquaintance with Grace, he had been reminded of Wordsworth's "She was a phantom of delight," and had applied to her—

Her eyes were stars of twilight fair; Like twilight, too, her dusky hair; But all things else about her drawn From May-time and the cheerful dawns.

(To be continued.)

WHILE THE DAYS GO ON.

FOR as whatever's undergone, Thou knowest, wilt, what is done. Grief may be joy misunderstood; Only the good discerns the good, I trust Thee while my days go on.

Whatever's lost, it first was won; We will not struggle nor impugna; Perhaps the cup was broken here; That heaven's new wine might shine more clear; I praise Thee while my days go on.

I praise Thee while my days go on, I love Thee while my days go on; Through dark and death, through fire and frost, With empty arms and treasure lost, I thank Thee while my days go on.

—Mrs. Browning.

Sabbath School Work.

LESSON HELPS.

SECOND QUARTER.

THE FIRST DISCIPLES.

LESSON II., April 11th, John 1, 35-51; memorize verses 40-42.

GOLDEN TEXT.—"The two disciples heard him speak, and they followed Jesus."—John 1, 37.

TIME.—February, A.D. 27, on a Saturday (the Jewish Sabbath) and the day following. It was 42 or 43 days after the baptism of Jesus, and was the beginning of his ministry.

PLACE.—Bethany (Bethabara) and the way between that place and Cana of Galilee. Bethany ("boat-house") is the probable reading instead of Bethabara ("ford-house" or "ferry-house"). But they were probably neighbouring villages or districts, and the baptizing of John may have been in both. The place was probably one of the fords of the Jordan opposite Jericho. It was a highway of travel.

RULERS.—Tiberius Cæsar, emperor of Rome (15th year from his association with Augustus, 13th as sole ruler, Luke 3, 1.) Pontius Pilate, governor of Judæa (2nd year). Herod Antipas, of Galilee (31st year).

CONTEMPORARY HISTORY.—The Roman empire extended over most of the known world. Greece, subject to Rome, but a leader in literature and schools. Greek, the almost universal language among the educated. Strabo, the Greek geographer (B.C. 54-A.D. 24). Ovid (B.C. 43-A.D. 18), Livy (B.C. 59-A.D. 17), and Seneca (who died A.D. 65) were all living during the life of Christ.

INTERVENING HISTORY.—John omits all the early life of Jesus and of the Baptist, the ministry in the wilderness, the baptism of Jesus, and his 40 days' temptation recorded in Matt. i., 1 to 4: xi.; Mark 1, 1-13; Luke 3, 1 to 3; xviii.; iii., 21 to iv., 13.

CIRCUMSTANCES.—John had been preaching and baptizing for more than six months (July, A.D. 26-Feb., A.D. 27) and such multitudes came to hear him, and the excitement about him was so intense, that the leading Pharisees in Jerusalem sent a deputation to him at Bethany (Bethabara) beyond Jordan, to inquire what he really pretended to be. The day after his answer to the Pharisees, he sees Jesus coming towards him, and he points him out to his hearers as the Lamb of God who taketh away the sins of the world, i.e., the expected Messiah, and declares how he recognized him. Our lesson begins on the next day.

HELPS OVER HARD PLACES.—35. Two of His disciples: one was Andrew (v. 40), and the other was doubtless the apostle John himself. 36. The Lamb of God: i.e., the one to whom the lamb of the daily sacrifice and of the Passover had been pointing for 1500 years. 38. Rabbi: the Hebrew word for master or teacher, and therefore not familiar to the Gentile Christians. It was interpreted into Greek: 199. The Lamb of God: i.e., the one to whom the lamb of the daily sacrifice and of the Passover had been pointing for 1500 years. 38. Rabbi: the Hebrew word for master or teacher, and therefore not familiar to the Gentile Christians. It was interpreted into Greek: 199. The Lamb of God: i.e., the one to whom the lamb of the daily sacrifice and of the Passover had been pointing for 1500 years. 38. Rabbi: the Hebrew word for master or teacher, and therefore not familiar to the Gentile Christians. It was interpreted into Greek: 199. 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The Presbyterian Review.

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THURSDAY, APRIL 1ST, 1886.

THE statistical and financial returns of all the congregations and union stations throughout the Church are due on the 1st of this month, and these should be sent to the Secretary of the presbyteries with which the congregations and stations are respectively connected. Moderators of Sessions are reminded accordingly.

REVIVAL METHODS.

WE are grateful to our contemporary the Christian Guardian, for giving a large space in its columns last week to the extract from our article on "The Travelling Evangelist," albeit the quotation was not made for the purpose of expressing sympathy with our views, but of setting us right as to Methodist doctrine and practice. We believe that good will result from the discussion of this most important subject, and that our Methodist friends will be none the worse for knowing our views with regard to the danger of relying upon spasmodic effort, and the cultivation of emotion for building up the Church of God. The Guardian has entirely mistaken our position if it supposes that we are inclined to caricature Methodist revivals or to throw doubt upon the general results in the conversion of sinners and the upbuilding of saints which in very many instances have accompanied these efforts. Our purpose was to point out the dangers which seem to us connected with all spasmodic efforts and to warn our own people against them. It is interesting to us to note on the one hand how extremely sensitive our contemporary is when reference is made to Methodist belief and practice, while on the other we have found it impossible to inform it as to the first principles of Calvinistic theology and can never find in it when it attempts to explain Presbyterianism to its readers anything but the grossest misrepresentations. For nearly fifty years, as is well known, the Christian Guardian has been holding up to the Methodist people as the expression of Presbyterian belief a horrible and outrageous caricature of Calvinism; and when but a short time ago one of our ministers in these columns set forth the true views of our Church respecting this system and cleared away the misconceptions which the Guardian has been chiefly instrumental in raising regarding it, it quietly ignored his arguments, refused to be enlightened, and still persists in holding up to its readers the old picture which all Presbyterians repudiate. If the Guardian is not a better authority on Methodist belief than on Presbyterianism we fear not much reliance can be placed on its dicta. Let us consider the head and front of our offending. We said our Methodist friends believe in "falling away" and the Guardian makes haste to repudiate this. It says: "We warn our people against the danger of falling away." Why, we would ask, warn them if there is no danger? Does this not concede the whole position? Surely the Guardian is here not in accord with the Methodist pulpit. We have heard with our own ears a Methodist minister make the statement that a man might be converted forty times and go to hell at last. We did not say that Methodist preachers wish converts to fall away or taught them to believe they must fall away; but we hold it is a fair infer-

ence that they believe that converts may fall away, and, as a matter of fact, as their statistics show, they do fall away in large numbers. If we are not mistaken a quarterly record entailing no little bookkeeping is kept of the backsliders. But we need not go far afield for proof of the correctness of our position. The Guardian itself supplies all necessary proofs. On the first page of the very number in which the Guardian takes us severely to task for misrepresenting the views of Methodists on "falling away" we find a paper entitled "The Care of Converts" in which these sentences occur: "Our real cause of inexpressible sorrow is the fact that so many who join on probation lapse to the world." "It is to be feared that some who were soundly converted lapse into sin through stress of temptation and lack of constant watch and care on the part of the Church." Now, while we are ready to admit that men who appear to be under conviction of sin and to give many signs of a change of heart may often fall away, Presbyterians hold that a man can be converted only once, that when he is born again of the Spirit of God he becomes a new creature, that old things have passed away and all things become new, and that the Word of the Lord is pledged to keep him from falling and to present him faultless before the presence of His glory with exceeding joy. Surely the Guardian will acknowledge that there is here a radical difference as to the meaning of conversion and that we are justified in speaking of what Methodists consider by conversion as distinguished from the Presbyterian view. We do not for a moment suggest that there is any difference between us as to how the conversion is brought about, and as to the signs of conversion in the life and conduct of the believer; but there is for all that a clearly marked distinction between our views as to what is implied in conversion and as to the possibility of falling away.

Again, we are taken to task for stating that Methodists believe in the advantages of emotional excitement in order to bring about what they consider conversion. The writer in the Guardian we believe may be quite correct in saying he has never heard any Methodist minister teach that any particular kind or degree of excitement is necessary to conversion. We did not say they did so teach, but we affirmed that they believe in the advantage of emotional excitement. If the writer in the Guardian had the privilege of attending in his younger days the "protracted meetings" which were held in country places, or has had time recently to help in the revival meetings held in Methodist churches in this city and neighbourhood, he must be aware that great excitement has always been considered an essential element, and that the men who have greatest sway over the emotions by reason of their strength of lung and power of fervent appeal are the successful revivalists. By way of illustration we may state that we remember hearing a venerable minister exhorting a meeting to greater fervour by crying out, "Shout, brethren, shout; the kingdom of heaven suffereth violence, and the violent take it by force."

