

PRESBYTERIAN REVIEW.

Vol. II.

TORONTO, FEBRUARY 25TH, 1886.

No. 61.

The Presbyterian News Co.,

TORONTO (Limited).

INCORPORATED BY ROYAL CHARTER.

Authorized Capital, \$60,000.00, in 6,000 Shares of \$10 Each.

Applications for stock to be addressed to
G. H. ROBINSON, M.A., Manager.

THY WAY IS BEST.

(From "Songs of Earth and Heaven," recently issued.)
BY REV. NEWMAN HALL, D.D.

Thy way, O Lord! Thy way—not mine;
Although, oppress,
For smoother, sunnier paths I pine,
Thy way is best.

Though crossing thirsty deserts drear,
Or mountain's crest;
Although I faint with toil and fear,
Thy way is best.

Though not one open door beside
The passing guest;
Though night its darkest terror lead,
Thy way is best.

So seeming wild without a plan,
Now east, now west,
Joy's boon and pain, hopes blighted, can
Thy way be best?

My soul by grief seems not to be
More pure and blest;
Alas! I cannot, cannot see
Thy way is best.

I cannot see—on every hand
My anguish past,
In vain I try to understand
Thy way is best.

But I believe—Thy life and death,
Thy love attest,
And every promise clearly saith—
"Thy way is best."

I cannot see—but I believe;
If heavenly rest
Is reached by roads where most I grieve,
Thy way is best.

RENTED OUT.

BY REV. H. H. HAWES, D.D.

WHEN a man yields to temptation, he rents his body, or some part of it, to the devil! Let me illustrate:—You have a house. Some one comes to you asking to rent the whole or part of it. You find that he wishes to use it for a bar-room, or for some other low and vile purpose. For such use of it he will pay you so much money per day, month, or year. Of course you expect to be benefited by this rent-money. But it is "the wages of sin." Well, what is your duty? Only a house owned by you and in which you live. It is not *your*—but the "earthly house of this tabernacle," in which you live, until you remove to the eternal world. Before it is "dissolved," you move out—and go to a home in eternity. It is then laid away in the grave, and crumbles to dust, as any other fallen house would. But while you are living in this body-house, two "renters" apply for its use—or to share it with you. To put the matter in another shape—*partnerships* are proposed—one, by Jesus Christ; the other, by the devil. Or, I would better say, the proposition is to *buy you out*—for, at last, this house becomes the property of one or the other. But let the *rent* idea stand. God wants to come and live in this house with you, and carry on His business of salvation for your benefit. The devil wants to do the same, to carry on his business of damnation for your ruin. The question is:—*To whom will you rent?* He who rents a house to another, to be used in the service of sin, makes both himself and his property the instruments of sin—allows sin to reign there in consideration of the amount paid for rent. So he who rents his body, or any part of it, to Satan, makes both himself and his body the instruments of sin—gives sin the right to use him in consideration of sin-pleasures paid for rent.

Then, as Paul teaches, "the motions of sins * * * work in our members to bring forth the fruit unto death."

For the sake of illustration I have thus represented the case. But the real truth is this:—Our bodies, whether we recognize the fact or not, *belong to God!* His by right of creation and redemption. Lay this paper down for a moment; get your Bible and read 1 Cor. vi., 9-20. In that passage are questions which should set every one to thinking!

Well, how is this renting-business going to end? Christian, will you rent out your body, or any members of it, that he may work sin and pay you in sin-pleasures? Do any think that they may do this as long as they can use the body—then, when death *compels* them to move out, eject the devil, with all his works, and give up the body to God for His use?

What about receiving the things done in our bodies, according to that we have done, whether it be good or bad?

It ought not to be necessary to reason with any Christian on such matters! Look at the man who professes to be God's, yet rents himself out, body and soul, to the devil! Cannot God see through that?

But I had no intention of saying so much. The idea in ascendancy at the start was to give those who are tempted a *guard-thought* against

yielding. So I return to the first utterance:—The man who yields to temptation rents his body, or some part of it, to the devil! He is offered very liberal rent sometimes. But after all, "the pleasures of sin," like money, cannot be ours *always*.

Whenever I see a young man tempted, I feel like asking him, "Will you rent to the devil?" Only think:—To rent our bodies to the devil during time, means sold to the devil during all eternity!

One more thought for Christians and all others. He who exposes himself to temptation, by going in sin's ways or to sin's places, is like a house—such as we often see—with the words upon it, in large letters, "For Rent!" Put up your "sign," and it will not be long before the devil, or some of his agents, will be along with bids!—*Central Presbyterian.*

COMMUNION QUESTIONS.

The following Formula of Questions to be put to candidates on their admission to the Communion of the Church has been in use for several years in the East Presbyterian Church, Toronto:—

I.—Do you believe the Scriptures of the Old and New Testaments to be the word of God and the supreme rule of faith and practice?

II.—Do you acknowledge as scriptural the doctrines held and taught by this Church, concerning the being and perfections of God—the guilt and depravity of human nature—the divinity and atonement of the Lord Jesus Christ—the personality and work of the Holy Spirit—the method of Justification by Faith—and the necessity of the regenerating and sanctifying influences of the Divine Spirit on the heart of man, in order to that faith and holiness without which no man can see the Lord?

