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The Presbyterian Beview, TORONTO:

ONE DOLLAR PER ANNUM.

FROM DAY TO DAY.

Gov of our fathers I mercifully yield us.
Thy love to cheer, and Thy strong hand to shield us.
From day to day!
Give us Thy truth, which they so well defended;
Give us Thy peace, wherein, when warfare ended,
They passed away.

Give to our mirth the twilight of their sudness to the to our drooping grief their dewy gladness, From day to Do more than tead us in their paths of duty-Fain would we be embalmed in Thine own beauty, More bright than they !

Our fathers' God! are these their voices calling At break of morn, or when soft eve is falling,
From day to day?
Through the all-silent air these voices quiver:
"Children, we come, and come more near than ever,
To guide your way!"

Our fathers! yes, they still are round about us, Between our hearts and this hard world without us, From day to day!
Our fathers' cross—we shall as bravely bear it; Nor shall their crown, when we in glory wear it.

Lore one bright ray !

-Themas Dunlop, in Christian Leader.

CHILD MARRIAGE IN INDIA .- A. decision recently rendered in the High Court of India disallowed a claim laid to a girl-wife who was married to the plaintiff ten years ago at the age of eleven. The woman refused to be so disposed of and the suit was brought to obtain possession of her by law. Such a decision iteals a death-blow to the barbarous and heathenish custom of child-marriage, and when it becomes known throughout India that women have rights (at law the market for marriageable girls will rapidly decline.

THERE is a good deal of difference between letting one's light shine and letting one's self show; and either of the two processes may go on independently of the other. The unknown worker who freely expends life, health, and money in the cause of Christ, lets his light shine; even if he does not himself show; while perhaps another, whose praise is in all the newspaper. another, whose praise is in all the newspapers, and whose beneficence is a matter of public fame, may, through a perverted motive, be making himself show rather than letting his light shine. True, the command reads: "Let your light so shine among men that they may see your good works and glorify your Father which is in Heaven;" but letting men see your good works does not necessarily mean letting them see yourself—does it?—S. S. Times.

HYPOCRITES IN HELL Too .- There is a certain class of unbelievers who are forever telling us that the reason why they do not become Christians is that there are so many hypocrites in the Church. This is the strangest excuse, for it is not a reason. Suppose there are hypocrites in the Church, what of it? They won't be in Heaven, but in Hell, when the judgment is concluded. And if a man refuses Christ, no matter what may be his reason, he will at length be in Hell, and then he and the hypocrites will be together. It is in effect to say, "Rather than be a Christian and Church member in which there are some hypocrites, with whom I must live in outward fellowship for a few years, I will reject Christ, lose my-own soul, and live with the hypocrites in Hell forever."-Children's

Hit was better to me than all my hopes, He was better than all my fears; He was octier than all my lears;
He made a bridge of my broken works,
And a rainbow of my tears.
The billows that guarded my sea-girt path
Carried my Lord on their creat;
When I dwell on the days of my wilderness march,
I can lean on His love for the rest.

WHAT COULD YOU DO?—If an anxious soul in Yokohama. He was two weeks at the Sandshould come to you to enquire the way of salva- wich Islands. He assures you that the missiontion, or if the pastor should ask you to speak jaries have done no good. True, they have with an enquirer, could you intelligently point him to Christ, or by a wise use of the Scriptures meet his difficulties and clear away the dark clouds of doubt and confusion that hang about his spiritual perceptions? If not, is it not high time that you should so qualify yourself? On many of our great railway lines classes are being formed for the employees on the trains, in which they are taught the simple arts of surgery-how to bind or take up an aftery or stop the flow of blood from a wound, or dress a scald, or even the value to be set on his testimony. He did set a broken bone and apply a bandage; that in not see the native converts himself. Who, then, case of emergency and the absence of more skilled surgical aid the wounded or hurt ones in accidents may be helped. Ought not every landed there is a class of English and American Christian to be so instructed and practised, at least | merchants with whom he mingled for a few days. in the simple arts of soul-cure and winning, that the sin-sick and wounded by the way may have instant help from any Christian who is at hand. I then, had the merchants enjoyed for knowing What could you do in such a case of spiritual need?-Words and Weapons.

Mission Work.

. Mr. Kurokawa, a wealthy Japanese gentleman, who owns the plot of land upon which in 1862 occurred the famous attack by the Prince of Satsuma's men on the English party, has erected a monument thus suitably inscribed: "Upon this spot of earth, the property of Kurokawa, of Tsurmi, the life of an English-man named Richardson was sacrificed, his blood running in a river to the sea. From that source sprung the changes which have been accomplished in this country. The nobles rose, and the power of the Imperial House was restored, The light of knowledge was diffused, and the rights of the people recognized. The victim's name has been made imperishable in the history of the world. Dedicated to one who rests in Heaven."- Independent.

THE Rev. John Paton, who has been in Scotland for some time, lately sailed for the New Hebrides carrying with him £8,700 for a new vessel and additional missionaries for the South Sea Islands. Twenty-seven years ago Mr. Paton, with seven others, salled for the New Hebrides; During these years he has laboured faithfully and zealously. The seven who set out with him were all killed and now lie buried beneath the soil of those Islands. On more than one occasion Mr. Paton's life was threatened. One day. hordes of yelling, heathen savages surrounded him, thirsting for his blood. They yelled and shouted, and brandished clubs and spears. Mo Paton stood by a tree and raised his heart to The other ride is occupied by a range containing God in prayer. Suddenly the heathen turned consulting room, dispensary, operating room, about and left him. Now life and property are store room, and kitchen. The land frontage safe, and on Aniwa, where Mr. Paton labouts, contains rooms for preacher, dispenser, cook, many have thrown away their gods and worship and coolie, between which passes the main the only living and true God.

THE SALVATION ARMY ABROAD. - We are not admirers of the methods of the Salvation Army, but God, whose infinite grace can tolerate greater eccentricities than even our most enlightened Christian charity seems to bring a measure of good out of the labours of these people among become world-wide in its scope. Who shall say was afterwards present at the nonnantument of that among heathen races the peculiar method, the Min Forts. As he had always been superior that among heathen races the peculiar method, the Min Forts. As he had always been superior that among heathen races the peculiar method the Min Forts. As he had always been superior that among heathen races the peculiar method in the marines and the marines and the charge did certain classes, and the organization promises to out of place among cultivated people, may not be attended with success? There are said to be fifteen Chinese members of this Army in Australia, who are waiting for an opportunity to return to China to prosecute their Christian conquests. According to the North China Daily News, a native force is thus being trained in Australia and elsewhere to labour in China under European officers. All we can say is, may God grant to said officers not only His abundant grace but a goodly measure of common sense !- Foreign Missionary.

"In Season, our of Season."-A broker, crossing one of the city bridges of Chicago, was met by a stranger, an evangelist, who pleasantly greeted him, and they stopped to talk. "Are you a Christian?" said the stranger. "No, sir," services in the neighbouring chapel. Much cried he, and rushed on to the board of brokers. There he excitedly told what had taken place. "A man stopped me on the bridge, and asked ducting an institution of this kind, it is important the property of the business of the patients of the women. On Sundays, those of the patients who are able to move about attend the ordinary services in the neighbouring chapel. Much christian work is thus being done in the hospital, with increasing hopefulness of success. In conducting an institution of this kind, it is important to the patients who are able to move about attend the ordinary services in the neighbouring chapel. Much christian work is thus being done in the hospital, with increasing hopefulness of success. In conduction to the patients of the women. On Sundays, those of the patients who are able to move about attend the ordinary services in the neighbouring chapel. Much christian work is thus being done in the hospital, with increasing hopefulness of success. In conduction to the bridge, and the women. On Sundays, those of the patients who are able to move about attend the ordinary services in the neighbouring chapel. Much christian work is thus being done in the bridge, and the women of the women. On Sundays, those of the patients who are able to move about attend the ordinary services in the neighbouring chapel. Much christian work is thus being done in the bridge. me if I was a Christian. None of his business! tant to bear in mind that, as a general rule, a he. A gentleman present, who was a friend to the gospel in proportion, not so much to the good evangelist, and knew of his remarkable success in preaching, mentioned to him what the broker had related. "I am sorry," said he; "I did not intend to be rude and am willing to make amends." A few days after, meeting the same man, he addressed him pleasantly, adding, "If I spoke roughly to you that day on the bridge I am ready.— "The broker interrupted, and laying his hand on the preacher's shoulder, said with warmth, "Do not apologize to me, sir; I trust I have become a Christian, thanks for that word on the bridge." The wangelist was Mr. Moody. - The Watchman.

THAT TRAVELLER.-He has touched at Ceyion. He has spent a few days in Shanghai and gathered a number of natives into the churches; but the converts are from the drags of the people, and, though they go to church on Sunday, they are as bad as the worst of the heathen. To give money to foreign missions is only a waste. He speaks with confidence; he has been on the ground; he knows all about it.

Some of our readers, we are aware, have met this traveller. Others may expect to meet him in due time. It is weil to understand him, and told him they were all low and immoral people? The answer is that, at the ports at which he Some of these gentlemen told him about the missionaries and their work. What advantages, the native converts, and their character as Christians? The answer to this must be twofold:

These merchants, as a class, have not learned the language of the natives among whom they live. The trader at Yokohama does not speak the Japanese, nor does the trader at Shanghai speak the Chinese. Their communications with | words. More than that -- He knows all you have the natives must be through an interpreter, and thought, said or done, all through your past these communications are usually restricted to life, and when your time comes to die, and you matters of business. It is obvious, then, that the merchant is likely to know but little about the native Christians, or their character, or their work, and, as a matter of fact, his ignorance on these points in general is dense.

But, in the second place, it must be said with sorrow that many of these merchants-not allare prejudiced witnesses. They are men who love darkness rather than light, because their deeds are evil. They hate the messenger of Christ, and they hate His work. - Missionary

English Presbythrian Missions in China interesting extracts. The description of the ward for twelve patients, a small male ward for six patients, and a female ward for six patients. consulting-room, dispensary, operating-room, store room, and kitchen. The land-frontage and coolie, between which passes the main entrance to the quadrangle; while the seafrontage is occupied by the waiting hall." How the work is carried on is well told:-"The work was carried on with the assistance of two lade, one of whom had been in training as dispenser for the previous year. For the first few months a third native was employed, who absconded on receiving an appointment as furgeon to one of the Chinese gunboats, which to know that the marines under his charge did not suffer from his ignorance, for he deserted his poet a few minutes before the firing began. Morning and evening service are daily held in the waiting hall by a native preacher, who resides in the hospital, and is engaged all day in the Christian instruction of the in-patients. The morning service is attended also by those of the out-patients who come for daily dressing. On Tuesdays and Fridays (the dispensary days) all the out-patients are present at the morning service, which is conducted by a foreign missionary -alternately of the American mission and of our own mission. Three ladies from the missions also attend regularly to give instruction to self for me. I will be praying for you and hope I never was insulted more in my life," exclaimed Chinaman feels favourably disposed to the intentions of the physician (of which, by the way, he is sometimes a little dubious) as to the actual bodily benefit he himself receives. The 'doctrine' and the treatment are both strange to him, and he often estimates the truth of the one by the success of the other. A high stan-dard of efficiency must accordingly be aimed at, and every case carefully and particularly treated."

Woman's Work.

For the Partavrentan Raview. OUR CANADIAN LETTER MISSION.

Will some of the Christian women, old or young, who read " Woman's Work," kindly assist in the work of the "Letter Mission," by undertaking to become responsible for a certain number of copies of the following letter before Easter? Five hundred copies could be used. Let the writing be plain, and the letters as attractive as possible. A little flower handpainted at the top, or text printed with the pen, or a pressed flower, will greatly enhance the value of the letter. We shall be glad to hear of our friends in different parts of the country becoming interested in this Mission. For further information address, "Woman's Work," l'RES-

Also will someone kindly prepare a letter sultable for distribution among the sick in our hospitals, and another for children, and send copies of same to above address?

BYTERIAN REVIEW Office, Toronto.

EASTER, 1886.

me long enough to read this letter on this Easter Sunday morning, as it contains good that society. - Missionary Link.

news for you? There is a God, whether you believe it or not, who is watching you all the time, and knows the very thoughts that are passing through your mind as you read these brown not how soon that may be, He will be your judge. Then he will either say, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world," or, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Which will he say to you?

"The soul that sinneth, it shall die." "All have sinned and come short of the glory of God." God knowing this, "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And Jesus lest his beautiful These have a special interest for us because home in Heaven, the Father that loved Him so they are our nearest neighbours in the China much and the angels that worshipped Him, and field, sharing with us the work in Formosa, and working besides two large districts on the amongst people who were continually sinning mainland opposite Formosa, of which the cities against His Father, who also treated Him of Amoy and Swatow are the centres. The shamefully, for we read of His being crowned latest Presbyterian Messenger to hand contains the first annual report of the Medical Mission mocking Him, saying, "Hail, King of the Hospital in Amoy, from which we clip some Jews" Then He was crucified between two thieves; but He rose again triumphant from buildings is remarkably clear and concise:—
"The buildings are rectangular in outline, surrounding a central quadrangle. On the one side is a range of three wards—a large male more than anyone else ever loved you, and wanted you to be saved, and to live with Him in the mansions. He is now preparing and be perfectly happy forever. "Though He was rich yet for our sakes He became poor, that we through His poverty might become rich." "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." "Who His own self bear our sins in His own body on the tree." "He that believeth and is baptized shall be saved. He that believeth not shall be damned."

If you were drowning and a person threw you a rope, if you didn't take hold of it, it couldn't save you. So the Bible says, "How shall we escape if we negled so great salvation?" Oh, I beseech of you, accept Jesus as your There is no other name under Heaven we may be added to save you, and He will, for ask Hiris to save you, and He will, for said, "Him that cometh unto me I will in no-wise cast out." "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson they shall be as wool." Ms. He not have to say of you, as He did of those of old, "They would not come unto me that they might have life." Do not put it off, for you may never have another chance, but just now give yourself to Jesus and you will never, never be sorry for it. He is my best friend. I wish I could tell you all He has done for me, but this I will say, the older I grow the more I love Him who loves me and gave Him-

> Your well-wisher, J. L.

AN ENVELOPE PARTY.

to meet you in Heaven.

A special effort is sometimes made in our missionary societies to raise money for the cause of missions. We know of no better way for any benevolent object than an envelope party. It is at least free from objections.

The invitation may be given from the pulpit with other notices, or a written card may be sent from the president to each member of the circle, inviting her to come at a certain time to a certain place, and bring in a scaled envelope such a gift as her heart may dictate. The giftsmay be with or without name, as may be thought best, or as each individual may choose. Each envelope should contain, besides money, some selection from Scripture, stanza of a hymn, brief quotations, or short letters expressive of interest in the cause, thanksgiving for mercies received, or new purpose of consecration—anything which the heart may prompt.

The anticipated meeting should be talked over by those interested, and any person that cannot come should be invited to send their envelopes.

On the appointed evening, the opening of the envelopes, reading the contents, counting the money, with prayers, remarks, and singing in-terspersed, will make a very pleasant occasion. And the amount received, we venture to say, will in most cases exceed what would be netted from a fair or other entertainment. For this party there will be no previous outlay of time and strength, and no consequent exhaustion and weariness. No money will be wasted on side issues, and there will be the pleasure arising from having made a direct offering to the Lord.

We know of such a party recently held for the purpose of furnishing a church. The gifts amounted to about \$800; and the fitting quotations and bright original letters contained in the DEAR FRIEND,-Will you kindly bear with envelopes, together with a little music, made it one of the nost enjoyable gathering, ever held by

The Family.

A FAPPY NEW YEAR.

Compact coming, coming t Listen! perhaps you it hear.

Over the snow the logics blow.

To welcome the slid new year.

In the steeple tongues are swinging.

There are many sleigh boils though,

And the people for jup are singleg.

It's coming, coming near.

Flying, sighing, dying, Going away to night, Weary and old, its story to'd, The year that was full and bright. Oh, half we are sorry it's faxin; Good-tipe has a sound of givering ; But its work is done and its weaving; God speed its parting flight 1

Tripping, alipping, skipping, Lake a child in its woong grace, With never a tear and never a fear, And a light in the laughing face a With hands feld out to greet us, With gay fittle steps to meet us, With sweet eyes that entreat us, The new year c mes to its place.

Coming, coming, coming t
Promising Invely things—
The gold and the gray of the summer day.
The winter with fleety wings t
Promising swift birds glaneling,
And the junter of tain drops dancing,
And the summer around function. An i the sunbeams' arrowy fancing, Dear gifts the new year brings.

Coming, coming, coming I The world is a vision white; Fron the powdered caves to the sere-brown leaves, That are hidden out of sight. In the steeple to squeezee swinging, The bells are merrily ringing.

And 'Happy New Year,' we're singing,

For the old year goes to night.