If the Guardian should require any direct proof that Methodists believe in the desirability of stimulating the emotions with a view to making conversions we would refer him to the new book just issued from the Methodist Book Room, Dr. Withrow's "Life in a Parsonage," a book much lauded as affording a vivid picture of Methodist life and practice. The scenes therein described of a Methodist camp-meeting leave no room to doubt that the position we took as to the Methodist value set on emotion is unassailable. Dr. Withrow describes with minuteness the means taken to work up a "cyclone of excitement," details with relish the case of a young girl who under the preaching of an exhorter of "intensely emotional temperament" fell into a "beautiful trance or catalepsy," and how in consequence "a deep, mysterious awe fell upon the congregation under the influence of this strange manifestation of Divine power," how "scoffers were silenced and desperate and hardened sinners were smitten down before the power of God," how "one old reprobate [sic] fairly roared for mercy," and how "many souls struggled into the liberty of the children of God." Dr. Withrow leaves us in no doubt as to his views on the value of emotion in producing conversion, for on page 92 he says with emphasis, "Yes, Methodism is an emotional religion." In this matter we prefer the testimony of Dr. Withrow to the Guardian, as his views undoubtedly accord with the known opinions and practice of the Methodist Church.

It may be well to say here we do not deny for a moment that when the Spirit of God is working there will be tokens of His presence in the deep solemnity, and in many cases overwhelming outbursts of emotional feeling. We heartily agree with the Guardian that when men are roused to a sense of their condition as lost sinners, there may well be manifestations of deep emotion. All we contend for is that the emotions should not be relied on either as a means or an end. Nay, we are prepared to go further and admit that a very large class of the community are more likely to be roused through appeals to their feelings than through appeals to their reason, and therefore many are often apparently converted in meetings which seem to the more intelligent to be of a character calculated to bring dishonour on the Christian religion. But all the more on this account do we consider it our duty to protest against the dangerous practice of systematically working up the emotions of ignorant or excitable people, and to warn those who resort to such means of the inevitable hardening of the hearts of many who for a time are carried away, but afterwards find

in calmer moments no such change wrought in them as they were told they had experienced.

As to our presentation of facts being unbrotherly, we can only say it was not meant to be such, and that if we can be "brotherly" only by refraining from speaking out upon points of absolute disagreement we had better give over the use of the word altogether. The Guardian has often shown its brotherliness by rebuking what it considers Presbyterian errors, and though it would be a bad thing to imitate a fault-finding and censorious spirit for the sake of mere imitation, we shall not hesitate by way of warning to our own people to imitate it so far as to point out what we conceive to be the erroneous practices of other denominations. Like our Methodist friends the Presbyterian Church has never suffered from lack of critics. We believe that even attacks which are based on misconceptions afterwards prove helpful and we trust we shall not resent them in the spirit of our contemporary.

As for our not representing what is best in the spirit of the Presbyterian Church, we have only to say that the Presbyterian Church allows only her standards to speak authoritatively on her behalf. For ourselves, with all charity towards our neighbours, we shall earnestly contend for the principles taught in these standards, and wherever we may be found untrue to them by being unkind or uncharitable we must be ready to bear the blame of failing to reflect the spirit of our Church. But to say because the Guardian is displeased with us that we do not truly represent our Church is so glaringly impertinent that we need not further notice this matter.

Reading between the lines of the Guardian we are convinced that it is secretly glad that we have spoken out on the blemishes in the Methodist system, and that by reproducing our views it has effectively drawn attention to great and growing evils which it evidently deploras, but has not the courage to reprobate.

THE LATE EX-PRINCIPAL ROSS.

THE foremost ranks of the Presbyterian ministry in the Maritime Provinces have been sadly broken of late, as one by one the veterans in swift succession have fallen out and passed away for ever. Within a year the Church has been called upon to mourn the loss of Dr. McGregor, Mr. Baxter, Dr. Sedgewick and other good men, who for many years had borne the burden and heat of the day and served her faithfully and well. As we intimated last week, the Church has been called to mourn the loss of one of her oldest and most eminent divines, the Rev. James Ross, D.D., recently retired Principal of Dalhousie College, Nova Scotia. Dr. Ross was personally not a familiar figure to the people of the Western section, but he was well known by repute as a skilled educationist and a good preacher, a man worthy of his native province. The following brief sketch of his life, as given in the Halifax Chronicle, will be of interest to our readers:—

"Deceased was a son of the late Duncan Ross, one of the Scotch Presbyterian ministers who emigrated to Nova Scotia with the early population of Pictou county. He was born at West River on the 28th July, 1811, and was consequently in his 74th year. He was educated with his father, and at the old Pictou academy with the late Rev. Dr. McCulloch. He married a Miss Matheson, and two of his children survive him—James Ross, M.D., of Moncton (who is at present home in Dartmouth), and a daughter, Miss Lelia, who attended her father in his last illness. Another daughter—Helen—was the wife of Wm. Howe (son of Hon. Joseph Howe), and she, dying, left two children who have been brought up by their grandfather. Rev. Ebenezer Ross, of Truro, is a brother of deceased. Though perceptibly failing physically in the past few years, the reverend doctor seemed to be about in his usual health till about ten days ago, when found in his room in a kneeling attitude in a fit of paralysis. It was his first attack of that malady, but an enfeebled constitution at his advanced age could not withstand the shock, and—his powers further lessened through sciatia—he steadily declined till he passed peacefully away."

"Rev. Dr. Ross was one of Nova Scotia's sons who has done very much for her welfare, and to whom a large proportion of the population owe a debt of gratitude. Not only to the denomination to which he belonged, but to the age and generation in which he lived, did he devote faithful service and no mean talents and abilities. He was one of the foremost educationists the province has ever had, and in the minds of very many of the ministry and of other professions, to-day will rise tributes of the most sincere respect to his memory, while his genial presence and benignant occupancy of the presidential chair at Dalhousie's convocations will not soon be forgotten."

The Witness supplies the additional information:—"The funeral of the late Dr. Ross took place on Wednesday afternoon. The services at the house were conducted by Rev. John McMillan, B.D., Principal Forrest, Rev. George Christie and Dr. McCulloch; and the service at the grave by Rev. P. M. Morrison. Mr. Christie and Dr. McCulloch made affecting reference to the earlier years of Dr. Ross' career, and drew very solemn and impressive lessons from the occasion. The funeral was attended by the Professors, Governors, and Students of Dalhousie and of the Presbyterian College, and by a large number of the ministers of the Presbytery of Halifax. He was buried in the Camp Hill Cemetery, Halifax."

REV. DR. McCURDY gave in University College last Saturday the concluding lecture, substantially the third of the "Stone" series recently delivered by him in Princeton. There was a much larger attendance than on the previous Saturday, and amongst the audience we noticed a number of the city clergy and some other gentlemen from a distance. Dr. McCurdy briefly sketched the ethnology of Assyria and Babylonia, and the memorable story of the discovery of the remains which have now so profound an interest for Biblical students and archaeologists generally. The nature of the language and the various processes in deciphering the cuneiform inscriptions were briefly but very perspicuously treated. A rapid sketch was given of the great public works, art and literature of the people. Incidentally there were numerous references to the collection of casts in the museum of the Normal School, Toronto, which Dr. McCurdy characterized as very valuable, but to some extent marred by the

very mistaken process of "restoration" to which they have been subjected. By the aid of the scription the lecturer was able to present a very vivid picture of the topography and ruins. Unfortunately, owing to the vast extent of his subject, Dr. McCurdy was unable to touch upon, except in the most cursory way, Biblical Parallels, but we trust he may be induced to give upon some other occasion his lecture upon this most interesting topic. In these lectures Dr. McCurdy has shown himself to be a most valuable addition to the staff of University College, and an ornament to the Church.

