

# PRESBYTERIAN REVIEW.

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FROM DAY TO DAY.

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

II.  
Give to our mirth the twilight of their sadness;  
Give to our drooping grief their dewy gladness,  
From day to day!  
Do more than lead us in their paths of duty—  
Fain would we be entailed in Their own beauty,  
More bright than they!

III.  
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!"

IV.  
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,  
Lose one bright ray!  
—Thomas 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 deals 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 his 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 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 Record.

He was better to me than all my hopes,  
He was better than all my fears;  
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 crest;  
When I dwell on the days of my wilderness march,  
I can lean on His love for the rest.  
—Anna Slighton.

WHAT COULD YOU DO?—If an anxious soul should come to you to enquire the way of salvation, or if the pastor should ask you to speak 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 artery or stop the flow of blood from a wound, or dress a scald, or even set a broken bone and apply a bandage; that in case of emergency and the absence of more skilled surgical aid the wounded or hurt ones in accidents may be helped. Ought not every Christian to be so instructed and practised, at least 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. What could you do in such a case of spiritual need?—Words and Weapons.

## Mission Work.

JAPAN.—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 Tsurimi, the life of an Englishman named Richardson was sacrificed, his blood running in a river to the sea. From that source sprang 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, sailed 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. Mr. Paton stood by a tree and raised his heart to God in prayer. Suddenly the heathen turned about and left him. Now life and property are safe, and on Aniwa, where Mr. Paton labours, many have thrown away their gods and worship 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 certain classes, and the organization promises to become world-wide in its scope. Who shall say that among heathen races the peculiar method of the Salvation Army, which are, as we think, 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, OUT 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," 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 me if I was a Christian. None of his business! I never was insulted more in my life," exclaimed he. A gentleman present, who was a friend to the 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 evangelist was Mr. Moody.—The Watchman.

THAT TRAVELLER.—He has touched at Ceylon. He has spent a few days in Shanghai and in Yokohama. He was two weeks at the Sandwich Islands. He assures you that the missionaries have done no good. True, they have 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 well to understand him, and the value to be set on his testimony. He did not see the native converts himself. Who, then, told him they were all low and immoral people? The answer is that, at the ports at which he landed there is a class of English and American merchants with whom he mingled for a few days. Some of these gentlemen told him about the missionaries and their work. What advantages, then, had the merchants enjoyed for knowing 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 the natives must be through an interpreter, and these communications are usually restricted to 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 all—are 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 PRESBYTERIAN MISSIONS IN CHINA.—These have a special interest for us because they are our nearest neighbours in the China field, sharing with us the work in Formosa, and working besides two large districts on the mainland opposite Formosa, of which the cities of Amoy and Swatow are the centres. The latest Presbyterian Messenger to hand contains the first annual report of the Medical Mission Hospital in Amoy, from which we clip some interesting extracts. The description of the 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 ward for twelve patients, a small male ward for six patients, and a female ward for six patients. The other side is occupied by a range containing consulting-room, dispensary, operating-room, store room, and kitchen. The land-frontage contains rooms for preacher, dispenser, cook, and coolie, between which passes the main entrance to the quadrangle; while the sea-frontage 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 lads, 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 'surgeon' to one of the Chinese gunboats, which was afterwards present at the bombardment of the Min Forts. As he had always been superior to his position, I did not feel his absence sufficiently to appoint a successor. It is satisfactory to know that the marines under his charge did not suffer from his ignorance, for he deserted his post 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 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 bear in mind that, as a general rule, a Chinaman feels favourably disposed to the gospel in proportion, not so much to the good 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 standard of efficiency must accordingly be aimed at, and every case carefully and particularly treated."

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 words. More than that—He knows all you have thought, said or done, all through your past life, and when your time comes to die, and you know 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 left his beautiful home in Heaven, the Father that loved Him so much and the angels that worshipped Him, and came down to this earth to live as a poor man, amongst people who were continually sinning against His Father, who also treated Him shamefully, for we read of His being crowned with thorns, and spit upon, and of people mocking Him, saying, "Hail, King of the Jews." Then He was crucified between two thieves; but He rose again triumphant from the grave, and now lives to intercede for you at the right hand of God. Why did He endure all this? Because He loves you far 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 is 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 neglect so great salvation?" Oh, I beseech of you, accept Jesus as your Saviour. There is no other name under Heaven whereby we may be saved. Will you come to Jesus? Ask Him to save you, and He will, for He 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." 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 Himself for me. I will be praying for you and hope to meet you in Heaven.

Your well-wisher,  
J. L.

## AN ENVELOPE PARTY.

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 sealed envelope such a gift as her heart may dictate. The gifts may 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 interspersed, 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 envelopes, together with a little music, made it one of the most enjoyable gatherings ever held by that society.—Missionary Link.

## Woman's Work.

### 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 hand-painted 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," PRESBYTERIAN REVIEW Office, Toronto.

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

EASTER, 1886.

DEAR FRIEND,—Will you kindly bear with me long enough to read this letter on this Easter Sunday morning, as it contains good

Who Family.

A HAPPY NEW YEAR.

Com'g, com'g, com'g! Listen! perhaps you'll hear Over the snow the bugles blow...

Flying, sighing, dying, Going away to night, Weary and old, his story told...

Tapping, slipping, skipping, Like a child in its wowing grace, With never a tear and never a fear...

Com'g, com'g, com'g! Promising I'vely thin'g, The gold and the glory of the summer day...

Com'g, com'g, com'g! The world is a vision white; From the powdered eaves to the sere-brown leaves...

NOTES.

By PHILLO.

OLD-FASHIONED 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.