-Harper's Young People.

NOTES.

By PHILO.

OLD-PASHIONED RELIGION.

We sometimes refer to the religious habits of our fathers with an air of superiority that indicates that in our estimation their views of Christian conduct were not very enlightened. They had not the good fortune of being so liberally educated as their children. They did not understand the broad and charitable spirit of our religion. They imagined that to spend most of the night in dancing, for example, was a distinctly unchristian mode of spending the time. They did not draw so skilfully as we do, the line between occasions of dancing that are quite allowable, and occasions of dancing that are quite allowable, and occasions that are quite objectionable. Their view was, "better not dance at all." Of course that was, or at least seems to many, an absurd position. Still it was undoubtedly a safe line of conduct. It is, however, given up now as quite untenable. It is necessary that President and these Chicketing should

The old-fashioned view that it was better not to dance, was a view quite judaistic in its spirit. And now, not only ordinary members of the Church, but elders and ministers may, and perhaps ought, occasionally to dance. This would show that they are not narrow or prejudiced, or behind the age. This the gospet to out of the way mission fields, which, with their spiritual eversions. sionally to dance. This would show that they are not narrow or prejudiced, or behind the age. This old-fashioned view of life cannot too quickly be got rid of. Those Christians who are worn out with their spiritual exercises must have amusement. The Christian life cannot be kept up without recreation. How frequently we read in the Episties of the anusements to which the early Christians were devoted! Dancing at one another's bouses until the morning was a frequent mode of spending their time. This prepared them for the society ultimately transferred it to what was then carrying of the cross. This strengthened them for the Presbytery of Simcos. After some anxious their martyrdoms. One cannot tell how much their delays and difficulties, the newly formed Presbysocial parties, not for prayer, which would have tery of Barrie, in the autumn of 1875, ordained the bean absurd; but for dancing, helped them to Rev. R. Scott over Peneranguishene and Wysendure the suffering through which they were called bridge, and four other mission stations. In addito pass. We know how it stimulates and elevates then to these six fields, Mr. Scott had several other the spiritual life of the Church now. A congre-preaching appointments. gation of dancing members, and dancing officebearers, these are the people we can rely on to be always present at the prayer-meeting, and ready and was in labours most abundant, for every good work. It stands to reason that it. After about five years of hard missionary work, should be so. These understand the needs of the the health of our esteemed friend began to give

The old-fogy class of Christian on the other hand, has none of the breadth of the true. follower of Christ. He believes in going to bed at a reasonably early hour after having had worship with his family and reading a portion of Scripture for himself. In fact he has been known to go to the ridiculous length of not only reading a portion of Scripture, but actually of reading the comments of Matthew Henry upon that portion. He is known also to carry his old-fashioned prejudices so far that he actually refuses to allow a game of cards in his house. He imagines there is something wrong about playing cards. This is enough to stamp him as very far behind in the knowledge of the religion of Christ. Any intelligent student must notice that between the profession of faith in Christ, the various duties of a holy-life and card-playing there is something congenial. There is surely something hallowed about the associations that surround the recreation of card-playing. When one remembers how many godly and zealous elders are every evening engaged in this pursuit, and how, even, some of our most highly professing ministers are adepts at the card-table, when one knows that some Christian parents take more time to teach their children to play cards and dance than they do to teach them to pray, who will say that cards are not elevating? It is not recorded that the Apostle recommended. Timothy, when he was dull, to have a game at the card table, but we may regard this as a mere oversight on the Apostle's part. Such an injunction would have been so much in harmony with the other dottes to which he exhorted his disciple Timo hy I. We must edmit that the old-fashis ned form of our relig on which frowned upon dancing, card-playing, and other customs of a like kind, has passed away. "All things are" now "lawid," and most things are expedient. And being all things to all men is the great secret of the Christian fa the Men have learned now how to go from the dance to the prayer-meeting, and from the cardtable to the communion table without feeling that there is anything in these amusements unfitting them for enjoying the most sacred service.

Not all, however, nave so learned. There is a remnant in the Church that clings to the old-fashioned views of the Christian's duty. Those who are to-day doing most to advance the cause of Christ, those who are really doing His work, find little time for the dance or the card-table. They have got beyond that form of recreation. They have come to learn that to join the world in these amusements is injurious to their spiritual life. They have no longing for these things. They seek recreation in forms less likely to injure themseives or others. After all, does it not seem a little out of place for Christians to be discussing " how are we to amuse nurselves?" when so much duty remains unattended to? Would not the question, "how may we work more faithfully for our Lord, how may we make an inroad upon that worldly secrety which, in the Church, almost swamps it e it, we hope that our newly actiful minister and his company of true helievers be more in place? Far struggling charge may find a large place in the more this ought to be the question possessing our prayers and sympathies of our Church.

This is not a day calling for martyrdoms in the prinful forms of old, but it is a day calling for a very extrest protest against a God-dishonouring world, it is a day for very decided and outstanding. Christian profession, it is a day that demands selfsacrifice for Christ's sake as much as any day in the past. The kind of devils by which this age is possessed gorth not our but by prayer and fasting or quite an old-fashioned kind. Certainly they go not out to any appreciable extent in response to the intermittent appeals of a religion whose professors are more agree and frequent in the dance than they are given to prayer, and who pore over their cards a great deal more than they do over their Bibles There is little need for many a church to ask to-day: "Why could not we cast him out 7

For the Presenterian Review INDUCTION OF REV. H. CURRIE AT PEN-ETANGUISHENE-AN HISTORIC EVENT AND PLACE.

BY THE REV. JOHN GRAY, D.D., ORILLIA. THE EVENT.

On the 8th of December, 1885, the Rev. H. Currie was inducted by the Presbylery of Birrie into the pastoral charge of Peneranguishene and Wyebridge. He has thus become the first resident Presbyterian minister in one of the oldest villages of Ontario, and in a field famous for the largest and most successful Jesuit mission ever carried on in this Province.

HOW THE EVENT WAS BROUGHT ABOUT.

In 1859 a reformatory for boys was established at Penetanguishene by the Government. Some of those connected therewith happened to be Pres byterlans. The nearest Presbyterian minister was the Rev. G. Craw, of Hillsdale. To him they applied for religious services. He visited the place, became interested in the people; and gave them occasional week-day services, traveiling for that jurpose about 40 miles. Ultimately, through-Mr. Craw's representations, a deputation of the Presbytery of Turonto (which then embraced Penetanguishene within its bounds); consisting of Messrs.

the gospet to out of the way mission fields, which, from peculiar circumstances, the presbytery in charge could not easily supply. Penetanguishene and Myebridge were selected as one of these experimental missions.

The young men appointed from summer to summer proved zealous and successful labourers in a very unpromising field. The work prospered, and the mission became so strong that the missionary preaching appointments.

With his home in Wyebridge, Mr. Scott became an iderrant apostle throughout his large charge,

age. They are not hampered by prejudice or tra-ditions. They enjoythat free Christian life for which the servants of Christ have been distinguished in the Brooksdale in the Stratford Presbytery. His memory is still held dear throughout the field of his labours on account of his faithful preaching, godly life, and consistent conduct. He was succeeded by the Rev. D. James, who proved to be the right man in the right place. He not only showed himself to be a popular and fervent preacher, but also an able administrator and organizer. Declining calls from several more promising and wealthy congregations, he devoted himself to the work of upbuilding with great carnestness and sagacity. In the course of three years the field was divided and subdivided, until the services of Mr. James were confined to Midland, and Penetanguishene and Wyepridge were formed into a separate charge. Having called the Rev. H. Currie, his induction took place on the 8th of December; and he enters upon his new field of labour, with hopeful and encouraging

And now, in what was a few years ago a barren and unoccupied field, so far as Presbyterianisin is concerned, there are two settled ministers and a catechist fully employed, and holding up the good old standard among the people.

Those who understand the wheels within wheels by which this satisfactory change has been brought about, are ready to ask, with adoring gratitude, "What hath God wrought?"

THE PLACE.

Champlain describes in his travels between 1611-18, his visit to the district in and around Penetanguishene. Four miles eastward are still to be seen the ruins of the famous fort of the Jesuits on the river Wye. Here too began, nearly 300 years ago, the mission of the Jesuits to the Huron nation. Who that has read of their labours and sacrifices in the pages of Parkman, but must have felt his heart yluw with admiration at their heroic efforts to Christianize, and their featful sufferings.

Ultimately, after the Iroquois had destroyed their missions, the French built a fort near the site of the present reformatory, and a Prench population settled there, and still constitutes a large parl tion of the inhativents.

When the country passed under British dominlon, the fort seems to have been kept up, and a garrison of troops was maintained there up till a recent period. During the last American war of 1812 it became the chief naval station of Lake Huron, and naval barracks were erected. These have since been converted into a reformatory for boys, and have undergone such changes as to be careely recognized. The village has about it that air of qualit antiquity that belongs to its history. More than three centuries ago, one of the numerous walled villages of the Humons, then the site of a Jesuit mission, next a French fort and village thereafter a British naval station, and lastly tho lucation of a reformatory, it has a history more interesting and unique than any other village of Ontario, And, since attention has been drawn to

"CUB"-A STORY FOR ELDER SISTERS BY MARIAN HARLAND.

(Conclude!)

Ir was a ghastly one that appeared in the judge IT was a ghastly one that appeared in the judgment-chamber. Mr. Rhett, awarthy with angly
alarm, sat at the table, on which was apread the
silver like thirty accusing witnesses. Mrs. Rhett
was crying on the sofa. Sidie, pale but resolute,
stood behind her father's chair.
"Come in, young man!" uttered the father.
"Where did you get this money? The truth, now!
Nothing else will save you!"

"I carned it!" said Cub, faintly,
"That's a likely story!" burst simultaneously
from father and daughter.

from father and daughter.

It was an awill strain upon the nerves and courage of the long-cowed boy to contradict his judger. He could more easily have died dumbly on the spot; he swallowed, and wet his dry lips with his tongue before he could form the three words again.

oros again.
"I carned it," he repeated, in a whisper.
"Pray, how?" asked his father, witheringly,
"Cub, why will you persist in such a falsehood. You know you never earned a dollar in your life t said Sadie.

Mrs. Rhett wailed pitcously. "Oh that I should have lived to see this day! Why didn't I die when

he was born?"

Cub put his hand to his throat; sank into the nearest chair. The room was whirling round with him. He saw nothing but his father's eyes; heard only his mother's sobs. If the whole course of his life had not made him a coward, it had kept him one. As in the death-throe, he gave a gasping

"Send for Mr. Lyman, please! He knows."
"Who is Mr. Lyman?"
Cub made a desperate effort.

"He works in Mr. Howlers's machine-shops."
"Low company! I suspected as much!" from

"I will telephone to enquire if there is such a person at Howlett's," said Mr. Rhett, leaving the

He re-appeared after some minutes, still dark and

strawberries and rapperries and currants and backberries and cherries; killing potato-bugs, moving grass and working in Mr. Howlett's garden. I wanted to buy a bicycle, and I thought you wouldn't mind."

Stdie shrieked hysterically.
"A bicycle! And thought we wouldn't mind! don't believe a word of it! Papa, you wouldn't allow it. It's as low as low can be, and leads to all sorts of vulgar amusements. Thirty dollars on a bicycle! Mamma, think of it!"

shall see this Lyman on my way down town."

dear as a drop of his heart's blood.

"D) not leave your room to-day, sir I" was his father's parting command. The weary, tacking day was fading into the September twilight, when Cuthbert, seated miserably

on his bed, was summoned to tea by Sadie. "Your machinist confirms your abourd story," said the model daughter and sister, in a zone like froz napickles. "But nothing can excuse the deception you have practised. Papa and the man had high words on the subject of his encoura ement of such deceir. You are to have nothing more to do with him or his family. And there is to be no more of this babyiss nonsense about the bicycle. Papa has depisited the money in the bink, where

it will draw interest until you are tweniy-one. Cub started up, made a step forward, and lifted his arm. She shought he was going to strike her and called out in terror. But he only atood in wratue-like silenge, as though an awful atruggle were going on in his heart, then went stumbling down the back stairs, and did not come home again that night. He lay until sunrise under the scrub-cedars at the top of the common.

Last summer he was sent by his father before the mast on a sailing vessel to China, "as the only hope of curing him of bad habits, learned from low associates," says Sadie, who is still the help and comfort of her parents.

It is a misloriune to be misunderstood, and of all misunders and inge, those of the faith are most painful. If Cub's dull wits could have been so developed at the prospect of a bicycle, what might his stater's influence, had she been a better student of human nature, have made of him?-Youth's Companion.

THE END.

CHINESE PROVERB-A Diamond with a flaw is better than a pebble without one.

You know how often it is difficult to be wisely charitable; to de good without muliplying the sources of evil. You know that to give alms is nothing unless you give thought a so; and that therefore it is written, not "blessed is he that feedeth the poor," but " bleased is he that considereth the poor." And you know that a little thought and a little kindness are often worth more than a great simply the ante chamber of Hell. - Christian Leaderl. der.

WHAT BOYS SHOULD LEARN.

Nor to tease girls or boys smaller than themelves.

Not to take the easiest chair in the room, put it nto the pleasantest place, and forget to offer it to

the mother when she crimes to sit down.
To treat their mother as politily as if she were a strange lady who did not spend her life in their

To be as kind and helpful to their sisters as they

expect their sisters to be to them. To make their friends among good boys,

To take pride in being gentlemen at home. To take their mothers into their confidence if they do anything wrong, and, above all, never to its about anything they have done.

To make up their minds not to learn to smoke, thew or drink, remembering that these things cannot be unlearned, and that they are terrible drawbacks to good men and necessities to bad ones.

To remember that there never was a vagabond without these hablts.

To observe all these rules, and they are sure to be gentlemen.

MINISTERS' SUPPORT.

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DR. THOMAS GUTHRIE was once speaking of the effects of the meagre support given to ministers, wherehe used the following words. They are needed to-day, and in this country, quite as much as when spoken by him, and in reference specially

to his own Scotland :--"The calamity which I stand in dread of, and which is next to withdrawal of the divine grace the greatest a Church can suffer is that the rising talent, genius and energy of our country may leave the ministry of the gospel for other professions. A scandalous maintenance, Matthew Henry says, 'makes a scandatous ministry.' And I will give you another equally true: 'The poverty of the parsonage will develop itself in the poverty of the purpit.' I have no doubt of it. General poverty, to which some ministers are doomed, is one of the evils under the sun. To place a man in circumstances where he is expected to be generous and hospitable, to open his hand as wide as his heart to the poor, to give his family a good education, to bring them up in what is called genteel life, and to deny him the means of doing so is enough, but for the hope of Heaven, to embitter existence. In dread of debt, in many daily mortifications, in harassing fears what will become of his wife and children when his head lies in the grave, a man of cultivated mind and delicate sensibilities has trials to bear more painful than the privations of the poor. It is a bitter cup, and my heart bleeds for brethren who have never told their sorrows, concealing under their cloak the fox that gnaws at their vitals."

Young folks tell what they do, old ones what they have done, and fools what they intend to do.

Nor one doctrine or duty taught in the old Bible has been obliterated or disparaged by the Revision.

HIGH TIME.—It is high time that government of the saloon by the saloon and for the saloon should perish from the earth.

Assurance. - How curious it is that a man may seriously doubt if he is a Christian, but be very certain that he is a Baptist, or Presbyterian, or Methodist.—*Independent.*

MR. WHITTIER tells a good story of a Connecticut farmer to whom he fent a work of Plato. "I like him first rate," said the farmer on returning the volume; "I see he's got hold of some of my ideas."

WHY?-Mrs. Ada C. Bowles, a well-known woman-suffrage and temperance lecturer, lately saved the life of a drunken man who had capsized his boat on the p nd where she was rowing. He can vote for license. She is disfranchised.—Indebendent.

cycle! Mamma, think of it!"

PROFESSOR CHRISTLIED, of Bonn, has established
"You need not alarm yourself, my daughter. I an "evangelist school." Already nine evangelists
all see this Lyman on my way down town."

have been sent out. These messengers enders our He wrapped up the silver as neetly and firmly to reach the unchurchly masses by means of as Mr. Lyman had done it. Cub watched every prayer-meetings, addresses, visiting, etc. Their turn and know. Every cent of that money was as success so far has been encouraging.

Rus.—The first known mention of rum is in a manuscript, "Description of Barbados," in Trinity College, Dub'in, written about 1631. The passage reads: "The chief fuildling they make in the Island is Rumbulcion alias Kill-Divil, and this is made of sugar-cause distilled, a hot, hellish and terrible liquor.

THE five points-not of Calvinism-but of Ritualism, are "eastward position, altar lights, vestment, wafer bread, and mixed chalice." not mention them, nor yet Peter, nor John. If to-morrow they all vanished from the earth the gospel of Jesus Christ would be as complete, an effectual, and as gracious as it ever was .-- The Presbyterian.