III.—Do you believe, that so far as you know your own hearts, you have cordially received the testimony of God concerning His Son—that you are resting only on the finished work of Christ and the grace of God through Him for the salvation of your souls—that it is your earnest desire to be His disciples, and to be found walking in all the commandments and ordinances of the Lord blameless?

IV.—Is it your purpose, trusting in promised grace, to regulate all your conduct and conversation by the law of Christ—to carry your religion with you into all the relations of life, and to endeavour to adorn the doctrine of God our Saviour in all things?

V.—Do you promise that as Church-members you will cherish an affectionate regard for all the other members; yield a dutiful respect to the Office bearers; attend conscientiously, as you have opportunity, on all the ordinances and means of grace; contribute cheerfully and regularly on the first day of the week, as the Lord may prosper you, for the support and spread of the means of grace, both at home and abroad, and in all things submit in a Christian spirit to the government and discipline of the Church?

VI.—Do you promise to pray for the peace of the Church and to labour for her prosperity; and as God has appointed "to every man his work," will you endeavour to ascertain what God in His vineyard would have you to do, and whatsoever your hand findeth to do will you try to do it with your might—heartily as unto the Lord and not unto men?

VII.—And all these things you profess and promise, trusting in divine grace, as seeing Him who is invisible, and as you will be answerable at the great day, do you not?

WHAT you want, above all and before all, is Jesus Christ in your soul! The Bible shuts you up to this. The loving Saviour Himself comes to the door of your heart and knocks and bids you open to Him. Not to His gospel or system of faith, but to Him as a Person, as the LIFE. First of all; then, yield your heart up to Jesus. Fervently ask Him to enter you by His life-giving Spirit. If any darling sin is in the way and its hand on the door-latch, that sin must give way. When the divine Spirit kindles a spark in your heart, whether it be a penitential thought, or whether it be a prayer or a desire to discharge some duty or to do anything to please your Saviour, I beseech you, do not quench that spark. It is the Spirit of the Lord Jesus beginning to work in your soul; it is the beginning of life, for Christ enters you by His Spirit. The new birth that Jesus spoke of to Nicodemus is a divine work, not your work. Bartimeus was not more completely dependent on Christ for the opening of his blind eyes than you are on Him for giving you the priceless indispensable gift of this new life. When you get Christ, you get everything. From the dead stick, however polished, no bud or fruit; but from the living tree may come all manner of fruits in their season. Christ will enter your heart by His blessed converting, quickening Spirit, just as soon as you are willing to admit Him. Opening the heart's door is your part; and if there be stubbornness in the will, or any sceptic doubt, or any sly plea for procrastination in the way, you must pray fervently for God's help to get them out of the way. At all hazards—cost what it may of surrounding pride or self-righteousness or any pet sin—Jesus must come in or you are lost!—*Dr. Crysler.*

Mission Work.

THE MISSIONARY—THE CHRISTIAN CHURCH.—Bishop Keener, of the Methodist Episcopal Church, South, recently said, in a missionary meeting, "In these days of grand opportunity, no church can be called Christian that preaches the Gospel in but one language." The Presbyterian Church in Canada preaches the Gospel in at least seven or eight languages in Canada, China, India, the New Hebrides and Trinidad.

IS MISSION WORK A FAILURE?—It appears from the tables recently published that the Protestant churches of Europe and America, with 119,431 ministers and 28,074,116 communicants, had a growth in 1885 of 155,553 members—a percentage of .57. These churches maintain 101 Foreign Missionary societies. In the foreign field they have 2,908 ordained missionaries, and 2,362 ordained natives. These, with 59,201 native communicants, made a gain during the year of 127,149, or 19.71 per cent. In the one case the converts averaged 1.3; in the other, 24.5 to each ordained labourer.

"HE BEING DEAD YET SPEAKETH."—"It is something to be a missionary," says Dr. Livingstone. "The morning stars sang together, and all the sons of God shouted for joy, when they first saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an Only Son, and He was sent to the habitable parts of the earth, as a missionary physician. It is something to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared among men; and now that He is Head over all things, King of kings, and Lord of lords, what commission is equal to that which the missionary holds from Him!"

BETTER THAN FUNERAL FLOWERS.—Of the Society Islands, Raiatea, with 1,500 inhabitants, has contributed \$1,224; Tahaa, with 900 inhabitants, \$563; Pora Pora, with 1,000 inhabitants, \$1,153. And yet among these churches contributing so nobly there has been no resident missionary during the past year. The people are accustomed, it seems, at the missionary meetings, to commemorate their departed friends in their offerings. At Raiatea, a young widow on the day of contribution brought an offering of seven dollars in the name of a daughter who died about three months after her husband had been taken from her, and for this husband also she presented a gift. The thorough hold which the Gospel has taken hold of these islanders is clearly evinced by the generosity they display in their gifts for the prosecution of the missionary work.

