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IN HARBOUR.

I think it is over, over—
I think it is over at last!
Voices of foam and lover,
The sweet and bitter have passed;
Life, like a tempest of ocean,
Hath blown its ultimate blast.
There's but a faint sobbing seaward,
While the calm of the tide deepens leeward.
And behold I like the welcoming quiver,
Of heart pulses throbbing through the river,
Those lights in the harbour at last—
The heavenly harbour at last.

I feel it is over, over—
The winds and the waters surcease
How few are the days of the roses
That smiled in the beauty of peace!
And distant and dim was the omea
That hinted redress or relief,
From the ravages of life and its riot.
What marvel I yearn from the quiet
Which bids in this harbour at last?
For the lights with their welcoming quiver,
That throbs through the sacred river,
Which glides the harbour at last—
The heavenly harbour at last.

I know it is over, over—
I know it is over at last!
Down sail, the sheathed anchor uncover,
For the stress of the voyage has passed;
Life, like a tempest of ocean,
Hath outblown its ultimate blast.
There's but a faint sobbing seaward,
While the calm of the tide deepens leeward.
And behold I like the welcoming quiver,
Of heart pulses throbbing through the river,
Those lights in the harbour at last—
The heavenly harbour at last!

—Paul Hamilton Haynes.

PULPIT MANNERS.

THESE should be in harmony with the place and with the nature of the services. The occupant is the messenger of the Lord of Hosts, and he is the mouth of the people in prayer to the Most High. And in his sermons he addresses them on solemn themes. All his conduct, therefore, in the pulpit should be serious and reverent. There should be no lightness. There should be nothing of a nature to produce merriment; nothing unsuitable to the sanctuary; nothing unbecoming a minister of the Lord Jesus Christ.

This subject has been suggested by a remark recently noticed concerning a certain minister that in "preaching," he was "accustomed to walk back and forth from one end of the pulpit to the other." We have observed the practice in some ministers, but always with dissatisfaction. It has had upon us the effect to divert our thoughts from what the preacher was saying to the preacher himself. We would much prefer that he would keep his place by his Bible from the beginning to the close of the sermon. So far as we have observed, those ministers that pace back and forth on the platform have seemed to be actuated by a self-sufficient spirit. They have seemed to pride themselves in showing off their fancied "smartness." This manner has seemed more that of the theatre, the political platform and the bar, than that of the pulpit. There has seemed an aiming to imitate speakers on secular themes, and on secular occasions. We may have been mistaken in this regard, and doubtless have been in some instances; but we think that the class of preachers that are most Christ-like are not characterized for this practice.

We have also noticed with dissatisfaction another practice with some ministers. It is that of closing the Bible near the end of the sermon, and that, at times, in a not very devout manner, thus seeming to say, as Dr. Cox once remarked: "I am preaching on my own hook now." Let the Bible remain open to the close, and let the preacher speak only the Word of the Lord.

In these days, when the lofty pulpits have come down almost to a level with the pews, the minister also, too often comes down to a level, and in more senses than one. In former years, it was with pleasure that I occasionally listened to the venerable Dr. Spring in the old Brick Church in New York. As I entered that sanctuary, I was always solemnly impressed as my eyes fell upon those golden letters in rainbow form, back of the sacred desk: "Holiness unto the Lord." Everything in the manner of that "holy man of God," from the beginning to the close of the services, was in harmony with the place and the occasion. He dignified the pulpit by his devout and reverent manner. There was no pacing back and forth as he delivered the messages of the Lord. There was no irreverent handling of the "Holy Book." There was no "preaching on his own hook." All his demeanour was such as become "a legate of the skies." And so was it with respect to Dr. Skinner and Adams and Mason, whom I occasionally heard. Young ministers would do well not to depart far from following such worthy examples.—*"Sinner," in N. Y. Observer.*

THE CHINA Famine.

(To the Editor of the Presbyterian Review.)

SIR,—It has been suggested to me that something about the famine in China would be interesting to the readers of the REVIEW as coming from one who has been through the districts affected. I shall be glad indeed, if by so doing an additional interest be taken in these distressed districts, especially Shantung and Manchuria.

I have a letter lately received from Honan province, giving some idea of the system of relief there, and the present condition of the country. It takes no notice of the vast numbers still being fed from official sources, in eight cities which must continue till May or June. The Yellow River now flows in its old course in Shantung. I crossed over it in the latter days of March, when the river had its usual winter volume of water. It came back in January, causing great destruction and distress to many districts between the two outer banks, where many thousands of families had squatted, in the hope that the Yellow River water would never again come back to Shantung. I had frequent opportunities of questioning carmen and travellers who had just come from the breach in Honan, four days distant from the place. They all agreed on the main points. It appears that the ice had formed a "jam," which enabled the workers to place planks, ropes, koaling stalks, and whole trees, across the breach. These being lashed and secured with immense quantities of hempen cables, gradually sank by their own weight, yet so open was the dam that a considerable percentage of water still flowed through it. In this way the force of the current was broken and the water got in to the fresh channels prepared for it in the old bed. There is not the least likelihood of its again breaking out at the same point, nor is there any immediate danger of a fresh outbreak, even should the spring freshets come. The water is now receding in Honan, and the people will sow as it goes. The land is not destroyed, as a thick deposit of virgin earth, "loess," lies wherever the flood has been. In two places there will be permanent lakes. The acute stage of distress is over in Honan, but much remains to be done, so as to enable the people to build houses and sow the land, and build houses. Ngan-hui province will be more difficult to deal with, as the snow there will with difficulty be drained away, and probably some years may elapse before it is back to its old condition. The central parts of that province suffer from drought; extensively, of which we may expect exact details in a few days from three different parties who are nearly over it all. Kiangu never was much affected by the increase of the waters, but has also a part suffering from drought. Shantung, along the whole of the southern portion, has had no rain since April of last year, and instead of the usual snow, has had a severe winter, "black frost." The whole of the promontory of that province had more than its usual amount of snow. Great distress exists therefore in Shantung, from floods in the central and severe and prolonged droughts in the Southern parts.

The famine is especially acute in flooded districts where nothing can be had of an eatable nature. Thousands are daily wending their way Shan-siwards with their all on barrows. Travelling with them, as I did, the scenes were most heart-rending. Goods and chattels nil, women freely offering their children for sale. Mothers with their children gladly going into servitude in order to live. Entering the houses now unsafe owing to the famine fever. Large families huddling together for warmth, and quietly awaiting death, in too many cases inevitable. The old and young dying in greatest numbers. The relief is too late for vast numbers. Prompt attention is given by the whole mission body in Shantung to immediate relief, in as many circles as possible, ever widening as they hear of more funds coming—so arranging that these circles will be provided for up to the end of May if possible. The method is to give simply enough to save their lives till the spring crops come on, say the end of June; distributing it every seven days at an appointed place on production of a card furnished them on beginning relief. They were hoping to give as high as 20 cash—2 cents—per member of household each day, and if possible a small grant of seed grain where most needed. It depends entirely on the benevolence of the public how many can be saved. Every cash is given under personal supervision by some one or other of nearly twenty missionaries who devote their whole attention to this work. The same is to be said of Manchuria, whose people are in exactly the same plight. It has been decided to send no further help to Ngan-hui, unless a very different report be given in soon. Honan may be said to be past the worst too—as the greatest amount of official help has gone there since October 1886.

It is needless to speculate on the loss of life. It is, and will be great,

but it is not to be compared to the famine in 1878, for deadliness. The present districts can be reached easily from all sides, and grain can be obtained without difficulty, if money comes to hand, and effectual relief be given. Extensive robberies are frequent by desperate men for the help of their families. The authorities are on the whole well disposed, and work heartily with the foreign distributors. In Tsing Cho Fu, the magistrates and missionaries are keeping up relief in that city for six thousand people—each party paying for a six-month alternately.

The method of relief in Honan is thus described:—"Messrs. Johnston and Mills went up to the break of the Yellow River. On our return we took a boat and went right through the flooded districts. There we witnessed unquestionable misery and distress. Having returned we found the 2,000 tickets had been distributed amongst the villages by Mr. Coulthard near Choychia-kor, but we thought those further north were worse off, we were soon away with 1,000 tickets to distribute. Your old friend the Colporteur accompanied us. We went direct to Fu-ko, intending to exchange the silver for cash, but the whole place could not raise 100,000 cash, so we had to alter our plan. We had the money broken up into small pieces, so that ultimately we had it arranged in three lots, or classes, and thus we were able to give to the people according to their need. We managed to relieve about 960 families, and that in a district of only 5 miles by 2 wide. In this district, too, we only had small villages ranging from 4 to 150 families. The condition of the people is even worse than a year ago, for both their money and grain is gone, and I tell you some pitiable sights were presented, though none of absolute starvation. The land from which the water has receded was just one vast quagmire, which, when once the crust was broken, was literally mud, as we found more than once by experience. We had been afraid that some of the worst cases, villages where boats could not reach, and where men could not travel because of the mud—would be inaccessible, but such was not the case. The natives always managed to find a plan, either by a small boat thrown on poles and carried on the shoulders of those who were unable to travel, or by a raft of mats and poles we were landed in. We went round the villages and distributed tickets, then, on an appointed day, have them come to the city, and distribute the money there. In visiting a village we went from house to house, asking questions and cross-examining; then a search of the house for concealed grain or money, before we gave them a ticket according to their need. Many were the ruses they had for deceiving, but the Colporteur was pretty sure, and I fancy between us they did not carry their deceit far. It was hard to blame them making the most of their case."