If the time of affliction be not a time-of supplication, I know not what it is. There are two kinds of aniid ites against all the troubles and afflictions of this life; num ly, prayer and patience; the one hot, the other cold; the one quickening, the other quenching. Chrysostom understood this well enough when he cried out: "It is more butter than death to be spoiled of prayer."-Brooks.

THAW OUT .- A frosty night in October or May usually ends with a clear, genial morning. So it would be with people at all times of the year but for a ridiculous notion that self-respect requires the maintenance of a quarrel that is once begun. Among the hest friends in the world are those who collided at the first contact. Flint and steel strike sparks of fire, not snowflakes .- Interior.

A HAPPY OLD INFIDEL -We have seen and known numbers of happy old Christians in our day -happy in life and happy in death. But we have yet to see the first happy old infidel, either living or dying. Why is this so? Let the infidel answer. That which makes happy in advancing years and on the borders of the grave, is most likely to make happy beyond the grave .- Words and Weapons.

ONLY FOR FUN.-Dr. Thain Davidson of London says that when a men drinks intoxicants for the pleasure of it there is hardly a chance for him. Three or four men in a hundred may except, but 95 per cent, go straight down the road to wretched. ness and ruin. To tens of thousands, the public-house, the grog sliop, the drinking salcon, has been

dur Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY, BY THE AUTHOR OF "OUR NPLL," "A SAILOR'S DAUGHTRE," ETC. CHAPTER H .- (Continued).

NO. 47 DARBARA STREET.

"THEY are horrid, Kitty, so they are; that is a most appropriate word. I was only joking. You may thank goodness that we have nothing to do with them

Hester happening to leave the room just then, Grace said in a low tone to her little sister, "Run, Klity run to the window, and see if the distress signal is hoisted over the way"

Kitty, nothing toth, peeped behind the blind.
"Yes," she announced in a loud whisper, "the

cuttain is pulled only half across."

"Ah, so I thought. Then we may expect Mistress lietty to desert us very speedily, I suppose; but I shall try to get her to stay to night. Now, Kitty, for the parcels," she continued, as Hester re-entered the room, and with much eagerness Kitty brought them, and assisted at untyings and unwrappings, and manifested due wonder here and delight there. It was not often that such excitements occurred in that household.

"But show us the dress, Grace," said Hester;

"that is the most important purchase, and I know you have bought it, by the shape of that big parcel."
"Of course I have bought it," said Grace, who reddened visibly from some cause not apparent to the surprised sisters; "but just look first at Kitty's gloves; did you ever in your life see such a bar-gain? And, mother, I thought this would sult you," and sho tied a silk neckerchief of a rich hue round her mother's neck.

"My dear, you have been very extravagant," said Mrs. Norris; but her face brightened, and she seized her daughter's hand, with an impulsive

movement, and kissed It. That is nothing. You big people never remember that it costs nothing to dress my little body.
Try as I may, I cannot spend half my dress-money

in decking it out."
"Now, I will look at your dress, you tantalizing little creature," said Hester, unfolding, as she spoke, the wrappings from the largest parcel of all, and disclosing a roll of a dark soft aubstance, a warm

brown in colour.
"O:, lovely!" exclaimed Kitty, hanging over

the table in breathless interest.

'Yes; it is just the thing," said Hester, more calmly; though dresses were not to be regarded lightly as vanities by these girls, but rather as among the more serious problems of life. "But, Grace, surely you have got more stuff here than you need," she continued anxiously; "I am afraid you have made a mistake."

Surely, surely not I" cried Grace, clasping her hands, with a little scream of horror; but there was a sparkle in her eyes which betrayed her. "But do you think it is possible that we might make a dress for you out of the surplus? I should not mind so much in that care."

"Grace t" exclaimed Hester, reddening vividly, in her turn, while all eyes were fixed in amezement on the small elder sister, whose gift seemed to them all more like that of a fairy godmother than that of

an ordinary mortal. There were, indeed, tears gathering in Hester's eyes, not so much of pleasure in the gift-though that was not small to a grateful girl of eighteen, whose best and only respectable dress was a merino of four winters' careful wear, daily more visibly whitening at the seems-but tears which came at thought of the thousand and one small sacrifices, and some greater ones, which must have slowly accumulated round this unpretending deed.

" I feel like David did about the water at the well, Grace-how can I ever wear this?" she said

at last, with half a sob.
"Oh, dear!" said Grace, tartly; "do let me run

away with it, Kitty; she'll burn it, or throw it out of window, or something." And, catching up the dress, she hurried out of

the room, thereby cunningly eluding any further embarrassing remarks. After she had disappeared, however, she looked in again, saying, rather shyly— "Hester, does the divinity demand incense to-

night?"

liester's face lost on the instant its suffusion of grateful feeling.

"Miss Danston is expecting me," she answered, with some formality.

Don't go to-night. Stay and play to me to cure my beadache. "I cannot, Grace. I would gladly do so, but I

cannot to-night." Grace turned away without further audible remark, but on the other side the door she expressed

her feelings by a slight shrug of her shoulders.

CHAPTER HI. NO. 42 BARDARA STREET.

Hester soon after went up stairs to her own room. It was at the top of the house, and was but a poor place. But that mattered little to Hester in comparison with the privilege of solitude which she there enjoyed. The house contained more rooms than the necessities of the family required, but, as it was one of several bequeathed to Mrs Norris by her father, from which her income was mainly derived, it was economical to occupy it. So Hester had no occasion to share her bedroom with elifer of her sisters. Grace, indeed, had always slept in her mother's room since the time when Hester's earliest recollections began, and that was fourteen years ago, when she was four years old and Grace was ten. She remembered mistily being told one day in a big nursery that the doctor had brought a new baby-sister, and, in consequence, wishing to beat the doctor, and she also had a picture in her mind belonging to that time of a bearded face associated with the name "papa," and with occasional delightful tossings in strong arms. Little more had been retained by her childish memory previous to the uneventful years which, ever since that time, had slipped by over her head in this Barbara Street house. Of her father's death, and of the consequent break-up of the luxurious home in which they had lived up till that event, she remembered nothing.

Kitty was a baby of a few months old when they had come to Barbara Street, and now she was an angular girl of fourteen, and Hester's pupil, as Hester had once been Grace's. Por neither of the girls had been to school; there had been no money to spend on education, and what of culture they possessed was doe to their mother or to their native quickness and perseverance. To the former might be attributed Hester's fine touch on the old Broadwood, and Grace's ready patter of the French

tongue, for Mrs. Norcis had been a pupil of Moscheles in her sirlish days, and had been "finished in Paris. It had been owing perhaps, in paris to the demand upon her to keep, for the make of her daughters, those acquirements from slipping away before they could be of use, which had in early day debarred their mother from yielding to that fatal inertia of mind which ultimately destroys the faculties like a crerping paralysis.
But if the girls owed much to their mother, they

owed perhaps still more to a natural brightness of intelligence, and a disdain of empty-mindedness, which stood them in place of that standard which social criticism sets up in the minds of ordinary gitls.

Hester had gone to her room to put on a nit and shawl, but having arrived there she sat down and looked before her absently, with her hands in her lap. She was somewhat like her mother in appearance, but a marked difference existed between the two personalities. The main expression of Hester's tail, graceful figure and regular features was like her mother's, one of repose and dignity bordering on coldness, but it was a coldness altogether lacking signs of the latent fire which appear-

ed to amoulder under her mother's calm existion.
The first impression Hester gave would probably be that she was not beautiful, the second that it would be difficult to prove she was not. Beauty of form could not be denied to her; perhaps it was an absence of light and colour about her face which made it ordinarily unattractive. Her brown hair, though abundant, had no lights in it; her eyes were a clear unsparkling haze), and her mouth, though well moulded, and enclosing perfect teeth, had no play of expression when she spoke, which an observer could find interest in watching. Yet why Hester's face should be thus expressionless it would be hard to say, for she had feelings to the full as keen as those of Grace, and an inward drama of personal hopes and fears much more vivid than her sister's, whose face showed as varied a play of light and shade as a mountain lake.
But then Hester's feelings were frequently not such as she wished to express, except to one indi-

vidual, and her lips and eyes had been often with intention restrained from using their natural language. And as our faces, of whatever kind we may have been blessed with, are only Nature's capital with which she starts us in life, they will be in the end pretty much of our own making, and show a sesuit which we have been unconsciously adjusting all our lives in the maniputation of our wits and characters.

Heater had been going through an experience of self-repression only this evening. It had been while still smarting under the sting of Kitty's manifested preference of Grace over herself, and while still struggling to control the sore and Jealous feelings which this had stirred up in her, that Grace's generosity declared itself. At the moment a generous appreciation of the deed had sprung a generous appreciation of the deed had sprung forth to meet it, and had swallowed up other sensations, but speedily they returned upon her with added bitterness. The glit had a hundred pricks which stung her whichever way she turned. To receive such a benefit from Grace just then was more than her conscience would bear. She sat alone in her room trying to get such a mastery over her feelings that the expression of them-might not be drawn from her by the almost resistless influence of the friend whom she was about to see. Hester's acquaintance with this friend had been brought about in an accidental way. She had one day in the previous summer been walking alone in the Chester Road, the main thoroughtare which runs through the suburb of Lowerbury, and into which one end of Barbara Street debouches. She became aware of a figure before her making such faltering and feeble steps that Hester feared she would fall. The lady presently walked to a shop window, and while apparently examining its contents leaned very heavily against it. Hester also walked up to the window, and saw with alarm that the atranger's face was of a ghastly pallor,

and her lips had a bluish tinge.
"Pardon me; I am agaid you are not well,"

ahe began. gularly penetrating voice; "but it is nothing more than an attack of a kind I am quite accustomed to. I have foolishly over-tired myself."

" May I get you a cab?"

"No-oh, no 1-my home is close by in Barbara Street." "Then pray allow me to walk with you," said

Hester, offering her arm. When they reached the lady's door, which proved

to be just opposite Hester's own, she said : Will you not come in and see me sometimes i I have seen you and your sisters frequently from the window of my room, where I am usually a prisoner. My name is Denston-Miss Denston." Hester promised. It seemed to her, even then, that she could with difficulty have refused any request made to her by this new acquaintance. The first visit led to a renewal of the invitation, and an intimacy sprang up, which was confined to these two. None of the other members of the Norris family had visited Miss Denston, nor was Hester on any but the most distant terms with that lady's brother, with whom she shared the drawing-room apartments of No. 42. It had now become a custom for Hester to sit with her for an hour or two when this brother was absent.

Hester, with a sigh, at last roused herself, and, putting on a hat and throwing a shawl round her shoulders, went out luto the dark night. The light from Miss Denston's drawing-room streamed into the atreet from the uncurtained half of the window. This was the signal Miss Denston arranged to give when she needed her friend. When Hesterreached the door of the room, she opened it very quietly, for noise must not be suffered to pass that thres-A heavy thick curtain fell over the door on the inside, and the air which met the incomer way heavy, and rich with perfume, partly artificial, and partly to be attributed to a superb pink hyacinth standing on a small table near the couch on which Miss Denston was lying. A fine bronze lamp dif-fused a clear subdued light through the room, and illumined especially a writing-table littered with manuscripts. The various elegancies observable here and there were noticeably incongruous with the ordinary lodging hours furniture and appointments. But Miss Denston, dressed in a loose gown of black satin, was herself the most noticeable object upon which the eye fell. Her figure was slightly deformed, but an Indian crepe shawl thrown over her shoulders left the fact barely perceptible. In age she appeared to be about thirtyfive. Her sallow worn face was crowned with a mass of jet-black hair, and was lighted by singular eyes, with very distinct irises, in colour of that transparent pale-blue which seems to possess a magnetic quality. She fixed them upon Hester, entering from behind the curtain; with a half-tender, half-reproachful gaze.
(To be continued)

Pho Bulpit.

SUNDAY EVENING WITH THE OHILDREN.

BY REV. BENJAMIN WAUGH. " West ye not that I must be about my Father's business f

One of the most beautiful things in all the world is a child's love of a parent, and just because it is so beautiful it is God's very best picture of the Spirit of Jesus. A good child in a happy family can help us better than anything else to understand how simple and real was the love of Jesus to God. His warm young heart went into what He had to do for God with such enthusiasm as to make Him quitp surprised, almost pained, that men did not understand. "Wist ye not," he exclaimed—"wist

ye not that I must be about my l'ather's busines? I have read a story of a Russian girl, the child of a Russian soldier, which will help us to understand the attong feeling Jesus had for what Ho called His Father's business. Prascovia was the giri's name, and her father was banished from Russia by the tyrant, Ivan the Terrible. Hedd not deserve to be banished; he had done no harm, and was a good and true man. But that did not matter. To Ivan tue Terrible, prejedice was enough. For some reason or other, Ivan hated Prascovia's father, and banished him from his home and his country away into a cold, dreadful desert, where he was condemned to stop and pine till he died. It was a terrible doom. The poor man went, and with a broken heart. With him, too, went his wife and his one child, the child I am a problem about 122 condemned to the child I am speaking about, Prascovia, then a tiny creature of a few years old. And there Prascovia's father lost all his joy. Many were the bitter tears he shed this fot crushed him; his health failed; he became teeble, and sad, and wretched; and little Prascovia saw this, and she became sad and wretched too for she fied a tender heart, and she wondered and pondered why he was so,

At length, as she grew older, she came to know the cause. She knew that he pined for his old far-away home, his friends, his freedom, and his native land; and she saw that could he but go back to them he would be strong and well and happy again. Then she became shout ill with longing for her poor father's return. That he should be allowed to return became the one desire of her heart, the one hope of her life, its prize and crown. What joy would it be to see him at rest in his own proper home again! And she thought about it till, in her young fancy, she saw it—ber father well and happy again f—and she was all rapture and ecatasy. And why not?—what hindered? Only the Emperor's heart; she must get at the Emperor's heart. Oh, if he but knew how good her father was, he would be sure to relent and alter the decree, and let him come back again and be happy. As she thought, she became more sure that she had only to tell the Emperor the facts, and he could not deny her request. To her girlish enthusiasm the distance to the Emperor, many hundreds of miles, seemed nothing. As she thought of all that she might do, if she could only reach him and tell her rate, her g owing mind had no room for thoughts of any kind of difficulty. At length she came to ask her-self, "Shall I go?" Then she came to feel that she ought to go, till at length-no matter what the difficulties, what the consequences—she must go. Her fallier's business became the joy set before her. Men might laugh at her plan, her body might feil lier on the way, defeat might await her at the end, but forebear she could not; the venture must be made.

When the time came for the earnest child to start, her heart was a tumult of joy. Along the first few miles of the way she ran; the long distance she had to travel, the long time it would take, were nothing to her, for to all perfectly holy purpose a thousand years are as one day. But it makes one very sad to read of what she suffered before that long journey was ended. Again and gain she lost her way; she begged, sometimes receiving an ungracious gift, sometimes: having a a dox set at her, which tore her poor garments, and bit her thin limbs. Many a night did she sleep in a hovel, sometimes in a kindly cottage; sometimes she had not where to lay her head. Through snow and rain and mud she plodded her way, week after week, month after mouth, penniless, alone, timid, hungry, waked to the skin, sick at heart, faint, footsore, frezen. When she explained her errand she was often counted mad. When she passed through a village, bemired by splashing vehicles or by a fall in the mud, people found it in their hearts to make her a laughing-stock and mobbed her. Nobody understood her, everybody judged her to be a mere tramp and counted her a vagabond. One feels most sad to think of this perfectly beautiful girl as, lonely and depressed, she had many a quiet cry. Such was her life for the eighteen wearisome months through which she was dragging herself to Moscow, But nothing could turn her back; her inner life was one of unquenched passion for her banished father's return to his home, and all pain and suffering she bravely endured for this joy set before her. She must be about her father's business.

After-ailong and bitter time she reached the Emperor, told her tale, and-happy day !-moved his heart, won her father's liberty, and finished the work she had undertaken to do. Her father re-turned to home and freedom. But, alas, alas! the work cost the enthusiastic girl her life; shortly

afterwards, she fell ill and died. This touchingly lovely story of a child's fidelity to an earthly father has many points of comparison with the story of the beautiful love of the Son of God. First, then, it was with such feelings as those of Prascovia that Jesus left Heaven and journeyed through His earthly life. Men had banished His Pather from their hearts, and His one end and aim

was to get them to bid Him come back again; for

a loving heart is God's rest and home. Then, too, Jesus suffered much in doing the work that He set Himself to do. It was a bitter time that He had before He accomplished His desire. He was dispised and rejected, and though. He did not complain. He often had to go away from people to be all alone, and once even in public He completely broke down and cried.