CHINESE FOREIGN MISSIONARIES.—Recently a very remarkable development of Christian activity is said to have taken place. A number of native converts have, of their own accord, volunteered to go as Christian missionaries to Korea. A very wealthy old Fukien gentleman, himself a recent convert, has given generous support to the undertaking; and in a few days the little band of devoted men intend to start to their field of labour under the tutelage of Rev. Mr. Wolfe. * * * As far as we know, this is the first instance of any Chinese Christians leaving their own country to spread Christianity among other nations. We think the fact sufficiently interesting and unique to merit a passing notice; for it shows that even the apathetic Chinaman can be aroused to unselfish enthusiasm under certain influences, and gives good promise of energy in mission work on the part of the Chinese, as a nation, when they shall have been brought more extensively under the dominion of Christianity than is the case at present.—*North China Daily News.*

Woman's Work.

LETTER FROM MISS DR. BEATTY.

The following letter from Dr. Elizabeth H. Beatty was written to a friend in Gananoque, and dated, London, Nov. 17th, 1885:

"I am not at Indore now. We—Mrs. Wilkie, her children and myself—are up among the Himalayas; not quite up to the snow line, though we are in sight of the snow range. The highest points to be seen from here are Jumnotric and Gungotrie, from the bases of which rise the Jumna and Ganges rivers. People who are fond of walking and camping go out to Gungotrie, and see the Ganges as it starts out for its long run from its home in the snow. About fifteen days are required to make the round trip. One must walk, ride on a pony, or be carried in a "dandy" by Coolies. These Hill "Paharis," as they are called, are short in stature, but strong, good natured and lazy. Four of them go with each dandy, two to carry and two to change. Four annas a day is their regular hire; but if they go far they get double that, and they always want "backshish." At first I thought it would be very

expensive giving so much backshish, but soon found that half an anna satisfied them, and a whole anna is a fortune to one of them—only 2½ cents. Men here do all sorts of work. All our house work is done by men, and half a dozen of them do less than one girl would do at home.

Walking through the bazaar one day I was attracted by a number of men in a little room—like most of them—all open to the street. The men seemed to be playing at see-saw, and I stopped to see how the game would go. It is not rude or contrived here to stop and see what is to be seen, though sometimes, as at home, it would be better not to stop. The men stood two and two facing each other, each pair having an earthen ghara (a round bottom jar) between them, and each man holding a string that was fastened to an upright stick standing in the ghara. One man would give his string a twitch, which would cause the stick to revolve and wind up the other string; then the other man would pull his string and turn the stick the reverse way, this winds up the first man's string, and the stick was thus kept turning by the constant winding and unwinding of the two strings. I was just on the point of asking what they were doing when I saw some milk pop out of the ghara. It was a butter factory, and these men were churning. I did not wait to see the butter washed, and was glad to reflect that the butter we use on our table is churned in our house. A man puts the cream in a wide-mouthed bottle and gravely sits down on the floor, cross-legged, and pounds a bag of sand or a folded mat with it till the butter is made. Though these people do so many things in apparently the most awkward way, they have some rather clever devices. In another room in the bazaar I saw a man preparing cotton for spinning and other uses. The raw cotton lay in a pile on the floor; a native sat beside it—natives never stand at work if they can help it—before him was a large triangle suspended from the roof by ropes; the long side of the triangle was a single steel wire which the man kept striking with a piece of wood shaped like a dumb bell. As it vibrated he swung it up to the cotton, a little of which was caught and kept shaking. When it was thus well picked and shaken he gave the wire a tug with the little end of his stick, and it threw the cotton quite out of reach. I have not seen the spinning, but I saw a Coolie spinning yarn for his winter blanket. The only appliance he used was an iron spindle about ten inches long; he had the wool in a loose roll, and wound in a ball; a few inches of thread were drawn out, and he gave the spindle a turn between his finger and thumb like a top, and it was twisted; another dexterous twist and it was wound up.

Since we came up here the weather has been like Indian summer at home, but it is getting quite cold now—frost every night. In the middle of the day and in the sunshine it is still hot. Then two or three yards round the side of a hill and one feels as if midwinter had suddenly descended. To make the delusion complete, look away to the north and there are the snows; to puzzle one's self entirely look down at the trees and shrubs, mosses and flowers, at one's feet. The trees remind me constantly that I am not at home; plums and cherries look familiar, but the wild cherry is in bloom now, in November. Some of the oak leaves are purpling, but they are shaped like the elm leaves at home. Pine, spruce, and cedar look natural; but when I pluck a branch I get no turpentine on my fingers, and there is none of the pleasant odour that should be there. I have been quite disappointed in the seasons; the hot season was not so very hot, and the rainy season was not so very rainy. The days and days of heavy rain did not come, and the rivers were not on exhibition. At the beginning and ending of the rains the air was scarcely fit to breathe; it was hot, steamy, and full of bad odours—just the weather for fevers. And sure enough they came, we fled. On our way up we passed some very large bridges, what they were needed for puzzled me. The rains were just over, yet there was scarcely water enough passing under the largest bridge to fill a common roadside ditch at home. The river at Indore has been under the eye of a landscape gardener and the shovel and pick of the Coolie for weeks; the result is, that the water which used to flow quietly along its narrow channel now spreads itself around the bases of a dozen or more little hills, that do duty for islands when there is water enough. No doubt it is pretty, but it is provoking to see such a caricature of our grand old St. Lawrence.