The old-fashioned view that it was better not to dance, was a view quite judicious in its spirit. And now, not only ordinary members of the Church, but elders and ministers may, and perhaps ought, occasionally to dance.

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 reasonable early hour after having had worship with his family and reading a portion of Scripture for himself.

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?"

Not all, however, have 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.

This is not a day calling for martyrdoms in the painful forms of old, but it is a day calling for a very earnest protest against a God-dishonouring world, it is a day for very decided and outstanding Christian profession.

INDUCTION OF REV. H. CURRIE AT PENETANGUISHENE—AN HISTORIC EVENT AND PLACE.

By THE REV. JOHN GRAY, D.D., ORILLIA.

On the 8th of December, 1885, the Rev. H. Currie was inducted by the Presbytery of Barrie into the pastoral charge of Penetanguishene and Wyebridge.

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 Presbyterians. The nearest Presbyterian minister was the Rev. G. Crow, of Hillsdale.

With his home in Wyebridge, Mr. Scott became an itinerant apostle throughout his large charge, and was in labours most abundant. After about five years of hard missionary work, the health of our esteemed friend began to give way under the arduous labours imposed upon him.

And now, in what was a few years ago a barren and unoccupied field, so far as Presbyterianism 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.

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

When the country passed under British dominion, 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.

"CUB"—A STORY FOR ELDER SISTERS.

By MARIAN HANLAND.

(Continued)

It was a ghastly one that appeared in the judgment-chamber. Mr. Rhett, awarthy with angry alarm, sat at the table, on which was spread the silver like thirty accusing witnesses.

"I earned 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!"

"I will telephone to enquire if there is such a person at Howlett's," said Mr. Rhett, leaving the room. He re-appeared after some minutes, still dark and stern.

"This is a singular business," frowning upon the stricken boy. "The fellow says, 'It is all right.' That he will testify that the money was come by honestly. He says too, 'Tell your son to make a clean breast of it. There is nothing to be ashamed of.'"

"I call that impertinent!" interjected Sadie, severely. Cub held up his head; spoke very fast, without any stops: "I made it sawing and splitting wood, picking strawberries and raspberries and currants and blackberries and cherries; killing potato-bugs, mowing grass and working in Mr. Howlett's garden."

"You need not alarm yourself, my daughter. I shall see this Lyman on my way down town." He wrapped up the silver as neatly and firmly as Mr. Lyman had done it. Cub watched every turn and knot. Every cent of that money was as dear as a drop of his heart's blood.

"Do not leave your room to-day, sir!" was his father's parting command. The weary, racking day was fading into the September twilight, when Cuthbert, seated miserably on his bed, was summoned to tea by Sadie.

"Your mechanist confirms your absurd story," said the model daughter and sister, in a tone like frozen pickles. "But nothing can excuse the deception you have practised. Papa and the man had high words on the subject of his encouragement of such deceit. You are to have nothing more to do with him or his family. And there is to be no more of this baby's nonsense about the bicycle. Papa has deposited the money in the bank, where it will draw interest until you are twenty-one."

Cub started up, made a step forward, and lifted his arm. She thought he was going to strike her and called out in terror. But he only stood in statue-like silence, as though an awful struggle 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 mistake to be misunderstood, and of all misunderstandings, 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 sister's influence, had she been a better student of human nature, have made of him?—Youth's Companion.

CHINSEK PROVERB—A Diamond with a flaw is better than a pebble without one.

WHAT BOYS SHOULD LEARN.

Not to tease girls or boys smaller than themselves. Not to take the easiest chair in the room, put it into the pleasantest place, and forget to offer it to the mother when she comes to sit down.

To treat their mother as politely as if she were a strange lady who did not spend her life in their service. 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 lie about anything they have done.

To make up their minds not to learn to smoke, chew 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 habits. To observe all these rules, and they are sure to be gentlemen.

MINISTERS' SUPPORT.

DR. THOMAS GUTHRIE was once speaking of the effects of the meagre support given to ministers, when he 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 scandalous ministry.' And I will give you another equally true: 'The poverty of the parsonage will develop itself in the poverty of the pulpit.' 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.

Not 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 lent 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 pond where she was rowing. He can vote for license. She is disfranchised.—Independent.

PROFESSOR CHRISTLIEB of Bonn has established an "evangelist school." Already nine evangelists have been sent out. These messengers endeavour to reach the unchurched masses by means of prayer-meetings, addresses, visiting, etc. Their success so far has been encouraging.

RUM.—The first known mention of rum is in a manuscript, "Description of Barbados," in Trinity College, Dublin, written about 1651. The passage reads: "The chief fuddling they make in the Island is Rumbulation alias Kill-Divil, and this is made of sugar-canes 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." Paul does not mention them, nor yet Peter, nor John. If tomorrow they all vanished from the earth the gospel of Jesus Christ would be as complete, as 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 antidotes against all the troubles and afflictions of this life; namely, 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 bitter 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 best 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 man drinks intoxicants for the pleasure of it there is hardly a chance for him. Three or four men in a hundred may escape, but 95 per cent. go straight down the road to wretchedness and ruin. To tens of thousands, the public-house, the gin shop, the drinking saloon, has been simply the ante chamber of Hell.—Christian Leader.

### Our Story.

#### BARBARA STREET.

A FAMILY STORY OF TO-DAY.  
BY THE AUTHOR OF "OUR NELL," "A SAILOR'S  
DAUGHTER," ETC.  
CHAPTER II.—(Continued).  
NO. 47 BARBARA STREET.

"THEY are horrid, Kitty, as 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, Kitty, run to the window, and see if the distress signal is hoisted over the way."

Kitty, nodding lothly, peeped behind the blind. "Yes," she announced in a loud whisper, "the curtain is pulled only half across."