And there is one other point. It is this; so great was the love of Jesus to His Father that, under all pain and sorrow, and in dying on the cross, it was the source of strength and joy. He never turned back, or regretted that He had begun the work, but gladly went on to the end. And the last point Jesus, like Prascovia, did what He wanted to do. dozen human minds at length yielded to His pleadings, and open hearts bid God come in. plea that opened them was His own God-like spirit in life and death. That same plea opens hearts still, and every heart that opens adds another drop I to the cup of Jesus' joy.

Sabbath School Work.

LESSON HELPS. CAPTIVITY OF JUDAH.

LESSON IV., Jan. 24, 2 Kings xxv., 1-12; memorize Verses 11, 12,

GOLDEN TEXT.—" By the Rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion."—Ps. exxxvil, t.

Time-jerusalem destroyed in the summer of Plue.—Jerusalem uettiogen in the sommer of B. C. 586. Eighteen years after the last lesson. Plue.—Jerusalem 1 Riblah, 75 miles north of Damascus; Babylon.
Rulers—Zedekiah, 21st and last king of Judah,

a son of Tosiali; Nebuchadnezzar, King of Babylon. Prophets .- Jeremiah, in Jerusalem (627.582);

Rzeklel, in Babylonia (598-573); Daniel, in Baby-lon (628-536); Obadian (585).

Parallel Accounts. - Jet. 11, 4-16; 2 Chron. xxxvi., 11-21; Jet. xxxix., 1-8.

Biblical Literature of the Period. - Jet., chaps. xxi.-xxiii., xxviii.-xxxiii, xxxix., and Ps. ixxiv. and lxxix, give pictures of the slege. "Lamentations" describe the captivity. "Obadiah" belongs to the early part of the captivity.

Grecumstances — We turn now to the history in

the Book of Kings. It is 18 years since the last

lesson's story, but we must give a brief glance at the intervening history.

Approaches to the Final Doom.—The first captive ity (where the 70 years' captivity referred to in Jer. xxiv, to, begin.) was soon after the last lesson, B.C. 604. Daniel was among these cap ives. The second captivity took place six years later, B.C. 598, by Nebuchadnessar; 50 000 people and great treasures were carried to Babyium (2 Kings xxiv., 9-16).

Brekiel was among these captives. (Brek. I. 1, 2.)

Helps over Hard Places—I. Ninth year of his—
Zedekiah's reign. Tenth month—Tuebet, which includes from middle of December to middle of January. Hulls forts—high wooden towers from which to fling darts, firebrands, or thrust battering-rams. 2, 3. Eleventh year, fourth month—July, B.C. 586. A year and a half after the slege began. During this time the 3 023 captices of Jer, xxv., 28 (where "7th" should be "17th"). 4. By way of the yale—at the south of the city. The besiegers entered on the north. Toward the plain—of Jericho. cho. 6. Riblah - 75 miles north of Damascue, Here Nebuchadnezzar was overseeing two sieges, one at Jerusalem, and one at Tyre. 12. Remnant

of the multitules—those outside of the city.

Subjects for Special Reports.—The first captivity.

The second captivity.—The third captivity.

God's justice in the punishment of the Jews.—

His mercy.—How the way of transgressors is hard. The benefits that came from the captivity.

Learn by Heart.—Prov. 1, 28-32; xxix. 1. Exek.

xvili., 31, 32.

OUESTIONS. Introductory. How many years intervene be-tween this lesson and the last? Who was king at the time of this captivity? Give the date. What prophets lived at this time, and where? Have you read over the history of this time as given in Jeremish and Chronicles?

SUBJECT-THE WAY OF TRANSCRESSORS IS HARD.

I. The Beginning of Sorrows.—What great trouble had Jeremiah foretold on account of the sins of the Jews? (Jer. xxvii., 22.) When did this captivity begin? (2 Kings xxiv., 1; Dan. i., s.) What prophet was among the captives? (Dan. i., i, 6.) When was the next capture of Jerusalem? (2 Kings xxiv, 8-to.) Describe it. (2 Kings xxiv.) 8-16.) How many captives were taken? Towhat place? By whom? What great prophet was among them? (Etek. i., 1, 2) Who continued to warn and entreat the people to do better? [Jer. 22, 1-3; Bzck. 2, 1-3). Way did God send these punishments upon them? Did he want them to suffer? What did he wish for them? (Ezek. xvill.)

Why were there so many of these lesser captivitles before the final destruction? Why does God send sorrows and pains upon us? Whom does He send to warn and entreat us?

II. The Great Site y'vs. 1-3)—When did the great slige begin? How long ago was it? Who were the besiegers? (Jer. xxxiv., 1.) Describe the siege. How long did it continue? What is said of the famine? (V. 3; Jer. xxxvii., 21; xxxviii., 0. Frek s. 10) Ezek. 5, 10)

What captives were carried to Babylon during the siege? (Jer. lii., 28.) ("7th" there should read "17th.") By what land-purchase did Jeremiah show his faith? (Jer. xxxii, 6:15.) What pasm of repentance on the part of the Jews? (Jer. xxxiv., 8.20.) Nebuchadnezzar's army was called away at this time, for a season, by the Egyptian attack. (Jer. xxxvii., 5-8

III. Destruction of ferutalem and the Temple (vs. 4.12).—Where did the king go when the Chaldean army entered the city? Where was he taken? What was done to him? How long after this was the city destroyed? (vor. 8.) What was done to the city? What to the temple? What to the remaining lightheasts? maining inhabitants?

What treasures were carried away? (2 Kings xxv., 13-18) What book of Jeremiah laments over this terrible time? Did this discipline cure the Jews of idolatry? Show that now the way of transgressors is hard because of the troubles in the way; the warnings; God's hindering mercies and love; the destruction at the end of the way.

LESSONS FROM THE CAPTURE OF JERUSALEM. 1. God's object was love, to cure the nation of

idolarry.
2: God pat every hindrance possible in the way of their ain and destruction—prophets, warnings, mercies, time for repentance, a vision of the end.

3. God is just, and will surely punish the wicked. God is mercitul, and desires that all should turn and be saved. 5. God makes the way of sin hard, that men

should not walk in it. 6. Those that go on in sin must go against God's love, God's goodness to them, warnings, entreaties, Bibles, Sabbaths, the Holy Spirit, the certainty

of punishment at last. REVIEW EXERCISE.

(For the whole School in Concert.)

16. What great event had Jeremiah foretold to the Jews? Ans. Seventy years captivity on account of their sins. 17. When did this captivity begin? of their sins. 17. When did this captivity begin r. Ans. B.C., 604. 18. Who made them captives? Ans. Nebuchadnessar, King of Babylon. 19. What did he do with them? Ans. He took their treasures, and sent the people to Babylon. What more did he do? Ans. He utterly destroyed their city and the temple.—Peleulet.

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THURSDAY, JANUARY 21ST, 1886.

AT the request of many subscribers living at a distance we shall, next issue, give tice Sabbath School Lessons, in order that the RRYIEW in subsequent issues thereafter may reach them in time for the weekly preparation meetings, at which, we understand, it is much used.

THE passing in the United States Senate on the 8th inst., of the Edmunds Anti-Polygamy Synod, and puts native and foreign ministers on Bill, was an event of historic importance. It is precisely the same footing. Its third Synod, confidently hoped that the carrying into effect of which was held during the first week of Decemand deadly sore on the American Lody politic. | co-operation on the part of different missions and I all its hideasness.

his election by Sir Wilfrid Lawson, the Paria- office bearers. mentary leader of the local option and prohibition deteat, which he himself takes very cheerfully, addition of 70 per cent. In the last two years. "because it sets him free to go round the country and rouse the people on the great question." His defeat is without significance from the stand point of temperance, as he is a staunch Libera in politics, and lost his election in a Conservative bers on the floor of the house bore their full stronghold, by what is well called a "micro- share in all the discussions. The utmost harstronghold, by what is well called a "micro-scopic majority" of ten votes.

WE notice in our English exchanges, that, at the meeting of the Board of Nomination in last December, it was resolved to recommend to the Their congregations had contributed to the Synod that the Rev. Dr. Alexander McLeod. of Claughton, the well-known author of "The Judgment Books," "Christus Consolator," "Talking with the Children," be appointed Moderator for the ensuing year. Rev. Dr. A. N. Somerville, the famous traveller and evangelist, is the Moderator-elect of the Free Church Dr. Cunningham, of Crieff, is to be the next Moderator of the Church of Scotland. He is one of the very prominent men of the Church, and takes rank with Principal Tulloch, Dr. Phin, Dr. Storey, Dr. McGregor and Dr Scott. His themselves. And the native Christians are knowledge of business and zeal for the Church ready to furnish not only the means for the of Scotland render his appointment at the present juncture of affairs very opportune.

THE admirable system of Sabbath School Registers and Records recently prepared by the General Assembly's Sabbath School Committee, are already meeting with much favour. They have, we notice, been strongly recommended by the Toronto, Peterboro', Brockville, and other Presbyteries. All interested in the Sabbath school work of the Church admit the desirability of having some general and uniform system for recording and tabulating results, and express their gratification that this committee has taken steps to attain this object. It is hoped that a fair trial of the present system during the current year will, if necessary, suggest such improvements and modifications as will enable the committee to render it as nearly perfect as possible. To this end conveners of Sabbath School committees would do well to put themselves into immediate communication with superintendents and secretaries, with a view to the general introduction of the system. If it be thought too late to adopt the class-register this year, there is ample time for introducing the secretary's record and the quarterly and annual reports, which make provision for tabulating all the facts usually. recorded in the schools. By the use of these two little report books the Presbytery's S. S. convener will be able to furnish a fairly full report next year to the Assembly's convener.

To the very many good wishes and kind enlist, and that, so far as we can determine, its circulation is now in advance of that of any out the analogy between the spirit which hal animated other Presbyterian newspaper published in the Dominion. The generous remark of the Hali-Judalsm to-day; and dwelt especially on the recent con-Dominion. The generous remark of the realifax Preshylerian Wilness receives every day
fresh verification: "The Preshyterian Review
is rapidly attaining a wide popularity." But
while all this is true, we trust-our friends will
not allow themselves to rest contented with
what has already been achieved. Our work, we
what has already been achieved. Our work has a least to day to defining the dominion of the stated that the resolution action to the stated that the resolution of the stated that the resolution action to the sta what has already been achieved. Our work, we remarked to the feel, is only beginning. We would respectfully urge upon all our friends to make a steady and united effort to extend our circulation. It is elation held sacred by any religious system, the conscious ness of the indwelling of God in man."

To would not be supposed that the framers of such an that the send us during the week the name of at least one new subscriber? Think of the good the REVIEW has already done for the Church and what it might do if it reached every Presbyterian family as yet without a Presbyterian newspaper 1

PRACTICAL MISSION WORK.

If this century, or even the next, is to see the gospel preached to every creature, these two the many friends who have already things must be put in the fore-front of missionary enterprise: cordial co-operation on the part of the various religious bodies, and the development of self-reliance in native churches. Failure subscribers would take advantage in either will greatly retard the progress of the of our most favourable terms by work. The mission field ought to be mapped out and divided among the various Christian churches; until this is done these must work in utmost harmony when side by side on the same field; and the steady policy must be pursued of the speediest possible organization of self-sup-

porting and self-propagating native churches.

The "United Church of Christ in Japan" is a striking illustration of what may be looked for from effort on the lines above indicated. It is made up of the churches of three Presbyterian missions, the American Presbyterian, the Reformed Church, and the U. P. Church of Scotland, and it is expected that to these will shortly be added those of the Reformed German and the Southern Presbyterian missions. This "United Church of Christ" i.as its Presbyteries and the drastic provisions of this new law will effect- ber last, in Tokio, the capital, gave ample testi-ually destroy Mormonism, that most hideous mony to its vigor and to the feasibility both of

The Christian Leader, lamenting the loss of the full recognition of the standing of native

The damber of churches belonging to the movement in Britain, consoles itself for his body is now 44, with a membership of 4,300, an Of the 61 representatives, only one fifth were missionaries, the remaining four-fifths being native ministers and elders. Both moderator and clerk were Japanese, and the native mem mony of feoling prevailed.

Whilst the churches must, of course, continue for a time dependent, to some extent, upon the missionary funds from abroad, they have shown themselves very earnestly desirous of self-support. maintenance of ordinances about \$2.50 per member, which, allowing for the difference in rate of nages, would be equal to at least \$12.50 in this country, a good showing, the average of our own Church last year being only \$18.17 per member for congregational purposes, and that of the great American Presbyterian Church North, only \$15.82. A Missionary Board was organized and plans made for the undertaking of missionary work throughout the Empire, one fourth of the expense to be borne by the native churches

Not the least interesting incident in the pro-ceedings of the General Assembly was the admission of Rev. Mr. Oshikama and his elder from the city of Sendai on the eastern coast. Mr. Oshikama was one of the original members of the church organized at Yokohama in 1872, Scotch Medical Mission, he went three years resulted in the gathering out of 200 converts, now organized into four self-supporting congregations. Mr. Oshikama and his congregations, up to the present on an independent footing, made application to the Assembly for admission into the "United Church of Christ," and were gladly received.

ceedings of the Assembly we are indebted for the above facts, rejoices in them, as must all enlightened friends of missions, as an instructive instance of the success of a wise and scriptural hission policy.

A JEWISH RABBI ON INFIDELITY.

THE learned Jewish Rabbi, the Rev. Meldola de Sola, of Montreal, has favoured us with quiries, with accompanying remittances, reaching us by every mail, we find it impossible to by him in opposition to "reformed " Judalsm, make individual replies. Not to seem churlish, which the Rabbi says is an insidious form of we take this opportunity of thanking again our infidelity. We regret that our crowded columns well-wishers and the friends who are everting forbid more than a few extracts from his able themselves in our interests, and of stating discourse, but these will be sufficient to show generally that the Review now goes weekly to that the views we have already expressed respecmore than 1,000 post offices in Canada alone, I ting the Conference are at variance with these of that within the past few weeks over 1,000 Rev. Mr. De Sola. We shall watch the progress of new names have been added to its subscription events with much interest.

In the course of a most eloquent sermon he pointed

It would not be supposed that the framers of such an article would deny supernatural revelation. But let the following gleanings from the debate speak for themselves. One member of the convention declared: "I do not believe in personal revelation, nor does my congregation, having been taught the contrary by my predecessor." Another declared: "Revelation is not a Jawish idea; it leads us into the domain of mysticism." A third exclaimed

"REVELATION IS A TADOOED WORD."

It was not, therefore, because the members of the conference had tacitly understood supernatural revelation to be a sine que non that they had neglected to include it in the formal articles of their creed, but because it was really not an item of their belief. The use of the expression "book of revelation" in the first resolution was grossly deceptive; and a mere bid for popularity on the liberality to other creeds; for, in his inaugural address, the convener of the conference declared: "Truth, re"vealed no matter here, is revelation; but the personal revelations of the Deity recorded

"IN THE BIBLE I RECARD AS MYTHICAL"

The members of the conference then had not only emthe members of the conference then had not only employed the term "revelation" in a sense very different to that in which it would be construed by the ordinary scader, but they had been guilty of dishonestly refraining from telling the whole truth, that with them revelation as usually understood was "a tabooed word," and that this great doctrine, held sacred by Christian and Mahometan, as well as he orthodox for was released by reference. as well as by orthode Jew, was relegated by reformed Jadaism to the "domain of mysticism."

After several further quotations in the same for the adoption of the clause. line, Mr. De Sola continued

When Aaron and Miriam had spoken against Moses, God had demanded of them, "Wherefore are ye not afraid to speak against my servant, against Moses"; but reformed Rabbis being no longer "cowed by fear of the thunders of Sinai," treated the Bible after the manner of all other infidels; and it was not surprising, therefored recent occasion, another of these enlightened and liberal Rabbis had exclaimed :

"CURSED BE FZRA AND NEITENIAN

for their exclusiveness." But it was unnecessary as it was painful, to add to this collection of infidel and blambem one statements to show up what was so wrongly termed "reformed" Judaism in its true colours, and expose it in

Mr. De Sola then referred to the recent fectures of Sir William Dawson, to which he had listened with so much pleasure and profit, and dwelt eloquently on the invaluable services the learned principal of McGill University had rendered the cause of revelation. He also commented on the article in defence of the biblical account of the creation lately written by Mr. Gladstore, in the midst of all the excitement of a great pollitical contest; and characterized these and all such efforts in defence of that Bible which reformed Jews attacked, as "incense burnt, even a pure offering" in honour of God's name, which was most emphatically revered and honoured by Christians, "from the rising of the sun even unto his going down."

THE WESTMINSTER CONFESSION.

A DEBATE IN THE LONDON, PNG., PARSOY ERY.