Perhaps I ought to apologize for not writing about the work I came to India to do. I am away now from the plains for a change, and to get the better, as I hope for all the time, of malaria fever. Owing to the necessary changes in connection with our new houses, and the giving up of the native house the ladies have occupied for so long a time, my dispensary is broken up, and there is no place ready for it yet, so I am taking advantage of the time to study Hindu up here. In Indore sick people would come, and many of them; and my time was so much taken up with them that I have not made very satisfactory progress in the language. When I shall once more be settled to my work, I shall write specially of it.

The Family.

MY LITTLE BIRD

My little bird while in the light
I never sing my song,
Though tenderly I sang to him,
And patiently and long.

-Ex.

AT PETERHEAD IN THE HERRING SEASON.

"THE last train on Saturday night; rather a strange time to begin a week's holiday in the capital of Buchan." "No; not so strange after all," said my friend, as he grasped my hand. "A holiday week, just like any other week, would better begin with the Day of Rest." A very profitable day it proved itself to be. We should have liked to see more of the stranger fishermen at the regular church services, and the reasons why they are not there furnishes a problem worthy the attention of the representatives of the different churches. We had very mingled feelings indeed when surveying the extraordinary means of grace—the various agencies at work during the busy fishing season, doing their utmost to meet the requirements of the additional crowds which almost double the ordinary population. These agencies are both within and without the lines of the Church. There, with its coat of many colours, is the Salvation Army—not only without, but making no secret of the fact that it is also against everything church-like. The impression its agents leave upon us was anything but a favourable one, as they came parading along the streets with their banners just at the time when they must encounter the peaceable church members and their families as they enter the house of prayer. Yet it is not the boys and girls who have charge of the movement in these sea-coast towns that are to be held responsible for the disintegrating effect which they have upon the Church. We must go to the centre of the movement and leave the charge at the door of those who guide the operations from headquarters. A very different spectacle was awaiting us in the large music hall rented by the Highland Committee of the Free Church, in order that services may be supplied to the many Gaelic-speaking fishermen who have come from the northern shires. What reverence in the prayer; what music in the psalm; what almost painful silence during the preaching of Divine truth! To us, indeed, it was all in an unknown tongue, but the tear, the half-suppressed sigh, the deep attention, bore in upon the mind the thought that without a deep-felt reverence, worship belies its name. The regular Divine services were now completed, and we visited alternately the open-air meetings of the Free and United Presbyterian Church deputies and that of the North-east coast mission. Evangelistic hymns are gradually making serious inroads upon the use of the Psalms, and perhaps there is a fitness in the change; but where the Psalms are still used in the opening praise, it was very fine to see one old fisherman uncover his head and begin to raise with quivering voice the grand old tune of "St. Paul." It was something to hear those fishermen pray. Yes! and say a closing word as well to those who so often, like themselves, are tossed about upon the open sea. It wasn't logic or grammar that guided their burning words; theirs was a rhetoric wild and impetuous as the billows beating on their native shores. Their wives were present with children in their arms—sitting upon the little stools which they themselves had brought, until the last paraphrase having been sung, they were quietly dispersed by the benediction of the preacher. Early astir on Monday morning—what a sight opened to our gaze as we proceeded to the Gaide braes on the north side of the town! With scarcely sufficient wind from the land to fill the dark brown sails, the boats in one long continuous chain were gliding away out on the surface of a glistening, rippling sea. Could anything surpass that sweeping curve of multitudinous sails which, beginning in bold full outline with the head of the promontory on which the town is built, thinned away to the horizon brink, where one by one they disappeared? One could only stand in silence and gaze upon the moving picture until memory, like the prepared plate in the photographer's camera, should receive the indelible impress of its image, and retain it as its own forever. We would see no more of the fishing boats till their return on the following day; and we therefore turned away to fill up the interval by visiting the ruins of the two ancient castles of Inverurie and Ravensraig. These relics of perhaps the thirteenth or fourteenth centuries stand, the one close by the other, upon the river Ugie, at about three miles distance from Peterhead. Robert the Bruce, according to tradition, trod these very halls! What sounds of revelry and savage warfare rang through and around these ancient piles when inhabited by Marischals and Cheynes, until on the overthrow of the Jacobite rebellion of 1715 the estates were forfeited to the crown and the castles themselves deserted and allowed to fall into decay! We did not reach the quay on the following morning until many of the boats had returned, and it was with the greatest interest we stood for the next two hours to watch the arrival of the others, each seeking for itself a berth in the all too crowded harbour. What a hive of work and bustle! Over 600 boats, each with six and sometimes seven of a crew, yielding up their various catches of sparkling herrings to

the knives of the "gutters," while these—hundreds of girls dressed in oilskins—standing round the troughs into which the finny prey was cast, were gutting, salting, packing—working far into the night before the catch for the day was completed. It was in connection with this latter fact that a beautiful contrast presented itself. The boats had again proceeded to the fishing ground, and as the evening shadows began to fall we ascended the heights behind the town. These commanded a wondrous sight. On the left lay the town, with over seventy curing yards, each aglow with the blaze of many lamps. Away on the right stretched a very sea of glass—a perfect mirror for the bright, full orb moon.