"Ah, so I thought. Then you may expect Miss Hester 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 untwines and unwrappings, and manifested due wonder here and delight there. It was not often that such excitement 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 bargain? And, mother, I thought this would suit you," and she 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 substance, 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!" 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 case."

"Grace!" exclaimed Hester, reddening vividly; in her turn, while all eyes were fixed in amazement 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, dally more visibly whitening at the seams—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?"

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

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

"Don't go to-night. Stay and play to me to cure my headache."

"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 III.

NO. 43 BARBARA 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 either 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. For neither of the girls had been to school; there had been no money to spend on education, and what of culture they possessed was due 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 patten of the French

tongue, for Mrs. Norris had been a pupil of Moscheles in her Jewish days, and had been "finished" in Paris. It had been owing perhaps, in part, to the demand upon her to keep, for the sake of her daughters, those acquirements from slipping away before they could be of use, which had in early days, debilitated their mother from yielding to that fatal inertia of mind which ultimately destroys the faculties like a creeping 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 girls.

Hester had gone to her room to put on a hat 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 tall, 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 appeared to smoulder under her mother's calm exterior.

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 hazel, 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 individual, 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 result which we have been unconsciously adjusting all our lives in the manipulation of our wills and characters.

Hester 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 forth to meet it, and had swallowed up other sensations, but speedily they returned upon her with added bitterness. The gift had a hundred pricks which stung her whichever way she turned. To receive such a benefit from Grace just when 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 irresistible 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 thoroughfare 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 stranger's face was of a ghastly pallor, and her lips had a bluish tinge.

"Pardon me; I am afraid you are not well," she began.

"I thank you," said the lady, in a low and singularly penetrating voice; "but it is nothing more than an attack of the kind I am quite accustomed to. I have foolishly over-tired myself."

"May I get you a cab?"

"No—oh, no!—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 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 into the dark night. The light from Miss Denston's drawing-room streamed into the street from the uncurtained half of the window. This was the signal Miss Denston arranged to give when she needed her friend. When Hester reached the door of the room, she opened it very quietly, for noise must not be suffered to pass that threshold. A heavy thick curtain fell over the door on the inside, and the air which met the newcomer was 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 diffused 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-house 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 shawl thrown over her shoulders left the fact barely perceptible. In age she appeared to be about thirty-five. 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)

### The Pulpit.

#### SUNDAY EVENING WITH THE CHILDREN.

BY REV. BENJAMIN WAUGH.

"*What ye not that I must be about my Father's business?*"

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 quit surprised, almost pained, that men did not understand.* "What ye not," he exclaimed—"what ye not that I must be about my Father's business?"

I have read a story of a Russian girl, the child of a Russian soldier, which will help us to understand the strong feeling Jesus had for what He called His Father's business. Prascovia was the girl's name, and her father was banished from Russia by the tyrant, Ivan the Terrible. He did not deserve to be banished; he had done no harm, and was a good and true man. But that did not matter. 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 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. His feet crushed him; his health failed; he became feeble, and sad, and wretched; and little Prascovia saw this, and she became sad and wretched too; for she had 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 almost 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—her father well and happy again—and she was all rapture and ecstasy. 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 tale—her growing mind had no room for thoughts of any kind of difficulty. At length she came to ask herself, "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 father's business became the joy set before her. Men might laugh at her plan, her body might fail her 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 again she lost her way; she begged, sometimes receiving an ungracious gift, sometimes having a dog 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 month, penniless, alone, timid, hungry, waked to the skin, sick at heart, faint, footsore, frozen. When she explained her errand she was often counted mad. When she passed through a village, demired 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 a long 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 returned 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 Father 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 despised 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. A dozen human minds at length yielded to His pleadings, and open hearts bid God come in. The 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 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. cxxxvii, 1.

**Time.**—Jerusalem destroyed in the summer of B. C. 586. Eighteen years after the last lesson.

**Place.**—Jerusalem; Riblah, 75 miles north of Damascus; Babylon.

**Rulers.**—Zedekiah, 21st and last king of Judah, a son of Josiah; Nebuchadnezzar, King of Babylon, 19th year.

**Prophecy.**—Jeremiah, in Jerusalem (627-582); Ezekiel, in Babylon (593-573); Daniel, in Babylon (605-536); Obadiah (585).

**Parallel Accounts.**—Jer. li, 4-16; 2 Chron. xxxvi, 11-21; Jer. xxxix, 1-8.

**Biblical Literature of the Period.**—Jer., chaps. xxi.-xxiii., xxviii.-xxxiii., xxxviii., xxxix., and Ps. lxxiv. and lxxix, give pictures of the siege. "Lamentations" describe the captivity. "Obadiah" belongs to the early part of the captivity.

**Circumstances.**—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 captivity (where the 70 years' captivity referred to in Jer. xxiv, 10, begins) was soon after the last lesson, B. C. 604. Daniel was among these captives. The second captivity took place six years later, B. C. 598, by Nebuchadnezzar; to 100,000 people and great treasures were carried to Babylon (2 Kings xxiv, 9-16). Ezekiel was among these captives. (Ezek. i, 1, 2.)

**Helps over Hard Places.**—1. **Ninth year of Zedekiah's reign.** Teneb, which includes from middle of December to middle of January. **Null 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 siege began. During this time the 3,023 captives of Jer. xxv., 28 (where "7th" should be "17th"). 4. **By way of the gate.**—at the south of the city. The besiegers entered on the north. **Toward the plain.**—of Jericho. 6. **Riblah.**—75 miles north of Damascus. Here Nebuchadnezzar was overreaching two sieges, one at Jerusalem, and one at Tyre. 11. **Remnant of the multitude.**—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. i, 28-32; xxix, 1. Ezek. xliii, 31, 32.