Sour three years are an influential committee was ippointed by the English Presbyterlan Synod, for the purpose of drawing up a brief compendium which may eventually serve as a working creed. The committee were also entrusted with the framing of a Declaratory Statement setting forth the sense in which the Church accepts the Westminster Confession of Faith, this latter step being undertaken in order to give relief to the eldership, who are required to subscribe that venerable syn: bol. The Synod, at its meeting last April, approved generally of the draft Declaratory Statement which was then submitted, and remitted the same to presbyteries for their consideration. The provincial presbyteries, with one exception, are approving of the document pretty evangelization of their country, but the men also, much as it stands. The London Presbytery, at its meet 36 students for the ministry being now under ing in November, by a majority of fifty to seven, decided that such a statement was required, and the presbytery at its meeting on Tuesday last, proceeded to consider the document in detail.

Rev. Dr. Oswald Dykes, convener of the Synod's Committee, moved the various clauses, beginning with the preamble which sets forth: "Whereas this Church has ever acksowledged the canonical books of Holy Scripture the first in the Empire. After eight years' most to be her sole Supreme Standard, to which the successful work at Nugata with Dr. Palm, of the Westminster Confession of Faith is to be regarded as subordinate; whereas every endeavour to set forth in ago to Sendai, and began to labour entirely alone, the form of a creed the truth taught in Holy Scripand with no guarantee whatever 'of pecuniary ture must be at the best imperfect; and whereas support from any quarter. The field was a new every such creed is liable to become less adequate one; but his zealous and persistent efforts have to express the Church's faith, through the fuller and cleater apprehension of His revealed truth which it pleases God from time to time to grant unto His Church : therefore it has seemed good and needful to this Church in synod assembled, for the better exhibition of her belief on certain points, to declare," etc. Dr. Dykes explained that it was not intended here to issue a new creed or to express any new beliefs. What they as a Church desired The Independent, to whose report of the pro- to do was simply to make clear and plain the doctrines which had all along been held by them. The preamble having been unanimously approved of after a brief discussion, Dr. Dykes next moved clause I .- "That the doctrine of redemption set forth in the Westminster Confession, particularly in its reference to the election of some among mankind to eternal life, is held and taught in this Church together with other great truths which are vital to the gospel, such as, (1) That the love of God to mankind moved Him to provide, by the gift of His Son to be a propitiation for the whole world, a way of salvation which in His gospel is freely offered to all; (2) That God has no pleasure in the death of any sinner, but desires that all should repent and live; and (3) That every man who hears the gospel is responsible for his acceptance or rejection of its free offer of eternal life." Dr. Dykes explained that the object of the committee in this clause was to clear away the misrepresentations which, honestly no doubt in most cases, had been expressed with regard to the Confession of Faith in its relation to the doctrines of grace. They, as a Church, held the Calvinistic doctrines as truly as the fathers did, but they felt there was a clear unfairness done to the balance and symmetry of their views when men held the Confession before them as not what they believed, but all that they believed. The question before them washow were they to put the relation between the doctrines of grace which are prominent in the Confession and the elical doctrines—for he could not find a li expression-of the Divine love for man, the offer of the gospel to mankind at large, which they also hold, but are not in the Confession with equal prominence? Each of the evangelical doctrines was received by them on the authority of Scripture, but they were not able to reconcile them with the Calvinistic doctrines of the Confession, and they simply held the two sets of doctrines in balance. They looked right along the line of the Cal viniatic doctrines and found they were in the presence of another set of truths, hanging together with equal clearness, but they could not reconcile the two sets of doctrines. The committee therefore asked the Church to declare that the holding of the Calvinistic views with all the strength the Confession gives them, permitted them to hold with equal clearness the counter-truths which he termed evangelical. The clause he moved declared that the truths contained in the Confession are taught in their Church, together with the other great truths, without the one being a standard by which the other is to be tested, without endeavouring to bring them into intellectual harmony, which he believed to be impossible with their present light and knowledge. They simply left the two sets of truth together. The committee left the Confession doctrine where it was, but they said, here is another set of doctrines which we also hold. without attempting to reconcile the two sets. There might be an apparent inconsistency, but there was no real inconsistency, they believed. They wanted to hold those doctrines, though there might be an apparent inconsistency. It might appear inconsistent to them, but it was not so to God, for He had given them both Rev. l'rincipal Chalmers seconded Dr. Dykes' motion

> Rev. Dr Kennedy Moore moved as an amendment: That the doctrine of Redemption set forth in the Westminster Confession, particularly in its reference to the election of some among menkind to eternal life, is not to be understood in any sense inconsistent with the great truths That the way of salvation, provided by God through the profittation of His Son Jesus Christ, whom He gave out of His love to the world, is in His gospel freely offered to all." Dr Moore, in supporting his amendment, said the clause moved by Dr. Dykes was a distinct contradiction to the doctrines of grace contained in the Confession. The Confession taught what is called a limited atonement, but Dr. Dykes' motion had reference to a universal propilia-

tion. He did not believe in universal projetlation; nor did he admit a distinction between the Calvinistic and evangelical doctrines. He rather held that Calvinistic doctrines were the evangelical doctrines in their fullest and completest form. The only corollary to a universal propitiation was a universal salvation. If they went on altering the doctrines in the way they were doing, they world arrive at the doctrine of universal redemption. It was electared that this movement was devised for the purpose of "giving ease to the consciences of some." the clause were adopted by the Synod it would make those in the Church who held the Calvinistic doctrines of the Confession very ill-at-ease. Were they to be compelled to believe what they did not believe, because some amongst them had changed their beliefs? Dr. Dykes here rose and objected to the instruction that those who had moved in this matter had changed their beliefs. Dr. Moore, continuing, declared, with some warmth, that If the clause were adopted it would place those among them who adhered to the Confession of Faith in a painful position. Rev. D. Fotheringham seconded the amendment. Dr. Donald Fraser claimed to be as staunch a Calvinist as Dr. Moore, yet he supported the motion. Rev. J. Reid Howett thought the word "together" was very bald-Mr. Carruthers held that both the Calviniste and evangelical doctrines were in the Confession. Several verbal alterations were suggested, but ultimately Dr. Moore withdrew the first portion of his amendment In favour of one by Mr. Bell, which ran, that the doctrine of election found in the Confession "is held and taught in this Church with the great truths including," etc. Dr. Dykes explained that the committee had many suggestions of the kind before them, but in the end were compelled to fall back on the expression which simply bracketed the two sets of doctrines. Mr. Hugh M. Matheson said they were engaged in a very solemn matter. It was no new discussion, and he agreed with Dr. Dykes' motion. Dr. Anderson felt that the committee should explain whether they intended the Declaratory Statement to be understood as favouring a universal atonement or a limited atonement. The Confession of Faith certainly spoke of a limited atonement. Mr. Hugh Matheson, again rising, expressed the wish that the great truths could be clearly brought out in the Declaratory Statement, such, for instance, as that the atonement is sufficient for all, adapted for all, and freely offered to all. Dr. Sinclair l'aterson, Dr. Walter Morison, Dr. MacEwan, Rev. Robert Taylor (Moderator of Synod), and Principal Chalmers severally urged Dr. Kennedy Moore to withdraw the remainder of his amendment, and thus prevent the appearance that the presbytery was divided upon the great question of the atonement. Dr. Moore said he could not withdraw, feeling assured, as he did, that Dr. Dykes' motion would be segarded in the light of a universal atonement. Dr. Dykes, replying, pointed out that his motion did not desy the doctrine of a limited atonement in the sense in which the Confession taught that doctrine. It had been suggested that the words "way of," referring to salvation, should be omitted from the motion. For himself, he should prefer to say that the Gospel offers a Saviour. Those who accepted Christ were in the way of salvation. On a division, five voted for Dr. Moore's amendment, Dr. Dykes' motion being carried by something like ten to one. Dr. Moore, stepping forward, said he must record his dissent, at the same time handing several pages of manuscript to the Clerk, giving his reasons for so doing. The Clerk read the "reasons for dissent," which in effect set forth that the presbytery by its motion had opened the door to heretical electrines to creep into the Church. Principal Chalmers objected to Dr. Moore's reasons being entered upon the minutes. Dr. Morison said the proper way was to appoint a committee to reply to the "reasons." Dr. l'aterson also objected to the "reasons," which he regarded as a condemnation of those who voted in the majority, unless the "reasons" were answered, and he did not think they should take that trouble. Dr. Fraser said Dr. Moore had spoken of the discourtesy, in not being allowed to place his "reasons" on the minutes. If there was discourtesy at all, it was in handing in such "reasons," suggesting the beginning of heresy in the . Dr. Dykes did not at all to the "reasons" being minuted, and he moved accord ingly; but, on a division, Principal Chalmers' motion that they be held in retentis was carried by a very large

Clauses II., III. and IV. of the Declaratory Statement were then moved in turn by Dr. Dykes, and agreed to without comment. Clause II. read: "That the teaching of the Confession on the subject of man's total depravity since the Fall Is not to be understood as denying his responsibility both under the Law and under the Gospel, or the existence and value of the natural virtues." Clause III. in effect declared that "It does not follow, nor is it required to be held, either that any who die in infancy are lost, or that God may not extend His mercy to those who are beyond the reach of the ordinary means of salvation, as it may seem good in His sight." The next clause referred to the civil magistrate. The last clause read, "That liberty of opinion is recognized in this Church on such points in the Confession as do not enter into the substance of the Faith: the Church retaining full authority to guard against any abuse of this liberty to the injury of her unity and peace." Speaker after speaker declared that this, the most important clause of the whole document, was much too vague, and played fast and loose with subscription to the Confession. In the end the clause was sent back to the committee to so alter it as to read that the Church "determine, in any case which may arise, what points are regarded as coming within the substance of the Faith." The document, with the exception of the last clause, was therefore accepted by the presbytery as it came down from the Synod. The debate then came to a close, having occupied three hours. The finding of the presbytery was ordered to be made known to the Synod's Committee, and will be embodied by them in their report to be submitted to the Synod which assembles in April next. - Christian .Vorld.

majority.

THE annual conference of the Presbytery of St. John on Sabbath Schools will be held in St. Andrew's church, St. John, on the evening of Tuesday, January 26th, at 7,30 o'clock. The following subjects will be discussed:

(1) The system of reporting recently issued by the General Assembly's Committee, and the reasons for adopting this or some similar system. (2) The teacher's knowledge of children, but the fathers and mothers, to listen to her l'ible on parental obligations.

COLLEGE CONSOLIDATION AND THE FOURTH PROFESSOR.

BY PROP. FORECAST, D.D.

By ceaseless canvass for endowments; by formation of college committees in various cities and towns 1 by circulars Issued to congregations pressing for funds-in many ways our colleges are kept prominently before the Church, and mainly in a financial aspect.

In face of all this the cry comes from every corner of the land :-" We have too many colleges; Is there no way whereby the number can be tessened?"

As soon as one ventures to propound the question ia certain influential quarters he is benignly informed of difficulties difficulties to right of him, difficulties to left of him, difficulties in front of him-of difficulties historical, difficulties sectional, difficulties topographical, difficulties financial, difficulties moral, difficulties personal, difficulties professional,

Many of us have heard these difficulties stated so often and so lucidly that we know them fairly off by heart. Yet in spite of them we believe that what is understood by consolidation of the colleges will be an accomplished fact in the not very distant future.

It seems to me inevitable. It may happen that some of the colleges, after a feeble and languishing existence of a few years, will die, their support thus coming to the surviving colleges. Or the desired result may be brought about in a better way by frank and honourable negotiation, whereby two or more colleges shall be amalgamated, which is certainly the more desirable process.

If consolidation, in some form, is inevitable, should we not make this the starting point in our consideration of the endowment and equipment of the colleges?

We have too many colleges. In some way or other, therefore, the number not ought to be or may be, but must be reduced. The problem then resolves itself into the enquiry: How best to shape the action of the Church in regard to the colleges so that this may happen with as little violence as possible, and in a way that will conduce to the efficiency of college education and the best interests of the Church.

To one who holds the conviction that the Church does not now need—is not likely for the next hundred years to need, and may never need-so many theological halls as we have in this Eastern section of the Dominion, there is but one consistent policy to advocate. This is, to seek to shape the course and circumstances of the colleges in such lines that amalgamation may take place with the least friction and with the least loss of money and honour to the institutions concerned.

If consolidation is not only a desirable but inevitable event, then it surely cannot be a wise policy for the Church to be kept on the strain with the effort completely to equip and endow each and every college.

Nor, reviewing the question in this light, is it advisable that additional professors should be appointed; for (1) The Church has already as many professors as she needs, if she dare only locate them to advantage; and (2) if Knox College, as is proposed, appoints an additional professor, then Queen's will meekly present her petition for an additional professor, and Montreal will claim an additional professor, and Pine Hill an additional professor, and Manitoba an additional professor, or perhaps two-and so we must build up all round-or some one will complain bitterly of unfair treatment.

Is it wise for the Church to go on strengthening all the colleges by additional buildings, additional endowments or additional professors when the true policy is admitted to be the reduction of their number by amalgamation—and when this seems to be not only the wise thing, but in the course of events to be inevitable? For suppose that Knox College had a dozen professors and an endowment of a million dollars, and each of the others, Queen's and Montreal and Pine Hill, to say nothing of Morrin, were equally well off, still the existence of all these colleges would not be assured. It takes more than buildings and money and professors to make a college. Where are the students to come from in adequate numbers for all these colleges? The business is overdone, the factories are running on half-time-some of them must sooner or later close up.

The grander we make our college buildings, the more munificent our endowments, the more numerous our professors, the more extravagant and absurd will the apparatus seem in comparison with the number of graduates annually turned out, and the more difficult do we make the inevitable consolidation.

POINTE AUX TREMBLES SCHOOLS.

Tits following is a copy of a letter recently sent by the principal to the friends and supporters of the Pointe Aux Trembles Mission Schools :-

"DEAR FRIENDS,-As you cannot all come and see our work here for yourselves, and, as we are desirous of having your intelligent sympathy and prayers as well as your money, we wish to let you know the great boon you are helping to confer on your less privileged neighbours. "You are giving the light of the gospel to 86 pupils this year (only two-thirds of last year's number, the decrease is owing to the fear of catching smallpox by naming through Montreal); of these, 37 are new pupils, 29 are Roman Catholics, 3 recent converts, 50 from convert families or some years' standing, and 4 Protestants. They come from the Provinces of Quebec, Ontario, Nova Scotia, and a few from the United States. As you are no doubt aware, the friends in the United States, feeling the great need of instruction for the numerous French-Canadians in New England, have established a mission school in Lowell, conducted by one of our former pupils and a graduate of McGill University and Presbyterian College, Montreal, and pastor of the church at Three Rivers, Quebec, for a number of years, one in every way fitted for the work he has undertaken.

"All our pupils are instructed in the Bible for an hout each day, then follow: the ordinary branches of a common school. In addition to these, the highest class studies Geometry, Algebra, Latin, Greek, Literature. The members of this class are either preparing to become teachers or to enter college.

"During the summer months five of our pupils were ingaged in mission work; two of the boys as colporteurs and three of the girls as teachers. One of these young girls held a Sabbath School, to which came not only the exposition of the truth,

"Another bad quite a number of Roman Catholics in her school, and they, along with the others. listened to the daily Hible lessons. These schools were all in outlying districts where only a colporteur or missionary passes occasionally. Although we have not been able to follow all our pupils during the summer, yet we featned that one of our boys, working in a sawmill up the Sauguenay, gathered all the children together on the Sabbath and taught them I another, a young girl who was only with us for five months last winter and just learned to read a little, was called home to take care of her aick mother. On going away we gave her a Testament, in which we marked several easy verses on the way of salvation. When she had been home for awhile her mother said to her a 'Mary, you must go to confession,' she said. 'No, I cannot go any more, the gospel does not tell us to confess to men, but to God, if we want our sins pardoned.' This made the parents think; they all commenced to study the gospel together, and a few weeks ago they left the Church of Rome, and now we have one of their boys, a lad of about eighteen, who had come to learn more about the truth.

"Several other of our pupils have been instrumental in inducing their companions to come here with them-And thus the seed you are helping to sow is hearing fruit already. Let me tell you of another encouraging circumstance. About ten years ago we had a boy here, a careless, unmanageable fellow of whom we had very little bore. Well, his sister is with us this year. I asked her how Thomas was getting along. O, very well; he is working with father.' 'Yes, but does he remember anything he learned here? 'Yes; you know we have no church near us, so Thomas holds a meeting in our house every Sunday, and Mr. and Mrs. C. come with their family.' 'And what about your Roman Catholic neighbours?' 'Mrs. I., and her son come and my grandmother and sometimes two or three others. My brother reads in the Bible, and, having already studied the passage, he explains it as well as he can, then we sing hymns and pray and separate." How did your grandfather feel before his death. He said his only hope was in Christ. Thomas used to go and read and pray with him every day." "What about your grand-mother and sunts?" "Well, they are not quite so bigoted as before, and we hope that God will give them light

"Let us then be encouraged by these few Instances to keep on sowing, nothing doubting, and in due time we shall reap, if we faint not. J. BOURGOIN, Principal."