On the way back we were frozen for several days, and had to make the best of our way to land over ice—reaching land and home in a most miserable plight—thankful to do something for these poor wretches. Yours, etc.,

THOMAS PATON,
British and Foreign Bible Society, China.
TORONTO May 14th 1880.

PROTESTANTISM IN ITALY.

THE eighteenth annual report of the Free Christian Church, and that of the Free Evangelical School: in connection with it, give reason to believe that many people in Italy are awaking to an interest in religious truth. The free Christian Church, it may be remembered, was founded in 1870, at a period when the union of Italy gave a new impulse to all religious work. Gavazzi was its ardent supporter, and his death has bereft it of one of its staunchest supports.

From the first, the free schools which this Church has carried on, have been its best means of gaining the attention and allegiance of the people. The Vatican has not been slow to perceive this, nor to adopt the same tactics, with the result of greatly multiplying the educational opportunities of the Italian people. In Rome the ecclesiastical seminaries have increased from five in 1870 to forty-two, and the clerical schools from nine to one hundred and seventeen. In December last, out of a population of 405,336, there were 26,428 children in the communal schools, 18,743 in the clerical, and 334 in the evangelical and Jewish. The clerical schools offer all sorts of inducements to attract the children away from the evangelical schools. A special committee visits the parents of such children, and offers them work or material aid, if they will withdraw their children from the evangelical, and send them to the clerical schools. Clothing and valuable prizes are also added to the attractions of the latter; but notwithstanding all, the number of pupils of the evangelical schools is rapidly increasing.

On their part, the advantages offered by the evangelical schools are equally great, if not equally tangible. Industrial training is a feature of some of them; French and needle-work are taught in others. In Naples, where the destitution is appalling, a young doctor visits the families where there is illness, and supplies medicines. These, and free soap to such as cannot afford to pay for it, are, as far as appears, the only instances of material aid being afforded by the evangelicals.

The greatest prudence is found to be necessary to prevent a certain underground persecution of those who attach themselves to these churches. Workmen who are known to favour evangelical doctrines, are dismissed from their employment. Sunday work prevents many from attending church, so that the report reveals the anomaly of a larger number of communicants (1,522) than average Sunday morning attendants (1,245); the number of evening attendants (1,763) is considerably greater.

The interest in religious things is in general cities very noticeably increasing. In Genoa there is a veritable revival; the subject of religion is discussed in the cafes, and among medical men in the pharmacies; the daily papers have taken occasion to make clear the difference between Evangelical and Papal belief. In Milan the great event of the year is the publication of the illustrated and annotated Martini translation of the Bible. This was taken up, merely as a business venture, by a noted publishing house; the work is issued in weekly parts, at five cents a number; the form is small quarto, each part containing one or more illustrations, and the paper and type are excellent. The number of subscribers has reached 50,000. This is assuredly the most remarkable literary event of the present generation in Italy. It is an interesting fact that a similar enterprise has recently been inaugurated in Spain.

Although in many respects the Free Evangelical Church is doing a work which none other is attempting, it is by no means the principal Protestant Church in Italy. The old Waldensian Church, for centuries confined to its valleys, entered upon an aggressive work as soon as the victories of Mazzini and Solferino in 1859 announced the dawn of a new Italian history. In 1860 it began a missionary work in the lowlands; and even before the unification of Italy it had churches in nearly all of them. In 1872 was held the first general conference of these churches, and three years ago they were united in a Synod. There are now forty-four churches, 180 localities where services are occasionally held, and 40,074 communicants who have come over from Rome.

The Waldensian Church has in certain places co-operated with the Free Christian Church, but if the views of M. Comba, lately expressed in the *Revue Chrétienne*, may be accepted as those of his Church, it does not look with complacency upon the efforts of various English and American denominations, to establish themselves in Italy. The English Wesleyans entered the country in 1861, and the Baptists two years later. In 1870 and 1873 the American Baptists and Methodists followed them, and it seems to be the opinion of the Waldensian writer that this multiplication of sects and of agencies has weakened rather than strengthened the Protestant cause. However this may be, it is evident that the minds of the Italian people are shaking off the lethargy with which, as regards religious things, they have long been bound, and are arousing to an unaccustomed concern for spiritual truth. We shall look with interest to the effect upon the popular mind of the celebration of the bicentenary of the *Glorious Reformation*, for which the Waldensians are now actively preparing. It can hardly fail still further to awake the minds of the people.—*L. S. Houghton, in N. Y. Evangelist.*

A HISTORY OF MISSIONS.

LUKE, "the beloved physician" and writer of the Book of Acts, begins his history of the Christian Church at Jerusalem and ends it at Rome, covering a period of about thirty years, and leaving Paul, the great apostle to the Gentiles, a prisoner in the latter city. The Gospel, according to this history, began to be preached in Jerusalem seven days after our Lord's ascension into Heaven. The ministry of the apostles was opened with the scenes of the Pentecostal day, when Peter, being "filled with the Holy Ghost," preached the doctrine of Christ's resurrection and ascension into Heaven, and thereby explained the marvels of that memorable day. For several years the work was continued almost entirely in Jerusalem, and there the mother church was planted. Peter, in this work, was the leading spirit among the apostles. At length a violent persecution broke out in that city, beginning with the martyrdom of Stephen; and the effect was to scatter the Christian converts in large numbers, who fled for safety into

various parts of Judea and Samaria, and some of them as far as Antioch in Syria, but who, wherever they went, at once became missionaries. The result of this persecution was just the reverse of what was intended by the hostile Jews. Saul of Tarsus was conspicuous among the persecutors; and yet he had not gone far in this work of blood and death when Jesus himself met him while he was on his way to Damascus, and made him a friend; and in making him a friend and endowing him as an apostle, made him far the most important man that ever lived.

The formal history of his missionary labours properly commenced with the thirteenth chapter of Acts and continues to the end of the Book. Three great missionary journeys were performed by this wonderful man; and by him the Gospel was preached in various countries of Asia Minor and in the southern part of Europe. He entered upon the work in the prime and vigour of his manhood, and pursued it with unflinching purpose to the day of his death. His Epistles, next to the four Gospels, constitute the most important part of the New Testament. Armed with the power of miracles, guided by inspiration, defended by God, and having a zeal for Christ which nothing could quench, he devoted some thirty years to the preaching of the Gospel, and then by martyrdom went to Heaven. This movement by the apostles and their early converts, in which the Christian Church was originally cradled, had its basis in the supreme control of a great Leader and in the facts connected with that Leader's life; and that Leader was Jesus Christ. The facts in respect to this Christ being what they were, as reported in the Gospel narrative, then the planting of the Church in His name and by His authority and power, is the natural sequel. The historic Christ is an adequate and complete explanation of the Christian Church. Neither is a fable. Both are historically real.—*New York Independent.*

Mission Work.

JAFFA.
LETTER FROM REV. A. BEN-OLIEL.
(To the Editor of the Presbyterian Review.)

SIR,—New Year's Day was made interesting for us by a gathering of some twenty-four boys and girls, accompanied by eight of their parents, and a Rabbi in the afternoon. We sang hymns to them in Judeo-Spanish, and I addressed them in the intervals in words which, I hope, will produce lasting impressions on their minds. This was followed by a treat of sweets and coffee, and little presents to the young, the elder boys getting Hebrew Pentateuchs, thanks to a small donation from the "Association for the Free Distribution of the Scriptures." Their visit lasted over two hours, and they went away pleased with their reception and entertainment.

Saturday visitors depend on the state of the weather. On the 5th, sixteen—men, women and young persons—came during the day, while on the 12th there were only nine persons. On both occasions the two Rabbis named before were of the number, and remained several hours discussing points of doctrine and practice. On the 5th, at sunset, the two Rabbis went on the terrace to say their evening prayers, after which they resumed the discussion, amid the soothing fumes of tobacco, from which they had abstained since the previous evening. Here everybody smokes, even females! and tobacco in various forms must be offered to all visitors. Last Saturday a champion of the Oral Law—Talmudism—through thick and thin appeared on the scene, and produced a pretty stiff controversy; but it ended in his acceptance of a Hebrew New Testament, promising to read it attentively.

Last Saturday twenty men, women and girls came, besides two other natives—a Moress and a blind man. Three of the men would like to be taken under regular instruction, but I have no home for them. As it is, I am straitened enough to provide the customary hospitalities; but must I discourage visitors? While discussing with the men, Mrs. B. and the girls were singing hymns to the women, and the house resounded with music. I want a supply of Judeo-Spanish hymn-books, as also of Scriptures in that dialect.

Jews frequently ask me to visit their homes on Saturday, but as I must not disappoint those that come to see me, after what to them is a long walk, I have to forego that pleasure, and glad to escape from the necessity imposed by the stupid etiquette of this land, of tasting a variety of sweets at every house. Besides, in my house, visitors are on their good behaviour, and the choice of subjects for conversation or discussion is in my discretion, precluding frivolities.

The weekly lecture to Hebrew Christians and Jews in the German colony was resumed on the 2nd inst. The attendance is small, under twenty, but it may increase. At the last two services two Jews were present, and the last time they folk acted me a great part of my way home, conversing on what they had heard. I have addressed them on the national duty of witnessing for God (Isa. xlii. 10, 12); the national privileges, and the popularity of the Lord Jesus Christ among our people during His ministry.

We ought to have a place of our own for these lectures, and for a night school, etc., and not to be dependent on hotel-keepers or others. At present there is this liability, that if the hotel should happen to be full any Wednesday evening, I could not have the use of the saloon, and the lecture could not be given.