THE Church has lately received benefactions by the death of a lady whose name recalls an interesting fact in the history of Presbyterianism in America. Mrs. Elizabeth P. G. Emerson, to whom we refer, was the daughter of Rev. D. W. Eastman, who is said to have preached the first sermon in the district now covered by the city of Rochester. "Mr. Eastman," it is stated, "after faithful service in the ministry, died at his residence in Grimsby Township, near Smithville, on the 4th August, 1865, and his dust was laid to rest in the rural cemetery at St. Ann's, near the spot where he first gathered the people for worship three score years before." By her marriage with Mr. Thos. Emerson, banker of Windsor, Vt., this daughter on his death came into possession of a large amount of property, some of which is disposed of as follows: Church Erection Fund of the American Presbyterian Church, \$10,000; Board of Home Missions, \$20,000; Knox College, Toronto, \$1,000; Presbyterian church at Smithville, Ont., \$1,000; Board of Foreign Missions of the Presbyterian Church about \$40,000. We may mention that the Rev. S. H. Eastman, of Oshawa, is the grandson of the Rev. D. W. Eastman above referred to, and has shared in the benefactions

THE subject of over-pressure in the schools is always a timely topic, and there is not half as much said about the evil as is necessary. The abolition of "payment by results" did something, but the old machine is at work grinding out the "life, liberty, and happiness" of both pupils and teachers. Who will put on the brakes? The evil is ubiquitous. Dr. Roth, in his statistics of over-pressure in the German schools, states that sixty-four per cent. of the scholars "who should work up to graduation are much below the normal standard of health." In Denmark a Government investigation brings to light that twenty-nine per cent. of the boys and forty-one per cent. of the girls suffer from over-pressure.

THE COLLEGE QUESTION.

[CONTRIBUTED.]

It is quite in vain for the friends of the various colleges to deprecate the discussion of the subject of Consolidation, and to taunt those who venture to speak in its favour as having really no scheme to present. "Show us your plan," they cry, "and we will gladly consider it; but if you have no plan do not trouble us with empty words." Now, who are the men to whom we should look for some statesman-like solution of the difficulty, but to those Principals and Professors who greet us with the demand that we keep silence? The Church might well call upon these six Principals to meet together and formulate a scheme that would solve the problem once for all. And when they say, "Show us a plan, and we will consider it," we have a perfect right to answer, "You are the proper persons to do that work, and we demand that you, who are charged with the educational interests of the Church, should see to it that our resources are no longer wasted in the support of so many ill-equipped institutions."

At the coming meeting of Assembly, the Common Fund, which it was hoped would prove a means of quieting the Church on this question, will be a source of heated debate. The friends of Knox believe that her interests suffer seriously on account of the existence of that fund, and I have no doubt an attempt will be made to do away with it, and to allow every college to forage for itself. To a large extent the colleges are doing that already; the friends of each institution being determined to secure the necessary financial support for their own favourite, what ever may become of the others. Just now this general raiding of the Church, however, is confined to the establishment of endowments and the payment of debts, but if the Common Fund be done away with every congregation will be distracted by the presentation to them of the conflicting claims of the various colleges. Can anyone contemplate such a state of matters with complacency? The Common Fund I believe is falling away simply because the Church is convinced that we have too many colleges. When we have a common college, we will find the Common Fund a marked success.

When the Union took place ten years ago, the college difficulty was not faced, and so, while we have had a harmonious and united Church, we have had all these ten years separate and sectional colleges. Now, if anyone asks what are the insuperable barriers in the way of the union being extended to our colleges, he is met with such questions as these: Will Queen's give up her present position to enter into such a union? Will Knox remove from Toronto or allow her historic name to lapse for the sake of union? Will Montreal and Halifax listen to any proposals which would interfere with their present rights and privileges? And when he is candid enough to say that he does not know whether they would or not, the conclusion is triumphantly drawn that it is quite useless to speak any farther of the matter.

But the question might be answered in this way: Of course none of these institutions would like to be interfered with, but do they not exist in the interests of the Church? And cannot the Church interfere whether they like it or not? We often fear that those interested in the colleges forget this, and really assume that the Church exists for their sake, and that what they do not wish to submit to, the Church has no right even to propose. What are the barriers in the way of consolidation? Are they such as ought to debar the Church which professes to be united from any attempt to break them down. Why, they are

all arising out of our old divisions or out of mere local and sectional jealousies. Queen's was the upshot in its present position, as the key stone of the union, as some are inclined to regard it, or else the fabric of union will fall to pieces. Montreal College is in Montreal, and is founded upon a rock, so that it cannot be moved; and Knox is associated so closely with the history of the Canada Presbyterian Church that her friends would bitterly resent any change which affected her to the slightest degree. But are any of us satisfied that such reasons as these are sufficient? Are any of us convinced that they will outweigh the advantages to be derived from consolidation, or that they are such reasons as will bear consideration at all? None of us, I venture to say, desire to forget our former church connection, but surely we wish not to obliterate these old lines and to form a grand Canadian Presbyterian Church, taking a front rank in the moulding of the youth of what we believe will one day be a great nation. At present our colleges are emphasizing our old differences. Would it not be a great gain if they were the means of cementing our union?

By consolidation we could have one or two or even three colleges well equipped, each of them with a large staff of professors. These colleges would be well endowed and would attract large numbers of students. They would become a source of strength to the Church and give themselves worthy of the Church's hearty support. I do not feel called upon to propose a scheme of consolidation for I believe it is to the college authorities we should look for help in this matter, but I venture to suggest that there might be found some way of uniting the theological faculties of Knox, Queen's and Manitoba, for the western section of the Church, and Halifax, Quebec and Montreal for the eastern section. There are difficulties in the way, of course, but surely not such as the great minds in our Church could not grapple with and overcome. What does it really matter whether Kingston or Toronto were selected as the site of the new institution provided we get a splendidly endowed and equipped college? And what though special legislation should be required to effect these changes, and there should be years of discussion before the goal were reached? In the end would not the whole Church rejoice over so glorious a consummation?

PRUDENCE.

CENTENARY OF PRESBYTERIANISM IN MONTREAL.

CELEBRATED BY A PUBLIC MEETING IN KNOX CHURCH AND A CONVERSATION IN THE DAVID MORRICE HALL. [CONTRIBUTED.]

At the January meeting of the Presbytery of Montreal a committee was named to make arrangements for celebrating the Centenary of Presbyterianism in the city. In pursuance of this appointment a public meeting was held in Knox Church on the evening of Friday, March 12th, the very day on which, exactly a hundred years ago, the first congregation, now known as Knox Church, was formed. The meeting was very largely attended, many ministers being present. The Rev. James Fleck presided, and the Rev. Principal MacVicar, D.D., LL.D., the Rev. W. Reid, D.D., of Toronto; the Rev. Geo. H. Wells, the Rev. L. H. Jordan, B.D., and the Rev. A. B. Mackay took part in the proceedings.

The Rev. Mr. Jordan read the Scriptures and prayed. Mr. Fleck sketched the history of the church during the past century. Dr. MacVicar gave an exposition of Presbyterian doctrine and polity. His paper was a valuable contribution to historical theology in its relation to the creed and cult of Presbyterianism. Mr. Wells followed with a stirring oration on the type of character which Presbyterianism produces. Speaking in a church, the latter part of whose history is so closely connected with the grandest ecclesiastical struggle of the century, his reference to Presbyterian history, as a sort of continuation of the eleventh chapter of Hebrews, was particularly happy. Dr. Reid gave his personal reminiscences of the early days of Presbyterianism in Canada. His address was listened to with the greatest interest, and was enlivened with frequent touches of Dr. Reid's characteristic jowly humour. Mr. Mackay presented briefly the congratulations of his people, and offered the closing prayer. After the benediction was pronounced the large audience which had patiently waited till nearly eleven o'clock were invited to inspect the ancient records of the church. Though dating well into the last century, they are still remarkably legible.

On the Thursday evening preceding, the committee had also arranged for a conversation in the Presbyterian College, when the David Morrice Hall, the library, the corridors and all parts of the building were filled to their utmost capacity. It was a happy coincidence that the Professor of Church History in the college, the Rev. John Campbell, M.A., who has been for a number of years an elder in Knox Church, happened to be Moderator of the Montreal Presbytery, and therefore presided on this historical occasion. He did so with his usual tact and dignity. A most programme of music and addresses preceded the promulgating and refreshments.

Among those on the platform were representatives of the other Protestant denominations which during the century had relations with the old church. The Rev. H. Wilkes, D.D., LL.D., Congregationalist, spoke of Montreal as he had known it since 1832. The Rev. Prof. Shaw, M.A., referred to the great progress made by Presbyterianism, and to the good example it had shown in matters of education, church polity, business capacity, and sound doctrine. The Rev. J. S. Stone, B.D., Anglican, said there were flowers and fruits in every ecclesiastical garden, and urged the pulling down of separating fences that their beauty might be more widely enjoyed. Thereafter His Worship the Mayor, H. Beaupre, Esq., delivered a very happy address. He said, while not professing to represent the Roman Catholic Church or to speak the English language "as correctly as some Scotchmen," he felt it an official duty and a pleasure to express his congratulations as the chief magistrate of a city composed of different creeds and tongues. If space permitted there are many interesting incidents in the course of these hundred years of Presbyterian history worthy of notice. The barest outline must suffice.