All contributions on behalf of the Pointe Aux Trembles chools should be addressed to the Rev. R. H. Warden, 198 St. James Street, Montreal.

Literary Lotices.

THE Rev. Andrew Murray, of Wellington, Cape of Good Hope, publishes, under the title, Abide in Christ, a month's daily meditations on the Lord's parting instruction, "Abide in Me," taken in connection with the Parable of the Vice, in which the words occur. Mr. Murray writes under the conviction that there are many carnest believers who have listened to the "follow me" of their Matter but form whom the mention of Elfe of their Master, but from whom the meaning of fifs "Abide in Me" is still hidden. The object of the book is to help those, and especially the young among them, who have not yet fully understood what the Saviour meant by this command, or who have feared that a life of constant abiding in Him was beyond their reach. The book will prove highly useful for devotional reading. S. R. Briggs, Torohto. 90c.

The Lanuage number first lanua of the Bushmand Particular of the standard o

THE January number, first issue of the Presbyterian Review (quarterly) from the house of Messes. Chas. Scribner's Sons, New York, has reached us. On the title page appear the names of the managing editors, Charles A. Briggs, D.D., Francis L. Patton, D.D., LL.D.; and associate editors, Ransom B. Welch, D.D., LL.D., W. H. Jeffers, D.D., LL.D., James Eells. D.D., LL.D., Thomas H. Skinner; D.D.; and with these also Talbot D. Chambers, D.D., the Reformed (Dutch) Church; Robert Flist, D.D., LL.D., of the Church of Scotland; Henry Calderwood, LL.D., of the United Presbyterian Church of Scotland; Thomas Croekery, D.D., of the Presbyterian Church of Ireland; W. G. Blaikie, D.D., LL.D., of the Free Church of Scotland; and Principal William Caven, D.D. of the Presbyterian Church in Canada. The publishers announce that the Arview will be made better and THE January number, first issue of the Pretbyterian Re ers announce that the Arview will be made better and ers announce that the *Review* will be made better and stronger during the coming year than ever before, and no expense or pains will be spared to make it the most thoroughly satisfactory theological and literary *Review* of its kind in America. The contents of this number are:—I. "The Ministry," by Dr. Witherow; 2. "John Todd, a Missionary Sketch," by Dr. Edson: 3. "The Missionary Probleta in Japan," by Prof. Knox; 4. "The Revised Version of the Bible as a Whole?" by Principal Caven; 5. "Ordination to the Christian Ministry," by Dr. Van Dyke; 6. "Metaphysics of Oughtness," by Dr. Patton: 7. "Critical Notes—Origin of the Scottish Collects," by Dr. Bannerman; and "The Wolf Expedition," by Dr. Brown; 8. "Editorial Notes": and 9. "Reviews of Recent Theological Literature." We have not space at present to characterize these various articles, not space at present to characterize these various articles, except in the general terms of, learned and interesting creditable alike to the authors and editors. Dr. Caven's article is scholarly and useful, and amply supports his reputation for sound and deep learning, critical observa-tion, and lucidity of style.

The attention of Ministers, Sobbath School Separintendents technem, and all copaged in S. R. Work, is directed to the anouncement in another column of the General Assembly's R. Committee respecting Registers and Proceeds.

Communications.

WHY? AND WHY NOT? [To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—In the first issue of the REVIEW for 1826, "Quo" seeks information:—(1) "Why the Presbyterian Church does not hold a religious service on Christmas instead of on New Year's day, contrary to the practice of other

I beg to answer:—The Presbyterian Church has learned by dearly bought experience to call no man master; not even other churches; and, when her Head and Law-giver has given no command concerning the holding or non-holding of services on that day, she is free to do so or not as she pleases. Again, why is it that no one knows the time of Christ's birth? May it not have

been purposely concealed in order to prevent a superstitious regard for the day?

He also asks :-{2} "Wby in the mature of things is a member in full communion incompetent to be a member of the General Assembly?"

of the General Assembly?

I would answer:—Because, although a member of the Church, he is not a member of any of her courts, and as the people gave him no authority to vote or deliberate in any of the lower courts, it would be absert to suppose any of the lower courts, it would be that he could do so in the supreme court.

Yours, etc.

Susscriber.

Cardinal, Jan. 13, 1886.

THE WOMAN'S MISSIONARY SOCIETY [To the Editor of the Pressyterian Review.]

Siz. I beg to express through the columns of your valuable paper my disapprobation of the procedure of the General Assembly in empowering the Home Mission Committee to take action in the formation of a Woman's Missionary Society, having for its object the aid of that committee. The fact that the women of the Canada committee. The fact that the women of the Canada Presbyterian Church have for their special care and consideration the support of the Zenana mission work in India, is, in my opinion, a reason why they should not be embarrassed by an additional burden which is not pressed upon their attention by its dependence solely on their fostering care for existence as an organization, inasmuch as it is receiving already the careful attention of the Church.

I express the view of the office-bearers of the W. F. M. Society, as made known at their last annual meeting. As an expression of my own individual opinion, I may add that whatever the principles which move the Home Mission may be, its practical working, as a means of establishing and maintaining a live-byterian ministry where the call for it is not equal to its aupport, mearing the aspect of purely denominational real, does not place its claims on the same high and imperative footing as the demand for Christian help and sympathy by any Protest ant Foreign Mission.

Yours, etc.,

AUGMENTATION AND HOME MISSIONS. [To the Editor of the PRESEYTERIAN REVIEW.]

Sin,—It has been suggested, that in addition to the circulars already sent regarding the Augmentation Fund,

I should emphasize the necessity of a vigorous effort in its behalf, by all the congregations of the Church.

As already intimated, \$36,000 is required (including the \$4,000 deficit of last year) to meet the claims of the Augmentation Fund for the year ending 31st March, while the estimated expenditure for Home Missions is \$11.000. \$31,000.

Congregations will bear in mind, that the two funds—Augmentation and I some Missions—are kept quite distinct, and that according as they designate their moneys they will be allocated. This has been so often stated, that it almost seems unnecessary to repeat it. It is also to be hoped that congregations will give somewhat in proportion to the needs of the Augmentation Fund. While the committee would not unduly press the claims of any one scheme above another, but leave each congregation to give according to its intelligent judgment—it is very clear, that unless contributions are made in proportion to the relative demands of the Augmentation and Home Mission Funds, the object for which the former

has been instituted must signally fail.
Under the old system of supplemented congregations, only some 40 per cent, of all the moneys sent to the Home Mission Fund, was required to aid weak congregations. But under the present scheme, with the heavy calls upon the Augmentation Fund, 50 per cent, at least is required; and this year a still larger percentage, on account of the deficit of last year.

I only add, that so fat the Augmentation Fund has

largely depended upon the contributions of churches in our large towns and cities. In many cases, the country congregations (for reasons that doubtless seem good to themselves) have not given as was expected. It is hoped that this present year's contributions will be not only more liberal, but more general. Between the Home Mission and Augmentation Funds there is no rivalry—the success of the one is the success of the other.

Brartford, Jan. 7, 1886.

Yours, etc., WM. COCHRAME

NOTES FROM THE COLLEGES.

OUZZN'S.

Mr. ADAM SHORT, M.A., has been appointed assistant to Dr. Watson, Queen's College. Mr. Short graduated in 1883, and in the some year gained the gold medal in the mental and moral philosophy class. During his college career he was successful in winning, amongst other things, the Governot-General's and the McLesnaa Prize for on essay on "Recent English Psychology." He attained his M.A. degree in 1885. Mr. Short took a post-graduate course in Philosophy at Edinburgh University, and was fortunate in carrying off a very important prize. He is a native of Walkerton, County Bruce.

Mr. Studd expects to realist of the students of Chief.

Mr. Studd expects from England, lately with Messes. Moody and Sankey in Montreal, is at present labouring in the States. He is visiting Union and other seminance. Mr. Studd expects to re-visit this country next month, and intends meeting with the students of Chief.

KNOY COLLEGE STUDENTS' MISSIONARY SOCIETY.

THE fourth annual meeting of this society was held in Convocation Hall, on Friday evening, 15th inst. The meeting was in all respects a most successful one. The meeting was in all respects a most successful one. hall was filled, and the large audience liste out with deep interest to the different addresses and papers, and all went away feeling that they had been amply rewarded for coming out. The meeting was papers, and all went away feeling that they had been amply rewarded for coming out. The meeting was opened by singing part of the forty-third Paslm, reading the fifty-fifth chapter of Imiah, and prayer, in which the Rev. Principal Caven led. The chair was occupied by Robert Kilgour, Esq., a warm friend and supporter of the society, who, in a few well-chosen remarks, referred to his interest in the society, its work, and the need of annual mock for Christ. earnest work for Christ.

After singing the hymn, "Jesus Shall Reigu," the president of the society, Mr. Wm. Farquhasson, B.A., delivered an address on "Missionary Zeal in Colleges—How to Foster it." He showed that students must seek to cultivate a missionary spirit, especially in view of the fact that the foreign fields need to be supplied from our colleges and that the missionary rechlems can call be colleges, and that the missionary problem can only be solved when each student is willing to go anywhere at the call of the Master. This spirit is to be fostered by knowledge of the heathens' need, the power of the gos pel to alleviate their wants, by noting the progress of missions and engaging in some kind of mission work while in college, scope being given for such activity by the work of the society. The next paper was by Mr. C. W. Gordon, B.A., who gave a very racy and pleasing account of mission work done by him in South Manitoba last summer. The field itself, the people, the work and its results were all touched moon in a new which was its results were all touched upon in a way which was exceedingly interesting. Mr. J. Goforth next read a paper on Chica, in which he referred to the extent and tesources of the country, the antiquity of the nation, the immense population, and their need of the gospel. The work now being done and the present outlook were referred to, and the claims of the perishing millions of China

upon us were strongly urged.

The missionary hymn, "From Greenland's Icy Mountains," was sung, after which the Rev. R. P. McKay, M. A., gave a very earnest and stirring address on the advisaillty of introducing into our Church some of the methods alloyted by other missionary societies. The Moravians had gone forth as missionaries, though they could do no more than read. Might not some be sent out as missionaries who had not a college education, desirable as that might be? The Roman Catholics, among other things, had colleges that educate men to be missionaries. Might it not be a good thing for our Church to have a college for such work? The missionaries of the China Inland Mission have no stated salary, but are trusting the Lord for their support. Why might not men go out rom our Church in the same way, trusting the L lead His people to provide the requisite means of sup-

The thanks of the society having been tendered to the chairman and the Rev. Mr. McKay, the meeting was closed by singing the Long Metre Dexology and with the Renediction, which was pronounced by Rev. Dr. Mc-Laten. - Jak Argo, Recording Sermany.

Church News

VACANCIES.

CONGREGATIONS AND ADDRESSES.

THE Rev. D Mitchell, Believille, has received a call to Jersey City, N.Y.

Remont Seyrasur, etc. - Dr. Robers, Ne II., Ilumbrae. Oat
Cau. eta ai d. Newburgh - Rev. R. J., Uraig, M. 4., Deserosto, Ont
Sto. ington, etc. - Rev. S. I Houston, M. A., Kingston, Oat
Ole vake, etc. - Rev. Finlay McCuaig, Kingston, Oat,
Network, etc. - Rev. Daris, Minchel, Gelfelle, Oat
St. Columba, etc. - Rev. Do. als. Keho, Rodia,
Camula aud Muso Centre - Rev. A. Lait, M. B., Blono Mills, Ont.

THE Presbyterian congregation in Rockwood have de-

cided to latroduce an organ into their church. FIRST church, Brantford, has recently paid off \$500 of floating debt on the church.

THE net proceeds of the Presbyterian church concert at Edmonton, N. W. T., amounted to over \$60.

THE Ladies Ald Society of the Presbyterian church, Dresden, intend holding an old-fashloned tea-meeting and concert about the 27th.

Titz Rev. R. D. Fraser, M.A., Boumanville, has been preaching a series of special discourses to young people on "Amusements."

REV. Mr. BRYDEN, formerly of Nova Scotia, has opened a new preaching place in connection with his field at Schlirk, Manitoba, and is doing well.

THE Rev. Alex. Roulston, of Murray Harbour, was presented on Caristmas night by some members of his congregation with a valuable for coat and pair of gaunt-

A BOX containing a handsome fur coat for Mrs. Townsend was sent over to the mause on Christmas by a number of the ladies of the Presbyterian congregation, Mani

REV. DR BURNS, Halifax, was announced to lecture in the Presbyterlanchuren, St. Stephen, N.B., on the 12th inst., subject: "Rambles on the Continent of Europe.

COTTAGE prayer-meetings have been instituted in connection with the Preabyter an Church, Bradford, to be held weekly at least, in addition to the regular Thursday night and Sabbath moraing prayer-meetings.

SPECIAL services are in progress in Erskine church, Montreal. Mr. Judan is assisted by brethren who have had experience in work of this kind, and whose labours have been greatly blessed in other districts.

Mr. W. W. Miller, superintendent of Knox church Sabbath School, Portage la Prairie, was presented at the Christmas entertainment with a watch and an address in recognition of his services to the Sabbath School.

THE Rev. D. II. MacVicar, principal of the Presbyterian College, Montreal, occupied the pulpit of Knox church, O.tawa, at both servicer, Sabbath, toth inst. Dr. MacVicar and Professor Scrimger, of Montreal, will supply the pulpit of Knox church by turns during the absence through illness of the Kev. F. W. Farrier.

AT the annual Christmas entertainment in connection with the Dreiden Presbyterian church Sabbath School the superimendent, Mr. T. B. Anderson, was presented with a leautiful silver water plicher, tray and goblet, as a slight token of his services. The present was a complete surprise, but it is needless to say was richly deserved.

SAYS a correspondent:—" Rev. J. A. Ross, pastor of Erskine Preslyterian church, Dundalk, has, during the six months he has been settled there, had large accessions to the church by confession of faith, and by his uniting labours and seal has lafused new life into this congregation and endeared himself to not only members of his own congregation, but the whole community.

A MUSICAL and literary entertainment, under the auspices of the ladies "Home and Foreign Mission Society," was held in the church, Merigomish, on Christmas Eve. Proceeds, \$143.75, applied to extinguishing the church debt. Among the speakers present was D. C. Fraser, Eig., of New Glasgow, who delivered an excellent address.

AT the Christmas tree held under the auspices of the Presbyterian Sabbath School and Bible Class, Antigonish, N.S., the pastor, Rev. J. R. Munto, received from the members of the Bulle class and others a hundsome fur cap and gauntlets. On the same occasion Mrs. Munro was presented with a set of bronze patiour ornaments.

Mr. John Bishop, leader of the choir, received a silver cake basket and card receiver.

On Sabbath, the 27th December, the sacrament of the Lord's Supper was dispensed at the mission stations of Spence and Magnetawan, being the first communion service since Mr. Knox was ordained in October last. At Spence in the morning 13 new members were received on profession of faith; in the afternoon, at Maghetawan, eight miles distant, 26 new members were received into fellowship—the majority of this new membership being

A social was held in the Pierbyterian church, Cartwright, on the 29th Dec. Addresses were given by resident ministers, interspersed by a reading and recitation and vocal and instrumental music by the choir. The Rev. A. M. McLelland, of Ashburn, delivered a very amusing and instructive lecture on "Blunders," which was greeted with frequent appliance. On account of the smallpox at Rallyduff the social appointed for the 31st Dec. is unavoidably postponed.

THE annual entertainment of the Sabbath School, West Winchester, was held on New Year's night. Despite the land sleighing, there was a large attendance of parents and friends. The ladies made ample provision for all the tables in very fine and. Then the musical and intellectual followed. The Rev. Dr. Mosfat, the lately settled pastor, gave a thoroughly prepared popular lecture upon in Sir Henry Havelock, the heroic leader in the relief of Campore and Lucknow." The evening brought in the handsome sum of \$156.00.