The women's sewing meeting continues, as heretofore, the average attendance remaining much the same, for admission is limited by the means at Miss Marriott's command. Otherwise more than a hundred might be easily got together to hear the Word of Life. We are both anxiously waiting on the Lord for means to keep up and extend this most interesting and most promising effort—a work of faith, prayer and charity—the fruits of which may be more blessed than can be imagined. We want at least £5 monthly. The meetings are held in a large upper room in the Jewish quarter of the town, kindly lent by Miss Newton. Could friends of Israel at home witness these gatherings of Jewish mothers and maidens, and see the attention with which they listen to the Gospel addresses I give them, means would be forthcoming abundantly.

The week of prayer has been observed in Jaffa in the temporary church of the C.M.S. Mission, every evening, and this year, like the last, it has been my privilege to conduct the meetings on three nights alternately with the Rev. Longley Hall.

A meeting of the Evangelical Alliance was held in this house last Monday, where over forty persons, consisting of English and natives, mostly English workers, were present. The Scriptures read and the prayers offered were alternately in Arabic and English, while the Chinese? Hebrew? and Commandments and Old Testament Soldiers? were sung in both languages simultaneously and cheerfully. A counter proposal of the Rev. Longley Hall made me president of the branch, and the Rev. Murad, his native colleague, vice-president, while himself and another native labourer were elected secretaries. It was a time of refreshing from the presence of the Lord.

As a result of this hallowed meeting, it is likely I may have to lend a helping hand in the organization of a Young Men's Christian Association. If I am to have the co-operation and help of fellow-workers here, I must in turn be ready to assist them in every good work.

The first evangelistic journey beyond Jaffa I owe to the kind invitation of Mr. Blackstone, Secretary of the Chicago Training School—a friend of Israel—who passed through this town a few days ago. We went together to the Jewish colony, Risbon-le-Sion, and I had the opportunity of conversing with the director and school-teacher, on the things that make for our peace. On the way we passed the village of Beit Dajan—Beth Dagon—the identity of which is a matter of contention between writers on the Holy Land. Is it the Beth-dagon of Jos. xv. 4, or of 1 Maccab. x. 83, or which?

I ought—I long to be able to roam over the land of my forefathers, and visit my brethren, especially in places where there is no one to care for their souls; but I must wait till the Lord sends me means for it.

The railway is coming to the Holy Land! The firman of concession has been granted by the Sultan, and to a Hebrew of Jerusalem, too! So Jaffa will soon be astir, and rents and living more expensive. And the present restrictions and impediments to the immigration of Jews will inevitably disappear.

A. BEN-OLIEL.

Jan. 21, 1880.

REV. DR. HUNTER CORBETT of Chefoo, writes: "A man from a certain district in Manchuria, where the United Presbyterians of Scotland are engaged, went to a missionary physician for treatment of his eyes. He received some benefit, but his great gain was to his soul. A deep impression was made on him by the worship and the kindness in the hospital. After he returned to his home, he went about from village to village, telling what he had learned, and pleading with all to accept Christ as their Saviour. Many scoffed, but some believed, and these sent a request to the missionaries to send some one to teach them more fully. A teacher was sent, and the missionaries subsequently baptized thirty inquirers."

The Family.

THE FIRST MEMORY.

It is my earliest memory; I heed, by window-light kissed, / Light, glistening, the golden mist / That hides, forever mine, from me / The fairy land of infancy!

FROM 1789 TO 1889. WONDER-FUL!

Few people, who have not made the matter a subject of study, are aware of the tremendous changes and wonderful progress that have been wrought in this land of ours within the one hundred years whose close we are just celebrating.

People didn't travel much in those days. If a merchant wanted to go from New York to Boston he rode in a coach from 3 o'clock in the morning until 10 o'clock at night for six successive days.

Tom Paine and believed him. The students of Yale and Harvard were almost to a man professed and aggressive infidels and atheists.

The churches themselves, it must be confessed, were in a low state. Lotteries were authorized under their aid for endowing Harvard, and Dartmouth, and Union, and Princeton, and Rutgers; nay, for the advancement of religion.

THE NEW JAPANESE CONSTITUTION.

THE 11th of February is the anniversary of the birth of the Japanese Emperor, Jimmu Tenno, the founder (in 660 B. C.) of the present reigning dynasty.

The Emperor and his successors are established on the throne "for ages eternal," but his powers are very much restricted. He retains a veto upon all laws passed by his Parliament.

The House of Representatives comprises three hundred members, chosen by ballot for a period of four years. The voters must be twenty-five years of age, must have resided in their district for at least a year, and must be paying taxes not less than fifteen Japanese dollars.

"SHE KILLED HIM." CHARLES—was a young, popular, and growing preacher, who died just as he seemed to be entering upon greater usefulness.

The old man replied: "He was studious and conscientious. She was critical and ambitious, and wanted her husband to preach the best sermons possible."

"We have thought much of the doctor's words, "She killed him," and have come to the conclusion that other men die in the same way.

"Do you think it will succeed in time, or in another day? And if denied the victor's meed, 'Thou shalt not miss the toiler's pay.'"

THE CONFIDENCE OF CHILDREN. THERE IS NO SURE WAY to prevent a child from giving its confidence than to seek to compel it to do so.

There is no sure way to prevent a child from giving its confidence than to seek to compel it to do so. Let children have their own little secrets, their own little plans, their own little possessions.

"ONLY A BOY."

MORE than half a century ago a faithful minister, coming early to the kitchen of one of his deacons, whose face wore a very resolute but distressed expression.

"I feel it all," he said. "I feel it, but God knows that I have tried to do my duty, and I can trust him for the result."

before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed!

"The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy.

There was a long pause. Tears filled the eyes of the old minister. At length he said, "This heals the ache in my heart, Robert. I see the Divine hand now. May God bless you, my boy; yes, I think you will become a preacher."

Some few years ago there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was a deep silence.

It is hard to trust when no evidence of fruit appears. But the harvests of right intention are sure. The old minister sleeps beneath the trees in the humble place of his labours, but men remember his work because of what he was to that one boy, and what that boy was to the world.

WHAT EMERSON BOUGHT.

WHEN I bought my farm I did not know what a bargain I had in the blue birds, bobolinks, and thrushes which were not charged in the bill.

WHAT SAVED HIM. ONE Christmas morning, many years ago, a young reporter on a daily paper had occasion to call with a message at the office of one of the foremost editors and publishers in the country.

The young man was a sickly country lad, of keen sensibility and nervous temperament, who, finding himself homeless and friendless in a great city, had yielded to temptation, and had fallen into the habit of drinking and gambling. The publisher, as he listened to the message, noted the lines which dissipation had already left on the boy's face.

The surprise of the gift and the unexpected kindness from the man whom he regarded with awe, had a powerful effect upon the lad. He spent all of his leisure time in pouring over the book. It kindled his latent scholarly taste.

WHAT JOY REMEMBERS.

"REMEMBER, dears, don't go to the meadow-tod-day." That is what Joy's mother said as she kissed her and Robert good-bye.

They went to the swing in the barn, but they kept thinking what beautiful dandelions grew in the meadow. Pretty soon Joy said, "I know a lovely way to tell the time with dandelions."

"These are not the kind," said Joy. "You can't do it! Less they are all feathers. There are some right down in the meadow-lot. Maybe there are some on this side the fence."

When they got to the fence they found all the dandelions as yellow as gold, but on the other side, just out of reach there were some of the silver balls.

made the recipient of their most sacred confidences whenever the time and their hearts are ripe to give them.—Ilden E. Starratt, in Interior.

THE SIN OF OMISSION.

It isn't the thing you do, dear, It's the thing you leave undone, Which gives you a bit of a heartache At the setting of the sun.

"LITTLE JACK."

THERE was a very sorrowful funeral at the Highgate Cemetery on Tuesday morning. A bereaved father, who is an African missionary, and representative of three missionary societies, stood around the grave of a little fellow of seven summers, who had been himself a true missionary of Christ in the heart of Africa.

WINGS.

THE fall thou darrest to despise— Maybe the angel's slackened hand Has suffered it that he may rise, And take a flier, surer stand, Or, trusting less to earthly things, May bread-crust learn to use his wings.

THE children sprang to their feet and saw a great black creature coming straight towards them. They never knew how they climbed through the fence just in time to escape those cruel horns, nor how they managed to drag their trembling little selves up the long hill. Joy and Robert are grown up now and have little children of their own, but they remember just what their mother said to them as she tucked them into bed after their bread-and-water supper that night: "Remember dears, there is always a good reason why there is a must not, whether you know what the reason is or not.—The Sun, beam.

The Children's Corner.

THE SIN OF OMISSION. It isn't the thing you do, dear, It's the thing you leave undone, Which gives you a bit of a heartache At the setting of the sun.

"LITTLE JACK."

THERE was a very sorrowful funeral at the Highgate Cemetery on Tuesday morning. A bereaved father, who is an African missionary, and representative of three missionary societies, stood around the grave of a little fellow of seven summers, who had been himself a true missionary of Christ in the heart of Africa.

WHAT SAVED HIM.

ONE Christmas morning, many years ago, a young reporter on a daily paper had occasion to call with a message at the office of one of the foremost editors and publishers in the country.

WHAT EMERSON BOUGHT. WHEN I bought my farm I did not know what a bargain I had in the blue birds, bobolinks, and thrushes which were not charged in the bill.

THE CONFIDENCE OF CHILDREN. THERE IS NO SURE WAY to prevent a child from giving its confidence than to seek to compel it to do so.

THE SIN OF OMISSION. It isn't the thing you do, dear, It's the thing you leave undone, Which gives you a bit of a heartache At the setting of the sun.

WHAT JOY REMEMBERS.