#### QUESTIONS.

Introductory.—How many years intervene between 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 Jeremiah and Chronicles?

#### SUBJECT—THE WAY OF TRANSGRESSORS 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, 1.) What prophet was among the captives? (Dan. i, 1, 6.) When was the next capture of Jerusalem? (2 Kings xxiv, 8-10.) Describe it. (2 Kings xxiv, 8-16.) How many captives were taken? To what place? By whom? What great prophet was among them? (Ezek. i, 1, 2.) Who continued to warn and entreat the people to do better? (Jer. 22, 1-3; Ezek. 2, 1-3.) Why did God send these punishments upon them? Did he want them to suffer? What did he wish for them? (Ezek. xviii, 30-32.)

Why were there so many of these lesser captivities 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 Siege.** (vs. 1-3)—When did the great siege 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, 9; Ezek. 5, 10.)

What captives were carried to Babylon during the siege? (Jer. lii, 28.) ("7th" there should read "17th.") By what hand-purchase did Jeremiah show his faith? (Jer. xxxii, 6-15.) What spasm 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 Jerusalem 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? (vs. 8.) What was done to the city? What to the temple? What to the remaining inhabitants?

What treasures were carried away? (2 Kings xxv., 13-15.) 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 idolatry.  
2. God put every hindrance possible in the way of their sin and destruction—prophets, warnings, mercies, time for repentance, a vision of the end.  
3. God is just, and will surely punish the wicked.  
4. God is merciful, 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, Bible, 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? Ans. B. C., 604. 18. Who made them captives? Ans. Nebuchadnezzar, 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.—*Psalmist.*

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NOTICE: A large number of subscriptions to the "Review" expire during the present month. We have to thank the many friends who have already renewed promptly.

THURSDAY, JANUARY 21ST, 1886. At the request of many subscribers living at a distance we shall, next issue, give two Sabbath School Lessons, in order that the Review 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 Bill, was an event of historic importance. It is confidently hoped that the carrying into effect of the drastic provisions of this new law will effectually destroy Mormonism, that most hideous and deadly sore on the American body politic.

THE Christian Leader, lamenting the loss of his election by Sir Wilfrid Lawson, the Parliamentary leader of the local option and prohibition movement in Britain, consoles itself for his defeat, which he himself takes very cheerfully, "because it sets him free to go round the country and rouse the people on the great question."

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 Synod that the Rev. Dr. Alexander McLeod, of Cloughton, the well-known author of "The Judgment Books," "Christus Consolator," "Talking with the Children," be appointed Moderator for the ensuing year.

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.

THE very many good wishes and kind enquiries, with accompanying remittances, reaching us by every mail, we find it impossible to make individual replies. Not to seem churlish, we take this opportunity of thanking again our well-wishers and the friends who are exerting themselves in our interests, and of stating generally that the REVIEW now goes weekly to more than 1,000 post offices in Canada alone.

THE learned Jewish Rabbi, the Rev. Meldola de Sola, of Montreal, has favoured us with a full synopsis of a sermon recently delivered by him in opposition to "reformed" Judaism, which the Rabbi says is an insidious form of infidelity.

PRACTICAL MISSION WORK. If this century, or even the next, is to see the gospel preached to every creature, these two 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.

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.

the full recognition of the standing of native office-bearers. The number of churches belonging to the body is now 34, with a membership of 4,300, an addition of 70 per cent. in the last two years.

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. Their congregations had contributed to the maintenance of ordinances about \$2.50 per member, which, allowing for the difference in rate of wages, would be equal to at least \$12.50 in this country, a good showing.

NOT the least interesting incident in the proceedings 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, the first in the Empire.

THE Independent, to whose report of the proceedings 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 mission policy.

A JEWISH RABBI ON INFIDELITY.

THE learned Jewish Rabbi, the Rev. Meldola de Sola, of Montreal, has favoured us with a full synopsis of a sermon recently delivered by him in opposition to "reformed" Judaism, which the Rabbi says is an insidious form of infidelity.

IT was not, therefore, because the members of the conference had tacitly understood supernatural revelation to be a sine qua 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.

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, therefore, that, on a recent occasion, another of these enlightened and liberal Rabbis had exclaimed:

Mr De Sola then referred to the recent lectures of his 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. Gladstone, in the midst of all the excitement of a great political 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 enthusiastically revered and honoured by Christians, "from the rising of the sun even unto his going down."

THE WESTMINSTER CONFESION.

A DEBATE IN THE LONDON, ENG., PRESBYTERY. SOME three years ago an influential committee was appointed by the English Presbyterian Synod, for the purpose of drawing up a brief compendium which may eventually serve as a working creed.

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 acknowledged the canonical books of Holy Scripture to be her sole Supreme Standard, to which the Westminster Confession of Faith is to be regarded as subordinate; whereas every endeavour to set forth in the form of a creed the truth taught in Holy Scripture must be at the best imperfect; and whereas every such creed is liable to become less adequate to express the Church's faith, through the fuller and clearer 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 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 was—how were they to put the relation between the doctrines of grace which are prominent in the Confession and the evangelical doctrines—for he could not find a letter expression—of the Divine love for man, the offer of the gospel to mankind at large, which they also held, 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 Calvinistic 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. Principal Chalmers seconded Dr. Dykes' motion for the adoption of the clause.