On the 12th of March, 1786, in a private house on Notre Dame St., the first congregation was formed by the Rev. John Bethune, a Scotchman, an army chaplain, and a Loyalist from the United States. After fourteen months existence it was left without a pastor for four years, and but for its true inherent Presbyterian tenacity it would have perished. In 1791 the Rev. John Young was called from Schenectady, and for two years he and his young charge were under the care of the Presbytery of Albany. It was in the first year of his pastorate the interesting transaction between the Roman Catholics and Presbyterians, so often referred to, occurred. The use of the Reoclet church had been granted to the Presbyterian people while their own was being built. Remaneration for the same was politely refused, but a present was accepted by the good fathers, consisting of two hogheads of Spanish wine and a box of candles. The minute recording it stands at the beginning of the congregational records.

In 1803 Mr. Young was succeeded by the Rev. James Somerville, a licentiate of the relief Presbytery of Glasgow. He died in 1837, in the 62nd year of his age, bequeathing £1,000 for the erection of a manse for the future minister of St. Gabriel St. church.

The first offering from the mother church was St. Andrew's, which was formed by the friends of Mr. Forrest, the candidate rejected when Mr. Somerville was called. The next was in 1811, twenty-eight years after, and was on the 15th. For twenty years before Mr. Somerville's death, the Rev. Henry Eason was associated with him as assistant and successor, and five years after the induction of Mr. Eason the Rev. Edward Black was ordained as his colleague in the assistantship. This triple pastorate continued, without friction, for ten years. The youngest pastors disagreeing, the church divided and a new congregation, that of St. Paul's was the result, under the ministry of Rev. Ed. Black.

In 1843 occurred the memorable disruption in the Church of Scotland. In 1844 the Presbytery of Montreal split, cleaving on the same lines. Mr. Eason and the bulk of his congregation held to the principles of the Free Church, and severed their connection with the Church of Scotland. Soon after Mr. Eason was called to a professorship in Knox College, Toronto. He died there greatly lamented. A mural tablet to his memory, brought from the old St. Gabriel St., will be found in the south-west corner of Knox Church. Then followed in succession the Revs. Wm. Leithman, Wm. McIntoul, Dr. Inglis, Dr. Kemp, Dr. Irvine, Robert M. Thontion, now of London, England, and James Fleck, the present pastor.

In the period between 1844 and 1864 a series of law suits was carried on by the Presbytery of Montreal in connection with the Church of Scotland, to dispossess the St. Gabriel St. congregation of its buildings. The litigation lasted nearly twenty years, and wore out the patience of all the parties to it. A compromise was at length effected by the terms of which the congregation relinquished its right to the building upon payment to them of \$5,800 by the Presbytery of Montreal. This agreement was ratified by Act of Parliament, which among other provisions confirmed the new name of "Knox Church" adopted by the congregation, and named trustees to hold the property when vacated, until such time as a new congregation should be organized, which took place in the following year (1866) under the name of St. Gabriel Church, not St. Gabriel St., lest they might hereafter claim to be the original congregation.

Such is the line of Presbyterian history for a hundred years in Montreal. It may well warrant the quaint and homely simile that likens Presbyterianism to hickory wood, the toughest of all timber, and the readiest to split. But, by the blessing of Him who "makes all things work together for good," Presbyterians have divided to multiply. And again in these last days how to unite and grow strong. Well may it be said: "The little one has become a thousand, and the small one a strong nation."

Communications.

THOSE HYMNALS.

[To the Editor of the PRESBYTERIAN REVIEW.]

DEAR SIR,—I take the liberty of sending you for inspection a copy of our church hymnal with tunes, bound in Morocco, so that you may actually know the kind of binding or get up of these books, and be enabled to call the special attention of the Hymnal Committee to the fraud (for I consider it nothing else) attempted by the publishers.

The book has only been in use (not quite) three months, and that by my daughter only, who knows how to take care of such a book. It is now breaking up in the binding, and is nearly in ruins.

I hope you will call special attention to this important matter. One dollar and forty cents every three months is too much for a church hymnal, or the luxury and trouble of a second binding in so short a time. Please pardon trouble and kindly return book at convenience.

A. T. G. HENDERSON. London, Ont., 22nd March, 1886.

[The copy sent by Mr. Henderson is certainly a very sorry specimen of a book at \$1.40, and our readers can scarcely need further description of it. Every pew can furnish a dozen specimens of equal disfigurement. But whose attention shall we call? We lately addressed a pretty loud call to the committee, but they heard not. Apparently their duty ends with the letting of a contract.—Ed. Review.]

MISSIONARY STUDENTS—ATTENTION!

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—Judging from the experience of the past, we may anticipate that students will experience in the future somewhat as follows:

1. That the roads being in many cases impassable in April, the people will be slow to move out of the spiritual torpidity in which they were recently hibernating. Some will perhaps inquire why the presbytery did not arrange to send the student on May 1st instead of April 1st. Students can easily explain this.

2. In some fields students will find the people slow to provide conveyances. Some will criticize the presbytery for not sending a student qualified to do both the work of a man and a horse. They can see at once that the student's walking powers are below the average. In their opinion no man is fit to preach in the mission field who is not a good walker.

3. It will be found that in some fields the people extend more strength in opposing each other than in promoting the cause of Christ. Antagonistic elements, national and political, will be manifest; even in Church work some will show a dogmatic tendency to pursue a certain course, not because it is best, or pleases their neighbours, or accords with the Bible, but because it suits themselves and their notions.

4. In some cases the boarding place will be arranged, not with regard to the student's convenience and prosperity in the work, but with reference to what some will call "economy." The people perhaps have enacted that he who boards the student shall receive just \$2 per week, or less. No one with enlightened conscience can accept it. At length some one volunteers, and to "make it pay" supplies the student's daily returning wants out of the usual family store of plain food—such as swine's flesh, beans and bread, pastry, pancakes, etc.—such food as seems best calculated to be indigestible, and the student will be expected to preach the Gospel with joyous sweetness on a fare which is daily reducing him to a skeleton, and hindering him from doing the work of the Lord.

5. In many cases the Christian folk with loving hearts will receive the student even as an angel of God, and will vie with each other in according him a true Presbyterian welcome, as if to say from the heart: "We are glad you have come; we wish you God speed in the good work, and we heartily join you in that work; may our united labours be abundantly blessed." Thus welcomed by the people and supplied with all necessary material things, and above all endowed with the Spirit of the Master, the student will labour in a manner befitting one having such golden opportunities. Some will work and pray in the Sabbath School, in prayer and other meetings; parents will constrain the young people to attend the Bible class, and help them to love Bible study; generally all Christians will work and pray, excepting those who can only do the latter, and will unite in fighting heroically in life's battle, in "keeping the heart with all diligence," in becoming "living epistles known and read of all men." And thus, through the means of divine appointment, the Spirit in answer to prayer will exert His sacred, mighty powers, converting sinners and building up and establishing Christians in the faith.

A STUDENT.

Knox College, March 11th, 1886.

CHURCH EXTENSION

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—This important subject of Church Extension came before the Toronto Presbytery at its last meeting, and while I do not think it right to refer to the particular proposal to which objection was taken by some of the city pastors, I believe it advisable, in view of other similar cases, which will be considered from time to time as Toronto increases in population, to call attention to some general principles which ought to be kept in mind by those proposing to increase the number of our congregations.

In the first place, then, it must be kept in mind that no step towards the raising upon a site or the purchasing of it should be taken without consultation with the presbytery. No committee, though composed of dignitaries of the Church, has a right to fix upon a site unless they have been appointed to do so by the presbytery, and if a self-chosen committee takes upon itself such responsibility, and then comes to the presbytery for the ratification of its action, it may not be surprised that there should be grave objection taken, and considerable controversy evoked.

In the second place, no such committee should undertake to initiate a movement of this kind unless they are prepared to shoulder the responsibilities involved. For example, when, recently, a petition was presented to the presbytery with regard to establishing services at the village of Dovercourt, it was found that nearly all signing that petition were members of neighbouring Presbyterian churches, and had no intention of leaving these churches. The presbytery rightly decided that if these petitioners were not ready to undertake the work, there were no others to do it, and therefore no reason for granting the prayer of the petition. In the case now before the presbytery, the committee who brought the matter up is composed of leading men in various churches, who all stated that they had no intention of abandoning their present church connection and who were only animated by the desire to secure for their neighbours a boon which they evidently were too modest to ask for themselves. If a church is needed in any new neighbourhood, why not, I would ask, call together all the people interested, by public announcement, and find how many of them are ready to stand by the new movement? then draw up a petition pledging all its signers to identify themselves with the new cause, and to give it their financial support, and then, doubtless, the presbytery would have the facts before them on which to form a judgment, and I venture to predict the judgment would certainly be in favour of the petitioners.