Tourists, we are told, who reach Peterhead "should not omit to visit Slains Castle and the Bùllers of Buchan." These lie some six or seven miles to the south, and as a stage coach runs in that direction at least twice a day we had no great difficulty in obeying the injunction. The special object of interest in connection with the Bùllers is "the Pot." Approaching it from the sea, on a calm day, we perceive what seems to be a large cave in the face of the towering cliffs. It is just wide enough to allow the little boat to enter, but once inside, we find ourselves in a large oblong chamber, open to the sky. We look at the perpendicular heights above us, then at the deep, dark depths below, and it is almost with a sigh of relief that we re-cross its weird-like threshold. It has received its name from the appearance it presents during the time of storm. The waves, as they roll on towards the cliffs, rush furiously through this opening, and dashing themselves against the sides of their prison walls, roar and boil as in a seething caldron, and thus it is called "the Pot."

We only glance at the castle of Slains, firmly rooted on its rocky site at about a mile's distance farther south, and at the extensive granite quarries right in the face of the sea-bound cliffs at an equal distance to the north, for it is almost the hour when the "bus" for Peterhead returns. The homeward journey is broken at Boddam, a little fishing town four miles south of Peterhead, where we ascend the numerous steps of the Buchaness lighthouse and examine the mechanical apparatus of that revolving light—its lamps, its concave mirrors, arranged in such a way as to throw its converging rays out upon the darkened waters to a distance of sixteen miles.

We conclude as we commenced the week. It is Saturday night again, and the fishing of another week is completed. The nets are spread in adjoining fields, and there at the same spot, as on the previous Sabbath, an open-air service is being held. Again we listen to the preacher's message, and join in the psalm and prayer. We had been enjoying the scenes of nature; and this is the praise of nature's God. As the voices blend in the dismission hymn we read in the words a meaning and a pathos we had not felt so fully before. As we turn away we are reminded of the words of Keble:—

When round Thy wondrous works below,
My searching, rapturous glance I throw,
Tracing out wisdom, power and love,
In earth, or sky, or stream, or grove;
Let not my heart within me burn
Except in all I Thee discern.

—John Adams, M. A., in Xmas Christian Leader.

"I CAN'T" AND "I WILL."

SAMMIE GAY was bright, generous, but very quick tempered. His father and mother had tried faithfully to point out the foolishness and danger of yielding constantly to so dangerous a foe. Frequent punishment had followed paternal counsel, but still Sammie yielded far too often to the tyrant temper, which proved after all a hard master to the kind-hearted boy.

When there was to be a festival at the Broad Street church, and Sammie begged leave to go, his mother said, yes, he could go, and have fifteen cents to spend if in the intervening two days he would not yield once to any improper show of temper; not that it was any part of her plan to hire Sammie to do right, but the wise mother knew that once in awhile some tempting incentive would go a great ways towards stimulating a boy to real effort in the right direction. But the mother was made both glad and sorry, when on the afternoon of the festive day, poor Sammie declared with a burst of tears that he couldn't go, because he got "awful mad" that morning and called Tommy Ting "a hateful, dirty, spider," because he crawled softly up behind him and scared him half out of his wits.

Mrs. Gay was glad that if Sammie was quick-tempered, he was not a coward, but dared to tell the truth, although it cost him considerable in the way of fun and pleasure. And she did not forget nor neglect to commend the boy for his truthfulness, for the affair happened in the school-yard and could easily have been concealed had Sammie had less courage and conscience than distinguished him. So that evening when the time for the festival came, Mrs. Gay invited Sammie to take a little walk with her, and during the pleasant stroll she showed how a hasty temper betrayed anyone into all kinds of sin and folly.

Then she spoke in her calm, kind way of the improper language he had used in calling Tommy Ting the names he did, language no little gentleman would soil his lips by using. "Now, my child," she added cheerily, "I've heard of an excellent plan for preventing one's self from saying hasty words and making improper speeches; whenever you feel the least angry, stop and count ten before allowing yourself to speak one word."

Sammie thought that a splendid idea, and declared his belief that he could kill his unfortunate temper in that way without doubt. He would try it the very next day.

And so he did, poor child, for when Nick Neal the bad boy of the school, taunted him with having failed in spelling, he answered never a word, but just began counting ten with all his might, but when Nick called out in his most provoking tone "Ah, so the little parson hasn't the courage to say a word!" up went Sammie's hand in quick revenge, and he had to remain in from recess in the afternoon for striking another boy.

No wonder poor Sammie cried that night, and told his sympathizing mother it was no use, he could not conquer his temper, it was bound to overcome him every time.