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 mankind 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 propitiation 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 propitiation.

tion. He did not believe in universal propitiation; 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 would arrive at the doctrine of universal redemption. It was declared that this movement was devised for the purpose of "giving ease to the consciences of some." If 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 insinuation 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 Calvinistic 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 Paterson, Dr. Walter Morrison, 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 regarded in the light of a universal atonement. Dr. Dykes, replying, pointed out that his motion did not deny 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 doctrines to creep into the Church. Principal Chalmers objected to Dr. Moore's reasons being entered upon the minutes. Dr. Morrison said the proper way was to appoint a committee to reply to the "reasons." Dr. Paterson 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 presbytery of London. Dr. Dykes did not at all object to the "reasons" being minutes, and he moved accordingly; but, on a division, Principal Chalmers' motion that they be held in *retentis* was carried by a very large majority.

Classes 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 in their report to be submitted to the Synod which assembles in April next.—*Christian World*.

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 the Bible; its extent and how to acquire it. (3) The Bible on parental obligations.

**COLLEGE CONSOLIDATION AND THE FOURTH PROFESSOR.**

By Prof. FORECAST, D.D.

By ceaseless canvass for endowments; by formation of college committees in various cities and towns; 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 lessened?"

As soon as one ventures to propound the question in certain influential quarters he is benignly informed of difficulties difficulties to fight 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.

Not reviewing the question in this light, it is 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 Morris, 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 magnificent 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.**

The 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 passing 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-Canadian 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 hour 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 engaged 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 children, but the fathers and mothers, to listen to her exposition of the truth.

"Another had quite a number of Roman Catholics in her school, and they, along with the others, listened to the daily Bible 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 learned that one of our boys, working in a sawmill up the Bauguey, gathered all the children together on the Sabbath and taught them; 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 sick 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: '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 bearing 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 hope. 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. L. 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 grandmother and aunts?' 'Well, they are not quite so bigoted as before, and we hope that God will give them light soon.'

"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. BOUROGIN, Principal.

All contributions on behalf of the Pointe Aux Trembles schools should be addressed to the Rev. R. H. Warden, 108 St. James Street, Montreal.

**Literary Notices.**

The Rev. Andrew Murray, of Wellington, Cape of Good Hope, publishes, under the title, *Abide in Christ*, a monthly daily meditations on the Lord's parting instruction, "Abide in Me," taken in connection with the Parable of the Vine, in which the words occur. Mr. Murray writes under the conviction that there are many earnest believers who have listened to the "follow me" of their Master, but from whom the meaning of His "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, Toronto, 90c.

The January number, first issue of the *Presbyterian Review* (quarterly) from the house of Messrs. Chat. 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 Ellis, D.D., LL.D., Thomas H. Skinner, D.D.; and with these also Talbot D. Chambers, D.D., the Reformed (Dutch) Church; Robert Fillet, D.D., LL.D., of the Church of Scotland; Henry Calderwood, LL.D., of the United Presbyterian Church of Scotland; Thomas Crookier, D.D., of the Presbyterian Church of Ireland; W. G. Baikie, 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 *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:—1. "The Ministry," by Dr. Witherow; 2. "The Missionary Sketch," by Dr. Edson; 3. "The Missionary Problem 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, 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 observation, and lucidity of style.

**Communications.**

WHY? AND WHY NOT?

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—In the first issue of the REVIEW for 1886, "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 churches?"

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 of 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) "Why in the nature of things is a member in full communion incompetent to be a member 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 absurd to suppose that he could do so in the supreme court.

Yours, etc.

SUBSCRIBER.

Cardinal, Jan. 13, 1886.

**THE WOMAN'S MISSIONARY SOCIETY**

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—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 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 Presbyterian ministry where the call for it is not equal to its support, meaning the aspect of purely denominational zeal, does not place its claims on the same high and imperative footing as the demand for Christian help and sympathy by any Protestant Foreign Mission.

Yours, etc.,

A. B. C.

**AUGMENTATION AND HOME MISSIONS.**

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—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 \$31,000.

Congregations will bear in mind, that the two funds—Augmentation and Home 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 signify 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 far 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.

Yours, etc.,

WM. COCHRAN.

Brantford, Jan. 7, 1886.

**NOTES FROM THE COLLEGES.**

**QUEEN'S.**

MR. ADAM SHORT, M.A., has been appointed assistant to Dr. Watson, Queen's College. Mr. Short graduated in 1883, and in the same 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 Governor-General's and the McLennan Prize for an 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, evangelist, from England, lately with Messrs. Moody and Sankey in Montreal, is at present labouring in the States. He is visiting Union and other seminaries. Mr. Studd expects to re-visit this country next month, and intends meeting with the students of Queen's.

**KNOX 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 hall was filled, and the large audience listened throughout 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 opened by singing part of the forty-third Psalm, reading the fifty-fifth chapter of Isaiah, 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 earnest work for Christ.

After singing the hymn, "Jesus Shall Reign," the president of the society, Mr. Wm. Farquharson, 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 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 heathen's need, the power of the gospel 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 upon in a way which was exceedingly interesting. Mr. J. Goforth next read a paper on China, in which he referred to the extent and resources 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 advisability of introducing into our Church some of the methods adopted 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 from our Church in the same way, trusting the Lord to lead His people to provide the requisite means of support?

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 Doxology and with the Benediction, which was pronounced by Rev. Dr. McClenan.—*JAS. ARCH, Recording Secretary.*



CHURCH NEWS.

GENERAL.

THE Church of Scotland, has lately lost two of its most beloved members: Rev. John Annand, minister of Calne...

THE Society for the Orphans of Ministers of the Irish Presbyterian Church has held its annual meeting...

THE total contributions of the forty churches of New York Presbytery, with their 19,619 communicants...

EDINBURGH is a paradise of Presbyterians. Out of 181 churches 124 are Presbyterian...

THE church in Crown Court, Russell Street, Covent Garden, London, is again a full charge in connection with the Church of Scotland...