In the third place, any movement of this kind, I hold, should be kept absolutely free from all connection with the "booming" (if I may be forgiven the slang) of real estate. It was publicly stated that a subscription of \$500 was promised by the vendor of the site in the north-west, if a building would be immediately erected. This spirit thrown out to catch the salmon seemed to have produced a profound impression on some minds, but to me it presents itself in a very different light. If the Apostle Paul had been offered a subscription to build a House of God, from the motives openly stated in this case, I have no doubt he would have given much the same answer as he gave to the man who offered to purchase from him the gift of the Holy Ghost. Cannot those who believe in the doctrines of the Presbyterian Church, and who wish to extend the Church, build a place of worship without such assistance? Can Christian men, who are ready to make sacrifices for Christ's sake, be satisfied to accept money which is given only for the purpose of self-aggrandisement? Can our Church authorities satisfy us, that such money as comes from so earthly a motive is honestly obtained? Does it not look far more like a bribe than an honest gift? From the other side of the city a similar offer, but more liberal, is made by a large land proprietor. Should we not make haste to accept it before some other denomination steps in and secures the bonus? At West Toronto Junction we happily, though narrowly, escaped connection with a land syndicate, and we have reason now to congratulate ourselves upon that fact, and I trust that in all our future Church extension movements we may be kept free from all such entanglements.

But, in the fourth place, we cannot really extend the Church by a mere redistribution of our members, by the withdrawing of a number of families from several congregations, and establishing them in a new locality. When a new church is required in a populous neighbourhood, such families as live in the district ought to leave their church connection to form the nucleus of the new congregation, and to give the benefit of their experience where it is most needed; but to establish a new church where there is no population to work among, and not likely to be such for some years to come, is simply a weakening of the cause we desire to strengthen. A multiplication of weak charges is extremely undesirable in a city like Toronto, and all our efforts should be subordinated to the work of fostering the young charges now struggling with the problem of self-support and church building.

It would be a pleasant thing to see any of our college professors taking the chair at a meeting of Presbyterian gentlemen called together to consider how they might help the Parkdale people to build their new church without burdening themselves with heavy load of debt, or to devise means to provide the Deer Park people with a suitable building, but I fear there is little prospect of such a meeting being called, or much enthusiasm being shown in that department of church extension.

CONSISTENCY.

NOTES FROM THE COLLEGES.

QUEEN'S. The Rev. J. THOMPSON, of Sarria, has just completed a very much appreciated series of homiletical lectures in Queen's College. The students regret Mr. Thompson's early departure.

QUEEN'S COLLEGE. The students of Queen's College Missionary Association has set afloat a scheme whereby it is anticipated that the association will be enabled to pay, in part or in full, the salary of a missionary in the foreign field. When a sufficient guarantee is forthcoming it is intended to send forth from Queen's a student to work in connection with the Presbyterian Church of Canada.

A branch of the Queen's University Endowment Scheme has been organized amongst the students. The purpose of the branch is to foster amongst the students a warm and enduring interest in the welfare of their Alma Mater.

The Rev. R. Campbell, D. Sc., of Renfrew, is now delivering his annual course of lectures on Political Economy in Queen's. He has a large class, and is very popular with the students.

The following students have been appointed by the Missionary Association of Queen's College to stations in the North-West: Messrs. J. H. Buchanan, G. R. Lang, W. J. Fowler, A. Fitzpatrick, and O. Bennett. Those appointed to stations in Ontario are: Messrs. M. McKinnon, J. W. Boyd and R. M. Phalen.

The Rev. John MacNabb has resigned the charge of St. Andrew's church, Locknow, Ont., on account of the infirm state of his health, also in order that the two congregations in that place may unite. The following motion was passed in connection with his resignation by the Presbytery of Montreal: "That the resignation of Mr. MacNabb as desired by him for the reasons given be now accepted. Further, this presbytery cannot accept this resignation without placing on record their high appreciation of his character and ability as a minister of the Lord Jesus Christ, of his uniform urbanity and courteous bearing as a Christian gentleman, of his faithfulness as his health would permit, in the discharge of every duty connected with the pastoral work, and any work required to be done by him within the bounds of the presbytery, of his diligence in his attendance on church courts. Further, this presbytery sincerely sympathizes with him in his infirm state of health, and would commend him to the care and support of the Great Head of the Church who doeth all things well."

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Church News.

The Rev. H. Sinclair, minister of the Presbyterian church at Uppergate, has resigned.

Twenty members were added to Zion church, Charlottetown, at the recent communion.

The Rev. Wm Grant, of West River, P. E. I., has received a call from the Cow Bay, C. B., Presbyterian congregation.

Chalmers' church, Guelph, has recently lost a most valued member by the death of Mr. Thos. A. Henderson, of the Ministry.

The Rev. J. A. McLean has been called by the Presbyterian congregation of Mount Stewart and West St. Peter's, P. E. I.

Mr. Birt, a priest of the Church of Rome, has applied to the Presbytery of Montreal for admission to the Presbyterian Church.

Mr. David MacLaren, son of Professor MacLaren, Knox College, Toronto, has received and accepted a very hearty call to Alexandria, Ont.

The Rev. Donald Stewart, of Wallacetown, has been called by the congregations of St. Luke's, Finch, and South Finch, Glengarry Presbytery.

The Rev. Robt. Lang is urging, in the Witness, the propriety of establishing, in Halifax, a Young Ladies' Seminary for the Maritime Provinces.

Ludger Blanchet, a member of one of the leading French families of Quebec, has joined the Presbyterian Church, creating not a little sensation.

The Rev. John S. Burnett, of Martintown, has been appointed Clerk and Conventor of the Home Mission Committee of the Presbytery of Glengarry, in room of the late Mr. Lang.

The Rev. I. H. Jordan, pastor of Erskine church, Montreal, is delivering a course of Sunday evening lectures under the general title, "Judah, the Betrayer." These lectures are very fully reported in the Daily Press.

The Rev. Dr. McVicar dispensed the sacrament of the Lord's Supper in St. Andrew's church, Three Rivers, Rev. D. Currie, pastor, on the first Sabbath of March. The doctor preached with his accustomed force and clearness.

The Rev. John A. MacDonald, native of Hopewell, N. S., took advanced studies under Dr. McCosh, at Princeton Seminary, until the first of the year, but on account of climate had to leave, and is now at Andover, Mass., finishing his course. He is making a specialty of Moral Philosophy.

Mr. Joseph Jackson, one of Montreal's oldest citizens, has died at the advanced age of 93 years. Some years ago, Mr. Jackson donated the sum of \$4,000 each, to the Presbyterian and Congregational Colleges there, on condition that he received an annuity of \$240 from each of these institutions.

An Ottawa correspondent writes: "At the anniversary of the Ottawa Auxiliary Bible Society, Principal Caven gave an address on 'The Obligation to Disseminate the Word as a Principal Means in Promoting Spiritual Life.' The address was admirable, and highly spoken of by all who heard it."

Mr. A. H. Cameron, a native of St. Mary's, Guysborough Co., and a member of the graduating class in Auburn, Theological Seminary, has accepted a call to Whitehall, New York. He is to be ordained in May. He is, says the Witness, a very promising young man, and enters the field with good prospect of success.

Mr. W. C. Matthews, of Hamilton, Ont., who, during the last year, was in charge of the congregation of Barton Presbyterian church, has been made the recipient of an address and neatly bound book of money as an acknowledgment, from his numerous friends in the congregation, of his untiring labours in their midst.

The Rev. J. S. McKay, of British Columbia, returned on the 8th of March to his father's house, from California, whither he had gone for the benefit of his health. We are glad to learn that he stood the journey very well and in very good spirits, and we are sure that his many friends will join in the prayer that he may be fully restored to health again.

The Minnesota Tribune says: "At the congregational meeting of the Presbyterian church on Monday evening, it was decided to formulate a call to the Rev. James Todd, of Burnside. Mr. Todd has made himself popular with the congregation by his zeal and earnestness in the church work, and it is to be hoped that nothing will prevent his being settled here."

A treat was enjoyed by those who attended the illustrated lecture delivered by the Rev. T. T. Johnston, of Wick, under the auspices of the Knox church, Cannington, Mutual Improvement Society, on the 15th ult. The subject was "The South"; and so well was it handled that there is a probability that the rev. gentleman will be asked to repeat the lecture.