After Sammie was in bed, and settling himself "to think over things," his mother came into his room with a book in her hand, and with ready delight he knew that meant a story before going to sleep. And it was a wonderful story, all about a boy who won an astonishing victory in making "I can't" yield to "I will!"

The hero was not a very strong child, and every difficult task or duty made him shrink back and say: "I can't"; but one night he dreamed a great

glant by the name of "I will" came and conquered the feeble, but persistent "I can't" until was it driven away forever. But the great captain, under whose leadership the victory was accomplished, was named "Perseverance"; for "I will" did not come off conqueror at once. There were several long battles, first; but the boy dreamed that "I will" was not to be put down, and when finally, "I can't" was really driven away, he never came back again.

Sammie thought this a splendid story, as indeed it was, and his mother noticed how his eyes flashed, and what a look of strong purpose and resolve came over his face as he listened to the well told, truthful story.

The next night, when bed-time came, Sammie looked so happy his mother said she knew he had something good to tell her; and he laughed, and said "twas a long story; but he thought for all that she would like to hear it; and as his mother certainly did want to hear all about it, he began.

"Well, all the way to school this morning I kept thinking of 'I can't' and 'I will,' and I say to myself, 'I will make this old tempter of mine give in; yesterday I thought, oh, I can't, I can't, but now I will, and the first thing while I was thinking these thoughts, some one jumped at me and screamed 'boo' as loud as he could, and there was that bothersome Nick Neal again, and my first thought was, 'I can't keep my temper, but quick as a flash I say, 'I will' so I just laughed and said: 'Well, that was pretty well done, Nick, 'spose you try it again.' Well, he plagued me all the way to school, and that 'can't' and 'will' kept up a battle all the whole way, but 'will' came out victorious."

"Well done," says mother, "I'm glad to hear that."

"But the best of it," continued Sammie, "was when recess came. Nick wanted to borrow a knife and none of the fellows would lend him one, his hands were dirty and he looked so mean. I had another battle with 'can't' and 'will,' but up I marched and handed Nick my knife. And if you'll believe it, Mother Gay, Nick used it as careful as could be, and when he brought it back, said very like a gentleman, 'Thank you, Sam, I won't bother you any more, nor won't let any of the other fellows either.'

"But after recess I failed in geography, after I'd spent an hour studying, and thought I knew my lesson perfectly. Oh, how I wanted to skuff my feet, but then came another battle with 'can't' and 'will,' and I got the better of my temper again."

"This afternoon while we were playing ball, Tommy Ting let the ball fly right at my face, and gave me the biggest blow; my, how it hurt! I ached to hit Tom back, and 'twas the worst battle I had to-day; temper kept saying, 'I can't restrain myself, then the good giant would say, 'I will'; and so I said, 'Please try and not do that again, Tommy, and he actually wanted me to take a cent his father gave him to spend, but of course I wouldn't."

"I had one battle more when cook wouldn't give me a biscuit after school, but it came easy that time, and I rather imagine if I kept right on fighting, bye and bye I won't have so much trouble with this temper of mine."

The tears were in his mother's eyes when Sammie finished his story, and that night she read the story of "I can't" and "I will" to him again, to impress it on his mind; and now Sammie says he is an out and out warrior, for he has to fight battles every day. But he also says it is constantly becoming easier to conquer his temper, because "I can't" is getting tired of having to give up to "I will"; then others see what an effort he is making to keep down his hot temper, and help him all they can.

Sammie will conquer at last, and so will every dear child who makes up his mind in earnest to listen to the good voice of valiant "I will," and crush out the foolish voice of "I can't." One is small but persistent, the other a giant, but the boys must never forget that many a giant ever since the days of Goliath of old has been slain by what, after all, is no stronger than a sling and a stone, so he must make a strong fight on the part of the good giant "I will!"—Mrs. Cheever, in Golden Rule.

SCHOOLGIRL SENTIMENT.

THE autograph books of half-a-dozen school-girls being subjected to close inspection lately, the result was as follows:—"Penses à moi, ma chère amie," occurred thirteen times; "Thine till death," twelve. One-third of the "sentiments" (either original or selected from the modern poets) touched lugubriously on death and the grave; more than another third discoursed of the worthlessness of life, the falsity of love, and the treachery of friendships; and the remainder were tinged with a profound melancholy, which would lead us to suppose that the only hope of these blighted souls lay in dynamite, or any other fulminating agent, which would most quickly remove them from the necessity of living.

Now these girls are not orphans, nor inmates of an almshouse. The world has, on the whole, used them fairly. They are as well-fed, well-clothed, and healthy as any other young women of fifteen; as fond of picnics, new hats and caramels, and as ready for jolly fun or a hearty meal.

But their sentiment is not confined to their autograph books. Take them in full dress to a concert, or any place of public entertainment, and they are suddenly as transformed from their natural selves as Tom the soldier, stiff and dumb in helmet, belt and knapsack, is from Tom in his slippers and shirt-sleeves.

"Ah, how sweet!" "Simply perfect!" "That music is divine!" "That soprano is angelic!" So they cry in lisping falsetto ecstasies, totally different from the straightforward, downright tones they use at the breakfast table. Tone, smile, manner, are false and factitious.