MR. STUND, the Cambridge student and athlete, has visited Montreal. He addressed a very large congregation in the American Presbyterian church...

THOSE interested in the work in behalf of the North American Indians will be glad to know that the annual address of Mrs. J. B. Dickinson...

DR. DONALD MACLEOD, editor of Good Words, in the sixth of the current series of St. Giles' lectures on "The Church of the People..."

THE Presbyterian churches in Australia and Tasmania have adopted a basis of union, or rather a basis for a confederation...

PRINCE CHARLES III. of Monaco and the Jesuits had a quarrel recently, which has resulted in the Jesuits being driven from the prince's dominions...

DR. M'COSE gave a new lecture on "Intellectual and Moral Habit in its Relation to the School, the College and the University..."

after the lecture) the Princeton alumni of Newark, Bloomfield, Orange and Montclair, who came in large numbers to give the president of their alma mater a cordial greeting...

THE evangelistic meetings recently held by Mr. Moody in Montreal seem to have given a fresh impetus to the spirit of revival in the Protestant churches...

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 organization makes demands which, if conceded, would most seriously imperil the peace, the social well-being, and the highest spiritual interests of all classes of the people...

Medicine. THE KEY TO HEALTH. BURDOCK BLOOD BITTERS. Unlocks all the closed avenues of the Bowels, Kidneys and Liver...

WHAT IS CATARRH? From the Staff (Can.), Dec. 15. Catarrh is a mucous discharge caused by the presence and development of a vegetable parasite...

A. H. DIXON & SON, 305 King St. West, Toronto, Canada.

\$500 Reward. We will pay the above reward for any case of liver complaint, dyspepsia, sick headache, indigestion, constipation, or any ailment...

Specific Articles. BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Iron for Churches, Schools, and Public Buildings...

McSHANE BELL FOUNDRY. Manufacture the most celebrated Church and Bell for Schools, Churches, and Public Buildings...

Clinton H. Meneely Bell Company. TROY, N.Y. MANUFACTURE SUPERIOR BELLS.

Matthew's New Patent Lamps. The only safe Church Light. C. E. Thorne, 59 Bay Street.

ELECTRICITY. HAVE YOU A FRIEND? Positively increase the vital force, and cure nervous and obscure diseases...

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RUBBER STAMPS for Banking and Office use. J. GORDON SHERRIFF, Merchant Tailor.

DALE'S BAKERY, 443 Queen St. West, Cor. of Portland. Celebrated Pure White Bread.

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IMPERIAL COUGH DROPS. will give positive and instant relief to those suffering from Cough, Hoarseness, Sore Throat, etc.

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ROSEDALE GROCERY. Fine new crop of Fruits for Christmas.

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TEA! TEA!! TEA!!! Anderson Bros., FOR MERCHANTS. We carry a heavy line of first-class Teas.

FANCY GOODS, TOYS, Scrap Books, Autograph Albums and Children's Illustrated Books.

MORSE'S MOTTLED. FOR GOOD SERVICEABLE WINTER SUITS AND OVERCOATS.

WE OFFER YOU THE FINEST OF PRODUCTS IN Plush Goods, Ivory Sets, Tortoise-shell Combs, Perfumery for the Toilet.

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Wags to announce that according to his usual custom at this time of the year, he has, in order to clean up his stock, made up all his remnants of

**BRUSSELS AND WILTON**

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into Squares of various sizes, from 10 to 40 yards, which are marked at

**THE SAME LOW PRICE**

As formerly to ensure a speedy clearance.

Depot for Aurora Carpet Sweeper

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# GOLD.

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# PURE BAKING GOLD POWDER

We, the undersigned Bakers of the City of Toronto, do hereby testify that we are using the PURE GOLD BAKING POWDER, and consider it the best baking powder in this country, being always reliable and uniform in quality and strength.

We find it produces better results than we have ever been able to obtain from using any other preparation, and have never found evidence of any "soda taste" or discoloration in using it.

- EDWARD LAWSON, 95 King St. east.
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  - JAMES WILSON, 497 and 499 Yonge St.
  - JOSSEPH TAIT, 680 Yonge St.
  - C. J. FROSTLY, 750 Yonge St.
  - GEORGE FLEETCHER, 60 Bathurst St.
  - ROBERT V. DIXIE, 468 Queen St. west.
  - CHARLES TAGGART, 279 King St. west.
  - J. U. NASHMITH, corner Jarvis and Adelaide.
  - JOHN DEWINTER, Argyle St.
  - JOHN S. MUIR, Mountain, Rossini House.
  - F. J. CHODMAN, Baker, Rossini House.
  - W. HANKAMER, Baker, Queen's Hotel.
- Toronto, Nov. 30th, 1885.

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REPAIRING neatly and promptly executed.  
Satisfaction Guaranteed.

## Choice Christmas Fruits.

Table Raisins in London layers, blue and black tapers, and Sweet Dishes cooking offaluns in Valencia; selected do. and Sultanias; Currants in Peppas and Sweet Catoons. Peels in Orange, Lemon and Citron. Also Malaga Grapes, Dates, Figs, Prunes, Granges, Lemons, etc., etc., at

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Grocers and Wine Merchants, 250 Queen Street West, near Bevelly Street.

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OF EACH SUNDAY SCHOOL SUPERINTENDENT, TEACHER, CLASS LEADER, LOCAL PREACHER, and all other Christian Workers, male or female. Will write reasons on receipt of address.—IMPERIAL.

INTERNATIONAL BIBLE AND TRUST HOUSE, Toronto.

Please mention this paper. 244.