KINGSTON Presbytery has passed a resolution to memorialize the General Assembly to pass an act to form the present Presbytery of Kingston into two presbyteries, one to be named the Presbytery of Kingston, and the other the Presbytery of Belleville, and the division line between the two presbyteries to be the line between the counties of Lennox and Hastings, the county of Prince Edward to be included in the Presbytery of Belleville.

The S. S. of Knox church, Robson's Settlement, Hemmingford, held a social in the church on Friday evening, the 19th March. The house was filled in all parts. Mr. W. J. Robson, elder, occupied the chair. Tea was served by the ladies. The children and choir sang several hymns, accompanied by the organ. Mr. J. W. Stewart gave a sacred solo, and Mr. W. R. Hawthorne a reading. Appropriate addresses were delivered by the Rev. Jas. Watson (Methodist), Rev. A. Lee, Russelltown, and the Rev. William Robertson, pastor of the congregation. This school was opened only last spring, and has been a great success. There are sixty in attendance, and eight teachers. Twenty six dollars were taken as proceeds of the meeting, and this is to be laid out in providing a library for the school.

The scholars and teachers of the S. S. of St. Andrew's church, Hemmingford, Que., met on Thursday evening, the 18th March, at the mansion-house of Julius Scriber, Esq., M.P., by invitation of Mrs. Scriber, who is herself one of the teachers. There was a very large party, including children of some of the other churches, with some of the members of the congregation. An excellent supper was served. A concert of appropriate music and song was given by the ladies of the family, and others. All seemed brimful of enjoyment. The proceedings were brought to a close by the Rev. William Robertson, pastor of the congregation, tendering to Mrs. Scriber the hearty thanks of the S. S. for the evening's hospitality and entertainment, expressing the sincere hope that she might be long spared to take the deep interest in the school which she had done in past years.

FROM the annual report of Knox church, Brantford, Rev. Dr. Cychrace, we learn that the membership is a little over 600, and against 550 last year, that there had been received from pew rents and collections the sum of \$4,050.50, and contributed in addition by the congregation for Missions, Manitoba Church Building Fund, Knox College Endowment Fund, Sabbath Schools' Poor Fund, and the Repair Fund of the church, the sum of \$3,097.82, making a total of \$7,148.32, as against \$6,221.65 the year previous, that the debt on the church had been reduced \$1,000 during the past year; that the roll of S. S. teachers numbered 48, with 418 scholars on the roll, and an average attendance of 36 teachers and 369 scholars; and that both the church and mission school had become responsible for the support and education of two little girls at the Polaris Trembles school at Montreal.

THIR anniversary services of First church, Brantford, were held on the 14th and 15th of March. On Sabbath, the 14th, the Rev. Wm. Wylie, of Paris, preached both morning and evening, with large congregations present. On Monday evening the annual tea-meeting was held. The attendance was large; and after supper, served by the ladies in the lecture-room, addresses were given in the church by the Rev. R. G. Sinclair, of Mount Pleasant, Rev. Wm. Wylie, Rev. W. S. McTavish, of St. George, Rev. G. M. W. Carey (Baptist) and Rev. G. E. MacKenzie (Anglican). The addresses were all of a high order, and both enjoyable and instructive. The choir greatly aided in supplying excellent music, which helped to the enjoyment of the occasion. The Rev. Dr. Heistie, pastor, occupied the chair. The whole services were encouraging and stimulating to both pastor and people, and were in every way highly successful. The proceeds of the services were about \$150.

THE annual tea-meeting of the New Glasgow (P. Q.) congregation, held on the 13th ult., was well attended, Mr. Robert Simpson in the chair. After having done full justice to the good things provided by the ladies of the congregation, the audience was treated to a long and interesting programme. Speeches were delivered by the pastor, the Rev. M. F. Boudreau, the Rev. Magee Pratt, Methodist, Mr. John Murray, superintendent of the Sabbath School, and others. The choir sang several hymns, and Mrs. Pratt a solo. One of the most interesting features of the entertainment was the presentation of a beautiful Teacher's Bible to Mr. John Murray by the members of his class. Mr. Murray had no suspicion of what was coming, and replied in very grateful terms to the address which was read to him. The meeting broke up at a late hour, and was a social and financial success. A fine Ester organ has been purchased and introduced into the Sunday School this winter. It is wholly paid for.

FOR some few years past it has been thought that the combined work of the Renfrew and McNab (Ganans) churches was too much for one clergyman, and a separation has frequently been mentioned. The idea was not favourably received by some, on the ground of a dislike to break up old associations. About six months ago, however, it was decided to take steps to relieve Dr. Campbell of part of the work, and the matter went through the usual course in the presbytery; and it was finally decided by a committee of the presbytery. The members of the committee were: Rev. Messrs. McLean, Edmondson, Macgillivray and Crombie; and elders, Robt. Bell, of Carleton Place, and John McDonald, of Adirastion. A meeting was held in McNab in the afternoon, and in Renfrew in the evening, and the separation amicably agreed upon—the Renfrew congregation giving McNab \$150 for its share in the Renfrew manse. The members of the Canadian congregation will unite with those of Rev. Geo. Brennan, at White Lake, and Rev. J. B. Stewart, at Loch Winnoch.

At the recent Baptist tea-meeting, Stouffville, Ont., Rev. Mr. Nixon, speaking on "Fictitious Literature," said: "For a long time he had never read fiction, believing it to be pernicious; but he is now a firm believer in it. 'Pilgrim's Progress,' 'Uncle Tom's Cabin,' and others of that stamp, were fiction; the Bible had fiction in it, and many of the parables were fiction, teaching us good truths. But some novels were really reading. People would read novels, but the question is what sort should they read. Fathers and mothers should scrutinize all that their children read. You don't like your children being in bad company, but reading bad novels was the road to damnation. He spoke strongly against reading mixed books, as often the bad was picked up and the good left. Had read a couple of infidel's books, and in comparing them with Scripture found them to be the vilest trash. When at college, heard that infidels abounded in Stouffville, and had a kind of dread of coming in their midst; but found the matter very much overrated; had only come in contact with one, and he was a mild one."

THE annual report of St. Andrew's congregation, Chatham, N. B., shows a most encouraging state of affairs. During the past year 38 have been added to the roll upon confession, and 13 by certificate. The rite of baptism has been administered to 55 infants. The number of families claiming connection with the congregation is 250, besides 65 single persons not connected with these families. There are three Sabbath Schools connected with the church, 300 S. S. scholars, and 35 teachers and officers. There are 1,300 vols. in the various S. S. libraries. The financial statement shows that the following amounts have been raised by the congregation in the year 1885: Contributions for strictly congregational purposes, \$2,197.00; total payments to the Missionary Schemes of the Church, \$341.50; payments to Synod and Presbytery Fund (including Commissioners' expenses to General Assembly), \$36; and other payments for benevolent and religious purposes, \$187.44. Total payments for all purposes, \$2,761.94. There is a Missionary Association, Ladies' Sewing Society, and a Benevolent Society, in connection with the congregation, all of which are doing good work in their various departments. The current month, March, will complete the fourth year of Rev. E. Wallace Wait's pastorate in the church.

A CROWDED audience greeted Mayor Howland, of Toronto, who spoke on the Temperance question in St. Paul's church, Bowmanville, on March 17th. The meeting, which was under the auspices of a Temperance society in connection with the church, was opened by the pastor, the Rev. R. D. Fraser, after which J. B. Fairbairn, Esq., was called to the chair. Revs. Messrs. Warriner, McIntyre and Whitlock were also present. Mr. Howland is one of the most earnest speakers we have ever heard on this question, and carries his hearers with him. His life-like portraiture of the downward career of the young man addicted to the use of strong drink, ending with his death in delirium tremens, was vivid, and brought tears to the eyes of many a mother present. Mr. Howland is a thorough Christian gentleman, and is one of very few men that our country is blessed with, and it is to be hoped that his life will be spared to continue on in the good work. His visit to Bowmanville will long be remembered by those who had the pleasure of listening to him. The choir of the church was present, and added greatly to the interest of the occasion by the rendition of a number of beautiful anthems. The following are the officers of the society: Pres., J. B. Fairbairn; Vice-Pres., M. Porter; Treas., Duncan Bell. Executive Committee: F. Talling, junr., Geo. Pearson, Malcom McTavish, John McMurtry, Arthur McLaughlin, Thos. Tod, Miss McCreath, Miss Maude Fairbairn, Miss Clara Allen, Miss J. Tod, Mrs. J. K. Galbraith, Mrs. W. Cann. —West Durham News.