"REMEMBER, dears, don't go to the meadow-tod-day." That is what Joy's mother said as she kissed her and Robert good-bye.

THE CHILDREN'S CORNER. The children sprang to their feet and saw a great black creature coming straight towards them.

WINGS.

THE fall thou darrest to despise— Maybe the angel's slackened hand Has suffered it that he may rise, And take a flier, surer stand, Or, trusting less to earthly things, May bread-crust learn to use his wings.

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THE CONFIDENCE OF CHILDREN.

THERE IS NO SURE WAY to prevent a child from giving its confidence than to seek to compel it to do so. Let children have their own little secrets, their own little plans, their own little possessions, and respect and defend them.

Presbyterian Review.

GENERAL NOTICES.

10) Trans-Atlantic Service. No subscription received for this year...

TO CORRESPONDENTS.

In order to receive prompt attention correspondence should be addressed to the Editor...

THE MANAGER.

Presbyterian News Co., Toronto. All communications intended for insertion in the Presbyterian Review should be addressed to the Editor.

THE EDITOR.

Presbyterian Review, Toronto.

ADVERTISING RATES. For insertion per page 15¢ per week...

THURSDAY, MAY 23, 1889

COPIES OF THE REVIEW WANTED

In order to complete files, copies of the Review, of the dates March 4, 1886, and August 18, 1887, are required...

LUKEWARMNESS AND THE REMEDY.

The church that is neither cold nor hot is in a poor way. But a Laodicean congregation does not always imply that their minister is of the same lukewarm spiritual temperature...

increased by such measures. On the contrary, they produce, even in well-disposed minds, a certain irritation not conducive to enthusiasm or to united effort. Moreover, the complaining sermon is a cry of weakness...

institution in our own city and one which has exercised a marked influence upon the scientific life of the country...

"Behold I stand at the door and knock," was the message to the Church of Laodicea. The resolve of a great and successful preacher of old, to preach only "Christ and Him crucified," might also be the truest wisdom...

EDITORIAL NOTES.

The meeting of the Synod of Toronto and Kingston held last week in Bowmanville, is one of the chief events of our ecclesiastical year. The Conference which preceded the Synod was admirably planned, admirably conducted...

In the Court of Common Pleas last Friday, Chief Justice Galt gave judgment in the Victoria University Injunction Case. As Federation could not, in his opinion, be entered into without the concurrence of the University Senate...

and have aided our servants largely in clearing the ground. For four months regular Sabbath services have been conducted in the Tangoan tongue...

TEMPERANCE principles are making decided progress in some portions of the United States. The new high license law has taken effect in Massachusetts...

JUDGE LORANGER in the Jesuits-Mail case having rejected some of the defendants' allegations in the exception to the form, the Mail has sought and obtained leave in the Court of Appeal to appeal the case...

ATTENTION is invited to the announcement in other columns as to the approaching celebration of Rev. Chas. Chmiquy's eightieth anniversary. Mr. Stephen R. Moore, of Karkakee, Ill., writes to say that every indication points to a most successful meeting.

THE letter of Mr. Thomas Paton, giving, as it does, the latest particulars from the famine districts of China, will be read with deep interest.

Literary Notices.

The Missionary Review of the World for June contains "A Retrospect of the World's Conference" by Dr. Pierson. Dr. George W. Knox, of Tokio, presents "The Outlook in Japan" in a fresh, vigorous and graphic paper.

The Boston Literary World in a notice of Prof. W. J. Alexander's "Introduction to the Poetry of Robert Browning" points out the tendency in the poet of which his critic fails to give a just estimate.

The initial numbers of Monthly Review, published by the Young Men's Christian Association of Victoria, B.C., have reached us. The Review is well edited, and its contents indicate the organization to be in a flourishing condition...

JOSEPH JASTROW, Ph. D., has made a special study of hypnotism, and will give the latest conclusions of science upon the subject in his paper entitled "The Problems of 'Psychic Research,'" which is to appear in Harper's Magazine for June.

The new periodical, The American Workman, issued by Cassell & Co., New York, as noticed last week has met with a very cordial reception. It is stated that the first edition of 75,000 copies was almost immediately exhausted.

The first lecture in America of the famous Egyptologist, Miss Amelia B. Edwards, will be delivered on Nov. 7th at the Academy of Music, Brooklyn, N. Y., on the invitation of the Brooklyn Library.

The second edition of "Insects Injurious to Fruits," by William Saunders, Director of our Dominion Experimental Farm is highly commended by the American press.

Rev. F. E. Clark, President of the Christian Endeavour Society has a new book in the press of D. Lothrop & Co., Boston, entitled "The Mossback Correspondence."

Messrs. ROBERT CLARKE & Co., Cincinnati, will issue shortly "The Jew in English Fiction," by Rabbi Philipson, D.D.

Contributed.

PALESTINE.

Mr. Wm. Mortimer Clark's Fourth Letter.—A PERILOUS LANDING.—THE ROAD FROM JAFFA TO JERUSALEM.—THE CITY OF THE GREAT KING.—BETHLEHEM.—INTERESTING INCIDENTS.

As I am just bidding adieu to the land of Palestine it may not be out of order to let you know something of what I have seen and done.

At Jaffa we experienced the horrors of disembarkation usual at that port of ill repute. Our passage from Port Said was made on a charming moonlight night and we were about to cast anchor when in a few minutes the wind was howling through the rigging and the sea lashed into fury...

We were accommodated at the new part of the Mediterranean Hotel, and on getting our luggage hurriedly put into our rooms hastened to the house-top from which our first view of the city and its surrounding hills burst on us. Everything from past reading and pictorial illustrations seemed familiar. It needed no one to tell us that the green hill to the east, overlooking the city, was the Mount of Olives...

On the morrow morning we set out with our dragoman for the Church of the Holy Sepulchre. There we saw the old described church with its magnificent dome of blue covering the small dark chapel or shrine containing the alleged grave of Christ...

On our way to Bethlehem we visited the three immense tanks known as the Pools of Solomon. They are situated at levels one above the other and are partly constructed of masonry and partly cut out of the rock...

ments for our journey precluded anything like sentimental reflection, but as in the evening we drove quietly along this famous plain it would have been surprising had not the memory and the imagination been actively engaged.

At Ramleh we visited the vast ruins of the ancient mosque with its strange tower or minaret. Excellent accommodation is found here in the Hotel Reinhardt. On the following morning we started at 7 o'clock for Jerusalem where we arrived at 5 p. m.

We crossed the brook whence David is said to have selected the stones for his sling and after a charming and most interesting drive through a romantic country arrived at the city of the Great King.

It may explain that the roof like that of all other houses was flat and all the ceilings vaulted. All the rooms enter from a courtyard and access is obtained by stairs outside the walls but inside the court. The appearance of such houses is exceedingly quaint and picturesque.

The administration of these moneys permits the local rabbi to exercise, in fact, a species of terrorism over his parishioners. The question of supporting converts is one of great difficulty. They are as a rule entirely without means, and the wretched condition of the country almost precludes the possibility of their obtaining any employment.

We visited several of the traditional sites in the city and were glad in the afternoon to escape to Bethlehem from the intolerable stenches of the town. Some 50,000 people, of whom 25,000 are Jews, are huddled in dismal dwellings within the city walls...

On our way to Bethlehem we visited the three immense tanks known as the Pools of Solomon. They are situated at levels one above the other and are partly constructed of masonry and partly cut out of the rock.

are broken an useless, though The lower str Bethlehem able visitors scene of th of St. Mary ditional birth joint preper Armenians. great antiqui to believe th Constantine plo in style much more Sepulchre. The crypt in nativity; on other for soldier is st preserve or by 32 lamp under which like an ord of this rec with the in MARIA JI: At the tin monks we pers, and they came In a few chanting sion, dimly; past amor by 12 the chur Eusebius Bethle! Christian in appee people. siderable are core The we peassants attractiv carried wood w of peat vilage r or scilic We evening of sight GRA ROUHI.

are broken and as nothing in the land of the Turk is ever repaired, they are useless, though containing much water. The lower spring has been identified with the Spring of Hama.

Bethlehem itself attracts innumerable visitors and pilgrims as being the scene of the Nativity. The church of St. Mary, is erected over the traditional birthplace of Christ and is the joint property of Greeks, Latins and Armenians. The building is one of great antiquity and there is every reason to believe that it dates from the time of Constantine. This church is very simple in style and impresses the visitor much more than the church of the Sepulchre. Two doors descend into the crypt in which is the chapel of the nativity; one is for the Latins and the other for the Greeks. A Turkish soldier is stationed at each entrance to preserve order. This chapel is lighted by 32 lamps and in it is a small altar under which is a recess, looking exactly like an ordinary fireplace. In the floor of this recess is inscribed a silver star with the inscription "HIC DE VIRGINI MARIA JESU CHRISTUS NATUS EST." At the time of our arrival the Latin monks were down in the crypt at vesper, and we could not descend until they came up as the space was small. In a few moments they came upstairs chanting as they went, and the procession, dimly lighted by candles as they filed past among the columns of the church in the dusk, was very picturesque. In the church are shown the tombs of Eusebius and Jerome.

Bethlehem itself is almost entirely Christian. Its inhabitants differ greatly in appearance from the surrounding people. They seem to possess considerable enterprise. The hills around are carefully terraced and cultivated. The women dress much like Italian peasants and both men and women are attractive. Considerable industry is carried on in the manufacture of olive-wood ware and in the carving of mother-of-pearl shells; in fact every one in the village seems engaged either in making or selling such articles.