## PUBLICATIONS. PRESBYTERIAN NEWS CO., Toronto.

**NOW READY.**

## SABBATH SCHOOL REGISTERS AND RECORDS,

PREPARED BY THE

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

The Committee, recognizing the importance of the facts that while there are about 1,600 places at which the gospel is regularly preached, last year, by Presbyterian ministers in Canada, there were reports from only 977 Sabbath Schools, and of that number only 428 are reported as having contributed anything to the missionary work 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 children of the Church during last year was only 16 cents. These facts show that a great deal has yet to be done to bring our Sabbath School system into a thorough condition of efficiency. To attain this end, the Assembly's Committee has prepared a series of Records and Reports which are recommended for use by Sabbath Schools and Presbyteries, the adoption of which, it is hoped, will be productive of good results. The following is a description of them, with the prices for which they may be obtained:—

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

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

3. "The Quarterly and Annual 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 is situated. The work of reporting, by the adoption of this system, will go on during the whole year, and the Presbyteries' Convener thus be in constant communication with all the Schools. Price of this Summary and Report in a book to last four years, in paper covers, 25 cents; quarter bound, 40 cents.

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

N.B.—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 (Rev. Dr. JAMES, Brockville, Convener).

GEO. H. ROBINSON,

Manager P. N. Co.,

P. O. Box 2507. TORONTO.

## Tenders Wanted.



## WELLAND CANAL ENLARGEMENT. NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned and enclosed "Tender for the Welland Canal" will be received at this office until the arrival of the Western and Northern Mail on MONDAY, the 22nd day of JANUARY next (1886), for raising the walls of the locks, weirs, &c., and increasing the height of the banks of that part of the Welland Canal between Port Dalhousie and Toronto, and for deepening the Summit Level between Thorold and Ramea's Head, near Hamberston.

The works, throughout, will be let in Sections. 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 full class of information relative to the works north of Allanburg will be furnished at the Resident Engineer's Office, Toronto; and for works south of Allanburg, plans, specifications, &c., may be seen at the Resident Engineer's Office, Niagara.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except those are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of Two Thousand Dollars or more—according to the extent of the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the work, at the rates stipulated in the offer submitted. The amount required in each case will be stated on the form of tender.

The cheque or money thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,  
A. F. BRADLEY,  
Secretary.  
Department of Railways and Canals,  
Ottawa, 9th December, 1885.

## PUBLISHERS' NOTICE

All contract advertisements for three, six, nine or twelve months will be collected at the end of each quarter.

Advertisements received for insertion without specific instructions will be inserted until filled.

Orders for discontinuing advertisements must be in writing.

When you write to an advertiser to send and tell him that you read his card in THE PRESBYTERIAN REVIEW. We believe it is to your interest to do so, as our readers are served with the best.

**THIS PAPER** may be found on file at Geo. F. Jewell & Co's Newspaper Advertising Bureau (311 Broadway), where advertising contracts may be made for it. N. Y. N. Y.

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Choicest Flowers at Cheapest Rates.

Country orders have immediate attention.

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**YOUNG MEN AND LADIES' THOROUGH** instruction in pen-writing, Commercial, Book-keeping, English, Classical and Mathematical Courses, suitable for any business or profession. Instruction private, terms low. Special rates to ministers. Shortness thoroughly taught by mail. Situations procured. Photographable books, etc., wholesale and retail. Circulars free. Immediately address, **MUNRO'S NORTHAMPTON ACADEMY,** ACADEMICAL BUILDING, TORONTO.

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

### Marriages.

**SHERMAN-McGEEON**—On New Year's Day, 1886, at the residence of the bride's brother, by the Rev. J. A. Townsend, Miss Rebecca McGregor to Mr. Robert Sherman, both of Montreal.

**CHARNOCK-HOVATY**—At St. Thomas, Jan. 15th, 1886, by the Rev. Dr. Archibald, Andrew Gordon Chisholm, London, and Alice Hovaty of St. Thomas.

**PERRY-McNAB**—At 370 Guy Street, on the 12th inst., by the Rev. James Mack, Charles H. Perry, of Toronto, to Jane, daughter of Thomas McNab, of Montreal.

**CHAPMAN-LAVER**—At Rony, on the 28th December, 1885, by the Rev. H. A. Carter, M. A., Curator, of Devonport, to Miss Alice Lavery, of Woodville.

**COCHRAN-TRENTON**—At the residence of the bride's father, Monro Centre, by the Rev. W. A. Hunter, M. A., on December 29th, 1885, John Cochran, Orangeville, to Anna, eldest daughter of Arthur Trenton.

### MEETINGS OF PRESBYTERY.

**BARRIE**—Barrie, January 26th, at 11 A.M.  
**BRACKLEY**—Brackley, in St. John's Church, on March 2nd, at 3 P.M.  
**HARVEY**—Falsley, in Knox Church, on March 9th, at 10 P.M.

**CHATHAM**—Chatham, Ont., in St. Andrew's Church, on March 9th, at 10 P.M.  
**CASTLETON PLACE**—Zion Church, Monday, 22nd Feb., 7 P.M.

**GLASBERRY**—Cornwall, in Knox Church, on March 9th, at 10 P.M.  
**KINGSTON**—Kingston, in Cooke's Church, on March 15th, at 3 P.M.

**LIBERTY**—Newport, Feb. 23rd, 1886, at 11 A.M.  
**LAVER** and **REPPAW**—Carlton Place, Feb. 23rd, at 11 A.M.

**LONDON**—London, in First Church, on March 9th, at 2.30 P.M.  
**MATLAIN**—Lockport, in St. Andrew's Church, on March 16th, at 1 P.M.