ON Sunday, December 20th, Rev. Prof. Bryce, of Winnipeg preached in the achoolnouse, Gre na, to a crowded house. This being the first religious service held in Greina for the fast six of eight months, considerable in erest was manifested by everybody. The amountement was reade that a missionary supplied by the Presbyterian Church would hold service every Sunday in according to the filters were the contraction of the contraction. it possible. Prof. Bryce preached again, Sunday 27th December. A movement is on foot to mare the Preshyte fan church at West Lynne here, for the use of mission

Tite Presbytery of Miramichi met in the church at Campbellion, on Tuesday, 5th inst., for the Industion of Rev. A. Ogslvie Brown into the pastoral charge of that congregation. There was a large and appreciative audience present. The Rev. Nell McKay preached. Rev. A. Russell narrated the steps which had led to the calling of R. v. Mr. Brown. Rev. Wm. Aliken put the questions proceeds in the formula and laduced him that the charge. Rev. T. William William has the charge. late the charge. Rev. D. Wallace Waits gave the charge to the inference and Mr. Aitken suitably addressed the people. Mr. B own received a most cordial welcome rum the people

from the people

THE Christmas Eve entertainment in Connection with the Probyterian Sundayochool, Westport, One, was a most successful affair. The trees were loaded with gifes, while two tables were required to hold the other ware and other presents which could not be placed on the trees. Presents were given to the organist of the congregation and also of the bunday School, consisting of after earliered for Mrs. David V. Rose, the pastor's wife, was a so the recipient of three handsone places of silver from ther friends. The children carried through successfully a concert exercice on the Birch of Christ. The singing of the children was particularly excellent. Total proceeds, including mission in ney raised on pags, \$30. Including mission in ney raised on pigs, \$39.

Titk Montreal Women's Missionary Society of the Presbyterian Church of Canada have Issued the following list of subjects for consideration and prayer for each month in the year in connection with their work to-january, Christian Libership; Feb uary, French-Can-adian Evangelization; March, Home vissions; April, Indians in the North-West; May, Formosa; June, Sister Societies; July, Africa and Corea; August, Japan; September, Timitat, Out-ber, Central India; Novem-ler, New Helpfeles, December, Out-Society and ber, New Hebrides; December, Our Society and Auxiliaries (retrospect and pro pect). The meetings of the society are held in the lecture hall of the Creteent Street Preshyterian church on the first Wednesday of

THE Presbyteman Church follows Scotsmen whereever they go. In Victoria, Australia, where there is a large Scottish and North of Ireland representation, it has been strong from the first, and Melbourne is a power-ful Preshyterian centre. It appears that a love of change has manifested fiself among the churches of that city. It is thought that the governing power has been too much in the hands of the clergy, and the demand Is made that the Preshyterian system we so modified as to admit of a larger lay representation. This is an old story. Congregations have always manifested a disposition to relief when they felt the power of the preshytery. It will not be wonderful, however, if in these new regions public sentiment should larce some change.—Free Press.

THE Rev. D. B. Cameron, who lately resigned the pastoral charge of Knox church. Acton, was waited upon at the manse on the evening of the 30 h December by a large number of friends, both old and young, and presented with a beautiful and coatly transcribe. Col. Allan sented with a beau-ful and coatly tea-service. Col. Allan read the address and made the presentation, to which Mr. Cameron gave a suitable reply. Mrs. Smith then read an address and presented, is the name of friends and wellwishers, a sliver cake-basket and epergoe to Miss. Cam-eron. Mr. Strachan, of Rockwood, replied for her-listed addresses were afterwards delivered by Dr. Torrance. of Guelph, Mr. Pigott, of St. Allan's church, Acton, and Mr. John Mackay, student in Theology, of Knox Cotlege, Toronto. A very pleasant evening was spect by all pre-

Title congregations of St. Andrew's, Searborough, and St John's, Mirkham, called last Tuesday on the Rev. Chas. A. Tanner, their pastor, and presented him with an address, a handsome horse and barness. Mrs. Tanner was also presented with a coachy fur coat and cap. A aunymous, report was served up in the Sabbath School house, after which Mr. John T. Brown, session clerk, took the chair; Alias Emma Thomson presided at the organ. Several hymns were sung in which all present seemed to join heartily. Several speeches were made and an amusing paper giving an historical sketch of the causes of the present gathering was read by Mr. Andrew Wood. The benediction was pronounced by the Rev. R. V. McKildon, and a very pleasant afternoon spent in Christian fellowship and a very pleasant afternoon spent in Christian fellowship was brought to a close.

THE Presbyterians of Greenbank, Ont., held their annust 8 free on Christinas Day, and it proved a complete success. After an address in the afternoon by the pastor, Rev. T. T. Johnston, tea wisserved, and it is needless to say in first-class style, as all Greenbank repasts are. In the evening addresses were delivered by Rev. Messia. Rowe (Methodis), and McMeehan, of Port Perry, after which the Rev. E. Cockbarn, of Uxbilige, delivered his lecture on "Souths and Impressions of the Old World." The fecture throughout was excellent, giving a glowing description of the sights in Ireland and Scotland. Excel ent music was rendered by the church choir. On the Mon ay evening following a social was held when speeches, recitations and music were given to the large audience assembled. The proceeds amounted to the good sum of \$93.

Titz annual entertainment of the Presbyterian Sabbath School, Parry Sound, took place on the 30th D. cember, consisting of reading, singing and recliations by the scholars. After this, prizes were presented for repeating the Shorter and Mother's Catechism, and also the Golden Texts for the year. The pastor, the Rev. A. Hudson, before delivering the regular discourse in the morning. preached a short sermon to the children. This was done with a view of inculcating a desire on their part to attend chur n. He at the same time offered a prize to those most regular in attendance: Two scholars did not miss a most regular in attendance: Two scholars did not miss a service morning or evening during the year, while nine others came very close to them, and aix others were thought to be worthy of a "present," making a total of seventeen who received a reward for regular attendance. Prizes for atten ance at Salbith Scho-il were also given. A collection on itehalf of the school was then taken up, amounting to \$20.75, after which Santa Claus distributed the presents off the tree.

A CHESLEY correspondent writes:-The anniversary A Clistar correspondent writes:—The anniversary services of Geneva church, Chesley, were held on the 3rd inst. Rev J C. Smith, M.A., R.D., of Guelph, preached both morning and evening. The sermons were faithful presentations of gospel truth and characterized by ethical teaching of a very high-order. They were thoughtful, scholarly, and evangelical, were delivered with much power and carnesiness and were listened to with discretization by the archemic parametric list. with deep attention by those who were privileged to be present. On the Monday evening following, Rev 1! McF. McLeod, of Toronto, delivered his noted lecture in the same church on "That Young Man." It evinced a wondestal knowledge of human nature, keen powers of other vation on the part of the lecturer, and was interspersed with sufficient of the humorous to keep all present goodnatural and pleasant, while at the same time it contained good gospel teaching for all, and especially for young men. It was an intellectual treat which the autience thoroughly enjoyed, and shows that Mr. McLeod, on platform as well as in pulpit, is able to sustain the high repetation which he has a deservedly won.

THE anniversary services in connection with the Port Hope Sabbath School were held on December 27th and 28th, and were of a very interesting character. Rev. John McEwen, long connected with the Ontario Sabbath School Association, preached morning and evening. On Sunday afternoon addresses were delivered by Mesers, D. VIEW has expire Chisholm, J. L. Iswin, and Rev. J. McEwen. On Monday

evening the scholars and their friends were out in full force to complete the programme. One of the features of the evening was the rendering of a S. ripture concern exercise. The singing and re-ponses were very good, and met with the decided approlation of the awlience. The concert exercise was followed by Mr. McEwen, who succeeded in holding the attention of the scholars on a somewhat difficult theme, to the very close of a forty-five minutes' address. The prizes for the year were distributed to the successful scholars, which was followed by a genuine su price to the sup rintendent Mr W William son, hen Mr James Cratch came forward, and in the name of the teachers and a few friends, pre-ented him with an address accompanied by a very hindsome time plece. The scholars were made happy as they left the church by the thoughful provision in their behalf of Me-818. Shely, Paterson, and J. F. Clark. The collections were considerably in advance of those of last year

THE Rev. Mr. McTayleli, of the Prisbytenan ghurch, St. George, was united in materiage on the 30 h December with Miss Morgie Jane McKey, second daughter of Rev. W. A. McKey, B.A., of Chalmers' church, Woodstock. The ceremony was performed in the church at one o'clock, at which how the galieries and area were filled by a lar e assemblage of intercental spectators. The members of the Patts Presoyety were present in larve numbers, several of whom to k just in the me ringe o re-mony. The Rev. Mr. Ross, of Ligersoft, read the Scrip-tures: R.v. Mr. Robertson, of Chestethell, engaged in prayer after which the fither of the bridg united the happy pair in marriage. It Cochiane then delivered an a dass to the bible and billegroon, to lowest by a closing prayer by Rev. Mr. McMullen, of Woodstock At the close of the service in the chuich about 100 guests. sat d wn to a sumptious defenner in the spacious hall connected with the church, when short and happy speeches were made by the reverend geotlemen present. The Rev. nected with the churen, when some any order the Rev. were made by the reverend go oftenen present. The Rev. Mr. Boyle, of Paris the now only buchelor of the present the present of the pr bytery, most gracefully acted as groominian, with McKay, the brute's sister, as het le-maid. The hist wishes of many friends in Woods ock tollow the 'daughter of the manse? to her own manse in St. Georg, where we are assured a happy greetin - awaits the young and popular minister and his amfable wife.

miniver and his aniable wife.

Knox church, Cornwall, held its Sabbath School anniversary on New Years night, and as usual was an out and out success. After tea, Dr. Alguire took the chitr in the absence of the superintentient, Mr. Hill Campbell. A programme of singing and recitations by the reholas was then gone through, and short addresses were also given by the B ble class teacher, Dr Alguire; by the superintendent; and by the pastor, Rev. James Hastie. In his remarks the pastor spoke in the highest terms of the devotedness and efficiency of all the tesch ers. He stated that besides the school in town there were five other schools taught by members of the congregations scattered over the vicinity, ranging from three to see miles out. To each of these one or two mrn went out from town every Sabbath afternoon and taught, while the Bible class teacher taught twice every Sabbath, in the country. He expressed service three miles out in the country. He expressed

**Hesting Adultid a Juillul Trulation — Title—

CANADIAN BAND OF HOPE

has proven tire to be one of the east distribution in our sabbath Schools during the paster plant of distribution in our sabbath Schools during the pasters by the labellity of most statistics in our sabbath Schools during the pasters of the distribution in our sabbath Schools during the pasters of distribution in our sabbath Schools during the pasters of a distribution in our sabbath Schools during the pasters of a distribution in our sabbath Schools during the pasters of a distribution in our sabbath Schools during the pasters of a distribution in our sabbath Schools during the pasters of a distribution in our sabbath Schools during the pasters of a distribution in our sabbath Schools during the pasters of a distribution in our sabbath Schools during the pasters of a distribution in our sabbath Schools during the pasters of a distribution in our sabbath Schools during the pasters of a distribution in our sabbath Schools during the first distribution in our sabbath Schools during the f town at three p.m., and then at five p.m. conducted a service three miles out in the country. He expressed his great gratification at the number of young people who had been received into full communion during the year. Of the 62 admitted by the session, 52 were by profession of faith, and of these 52. 40 were young people, 36 of whom were from the school in town, ranging in sge from eleven years to the provide or four. The scale Substitute of four the scale Substitute of the scale Sub eleven years to twenty-three or four. The total Sabbath School receipts for the year were \$351.70, of which the scholars contributed \$144.51. Contributions had been made by the school to several missions and also considerable towards furnishing the new building, leaving a balance on hand of \$219.58, which would be increased by nearly \$50 taken in thit evening.

THE following are the chief congregational statistics in connection with Knox church. Calgary, for the year in connection with Knox church, Calgary, for the year 1885; -Biptisms, 12; deaths (since July 181), 3; marriages (since July 181), 5; communicants added during year, 28; present number of communicants (revised 201), 50; number of Presbyierian (smilles, 35; number of self supporting single individuals (approx.), 70; number of books in Sanday School library; 192; number of Records taken by congregation, 41. The names of folly members attach now upon the roll; no-names of course being counted in, except where parties are actually resident here. Eleven inned us, for the first time, on the dent here. Eleven joined us, for the first tive, on the 20th December:—ity c-rtificate, Mr. and Mrs. J. Patterson, from Knox church, Winnipeg; Mrs. G. Martin, from St. Andrew's church, Toronto; Miss Agues, Leish mian, from St. Andrew's church, Athprior; Dr. and Mrs Lafferty, from Presbyterian church, Regins; Wm. Bruce, from Chalmers' church, Guelph; Daniel Hattle, from James church, New Glasgow; and by profession, Mrs. James Colvin, F. Ernest Young, and D. R. Clarke, from James church, New Glassys; and Dy processon, Mrs. James Colvin, F. Ernest Young, and D. R. Clarke, of Calgary. The following liandsome donations from the friends of Knox church were recently received by the Building Committee, and thehearty thanks of this congregation are due to the generous donors:—Wm. Mortiner Clark, Esq., Toronto, \$50; Mrs. W. Mortimer Clark, Esq., \$50; Mrs. W. Mortimer Clark, \$50; Mrs. W. Mortimer Clark, \$50; Mrs. W. Mortime

A LARGE representative meeting of the congregation of St. Andrew's church, Lindsay, was held in the church room on Wednesday evening. The meeting was called for the consideration of a proposition relative to the build ing of a new church, and the large attendance of the members, both ladies and gentlemen, showed that a lively interest was taken in the question by the congregation. Sheriff McLennan was appointed chairman, and a state-ment was submitted by the board of managers, the purport of which was that owing to the present church not affording sufficient accommodation a new church should be built. They had solicited subscriptions in order to ascertain the feeling of the congregation with regard to the matter, and by sixteen persons the large amount of \$6,050 had been subscribed. Mr. McNeille explained that although the Presbyterian population in the town had been gradually increasing, in 1874 two churches afforded accommodation for nearly 600 people, while at present there was only accommodation for about 350 people. The Rev. Dr McTavish stated that the success ful working of the church was much impeded by lack of accommodation. Opinions were then expressed by members of the congregations, and all were in favour and anxious that a new church should be built. It was decided anxious that a new church should be built. It was decided then that a church should be built in some central locality. Finance and building committees composed of the following gentlemen were then drafted: Finance Committee-Sheriff McLennan, S. A. McMurtry, D. Duncon, A. Rob rison, Alex. Jackson, Wm. Brown, J. McSweyn, T. Stewart and J. R. McNeillie. Building Committee-W. Needler, R. Spier, Andrew Jackson, A. Camphell, D. J. McIntyre, M. P. P., James I lamilton, James Keith, J. Mathie and Thos. J. Ray. The committees were instructed to I ring in reports of progress at the annual congregational meeting to be held in January. There can be no doubt but that our friends of St. Andrew's church will, in building a new church and enlarge rew's church will, in bailding a new church and enlarging their borders, take a step that will not only add to the importance of the church, but give that accommodation which has so long been urgently needed. We hove to see some scheme matured in time to commence operations early the coming spring. - Post.

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

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CHURCH NEWS.

GENERAL.

THE Church of Scotland, has lately lost two of its most beloved members : Rev. John Annand, minister of Caliney, and Rev. James A. Crulckshank of Morltach,

THE Society for the Orphans of Ministers of the Irish Presbyterian condition of Germany, the greathing the Church has held its annual meeting, and the students' work of preaching the gospet to the Germans in America, and gospet to the Germans in America, and

THE total contributions of the forty churches of New York Presbytery, with their 19619 communicants, during the past year ware \$348,442.71, of which \$88,449 was for home and \$35,742 for foreign missions, \$442,025 for congregational and \$167,238 for miscellaneous

EDINDURGH is a paradise of Presbyterians. Out of 181 churches 124 are Presbyterian. Which is the more godly-city, Edinburgh or Rome? Which has the hea thier intellect and moral development? Which is the better instructed in the Scriptures, the Scotchman or the Italian.

THE church in Crown Court, Russell Street, Covent Garden, London, is again a full charge in connection with the Church of Scotland. It was in Crown Court church that the late well known and floquent Dr. John Cumning preached. On the 13th November last the Presbytery of London of the Church of Scotland ordained and inducted Mr. Philip to the charge.

MR. STUDD, the Cambridge student and athlere, has visited Montreal. He addressed a very large congregation in the American Presbyterian church. He told the story of his brother and ux other young men, one on earl's son, and nearly all of independent income, going out to China to proclaim the gospel there. The effect on the Montreal meeting was grand.

THOSE interested in the work in behalt of the North American Indians will be glad to know that the annual address of Mrs. J. B. Dickinson, president of the Women's National Indian Association, which was delivered before the meeting held in Philadelphia. November 17th, 1885, has been printed in pamphlet form. The pamphlet is pub-lished from the office of the Association at 1112 Girard Street, Philadelphia,

DR. DONALD MACLEOD, editor of Good Words, in the sixth of the current series of St. Giles' lectures on "The Church of the People," contrasted the parochial with the voluntary system, and argued that not only was the former more permanent and more generally beneficial, but also cheaper. It would be an act of madness, he contended, to give up the present parochial organization for one which would introduce the vulgarising element of finance into every quiet parieh.