We returned to Jerusalem in the evening thoroughly tired with our day of sight-seeing. W. M. C. GRAND HOTEL D'ORIENT, BEY ROUTH, SYRIA, April 17, 1889.

Correspondence.

SYNOD OVERTURES.
[To the Editor of the PRESBYTERIAN REVIEW.]
SIR.—The Synod of Montreal and Ottawa is going to overture the General Assembly to affirm strongly the anti-Christian character of Popery, the supremacy of the Pope as the constitutional head of the State in all political matters, the duty of ministers and people to see that they be competently informed as to the nature and history of Romanism, also to appoint a standing committee to watch the movements of the Vatican and take such action as wisdom may suggest. Yours, etc., JAMES WATSON, Clerk of Synod.

CORRECTED FIGURES.
[To the Editor of the PRESBYTERIAN REVIEW.]
SIR.—On glancing hastily at the Rev. Prof. MacLaren's letter in your issue of May 16, I was at once struck with the fact that he had fallen into error in some of his figures. He gives the receipts for French Evangelization in 1876 and in 1883, and he specifies the source of his information, viz: The Committee's Reports and the Agent's acknowledgments. In both instances his figures are incorrect; those for 1883 to the extent of several hundreds of dollars (see page xiii of last year's Report), and those for 1876 to the extent of \$7,093. In the Report of the Board for 1876 (see page 181, Appendix to Assembly Minutes) the following sentence appears:—"The total receipts for the year amounted to \$19,504.01." Prof. MacLaren gives the receipts for that year as \$11,811. To his figures 65 per cent. should be added to get the correct amount. Yours, etc., ROBT. H. WARDEN, MONTREAL, May 20, 1889.

EVANGELISTIC WORK IN WOODSTOCK.

[To the Editor of the PRESBYTERIAN REVIEW.]
SIR.—At the request of some of your readers here, I send you the following. The well-known evangelists, Crossley and Hunter, have just brought to a close a series of very successful evangelistic services in this town. These evangelists are ordained clergymen of the Methodist Church but the meetings are under denominational character, and the Baptist, Congregational and Presbyterian ministers have taken part in them. Towards the close of these services so widespread was the interest taken in them that the large Methodist Church which holds about 1,500 was found quite inadequate, and last night hundreds were turned away. About 300 have professed conversion, many others are awakened, while not a few old Christians are thankful for a new and higher experience. The joy of the Lord is our strength. These brethren are about to begin work in Beter, Ont. They will be accompanied with the prayers of many in Woodstock. Yours, etc., W. A. MCKAY, WOODSTOCK, May 15, 1889.

NUMBER OF CHRISTIANS IN INDIA.

[To the Editor of the PRESBYTERIAN REVIEW.]
SIR.—Kindly allow me to correct a statement in your issue of the 9th inst., taken from the Indian Witness, in which it is said that "there are in round numbers about half a million Protestant Christians in India." Where the writer got his figures I know not, but the following are reliable: Total number of Christians in 1881, 528,000.

Rate of increase from 1871 to 1881, 100 per cent.
At that rate of increase there would be to-day 950,000.
But note the following facts:
In 1881, the Church of Scotland Mission in Sikout had almost no converts to report. To-day they have over 2,000.
At the same time the U. P. Mission of the United States had comparatively little to report. To-day they have 9,490 of a Christian population, and 6,208 communicants.
The following are their last returns:

1875-Communicants	209
1876	771
1877	1,343
1878	2,526
1879	4,109
1880	7,914

Their numbers nearly doubled every five years, the number received last year being 1,435.
Surely these and similar figures that might be given are sufficient to show that we are making a very modest estimate of the Protestant Christian population of India to-day when we say there are over 1,000,000. Never were there such great possibilities and opportunities presented to the Christian world by India as to-day, and never such real threatenings of dangers that ought to stir up the zeal of every true child of God.
Permit me in this connection to thank you very warmly for your able and considerate editorial in last week's REVIEW on "Missionary Methods." It is refreshing in the midst of so much misrepresentation and uncharitable criticism in reference to foreign mission work to find a fair and impartial view of the question. I am sure I am expressing the feelings of all missionaries when I thank you for that article and for the stand the REVIEW has always taken in reference to the mission work of our Church. Yours etc., JOHN WILKIE, TORONTO.

Church News.

SYNOD OF TORONTO AND KINGSTON. FIRST DAY.

OPENING PROCEEDINGS.
On Tuesday evening, May 14th, St. Paul's church, Bowmanville, was filled when the hour for the meeting of Synod arrived, with the members of the Court and the people of the town, who manifested much interest in the Conference and Synod. Appropriate devotional exercises were conducted by the retiring Moderator, the Rev. D. D. McLeod, of Barrie, after which he preached from I Cor. 1, 29. In an able sermon he dwelt upon the tendency in poor fallen human nature to supplement the simplicity of Gospel worship, in the natural man to seek for something in which he may glory, and the ways in which this tendency is opposed in the Divine modes of operation. God is not opposed to man receiving glory from his fellow-man, but only to man's exalting himself in the presence of his Creator. The spirit of the flesh which exalts itself manifests itself in many forms of scepticism and infidelity, and as far as it survives in the renewed man is the source of strife and division, and contentions for pre-eminence. The doctrine of the Divine sovereignty gives glory to God and man his true place, and must never be modified or abandoned. This doctrine has made the heroes of our Church—men who feared neither kings nor popes, but putting God first, they were thus raised themselves to an eminence to which they never otherwise could have attained. God declares His sovereignty in the works of creation and redemption; in the manner of Christ's coming into the world and living in it, it was humbling to the pride of man. So also His ministry and sacrifice. There was no room in His life or work or death for the flesh to glory. The Divine sovereignty is just as manifest in the work of the Apostles, and in the whole purpose of the Messiah's kingdom. There is no place in all the history of the Church of Christ for any man to glory. His mightiest servants have ever sat the lowest at the feet of Jesus. There is no room anywhere in the Gospel for the sinner's pride, nor in the word of the Gospel for the pride of intellect or eloquence; the class of people that the Gospel has ever first attracted illustrates the same truth. The Church of to-day is paying too much attention to respectable sinners and neglecting the poor and ignorant and vicious, the reclaiming of whom is more to the glory of God and of the Church. The crucial test of doctrine is, "does it magnify God?" Any teaching that is derogatory to God's sovereignty and dignity and honor is contrary to the whole tenor of Scripture. So also all worship should be for the glory of God, and not for human exaltation or entertainment. The Church should not join the world in mammon worship, but ever hold and teach that man's chief end is to glorify God and to enjoy Him for ever.

ROLL CALL.
By a very close vote—38 to 42—a motion by the Rev. J. R. S. Burnett, seconded by Rev. R. J. Beattie of Guelph, to dispense with the calling of the roll, and to have a copy of it placed where members present could mark their own attendance if present, was lost, and the roll was called, probably for the last time. This time-honoured custom is felt to be a waste of time, and the calling of 440 names to mark off 93 as present, is rather tedious and humiliating. The small attendance of members is deplorable enough, but the annual parade of it before the public where the Synod is held is surely neither expedient nor necessary. A summary statement of changes in the roll, of which the following abstract will be of interest, was held as read: During the year the following names were removed by death: Rev. J. Gibson, B.D., Demerara; James Stuart, Samuel Porter, John Duff, and Alexander McFaul. Rev. J. J. Dobbin was depozed by the Presbytery of Orangeville. Twenty ministers for various reasons resigned their charges. Fourteen ministers were inducted into new charges, and eight were ordained. Eighteen were translated to other charges. Twelve students were licensed as probationers for the ministry, and six ministers

were received from other Churches. Ten new congregations and twelve mission stations were erected within the bounds of the Synod.

NEW MODERATOR.
The Synod then proceeded in the usual way with the election of a new Moderator. The Rev. R. Wallace, of West Presbytery church, Toronto, was nominated by Dr. Parsons, seconded by Rev. J. M. Cameron. The Rev. Stephen Young, of Clifford, in the Presbytery of Sauguen, was nominated by the Rev. R. J. Beattie, of Guelph, seconded by the Rev. A. Young, of Napance. On motion of Dr. Parsons the election of Mr. Young, who had a majority of votes, was made unanimous. Mr. Young acknowledged, in appropriate terms, the honour conferred upon him, and craved the indulgence of the Court in the discharge of the duties of the chair. On motion of Dr. Cameron, seconded by Dr. Middleton, a cordial vote of thanks was tendered to the retiring Moderator for the way in which he had discharged the duties of the chair, and for the admirable discourse he had delivered in the Synod.

[The Rev. S. Young, Moderator of the Synod of Toronto and Kingston, was born in the township of Ramsey, and was fitted for his entrance into college by Mr. John McCarter, who had studied in Edinburgh University, and who is still a successful teacher in Almonte. Mr. Young entered Knox College in 1856, and after completing his literary course there, took an extra year in the University of Toronto. After being graduated at Knox, he took a course in the Free Church College, Glasgow, Dr. Baird being then the Principal. Mr. Young was licensed by the Presbytery of Ottawa, and ordained and inducted into the pastoral charge of Hull and Manchester in 1856, where he laboured for over eleven years, during which time the congregation greatly increased. From these congregations he was translated to Clifford, where he has laboured for nearly twelve years. Under his ministrations this congregation has made commendable progress, having, during the past year, built a very handsome church, the greater part of the cost of which is paid, and provision is made for the balance. Mr. Young has been the efficient Clerk of the Presbytery of Sauguen for more than eleven years.]

The order of business for the various seditants of Synod was then adopted.