**OTTAWA**—Ottawa, in St. Andrew's Church, Ottawa, February 1st, 1886, at 10 A.M.  
**PARIS**—Woodstock, in Chalmers' Church, on March 2nd, at 12 o'clock noon.

**QUEEN'S**—Queen's, in Morris College, on March 15, 1886, at 10 P.M.

**SARNOY**—Forest, on March 9th, at 10 P.M.  
**SATURDAY**—Harriston, in Knox Church, on March 16th, at 11.30 A.M.

**SHREVEPORT**—Shreveport, Knox Church, March 2nd, 1886, at 7.30 P.M.

If you are not afraid of the results of that Cough and Cold, you ought to be "Prescribed" with the most efficacious "Gold Key" Remedy.

Every second person has it; doctors think it is curable; but Dr. Carson's CATARRH CURE is guaranteed to cure or the money is refunded. All druggists, or the Dr. Carson Medical Co., Toronto. 81 90 per bottle.

Dr. Carson's BROCHUS BRONCHITIS will cure the worst forms of Dyspepsia, Indigestion, and all bilious complaints. Large bottles 50 cents. Go to your druggist and get a bottle.

## Presbyterian Churches.

### TORONTO.

SABBATH SERVICES, 11 A.M. and 7 P.M.

SABBATH SCHOOL, at 3 P.M.

PRAYER MEETING, Wednesday, 8 P.M.

**COLLEGE STREET**—College St., cor. Bannockburn. Rev. A. GILRAY, Pastor, 37 Oxford Street.

**CENTRAL**—St. Vincent St., cor. Grosvenor. Rev. P. McF. McLEOD, Pastor, 63 Murray Street.

**CHARLES STREET**—Charles St., near Yonge. Rev. J. NEILL, R.A., Pastor, 41 Wood Street.

**COOKES**. Queen Street, cor. Mutual. Vacant.

**CARLTON STREET**—Carlton St., near Yonge. Vacant.

**CHALMERS' CHURCH**—Cor. Dundas and Dovercourt Sts. Rev. J. MITCHEL, M.A., Pastor, Lakeview Avenue.

**BRISKINE**—Cedar Howell, opp. Simcoe St. Rev. J. SMITH, Pastor, 210 Victoria Street.

Special Service—Sunday Morning Prayer meeting at 10.30 o'clock.

**PARKDALE**—King St. E., near Sackville. Rev. J. M. CANNON, Pastor, 118 Queen St. East.

**KNOX**—Queen St. W., near Yonge. Rev. H. M. PARSONS, Pastor, 201 Jarvis St. E.

**LESCHERVILLE**—Cor. Queen St. E. and Carlow Ave. Sabbath School, 9.45 A.M. and 3 P.M. Rev. W. FRIZZELL, Ph.D., Pastor, Broadview Ave.

**OLD ST. ANDREWS**—Jarvis St., cor. Carleton. Rev. G. M. MILLIGAN, R.A., Pastor, 284 St. Andrew Street.

Special Service—Sunday Morning Prayer Meeting at 10.30.

**PARKDALE CHURCH**—Dunn Ave. Prayer Meeting, Sunday, 10 A.M. Rev. R. P. MACKAY, M.A., Pastor, 118 Dunn Avenue.

**ST. ANDREWS**—King St. West, cor. Simcoe. Rev. D. J. MCGONIGALL, B.D., Pastor, 75 Simcoe Street.

**WEST CHURCH**—Denison Ave., cor. Wolsey St. Rev. ROBT. WALLACE, Pastor, 221 Spadina Avenue.

**ST. JAMES' SQUARE**—Gerrard St. East, near Yonge. Pastor elect, Rev. S. H. Kellogg, D.D.

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The Synod of Eastern Australia—occupying New South Wales, with its unsurpassed climate and immense resources, with a present population of 1,000,000, and rapidly increasing by immigration in steadily chartered by Government—are anxious to secure at once,

**Five Suitable Licentiatees,** active, healthy, energetic; with a true missionary spirit, and a thirst to bring sinners to Christ. Full passage from any part of Canada to Sydney will be paid. A good salary and fine field for enterprising, spiritually minded young men.

For all particulars apply to Rev. Robt. Murray, Wemyss Office, Halifax, N.S., or to Rev. Peter Morrison, Department of Agriculture, Sydney, New South Wales.

Geo. SUTHERLAND,  
Moderator of Synod, and Conv. of E. M. Committee  
39 Ross St., Globe, Sydney, Australia.  
Nov., 1885. 51-60

## Miscellaneous.



## BELL ORGANS.

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Send 50 Cents in Stamps for my new Illustrated Pamphlet, which tells how to make an incubator at a very small cost that will hatch over 90 per cent of the eggs. It also tells all about how to make Artificial Mothers, Egg Trays, etc. They are all simple, easy to make and do excellent work, and are guaranteed reliable.

Address—  
H. S. WALDO,  
Quincy, Ill.  
Choke Plymouth Rock Eggs for sale at \$1.25 per 12.  
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Through the failure of a large manufacturer of Cashmere Plaids, Fine Shawls, etc., there is some lovely goods at a large consignment of Plain Shawls, perfect goods, which we propose to present to the ladies in the form of a lottery. Send us 25 cents for a name, subscription to come and receive your share. A large 8 1/2 page illustrated paper describes the goods and general terms, and we will send you one of these beautiful shawls FREE by mail postpaid, if we will send 5 shawls and 5 picture subscriptions guaranteed of money refunded. Address—  
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**CELEBRATED CORALINE CORSETS**

Mary Anderson writes: I am delighted with your Coraline Corset. It is perfect in fit and elegant in design and workmanship!

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Imitations are a fraud and dear at any price.  
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78 YORK STREET, TORONTO.