MEETINGS OF PRESBYTERY.

CHATHAM.—The presbytery met on the 9th March. Mr. D. Currie was appointed Moderator for the next twelve months. The congregation of Florence was united to the congregations of Bothwell and Sutherland Corners. Mr. Thomas H. Patchell, of the Methodist Church, applied to be admitted as a minister into our Church. The presbytery resolved to apply to the General Assembly for liberty to receive him. The next regular meeting was appointed to be held at Chatham on 13th July. A number of families living in the neighbourhood of Richmond School-house, Dover, applied to be organized into a station, and to have divine service every Lord's day. By a majority the presbytery decided not to nominate any person for the proposed new chair in Knox College. Mr. Tallch submitted his report on Temperance. Rev. James K. Smith, Galt, was unanimously nominated as Moderator of next General Assembly.—W. WALKER, Clerk.

LINDSAY.—The presbytery held an adjourned meeting at Uxbridge, on Tuesday, 9th March. Rev. D. B. McDonald, Moderator, pres. The resignation of Rev. H. Sinclair was taken up and parities heard, when it was agreed, "That this presbytery, having heard Mr. Sinclair's statement at our former meeting, and also by communication to-day, adhering to and pressing his resignation, the presbytery agree to accept the same, and in doing so

would record their regret at the loss sustained by his removal, and their high regard for him as a brother beloved, and as a faithful and earnest pastor and preacher of the gospel. The presbytery, in taking leave of their brother, affectionately commended him to the grace of God with the hope that another field of usefulness may soon be opened up for him." The clerk was appointed to declare the charge vacant, and Rev. G. C. Patterson, Moderator of session during the vacancy. The Rev. I. Cockburn was appointed Moderator of presbytery, vacant by the resignation of Mr. Sinclair. Various other items of business were attended to. The next meeting to be held at Cannington, on the last Tuesday of May, at 11 a. m.—J. R. SCOTT, Clerk.

OTTAWA.—The presbytery met in St. Andrew's church on February 2nd, at 10 a. m. The Rev. Wm. Caven, of Buckingham, was appointed Moderator for the next six months. The request of the deputation from Chelsea was granted in reference to an application for the services of Mr. Dempster as missionary to Chelsea for a stated period. Other matters in connection with Chelsea were deferred for the present. Mr. Clark reported on the Supply of Vacancies. Remits on the unification of Foreign Mission Work of the Eastern and Western sections, and also on the Aged and Infirm Ministers' Fund, were adopted; those on the Supply of Vacancies and Printing the Assembly Minutes, were rejected. After hearing Mr. Anderson, elder, from Plantagenet, the supply of Plantagenet was referred to the Presbytery H. M. Committee. Mr. Jamieson tendered his resignation of Aylmer, to be finally disposed of at the adjourned meeting on the 23rd March. Commissioners to the General Assembly, to meet in Hamilton in June next, were appointed, as follows: Messrs. Dr. Moore, F. W. Fatties, Robert Millans, W. D. Armstrong, M. A. Scott and P. S. Vernier, ministers; and Messrs. T. Hardie, Dr. Thorburn, E. H. Bronson, A. Young, James Gibson and Hugh Gourlay, elders. Mr. Clark, appointed to draft a minute respecting Mr. McKibbin, formerly minister of North Gower, reported. His report was received and adopted. Letters from Mr. John Allan, Cumberland, and Mr. J. S. Douglas, of East Templeton, were read, and to be acknowledged. During the past three months five ministers have been placed as settled pastors within our bounds. Hughes, in Osgoode; Vernier, in L'Ange Gardien; Stewart, in North Gower; W. K. Shearer, in Fitzroy Harbour and Torbolton; and Geddes, in Russell and Metcalfe.—JOSEPH WHITE, Clerk.

HAMILTON.—The presbytery met on March 16th; twenty-six ministers and sixteen elders present. A commission was appointed to meet at Hagersville on the 6th April, prox., to decide upon dividing the charge of Oneida, Hagersville, Cayuga and Indiana, into two charges. It was reported that St. John's church, Hamilton, had sold the mission house to the Wentworth Street mission for \$350. It was agreed to supply Welland for the summer by a student. The clerk was instructed to correspond with the presbytery of Paris as to uniting the congregation at Wyndham with that of Delhi, to form a charge, and thus divide the present charge of Lyndoch, etc. Reports regarding the presbyterial conferences were given in, and a committee was appointed to consider the formation of a Presbyterial Sabbath School Association. It was resolved at next meeting to consider a scheme for the periodical visitation of all congregations within the bounds. Applications for Augmentation and Home Mission grants were considered. It was agreed to ask for three students for the summer. Messrs. Edgar and W. C. Matthews were recommended to the Home Mission committee for employment as student catechists. It was agreed to apply to the Synod for leave to license Mr. J. H. Simpson. The following were appointed Commissioners to the General Assembly, by rotation: G. Crombie, J. Mills, J. Hamilton, W. J. Bell, M. Fraser, by ballot; J. Black, J. G. Murray, S. Lyle, R. J. Laidlaw, ministers; and J. Chastion, R. McQueen, W. D. Beattie, J. Osborne, W. Henderson, R. Lawrie, J. Gibson, W. R. Leckie, A. J. Mackenzie, elders. Rev. J. K. Smith, of Galt, was unanimously nominated for Moderator of the General Assembly.—JOHN LAING, Clerk.

MIRAMICHI.—The presbytery met in St. John's church, Chatham, Tuesday, 16th March, Rev. Wm. Aitken, Moderator. Communications from Rev. Dr. Burns and Rev. Joseph Anand, returned missionary from the New Hebrides, and his visit to the Miramichi presbytery, were read, and a committee appointed to make arrangements for his services not earlier than June or the beginning of July. Catechists were appointed to the various mission fields as follows: Mr. B. F. Wilson, of Princeton Seminary, to Taboulat and Burnt Church; Mr. Thomas G. Marquis to Kouchibouguac; Mr. J. F. Smith to E-cumaine, Que. The clerk was instructed to write the Home Mission Board for students to be sent to following mission stations: Caraquet and Misou, Flat Lands, Metapedia and Upsalquitch, New Harlow, etc. The committee appointed to visit Douglastown and Nelson reported that they had failed to effect a union between these congregations. It was then resolved on motion of Rev. Neil McKay, "That an adjourned meeting of the presbytery be held on the last Tuesday of May (25th of the month) in the Hall of St. James, New-Castle, and that until these matters in Douglastown be left as they are, and that the presbytery in the meantime provide otherwise for Nelson." A petition from the Nelson congregation was read, requesting that the communion be dispensed there, and the Rev. Wm. Aitken was requested to attend to that duty at an early date, and further that the relation of Nelson congregation to Newcastle be considered at the adjourned meeting in May. The circular report of the method of appointing a Moderator for the General Assembly was read, and it was not deemed necessary to take any further action thereon. Mr. McKay was appointed a Committee on Temperance for the presbytery. The clerk reported that replies had been received from the lay commissioners to the General Assembly, accepting their respective appointments.—E. WALLACE WAITS, Clerk.

STRATFORD.—The presbytery met on the 9th ult., in Knox church, Stratford. The Committee appointed to consider the overture regarding the supply of vacancies reported as follows:—Received the overture and transmit it to the Synod with the following recommendation: The continuance of the scheme formerly known as the distribution scheme as the best suited to meet the difficulties referred to in the overture and as less complicated than the plan proposed in the overture from the presbytery of Hamilton. The report was adopted. The remit from General Assembly sent the election of Moderator of next General Assembly was approved. Rev. J. K. Smith of Galt, was nominated as Moderator of next Assembly. The remit sent the unification of the Foreign Missionary Committee, was approved with these changes: art. 6, to read "Dr. McGregor's successor in office," and art. 10, to read "till otherwise ordered by General Assembly." Rev. R. Scott asked for, and obtained, leave of absence for three months. The report of the Committee appointed to consider the appointment of a fourth professor in Knox College, was read, and it, that in their opinion the interests of the church and college would be best served by the appointment of Dr. Proudfoot to that chair. It was moved in amendment and carried that at the present juncture, it is better to appoint an additional lecturer if it be necessary to extend the teaching faculty. The following were appointed as Commissioners to General Assembly: Revs. Messrs. Crystal, Turnbull, McKibbin, Tully, P. Scott, and Hamilton, ministers; and Messrs. McKenzie, Wood, Gibson, McPherson (Rev.), Smith and Yool, elders. A Committee was appointed to draft a minute relating to the death of Mr. George Maaser. Messrs. Kay, Henderson and Anderson were appointed to visit the congregations of Hillbank, Crosshill and Wellerley, in connection with the augmentation of stipend. Messrs. Paton, Wright and McPherson were appointed to prepare questions on the state of religion, and Messrs. Gordon and Yool as members of business committee at Synod. The presbytery then adjourned to meet again in the same place on the 2nd Tuesday of May.—R. F. TULLY, Clerk.