THE CONFERENCE.
The committee which had arranged for the Conference reported what they had done and with what result, and recommended the appointment of a committee to arrange for a similar Conference next year. The recommendation of the committee was unanimously adopted, and on motion of Dr. J. B. Fraser, seconded by the Rev. J. Somerville, Revs. J. M. Cameron, W. G. Wallace and Mr. J. K. Macdonald were appointed a committee to arrange a programme for next year's Conference.

SABBATH DESECRATION.
A letter from Mr. Van Horne, President of the Canadian Pacific Railway, acknowledging the memorial of the Synod of last year with reference to the discontinuance of work on the Sabbath at Owen Sound explaining the circumstances which seemed to necessitate such work occasionally, and assuring the Synod that the Company was desirous, as far as possible, to discontinue Sunday work and traffic was read.

The following resolution, on motion of Rev. J. Somerville, seconded by Dr. Torrance, was unanimously adopted:— "In receiving from Mr. Van Horne the reply to the Synod's resolution of last year regarding increasing Sunday labour at the docks in Owen Sound and along the line of the railway, the Synod is gratified with the assurance given that efforts are being made to stop, as far as possible, all unnecessary labour on the Sabbath Day, and expresses the hope that the manager will continue his praiseworthy efforts in that direction until the Divine law of the Sabbath is observed in all its integrity."

SECOND DAY.
The Synod resumed on Tuesday morning at 9.30, and spent the first half-hour in devotional exercises. The minutes of last seditant were read, including the statement of changes in the roll in detail.

STUDENTS.
Applications were made by the following Presbyteries to take students on trial for license: by Presbytery of Kingston: J. J. Wright, B.A., D. Fleming, B.A., John McKinnoe, B.A., and Charles Cameron, M.A.; Peterboro': O. Beaher, Toronto: A. J. Jansen, James Gilchrist, W. A. J. Martin, Robert Johnston, P. J. Pettinger, M. C. Rumball, B.A., L. C. Eves, A. E. Mitchell, B.A., T. Shearer, B.A., Wm. Nelly, John H. D. Duncan, B.A., J. McP. Scott, B.A., Dugald F. McMillan and W. P. McKenzie, B.A. The several applications were granted.

RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.
A resolution from the Anglican Synod of Toronto, on Religious Instruction in the Public Schools of Ontario, was read, acquainting the Synod with what had been done by them, and recommending that advantage be taken of the opportunity afforded for Scriptural instruction with the consent of School Trustees in all the Public Schools. The Synod also recommends the preparation of a short compendium of the chief truths of Christian Faith and Practice, drawn up by representatives of the several religious bodies in Ontario, which should be sanctioned by the Government, and authorized for use in the Public Schools, and the restoration of the Lessons in Scripture History which were formerly to be found in the Public School Readers.

Moved by Dr. Caven, seconded by Mr. Mutch, and unanimously agreed, that "The Synod acknowledges the receipt of the communications from the Synod of the Diocese of Toronto, expresses its sense of the great importance of the subject to which the communication refers, and its desire to co-operate with other Churches in securing an entirely satisfactory solution of the question of religious instruction in the Public Schools; and resolves to transmit said communication to the General Assembly, so that the matters brought forward may be carefully considered and dealt with by means of the Committee on Religious Instruction in Schools, which the Assembly will doubtless re-appoint."

CORRESPONDING MEMBERS.
The courtesies of the Court were extended to the Revs. Messrs. Henderson, Barras and Matthews, ministers of the Methodist Church, who were present, and who acknowledged the privilege accorded them in a fitting way.

AGED AND INFIRM MINISTERS' FUND.
Mr. J. K. Macdonald, of Toronto, addressed the Synod at length and very earnestly, on the claims of the Aged and Infirm Ministers' Fund. He regretted that only two Presbyteries, Whitby and Brandon, had contributed the amount expected from them. The Fund should either be supported or abolished. There are sixty-one annuitants on the Fund. Of these, less than twenty-three had \$100 a year of salary during their ministry. Many explanations were made showing the necessity of more information as to the need of such a Fund, and a stirring appeal was made to ministers to place the claims of the Fund more fearfully and fully before their congregations. Mr. Macdonald was cordially thanked for his address, which was highly appreciated, and for his valuable efforts on behalf of the Fund. The Synod also expressed its sense of the great importance of the Scheme, and pledged itself, by bringing the matter before its congregations and in other available ways, to do what it can to make the effort towards making the Fund a success.

THE GALT CASE.
The first order for the afternoon of Wednesday was what has come to be known as the Galt Case. The case as stated by the Session is briefly as follows: About two years ago Mr. John D. Cranston, an elder of Knox church, came home from a "Holiness" camp meeting at Niagara Falls, strongly imbued with the "Holiness" or "Perfectionist" or regenerated ability to live without sin idea, and immediately proceeded to disseminate it in prayer meetings and Sabbath-schools of the church, and in other ways in Galt and in other churches around. A few months later the pastor of Knox church, the Rev. J. K. Smith, D.D., went to California on account of the health of his family, and spent the greater part of winter and spring there. During his absence the "Holiness" movement developed to such an extent as to disturb the peace and endanger the prosperity of the congregation. The Session sought by conference with those holding the perfectionist views to have them enlighten, or at least to cease from propagating their views and disturbing the peace of the church. But declining to accede to the request of the Session, the seven who were excommunicated, Dr. Smith, who had returned home temporarily, being Moderator, and the Rev. J. A. Dickson, the interim Moderator, conferring. A few weeks later Dr. Smith retired from the pastorate of Knox church, having accepted a call to a church in San Francisco. About four months later the present pastor was called, and two months later, on 4th Oct., was inducted over Knox church. A few weeks later the appeal of the seven was heard by the Guelph Presbytery, and as the Presbytery was unable to advise in the matter on account of the assertions of the appellants and the scanty records of Session, it was sent back to the Session for further information to enable Presbytery to act intelligently. Seven assessors, members of Presbytery, were appointed to assist the Session. The appellants having been examined anew, the Session reported to Presbytery, submitting a stenographic report of the questions and answers. Presbytery advised Session that the answers showed that the accused held the doctrine that "persons might live by the help of the Holy Spirit so as not to have any sin to confess or ask forgiveness for." The Session afterwards explained the truth as held by the Presbyterian Church and referred to the Standards and the Scriptures. But as the appellants would not be convinced, nor agree to cease teaching their peculiar notions and disturbing the church, the Session suspended them.

The parties were called to the bar of the Synod. Some discussion arose with reference to two of the appellants who did not appear. It was agreed that those absent should be communicated with by telegraph, to authorize those present to represent them in the case. The Clerk of Synod then read a statement of the action of the Presbytery of Guelph in the case, which led to the present appeal. The parties in the case are the Presbytery of Guelph, the Session of Knox church, Galt, and the appellants, Messrs. Wm. Henry, David Caldwell, James K. Cranston, John D. Cranston, Alex. B. Cranston, Mrs. Alex. Kay and Miss Lizzie Morton. Only Messrs. James K. John D. and Alex. B. Cranston were present. The formal appeal was then read, with the answers of the Presbytery thereto asking the Synod to dismiss the appeal and sustain the action of the Session. The records of the dealing of the Session with the cases was then read, which occupied a long time, as many meetings of the Session had been held, and each of the appellants had been dealt with individually. A full account of the examination of each, with the questions put and the answers made, was read; also a report of the case made by the Session to the Presbytery.

The appellants were then heard on their own behalf.

Mr. James K. Cranston disavowed that they have claimed to have attained to perfect holiness, complained of the questions which they had been required to answer as not fitted to elicit an explicit statement of their belief, objected that they had not been given a hearing in Presbytery before their appeal was dismissed, protested that they had been and are still loyal members of the Presbyterian Church, as their fathers had been. Mr. John D. Cranston related his experience by which he attained to his present doctrinal position; disclaimed any intention of following divisive courses in holding meetings at the same time as meetings arranged for by the Session, as members held parties and balls on such evenings, but were not disciplined; protested against members of the Church being expected so to understand the Standards of the Church as to give categorical answers to questions on them; objected to being disciplined for being out of harmony with the Standards on one point, while ministers are notoriously out of harmony with it on others.

The Rev. Dr. Middleton was then

heard on behalf of the Presbytery of Guelph.

Dr. Torrance addressed the Synod in defence of the action taken by the Presbytery of Guelph. He showed from the sixth and other sections of the Confession of Faith that the views of the appellants were contrary to the doctrines of the subordinate Standards of the Presbyterian Church. He concluded by referring to the teaching of Scripture on the nature of sin, with which the opinions of the appellants are at variance, and asked that the Synod dismiss the appeal and reaffirm the decision of the Presbytery of Guelph.

The Rev. A. Jackson was then heard for the Session. He said that he did not much believe in ecclesiastical surgery; that in all his ministry he had only had occasion to suspend one man and he was in jail serving a tightness sentence, and even then it was only after he had been visited in jail and every endeavor made to reclaim him. He also explained that the case had been handed to him as a legacy from his predecessor; that the appellants had been dealt with in the kindest and most considerate and patient manner; that they are only suspended; and that they are in no danger of being excommunicated; that the Session only desires to secure the privilege of worshipping and teaching the truth in Knox church without being interfered with by the disturbances of the appellants.

After which the appellants were heard in reply on their own behalf and questions were asked by members at the Court.

After this the liberty of asking questions was given, and Dr. Caven and Dr. Gregg asked a number of searching questions which probed the matter to the bottom.

The session of the Court was a very long one, lasting until 12.15 a.m., when the case was adjourned until Thursday morning.

This question was then again taken up. Questions were asked by Rev. Mr. Mackie, of Kingston, Dr. Caven, and others.