What is the matter, girls? Why, when you come before the public in any way, do you hide your downright plain selves, and put on this giggling, simpering, vapid sentiment, which deceives nobody?

The young woman who falls into ecstatic raptures over a prettily set scene on the stage will come out into the solemn grandeur of a starlit night, and remain blind and dumb.

Wait to feel emotion before you express it, if you would not stamp yourselves as silly and affected. Some day, when God proves your soul by pain, or when you stand by the grave of your mother, you will understand that grief and death and sorrow are not a species of spiritual bric-à-brac, to be treated with feeble sentiment.

NOTES BY "PHILO."

UNION WITH OTHER CHURCHES.

ONLY very sanguine people can expect much to come out of the late meeting at Ottawa, where a conference was held on the subject of co-operation between the Methodist and Presbyterian churches in home mission fields. Even if the Church courts of the two bodies were to take up the question, it would be vain to look for any very important practical results. It is not a hopeful sign of the Christian spirit in a Church, when in order to procure just or generous treatment at its hands, it is necessary to wait for the action of committees on co-operation, which it may appoint.

At this moment our Church acts in a fair and Christian spirit in regard to the locating of her labourers. She does not intrude where there is no need for her services, nor seek to build up her stations by persuading the members of other communions to separate from these, and unite with her. As a rule, our pastors and presbyteries act in a spirit of honour towards other Churches. The former do not use means to draw attendants from other Churches to their own. They do not receive with open arms, fugitives from discipline in a neighbouring congregation. They do not baptize the children of those to whom the ordinance has been denied on proper grounds by some other Christian body. They do not do these things. If we have not such a noisy method of religious life as some others, we have still a sense of honour which our religion only deepens, which would not allow of our doing these things. Nor would our pastors and presbyteries require a committee, after endless discussing, to send them any instructions on these points.

What the Churches need, is something which no wise committees can provide them with, or compel them to possess. It is more of the spirit of Christ—that spirit which would seek the glory of Christ, rather than the glory of a particular denomination—which would lead a Church to pass by an occupied field, and locate itself where the gospel was not preached—which would prevent a Church building in a poor and sparsely settled district a new house of worship, where there was one of some other body near by, capable of accommodating the district. The Church that has not grace enough, and honour enough, to act thus in charity and unselfishness toward a sister Church, will not be supplied with these by ever so able committee men, or committee arrangements. Such a Church needs a revival of the Christian spirit, and that, a revival the effect of which will go deep into its nature, and abide with it. However, this very little straw shows the wind is blowing from a favourable quarter.

IMPORTANCE OF DOCTRINE.

THE articles on "Calvinism" which have appeared in the REVIEW are written in a very Johannine spirit. Only a veteran in the good fight could knock down his opponents in so amiable a temper. Calvinism is well shown to be not necessarily severe or sour in its spirit. The Church is indebted to the REVIEW for these articles. But would it not be well in the same spirit to carry the war into Africa somewhat? Our good friends are very angry with Calvinism as they imagine it to be. It might be well to point out the danger and weakness of an unintelligent Arminianism. Controversy, for the sake of contending is not profitable, but intelligent discussion of erroneous doctrine is of great use, and is greatly needed by many of our people. It might be well to set forth as the same able pen can do, what Arminians teach. It might be asked with profit, What is the effect of a system of teaching which sets forth the tenet that the soul once saved may eventually be lost?—That holds that the same individual may require to be converted more than once. This is an important question, one only of many that might be mentioned as involved in Arminian teaching. Let us have union by all means with all who love the Lord in sincerity, but let us know whether our Lord commands us to teach as Calvin taught, or as Arminius taught, or as neither. Let us know what is the gospel we are to believe, and in order to know we must have discussion on it. A powerful Christianity can only grow out of the truth intelligently held. It is in no narrow spirit these remarks are made. Calvinism has always produced a robust type of Christian life. It holds up a high ideal. And while no intelligent Christian would say a word in disparagement of the Christian life of those who cannot accept the truth under this form, it is well to ask to what better form of truth "can we go" for spiritual enlightening and upbuilding.

A PHASE OF MODERN RELIGIOUS MOVEMENTS.

Modern religious activities do, in some cases, manifest impatience with Divine methods, and a lack of reverence for the Divine Majesty. One hears good people pray sometimes, and speak, as if God had not a "set time" in which "to favour Zion." "Now is the day of grace," cannot be repeated too loudly. But also "now" is at the disposal of this Sovereign grace. While the prayers of the Church have never been offered in vain, the Church has often had "to cry day and night," and wait long for the deliverance it sought. The equilibrium of the truth must be maintained, and not only one view put forward, and that the view of it which loses sight of the Divine Sovereignty. David was wise when he preferred to fall into the hands of God rather than into the hands of men. Let us not be impatient with God. And in this view, that the "lines are in His hand," is our most powerful motive to activity. Many intelligent people think that a larger presenting of the truth in the light of the Divine Sovereignty is much needed in the churches at present.

PROGRESS.