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CHURCH NEWS.

BRITISH AND FOREIGN.

The Congregational Church made a net gain in membership last year of 17,015.

The Church of England has nine mission stations along the Panama canal.

The U. S. Presbyterian Church gave over \$100,000 to foreign missions in January.

The committees of the three Greenock Presbyteries have agreed to recommend that fast days be abolished.

In South China, the restoration of peace seems to have brought wider opportunities for missionary labour.

Mr. FRANK HILL, the ex-editor of the Daily News, was for some time a Unitarian minister at Merthyr Tydfil.

The German Lutheran congregation of Grinberg, Australia, insists that the sermon shall be at least one hour long.

In addition to mission halls there are now five hundred places in London where the gospel is preached in the open air on Sunday.

The University of Aberdeen has conferred the degree of LL.D. on Mr. William Alexander, author of "Johnny Gibb of Gushetneuk."

The East Campbell Street Free Church congregation, Glasgow, have elected the Rev. John Russell, B.A., late of South Africa, junior pastor.

In spite of Bishop Ryle's strong protest the Town Council of Liverpool have agreed by 21 to 20 to the giving of Sunday afternoon organ recitals in St. George's Hall.

LORD SELBORNE'S retirement from public life has not been caused by political reasons, but from a desire to spend his remaining years in close personal communion with God.

ALMOST unnoticed there passed away lately at Allahabad a venerable lady, Eliza Robinson, who was the widow of Rev. William Robinson, the last of the original band of Serampore missionaries. She had been a widow for thirty-two years.

In his latest rigmarole of a lecture, Prof. Blackie declared that "songs are entitled to stand as high as sermons, especially now-a-days, when so much is said on Sunday and so little done on Monday." Such chatter will hardly bear analysis.—Christian Leader.

The missionary contributions of the Lafayette Avenue Presbyterian Church, Brooklyn, Rev. Dr. Cuyler, have largely increased on those of last year. For Home Missions this year \$3,820 as against \$1,800 last year; Foreign Missions, \$4,250, as against \$2,400 last year.

At a meeting of Glasgow Established Church Presbytery recently, it was stated in a report on Christian liberality that the total amount received in the Presbytery during the past year from all sources, and including seat rents, was £64,115. No returns were received from two churches, but excluding them there is an increase on the previous year of £2,855.

THERE are at present in the British Army 13,947 non-commissioned officers and privates who are Presbyterians, who have only seven commissioned chaplains to attend to their spiritual interests. Five of these chaplains are ordained ministers of the Established Church of Scotland and two are ministers of the Irish Church. About one-half of the Presbyterian soldiers are on foreign service.

THE Sustentation Fund Committee of the Australian Presbyterian Church have, says the Southern Cross, declared an equal dividend for the year at the rate of £300. All the remittances were not then to hand, but it was believed that the over-draft, when the transactions of the year closed, would be about £600. The interest on the £6,000 Sustentation Capital Fund, will not be available till next year. The larger portion of that fund has been only recently obtained.

QUITE a sensation was produced in the House of Representatives at Washington, March 22nd, when the chaplain devoted his opening prayer to an invocation to God to rid the land of gamblers, whether in cards, dice, chips, stocks, wheat, bucket shops, or boards of trade, to lead the people to know that money made other than by the sweat of the brow was contrary to His laws. On motion of Mr. Butterworth, seconded by Mr. Weaver, the prayer was ordered to be inserted in the records.

The Scottish University bill about to be introduced will carry out the recommendation of the royal commission that there should be only one principal of St. Andrews; and meanwhile the government do not propose to appoint a principal/principals professor of divinity but to wait till that office is separated from the principalship of St. Mary's College. Prof. Donaldson of Aberdeen has been appointed principal of the United College of St. Salvador and St. Leonard, vacant by the death of Principal Sharp.

TWO medical missionary societies have been recently established, one in New York and the other at Chicago. They will train young men for medical mission work, and place them, when prepared, at the service of mission boards to be sent out to the foreign field. Dr. Downkoff is the superintendent of the New York Medical Missionary Society, and reports that the nine

students in the training institution belong to five different denominations. Some pay their own expenses and others are trained at the expense of the society.

A CONFERENCE was held in St. Stephen's Church, Sydney, New South Wales, at the close of the meetings of the quarterly committees. The Moderator of the assembly, Rev. Roger McKinnon, took the chair. There was perfect unanimity in the proposal that the "majority" of the church should be celebrated. Further, there was unanimity in the proposal that the celebration should take the form of raising a fund of £50,000. In regard to the objects among which this sum should be distributed, some speakers were of the opinion that more, and others that fewer, schemes of the church should be helped.

AN Evangelical Lutheran Missionary Conference was held recently in Gottenburg, Sweden, under the presidency of Bishop Beckman, and was attended by 1,034 delegates from Sweden, Norway, Denmark and Finland. Discussions were had on the interest shown in mission work in the countries represented in the conferences, and the activity of their several missionary societies, mission to the Jews, the reflex action exerted by the mission fields on the home land, what may be required of a missionary, and must the foreign mission always be connected with a church or a society in the home land? A committee was appointed to make arrangements for holding another conference, probably in 1889, at Christiania or Copenhagen.

ROBERT B. FINDLAY (Liberal) moved in the House of Commons, March 17th, the second reading of his Church of Scotland Bill. This opposed disestablishment, and favoured such reform of the Church as would practically amount to reconstruction. It aimed at removing all those obstacles which now exist to a reunion of the Free Church and the United Presbyterian with the Established Church. The Scotch Radicals opposed this measure, and in this they received the assistance of the Parnellites. Many Parnellites cancelled their engagements to speak in the provinces in order to be present in the house. After a prolonged discussion Mr. Findlay's motion was rejected by a vote of 202 to 177.

MR. DILLWYN'S motion, declaring that the continuance of the Church of England as an Established Church in Wales is an anomaly and injustice which ought no longer to exist, was negatived in the House of Commons by 241 votes against 229. When the amendment of Mr. Albert Grey, however, in favour of the Church being reformed, came to be put as a substantive motion, it was rejected by 346 to 49. Both the original motion and the amendment were therefore lost. The numbers voting in the two divisions are, however, very significant. Sir Michael Hicks-Beach said he thought Mr. Grey had in his mind a church without dogma, which had been aptly compared to a body without bones; and they would prefer disestablishment and disendowment to being members of a body which was nothing but a national institution for the teaching of all or no religion. Wales has been aptly described as "a nation of Nonconformists." The reason why it is, is not far to seek, and the results are, what men of all parties and churches must acknowledge to be good, so far, at least, as the people are thoroughly loyal, orderly and well-behaved.

THE following compilation of statistics shows the proportion of Protestants and Roman Catholics in the various counties of Ireland, the figures being taken from the last census:

Province.	Roman Catholic.	Protestant.
Cork	44,135	448,650
Kerry	6,531	193,917
Waterford	5,603	107,730
Limerick	8,820	168,379
Clare	2,861	138,349
Tipperary	11,143	187,751
Kilkenny	5,365	93,099
Wexford	10,877	112,710
Carlow	5,329	41,169
Wicklow	15,104	56,571
Queen's	8,108	63,963
Kildare	9,912	68,184
King's	7,683	64,984
Galway	7,749	234,183
Westmeath	5,562	65,951
Dublin	97,362	320,458
Meath	6,216	80,586
Longford	5,482	55,308
Roscommon	4,478	127,177
Mayo	6,813	336,207
Sligo	9,817	101,148
Cavan	6,452	104,328
Louth	6,452	71,776
Leitrim	8,641	81,054
Monaghan	26,807	75,629
Fermanagh	37,385	47,228
Armagh	37,385	75,437
Down	87,219	157,224
Derry	109,246	80,673
Tyrone	117,655	109,564
Londonerry	90,716	73,095
Antrim	314,519	108,606
	1,188,696	3,949,788

The proportions of the different religions in the following:—Roman Catholics, 26.6; Protestant Church of Ireland, 12.3; Presbyterians, 9.4; and Methodists, 0.9. The remaining 0.8 is composed of persons of various sects, those who refused to state their religion, and 438 Jews. Of these 438 Jews, 377 live in Dublin county and 25 in Cork.

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