Dr. Gregg and Dr. J. B. Fraser pleaded for giving the appellants a little time, as difficulty in getting answers was found.

A statement was read by Mr. J. K. Cranston, asking that as the record bore no evidence of the change from the paternal to the judicial, that the appeal should be sustained on this point and sent back to the Presbytery to be begun *de novo*, and then expressed their intention of carrying the matter into the civil courts, that they might have substantial justice in view of the slanderous reports circulated against them. The reader was called to order, all this being irregular, and questions being raised that were not before the Court. After more questions the parties were removed from the bar and the Court began to deliberate.

JUDGMENT OF THE COURT.
Rev. J. Somerville moved, seconded by Rev. Dr. J. B. Fraser, and carried unanimously:—The Synod recognizing the fact that the appellants have had a full opportunity of defining their position before the Session of Knox church, Galt, and before the Presbytery of Guelph, and have also had a full opportunity of stating their case before the Synod, and further recognizing the fact that the doctrinal position of the appellants is not in harmony with the teaching of the subordinate Standards of the Church and the Word of God, and

that they declare that they are determined to teach the doctrinal views that are present held, therefore the Synod resolve that the appeal be dismissed and the action of the Presbytery of Guelph sustained.

Dr. MacLaren said his mind ran in substantially the line of the motion, and that he felt sure that the appellants had had substantial justice done to them in the early meetings of the Presbytery.

Dr. Gregg thought that a formal charge ought to have been made, especially in the case of the one who is an elder, and that these charges of falsehood and lying should be expunged from the record, for it might confront their children at some future time.

Dr. Reid said that the Session was a court of conscience, and dealt in a paternal way, and no formal charge need be framed, not even in reference to elders. He said he regretted exceedingly the introduction of those reflections upon the veracity of the appellants. He regretted also that they had not considered some point's essential in their case, such as, what is sin?

Dr. Caven said that he felt it to be a distressing thing to take action in the line in which it must be taken. These brethren had not thought out this question, as was evident from their answers, and he and his co-presbyteries thought that they were entirely wrong. And since they were not perfect in understanding, ought they not, as wise men, to keep silence until they learn? He would be willing to add a rider to the motion so that they might return when they saw that they were wrong, or that the Session could cut them off on any overt act being done.

The motion was carried, and the parties being called to the bar and the judgment given to them, they were asked if they acquiesced. The Session and the Presbytery did so at once, but the appellants gave notice of appeal to the General Assembly.

NEXT PLACE OF MEETING.
The Synod agreed to meet in Orlino on the second Tuesday of May.

TREASURER'S REPORT.
The treasurer's report was read, with the attestation of the auditors. The treasurer, Mr. James Brown, and the auditors, Messrs. Banks and McMurich, re-appointed.

STANDING COMMITTEES.
State of Religion.—Rev. J. R. S. Burnett, Convener; Messrs. J. H. George, Ph.D., E. P. Torrance, D. Tar, and A. G. McLellan, ministers; and Messrs. J. McLellan, G. Anderson, and G. Martin, elders. Sabbath Schools.—D. Potheringham, E. Q. Convener, with the Convener of the Sabbath School and Home Mission Committees of the Presbyteries. Temperance.—Rev. R. D. Fraser, M. A., Convener; Messrs. D. D. McLeod, D. Hickey, and W. A. William, ministers; Messrs. W. P. Telford, James Watt, and C. Graham, elders. Sabbath Observance.—Rev. J. B. Fraser, M.D., Convener; Messrs. S. Houston, J. McKay, (Agent); A. A. Drummond, ministers; Messrs. G. M. Roger, J. H. Glendinning, and John Burnett, elders; with Convener of Presbyterian Committees. Noon being come, the Court adjourned. (To be continued.)

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The Sum of Saving Knowledge.—By Rev. John Macpherson, M.A.

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Presbyterian Review.

THURSDAY, MAY 23, 1889.

The "Presbyterian Review" has the largest circulation of any of the Presbyterian newspapers in Canada.

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

Copies of the "REVIEW" may be had at the Office of Publication or at the Presbyterian Book Room, corner of Adelaide and Toronto Sts. on Wednesday afternoon.

A GALLERY is being built in Knox church, Regina.

It is stated that steps are being taken to introduce an organ into the Baptist church.

REV. K. URSCHART has received a very hearty welcome from the Brandon congregation.

THE call from Walton to Rev. D. Forrest, of Bayfield, has been sustained by the Huron Presbytery.

MR. N. H. RUSSELL, M.A., of Manitoba College, will be the student-in-charge of Regina congregation for the summer.

WILLIS church, Clinton, has decided in favour of the use of an organ in connection with the church services, by a vote of 94 to 42.

IN retiring from the principality of the Brandon Ladies' College, it is, we understand, the intention of Dr. McIntyre to enter the ministry of our Church.

The lecture delivered before the Toronto Anti-Poverty Society, last Friday evening, by Rev. W. A. Hunter, of Erieview church, was well attended and much appreciated.

REV. PRINCIPAL GRANT occupied the pulpit of O'd St. Andrew's, city, last Sabbath morning, and St. Andrew's in the evening, preaching on both occasions to very large audiences.

REV. RODRICK MCKAY, B.A., was duly inducted pastor of the congregation of Bromley a few days ago. The induction services were conducted by Revs. W. J. Drummond, of Alice; R. G. Lang, of Admaston; A. Patterson, of Eganville; and D. J. McLean, of Arnprior.

THE Sacrament of the Lord's Supper was dispensed in Knox church, Dutton, on Sabbath, May 12th, when twenty-nine new names were added to the church communion roll. On the previous Saturday morning the ordinance of baptism was administered to four infants and two adults.

A BUILDING 24 x 20, a storey and a half high, of, finished with dressed lumber is in course of erection at the mission on the Stony Plain reserve. It was originally intended as a boarding-school. Since the burning of the day-school building this spring, school is held in the teacher's dwelling.

ST. ANDREW'S church, Perth is organizing a Young People's Society of Christian Endeavour. At a preliminary meeting held last week, thirty-one persons headed their signatures to the pastor, Rev. A. H. Scott, thereby signifying their wish to be enrolled as the first active members.

REFERRING to the action of the congregation of Knox church in repudiating Rev. T. Macpherson's retiring allowance of \$1,500, the Stratford Beacon states that from all accounts there is but one opinion, that the congregation is placed in a humiliating position and Presbyterianism besmirched.

PERTH has profited from a six weeks' series of special services conducted by evangelist Meikle. The pastors of the two Presbyterian congregations, Messrs. Ross and Scott, and the Methodist and Baptist ministers entered into co-operation. Many from the districts about Perth came in to the services. The work was carried on quietly and many tokens are given of the Spirit's influence among young and old.

THE Presbytery of Lindsay met in St. Paul's church, Bowmanville, on Wednesday of last week, during the meeting of Synod, and received and sustained the unanimous call of St. Andrew's church, Lindsay, to Rev. Robert Johnston, B.A. There were attached to the call the signatures of 259 members and 233 adherents. Accompanying documents was a guarantee of \$1,400 stipend and an annual vacation of six weeks. The congregation was represented by Messrs. Thos. Stewart and J. R. McNeillie.

A MEETING of property holders in the West End, was held last Saturday evening, to consider the question of the removal of Knox College from its present site. A report was submitted, giving the opinion that the price that would be required for the property, if offered for sale, would be from \$200,000 to \$250,000, and that at least half that sum would be borne by the city. Sir Adam Wilson moved to the effect that a petition be presented to the city council to act in the matter and further the objects the property holders have in view.

THIS Owen Sound Advertiser, in a recent issue concludes an interesting account of the Easter closing exercises in connection with the Northern Business College, one of the principal institutions of the town, as follows:—"It is unnecessary for us to add any words of eulogy to this institution. It has a reputation for good practical work that is not approached by any similar institution in Canada. There are students now in attendance from British Columbia and New York city, from the Pacific and Atlantic coasts."

GOOD FOR TORONTO. We are pleased to notice that our esteemed friends, the Steele Bros. Co., (Ltd.) Toronto, by fair dealing and constant endeavour to keep pace with the times, have increased their business so much that they have been forced to remove their retail establishment to 130 and 132 King street east. They have the handiwork of a first class tailor, a credit to the city of Toronto. "Everything in seeds, bulbs, plants" is to be found there. Visitors will always be welcome, and it will pay you to call.

KNOX church, Perth, is undergoing extensive alterations and repairs. When completed it will be one of the finest church edifices in Eastern Ontario and one of which the congregation and their pastor, the Rev. James Ross, B.D., may well be proud.

THE services in connection with the re-opening of Knox Church, Acton, were conducted Sabbath, 17th inst. by Rev. Alex. Jackson, of Galt, who preached very acceptably to large audiences. On the following Monday evening a special gathering of the congregation was held, the pastor, Rev. J. V. Hae, in the chair. Congratulatory addresses were delivered by Revs. A. H. Drummond, of Georgetown, J. B. Mullan, of Perkasie, and D. Henderson, Esq., ex-M.P. Milton. The renovated church presents a very handsome appearance. The congregation is in a very prosperous condition.

At the call of the Commission appointed by the Synod of Hamilton and London at its recent session in Brantford, the congregation of Knox Presbyterian church, Stratford, met on Tuesday evening, May 14th, to take up the discussion of the matters in dispute between Rev. Thomas McPherson and the congregation. There was a large attendance of members and adherents of both sexes. After the usual opening exercises the Convention of the meeting, Rev. Dr. Proudfoot, of London, who occupied the chair, was asked to explain the object of the meeting. The Commission, he said, came with full Synodical powers, and were therefore competent to call a meeting of the congregation and to conduct it. After a lengthy discussion the congregation rejected the Synod's recommendation to pay Rev. Mr. McPherson \$1,500 in full of his claims.