THE Presbyterlan churches in Australia and Tasmania have adopted a basis of union, or rather a basis for a confederation, and as it seems to us have done it wisely. These are some of the points agreed upon :- " That the final Court of Arbritation or Advice among the Federated Churches, in respect to all matters legitimately brought before it and in respect to these mattera alone shall be called the Federal Assembly of the Presbyterian Churches | regard to their urgency and far-reaching of Australia and Tasmania. That the names of the several Supremo Courts remain as at present. That each Supreme Court have control of its properties and funds." The Poreign Missions of the Federated churches are under the Federated Assembly. The Theological Italis are to be under the reforms as are just and necessary. As supervision of the Federal Assembly, servants of Christ, put in trust of the

the Jesuits had a quarrel recently, which has resulted in the Jesuits being driven from the prince's dominions. It seems that twenty years ago the Jesuita rented some property from the prince and opened a convent and school, the latter being for the instruction of sons of Italian noblemen. Having built a handsome mansion at San Remo and removed the effects of the convent and the members of the order connected therewith to that town, because of the ununviable notoriety which Monte Carlo obtained through its gaming tables, the Jesuits asked the prince to repay them the sum of 298,000 france they lind spent in improving the property. This the prince refused to do, and the Jesuits prosecuted him, whereupon he expelled all Jesuits from his dominions. The subjects of the prince have implored him to rescind his order, but he remains obdurate and refuses to allow the Jesuite

DR. M'COSH, gave a new lecture on "Intellectual and Moral Habit in Its Relation to the School, the College and the University," recently, before the German Theological School at Bloomfield, N. J. The Bloomfield citizens and a good number of the Princeton alumns helped to make up the audience in Westminster church. The secture is spoken of as one of the best public addresses of the Princeton president. The audience were delighted with the high tone, easy mastery, and wide sweep of his subject, as well as with the elegant simplicity of his style and the cultivated force of his thought. In his own phrase, he showed himself "ready to stand up for" the Greek, the proper proportion of modern science, and a sound pulesophy in the college curificulum, as well as for original investiga-tion in all subjects in the post-graduate university. Judge Amzi Dodd received

after the lecture) the Princeton alumni of Newark, Bloomfi-ld, Orange and Moniclair, who came in large numbers to give the president of their alors mater a cordial greeting. The next morning D. M Cosh attended the morning prayers at the German Seminary, and addressed the students. In a few strong their one work. He said that they must take the words of the Hebrew statesman for their motto-"I am doing a great work, and I cannot come down." THE evangelistic meetings recently

held by Mr. Moody in Montreal seem to have given a fresh imperus to the spirit of revival in the Protestant churches, and arrangements have already been made for the holding of a large number of evengelistic services during the next few weeks. The pastors of the Amerloan Presbylerian, Crescent Street Presbyterlan, Olivet Baptist and Knox Presbyterian churches have arranged for a series of revival meetings for four weeks. These meetings will be held on Monday, Tuesday, Thursday, and Friday even-ings, and will be held in the churches in the order named. The meetings are to last from 8 to 9 p. m., and will be preceded by a service of song, and succeeded by a fifteen minutes prayermeeting. Moody and Sankey hymn hooks will be used. The pastor of the St. James Street Methodist church will conduct-revival meetings in his church aided by other city pastors and the celebrated Whyte Brothers. Services were also commenced in the West-end Methodist church last evening, and the Montreal Methodist Home Mission band will assist at the services to be held in that church during the week. The pastor of Emmanuel Congregational church, the Rev. Dr. Stevenson, will hold special services in his church on Monday, Tuesday Wednesday and Thursday evenings of this week. The congregations of Zion and the First Baptist churches are holding a union service. The session of Brakine Presby terian church have also arranged for special meetings, under the leadership of the paster, Rev. L. H. Jordan.

THE following letter has been addressed by the Moderator of the General Assembly to the ministers, elders, and members of the Presbyterian Church in

Ireland :-Beloved Brethren,-A great crisis has come upon us. A powerful political organisation makes demands which, if conceded, would most seriously imperil the peace, the social well-being, and the nighest spiritual interests of all classes of the people. It is believed that an effort will be made, by whatever party is in hower to satis'y in some measure the demands now so urgently made. Herein lies the extreme gravity of the crists—a large concession would lead, in the estimation of most thoughtful men, to the dismemberment of the Empire; an absolute refusal would inevitably be followed by the repetition on a large scale, of the dreadful crimes that have already characterised this agitation, and that have brought guilt and diagrace upon our beloved country. Whatever differences of opinion prevail amongst us as to the proper method of dealing with the momentous questions at issue, there is no difference with consequences. What then is our duty as a Church in these trying circum-stances? As true and loyal subjects of the State we will do our u-most, as heretofore, to respect the law, to promote peace and also to accure by all legitimate means such administrative but the professors are to be appointed gospel, we will use our utmost efforts by the Supreme Courts.

PRINCE CHARLES III. of Monaco and message of grace and good-will throughout every part of our land; and as all power for good is of G.d, as all hearts and events are in His hands, we will bow ourselves before Him, humbly confessing our past unfauthfulness, and will call mightly upon Him for pardon-ing mercy and for grace to live the life and do the work to which He has called us, with a piety and fidelity such as we have never shown before. At the family altar, in the secret chamber, in the Sabbath School, and in the public congregation the claims and perils of our dear country ought to be daily laid before the Mercy Seat. But special encouragement is given in the Word of God to the united prayers of His people. "If two of you shall agree (harmoniously concur) on earth as touching anything that they shall ask, it shall be done for them of my Pather who is in Heaven." I, therefore, dear brethren, earnestly invite you to set apart the first day of the New Year as a suitable time for solemn assembling together for prayer and supplication on behalf of our land, that God would have mercy upon

> JAMES W. WHIGHAM, Moderator. Ballinasloe, 23rd December, 1885.

remair, beloved brethren, yours faith-

it in the great crisis through which it is passing, and on behalf of our Church,

that she may receive a fresh baptism of

the Holy Chost, and be made mightier

than ever in the conversion of souls and

the extension of peace and truth and holiness both at home and abroad, "O.

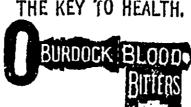
the hope of Israel, the Saviour thereof in the time of trouble, why shouldst Thou be as a stranger in the land, and

as a wayfating man that turneth aside to tarry for a night? Why shouldst Theu be as a man astonied, as a mighty man that cannot save? Yet Thou, O Lind, art in the midst of us, and we are

called by Thy name; leave us not."

fully and truly,

Medicines.



Unlocks all the clorged avenues of the Bowels, Kidneys and Liver, carry-ing off gradually without weekening the ing off gradually without weakening the system, all the impurities and foul humorned the secretions; at the same time Correcting Acidity of the Stomach, curing Billeumness, Dyapopsia, Headaches, Dizziness, Heartburn, Constitution, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Lrysipolas, Seronda, Fluiterin, of the Heart, Nervousness, and Concord Doblity; all these are many other similar Complaints visit to the Lappy influence of BURDOOK BLOOD BITTERS.

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WHAT IS CATARRH?

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

Catarrh is a reaco-pureless discharge caused by the presence and development of a vegetable parasite in the internal liaus members of the tone. This passite is only development of a vegetable parasite in the internal liaus members attended in the blood as the blighted corpusch of tubercle the germ poison of syphilis, mercury, reconces from the resention of the effect matter of the slin, suppressed perspiration, badly ventilated steeping agartment. And other poisons that are germinated in the blood. These poisons here the internal lining members of the bock is a content state of irritation ever ready for the deposit of the seeds of these germs, which spread up the noutries and down the fracer, or back of the throat causing ubsertion of the throat is up the equaching to the conductive of the broatches tubes, causing baseries, burrowing in the recal took of the causing boarteness; burrowing in the recal took of the broatches tubes, ending in pulmonary consumption and death.

Some time since a well known physician of forty years standing, after much apprehensing, successed a discovering the necessary combination of ingredicate which sever fail in absolutely and permanently readering this bornth's disease, whether standing from the above disease, should, without delay, communicate with the business managers.

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305 King St. West, Toronto, Canada. and enclose stamp for their treatise on Catarrh.

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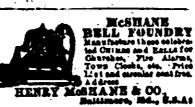
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3, 41, ABANA, L. D. A., Hendal, 31d Yongo St. beltrace on Dinat Vitalized alradministered for the painless extraction of teeth.

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SABBATH SCHOOL REGISTERS

AND RECORDS,

PREPARED DY THE

Sabbath School Committee of the General Assembly of the Presbyterian Church in Canada.

The Committee, recognizing the importance of the faces that while there are about 1,505 places at which the gespel is regularly presched, last year, by Prosbyterian ministers in Canada, there were reports from only 917 Sabbath Schools, and of that number only the are reported as having contributed anything to the missionary a homes of the Church, have recently given much attention to the matter of recording and reporting the work done in the Sabbath Schools. The average contribution from all the childrep of the Churchdoring last year was only 16 cents. These facts show that a great deal has yet to be done to bring our Sabbath School system into a thorough condition of efficiency. To attain this end, the Assembly's Committee has prepared a series of Records and Reports which are recommended for use by Sabbath Schools and Presbyterles, the adoption of which, it is hoped, will be productive of good results. The following is a description of them, with the prices for which they may be obtained :-

1 "The Sabbath School Class Register," for use by the Tracher, containing recording columns for a lchole year. The names and addresses of the children require to be written only once during the year. I rice, 15 cents.

2, "The Sabbath School Record," for use by the superintendent or Secretary. This Record, to be filled up each Sabbath from the Teachers' "Class Register," has columns to correspond with those of the "Class Register," in which a permanent record is kert of the School Attenda: ... Recitation, Church Attendance and Contributions or all classes. And from this "Record" the Quarterly and Annual Reports are to be filled up. Price, for a book to last one year, in paper covers, 35 cents; quarter bound,

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

4, "The Sabbath School Register and Quarterir Record," to be used by the Convener of the Presbytery's S. S. Committee. This contains columns in which the names of all the Schools of the Presbytery, with the names and addresses of the superintendents and the Quarterly and Annual Reports may be regis tored; and it will afford the materials from which the Presbytery's Annual Report to the Synod and Amembly may be prepared. The price of this, in a book to last for nine years (i e., In those Presbyteries where one page will contain all the Schools) will be quarter bound, \$1.25; half bound, \$1.78.

N.R.-To Schools ordering a set, a discount of ten per cent, will be allowed. This system does not claim to be perfect, and suggestions for its improvement will be gladly received by the Assembly's Committee (RRV. DR. JARDENE, Brockville, Convener).

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The works, throughout, will be let in Sectiona. Maps of the several localities, together with plans and descriptive specifications, can be seen at this office on and after MONDAY, the 11th day of JANUARY next (1886), where printed forms of tender can be obtained, A like class of information relative to the works north of Allanburg, plans, specifications, Ac., may be seen at the Hwidsent Engineer's Office, Theroid; and for works south of Allanburg, plans, specifications, Ac., may be seen at the Hwidsent Engineer's Office, Welland. Contractors are requested to bear in mind that tenders will not be considered unless made at facility in accordance wit the printed forms, and, in the case of firms, except there are attached the actual alguatures, the nature of the occupation and places of revidence of each member of the sum of the related the work on the section—must accompany the respective funders, which sum shall be foreited the bear of the party of the foreited of the pury the section-must accompany the respective tenders, which sum shall be fortested if the party tendering declines centering into contract for the north, at the rates stated in the offer submitted. The amount required in the case will be stated an the form of lemder.

The choque or money thus sent in will be returned to the respective parties whose tenders returned to the supervisor product are not accepted.
This Department does not, however, bind itself to accept the lowest or any tander.

By order,
A. If, BRADLRY,
Bectwary.

Department of Relivays and Canale, 1 Ottowa, 9th December, 1886.

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Notices of Births, Marriages and Deaths, under six lines, free; over six lines, 25 cents. Marriages.

SHELTON-MCGRESOR-On New Year's Day, 1896, at the residence of the bride's trotter, by the Rev J. A. Townsepd, Hist Rebece McGregor to Mr Robert Shelton, both of Maniou.

Chisicon -- Hover -- At St. Thomas, Jan. 13th, 1886, by the Rev. Dr. Archibald, Andrew Gordon Chisholm, of London, and Alice houthworth Hover, of bi-

Parar-McNas-At 379 Guy Street, on the 18th inst, by the Ker, James Fleck, Charles R. Petry, of Toronto, to Jane, daughter of Thomas McNab, of Montenell

Conrove-Lavare-At Sonys, on the 21rd December, 685, by the Rev. A. Currie, M.A., James Gordon, I Denverton, to Miss Alice Levey, of Woodville. CROSSES—Transfle—At the resistance of the bride's father, Mono Centra, by the Rev. W. A. Hunter, M. A., on Becamber 29th, 1883, John Crosser, Oranges life, to Anna, ellest daughter of Alexander Turnbull.

MEETINGS OF PRESBYTERY.

MEETINGS OF PRESBYTERY.

Barra.—Barrie, January 26th, at 11 a.m.

Baccavilla.—Brockville, in St. John's Church, on March 2nd, at 2 p.m.

Bacca.—Painley, in Knox Church, on March 10th, at 130 p.m.

Charlas .—Chathars, Ont., in St. Andrew's Church, on March 10th at 10 a.m.

(Ralitov Place.—Zion Church, Monday, 22nd 12th, 1 p.in.

(Risseron.—Kingston, in Cooke's Church, on March 10th, at 13 p.m.

Largay —Baverton, Paly, 23rd, 1486, at 11 a.m.

Largay —Baverton, Paly, 23rd, 1486, at 11 a.m.

Largay —Baverton, First Church, on March 10th, at 2 p.m.

Marthlia.—Luckhow, in St. Andrew's Church, on March 10th, at 1 p.m.

Marthlia.—Luckhow, in St. Andrew's Church, on March 10th, at 1 p.m.

Marthlia.—Woodstock, in Chalmers' Church, on March 17d, at 12 o'elork moon.

Gussa.—Guebec, in March 10th, at 130 p.m.

Palsa.—Woodstock, in Chalmers' Church, on March 10th, at 11,00 a.m.

Wissersa.—Winnipag, Knox Church, March 2nd, 1186, at 7 20 p.m.

1884, 61 7 86 p.m. If you are not aired of the results of that Cough and Cold, you ought to be. "Pacronia" wil thoroughly accord person has it; dectors think it is curable; but Da, Careon's Caranast Cuasis guaranteed to cure or the stoney is refunded. All drugglets, or the Dr. Careon Medical Co., Toronto, at 00 per bottle.

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SABRATH SCHOOL, at 3 p.m. PRAYER MEETING, Wednesday, 8 p.m. COLLEGE STREET, -College St., cor. Bainurst, Rev. A. Uthur, Pastor, 87 Oxford

Street.
CENTRAL-St. Vincent St., cor. Gros-cenor. Rev. P. McF. McLEOU, Pastor, 63 Murray Street.
CHARLES STREET.—Charles St., near
Younge, Rev. J. NEILL, R.A., Pastor, 41 World

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CARLTON STREET.—Carlton St., near Yonge, Vacant.
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ERSKINE—Caer Howell, opp. Simcoo St. Rev. J. Surrii, Pastor, 210 Victoria Street.
Special Service—Sunday Morning Prayer meeting at 10.30 o'clock.
EAST.—King St. E., near Sackville, Rev. J. M. Cameron, Pastor, 118 Queen St. East.
KNOX.—Queen St. W., near Yonge, Rev. H. M. Parronn, Pastor, 201 Jarvia St.
LESLIEVILLE.—Cor. (nicen St. E. and Carlow Ave. Sabbath School, 9.45 a.m. and 3 j.m. Rev. W. Frizzril, Ph.B., Pastor, Broadview Ave.

Brandiew Ave.

OLD ST. ANDREWS.—Jarvia St., cor.
Carlton, Rev. G. M. Millione, B.A., Pastor,

Carlton. Rev. G. M. MILLIOAR, B.A., Pastor, 384 Sherbourne St. Special Service—Sunday Morning Prayer Meeting at 10.30.
PAHKDALE CHURCH.—Dunn Avc. Prayer Meeting, Sunday, 10 a m. Rev. R. P. Mackay, M.A., Pastor, 116 Dunn Avenue, ST. ANDREWS.—King St. West, cor. Simcoe, Rev. D. J. MACUONSLL, B.D., Pastor, 75 Simcoe Street.
WEST CHURCH.—Denison Ava., oct. Wolseley St. Rev. Robr. VALLACE, Pastor, 231 Spadina Avanue, ST. JAMES SQUARE.—Gerrard St. East, near Yonge. Pastor elect, Rev. S. H. Kellogg, D.D.

Kellogg, D.D.

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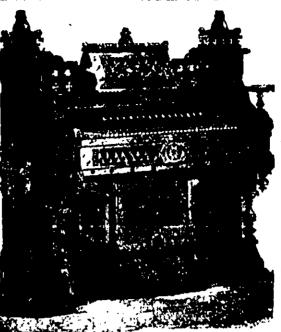
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