IN Erieview Church, Montreal, a children's service was held, Sabbath, May 5th, when Rev. Mr. Jordan preached on the subject, "A Wonderful Timepiece." Nearly all the children of the Sabbath School were assembled in the front pews of the centre aisle. The preacher illustrated his sermon, delivered in a conversational manner, by aid of a number of clocks of different styles and sizes, specially chosen because of some curious features in their construction. From the ancient sundial and hour-glass down to the most recent types of skillful handicraft, there were afforded abundant illustrations of how wonderful a clock man is capable of constructing. The speaker then pointed out that man himself is a clock, constructed with divine ingenuity, and more wonderful a thousand times (both in his physical and spiritual nature) than the most ingenious timekeeper which his own hands have fashioned. The preacher, by many most forcible illustrations, impressed upon the young the necessity and duty of so living that the great purpose for which they were created might be realized. The earnest attention of the young people was retained to the close of the service.

A CORRESPONDENT writes to the REVIEW:—"At the annual meeting of the Orangeville W. P. M. Presbytery, Society, held lately, the report submitted showed a total membership of 247, fourteen Auxiliaries and one Mission Band. The total contribution for the year was \$380.00 and of clothing sent to the N. W. \$201.50. The President's address was encouraging and stimulating. A capital paper was read on "The Present Condition of the Jews," and another on "Christianizing." Mrs. W. B. McMurrich, of Toronto, gave an address full of practical hints for conducting auxiliary meetings, after which the beautiful solo "I'll stay" was sung. Those ladies who so kindly leave home and come from the mother Society to assist the small outlying societies can-

not realize how much encouragement and inspiration they afford to many whose lives necessarily are restricted and opportunities limited; yet every community has its little company of Marys, who minister to the Lord of their substance, and the annual meeting did much to encourage this faithful band of workers. The officers for the current year are: President, Mrs. Fowle (Brin); 1st Vice-President, Mrs. Crozier (Grand Valley); 2nd Vice-President, Mrs. Craig (Claude); 3rd Vice-President, Mrs. McGregor (Dundalk); Secretary, Mrs. Lalor (Orangeville); Treasurer, Mrs. McClelland, (Shelburne).

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Meetings of Presbyteries. BARRIE-HARRIS, May 29th, 11 a.m. BRUCE-CHESTER, July 9th, 11 a.m. CALOARY-CALGARY, Sept. 3rd, 10 a.m. CHATHAM-INDIAN, July 9th, 10 a.m. COLUMBIA-NEW WESTMINSTER, Sept. 10th, 3 p.m. HURON-GODERICH, July 9th KINGSFORD-BELLEVILLE, July 2nd, 7:30 p.m. LAN AND RENFREW-CARLETON PLACE, May 29th. LINDSAY-LINDSAY, May 29th, 11 a.m. MONTREAL-VINGHAM, July 9th, 11:15. MONTREAL-NEWCASTLE, June 4th, 10 a.m. MONTREAL-MONTREAL, July 2nd, 10 a.m. OWEN SOUND-OWEN SOUND, June 24th, 7:30 p.m. PETERBURG-PETERBURG, July 9th, 9 a.m. PERRIN-INGERSOLL, June 23rd, 2 p.m. QUINCY-RICHMOND, July 9th, 7:30 p.m. SAGINAW-HARRISON, July 9th, 10 a.m. STRATHFORD-STRATHFORD, June 11th, 10:30. TORONTO-TORONTO, June 4th, 10 a.m. WHITBY-NEWCASTLE, July 16th, 10:30 a.m.

BIRTHS, MARRIAGES, DEATHS. ANNE-KNOW, - At St. Andrew's Mission, Nairn, on May 16th, the wife of the Rev. John Anderson of a son. JANKINE - At Prince Albert, Saskatchewan, on May 6th, the wife of the Rev. Dr. Jardine of a daughter. MARRIAGES. KENT-MARTIN. - On May 13th, at the residence of the bride's uncle, Joseph Oliver, 810 Ontario Street, Toronto, by the Rev. William Patterson, assisted by Rev. G. M. Milligan, B.A., John Gowans Kent to Margaret E. Martin. MUNRAY-FENNER. - At Stratford, on May 15th, by the Rev. T. Macadam, Holt. Murray to Jennie, only daughter of W. H. Fonger, all of Metcalfe.

DEATHS. DENNY. - At Chelsea, Que., on May 16th, Charlotte Elizabeth Wood, wife of Rev. George Dempster, aged 51 years. MR. FORSTER, ARTIST. Portrait admitted to the Salon of France, Studio 31 King St. East. N.Y. - Portraits in Oil especially

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Messrs. Bryce Bros., Toronto. DEAR SIR, -Replying to your favor of the 19th inst., I have pleasure in stating that the "Bryce's Patent Asphalt Pavement" laid by you in this Company's purifying house at the works and in the yard and collar of the Company's Office, Toronto Street, in December last, has given entire satisfaction. That laid in the yard has been exposed to the rain, snow and frost during the winter, and has not cracked at all, and seems to be quite as good as when laid down. The pavement is also laid above the cellar and has proved perfectly water-tight, not allowing any moisture whatever to penetrate through into the cellar, although wet snow has been allowed to remain on it for a considerable time. Yours truly, W. H. Ferguson, General Manager and Secretary. Toronto, March 20th, 1889.

Messrs. Bryce Bros., Toronto. DEAR SIR, -Replying to yours of yesterday, in reference to the stable floor which you laid for me some time ago with your pavement, I have pleasure in saying that when I last saw it, which was after it had been in use about four months, it appeared to be standing very well indeed, even the sharp winter calks having made very little impression on it. Yours truly, D. B. Dick, Architect.

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The Canada Accident Assurance Co. (Incorporated by Special Act of the Parliament of Canada.) FULL DEPOSIT WITH THE GOVERNMENT AT OTTAWA FOR THE PROTECTION OF POLICY-HOLDERS. TOTAL ABSTAINERS. Should insure in this Company, as it gives them the benefit of Superior Classification. HON. GEO. W. HOSS, President. H. O'HARA, Managing Director.

DAILY AT 3 45 p.m. FROM GEDDES' WHARF, TORONTO. The Favourite Fast Steamer, EMPRESS OF INDIA. For St. Catharines, Niagara Falls, Buffalo, New York, etc. Special Low Rates to Sunday School Excursions. Quick time, through cars; season tickets for sale. Double trips commence early in June. Tickets from all Empress of India and G.T.R. ticket agents, and on steamer. NIAGARA RIVER LINE. SINGLE TRIP'S. Commencing Monday, 20th inst. 5 o'clock CHICORA will leave York Street Wharf daily (except Sundays) at 7 a.m. for Niagara and Lewiston, connecting with trains on New York Central and Michigan Central Railways for Buffalo, New York and all points east and west. Tickets at all principal offices. Jone For, Manager.

Excelsior Shoe Store, 470 Yonge St., Cor. Grenville. Peter Birrel, - Proprietor. BUSINESS PRINCIPLES. We buy for cash and sell at cash prices. All goods are of reliable quality. All goods marked in plain figures. We keep full lines in Men's, Women's and Children's Foot Wear. C. V. SNELGROVE, DENTAL SURGEON, 67 Carlton Street, Toronto. New Process Porcelain Fillings and Porcelain Crowns a Specialty. Try, bone and.

O.P.R. MEAT MARKET, 28 Queen Street, PARKDALE. We wish to notify the public that there is more than one butcher in Parkdale that cures and smokes meats - for we cure and smoke our own meats, render our own lard, and we also carry a first-class stock of fresh and salt meats, potted meats and game in season. Fresh eggs, butter, fish, etc., always on hand, and a full supply of fresh vegetables. We will not be undersold by anyone in the business, although no goods are given away. Orders Called for and Delivered Promptly Every Morning.

SEALED TENDERS marked "For Mounted Police Clothing Supplies," and addressed to the Honorable the President of the City Council, Ottawa, will be received up to noon on Friday, 23rd May, 1889. Printed forms of tender containing full information as to the articles and quantities required, may be had on application to the undersigned. No tender will be received unless made on such printed forms. Patterns of articles may be seen at the office of the undersigned. Each tender must be accompanied by an accepted Canadian bank cheque for an amount equal to ten per cent of the total value of the articles tendered, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if failure to complete the work contracted for. If the tender be not accepted it is to be returned. No payment will be made to bidders inserting their advertisement without authority having been first obtained. PHILIP WHITE, Comptroller, N. W. M. Police. Ottawa, May 23rd, 1889.

Freehold Loan & Savings Company. DIVIDEND No. 88. Notice is hereby given that a dividend of 8% per cent on the capital stock of the Company has been declared for the current half year, payable on and after Saturday, the first day of June next, at the office of the Company, Church Street. The transfer books will be closed from the 17th to 21st May inclusive. Notice is also given that the General Annual Meeting of the Company will be held at 2 O'clock p.m., on Tuesday, 4th of June, for the purpose of receiving the annual report, the election of Directors, etc., and for the purpose of passing a resolution in relation to the 8th General Annual Meeting on the 17th Twenty-third June. Its order of the board. R. O. WOOD, Manager. Toronto, 23rd April, 1889.

Dressmaker's New Tailor System of Square Measurements. Importers of Engravings, Bindings and Printing. Dressmakers and Milliners. Agents wanted. 65 YONGE STREET, TORONTO.