Always let it be remembered, however, that the cause of our Lord marches forward with ever increasing power. Discussions in a right spirit do not hinder it. Even human blundering, innocently done, has been over-ruled not infrequently for good. Undoubtedly the knowledge of the Church is enlarging. Her spirit approaches more nearly to that of her Lord, through all error and conflict. What is needed is less of self-seeking, less of denominational pride, less of "glorying in man," and more of "glorying in the cross." This does not show itself in indifference to doctrine, or in a so-called liberality that holds even opposing views of truth to be equally worthy of respect,—rather in zeal for truth and purity in doctrine. We cannot expect to get far ahead of the Apostle Paul in our charity and liberality, and yet even he was intolerant of any form of truth other than that which the spirit of Christ revealed.

—What is the state of the Aged and Infirm Ministers' Fund? Have you contributed anything to it this year?

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY
BY THE AUTHOR OF "OUR NELL," "A SAILOR'S DAUGHTER," ETC.
CHAPTER VI.
PREPARING A RECEPTION.

THE day before the lodger was expected a grand tournament with brooms and dusters was held in No. 47. House-cleaning, cooking, and even washing and ironing, were not mysterious processes, known chiefly by their results, to these young ladies. Grace was housekeeper-general, Hester always ready to assist, with resignation if not with alacrity, and Kitty hailed with joy a summons of the kind, since it meant a reprieve from lessons. Mrs. Norris had long since been constituted queen-bee by the imperious will of her small eldest daughter, whose theory was that her mother had worked too much for so long, that she now needed perennial idleness in order to get over it. Whether Mrs. Norris would not have been happier had she been allowed occasionally to beat herself was a problem which never entered the head of either mother or daughter.

This morning all the girls were at work—Hester with more resignation and less alacrity than usual, as was only natural, since she was called upon to advance an end which she intensely objected to. Kitty was in great glee. The mere fact of something happening to bring life into the house was enough to produce that effect. The poor child did not meet with too many excitements to break the monotony of life. And this was an excitement altogether out of the common, and likely to keep up a permanent breeze in the home atmosphere, which was only at present kept from settling into stagnation by Grace's lively ways. Sarah, too, who was, when left to herself, a woman of a sorrowful spirit, had caught the enthusiasm of the hour. She had known her mistresses long enough to be aware that she would not be "put upon" under the new circumstances. If she had more work in one direction it would be taken off in another, and there was the cheering prospect of fees. Human motives, we are assured, are never unmixed, and therefore Sarah can hardly be blamed if such considerations made an undercurrent to her really sincere professions of devotion to Miss Grace's service.

Grace on this occasion caused Sarah and Kitty to explode with laughter so often that she became a serious hindrance to work.

"Really, ma'am," said Sarah, apologetically, to Mrs. Norris, who chanced to be passing, "Miss Grace is carryin' on to that extent, the parson himself couldn't keep a straight face."

"Well, Sarah," replied her mistress, smiling gently, "I hope a straight face is not necessary to getting through the work."

Grace herself, however, was far from bearing a mind at ease. She was uncomfortably conscious that she had done a very daring thing not that she felt at all anxious concerning the responsibility of making the lodger comfortable, though the burden of that would fall entirely on herself. Grace seldom felt herself either mentally or physically unequal to any demand upon her. She was accustomed to draw large drafts upon herself, with the certainty that they would be honoured. No: it was something much more intangible that troubled her. Her own people would have said that Grace was the last person in the world to be visited by vague superstitious or unfounded dread, any more than by sentiment or timidity. But Grace was an arch-hypocrite, and had been from a child, when she would pretend to like being sent up-stairs in the dark, though expecting to find a goblin in every corner, and when one day, a little, thin, pale, quaking child, she had marched by herself into a dentist's surgery, and demanded that two of her teeth should be drawn. Nor, moreover, did any one in those days ever see her cry, though it was not to be supposed that she was exempt from the mighty sorrows of childhood. There were her dolls, for instance, which she tended in a business-like manner, but which she did not profess to love. One day a fatal accident befel the favourite, which rendered her a mangled corpse, and afterwards Grace was discovered to be missing. She was searched for all over the house, and finally her mother, looking in one of the bedrooms for the second time, saw a small tear-stained face emerge from under the valance of the bed, whither she crept to mourn in secret. And now, here was the grown-up Grace showing herself the daughter of that little mother, and a prey to a good deal of nervousness, which it was quite out of her bent to betray. That opinion of men which she had expressed to Kitty a few evenings back was given quite in good faith. They were to her alien creatures, answerable for the greater part of the world's troubles—beings to be feared and avoided—in the lives of most women necessary evils, but well out of her own or her sisters' sphere. Had it occurred to her as likely that they should any of them marry, the idea would have occasioned her alarm and pain. And now, here was she, of her own free will, introducing one of these creatures into their domestic sanctum. It was a very incongruous thing for her to do, to say the least of it; and it was only the image of the two weekly golden sovereigns which forbade her mind from turning regretfully to the "lady"-lodger of her mother's conception. Not that her mind ever alighted on a supposition so unlikely as that the lodger should fall in love with one of the sisters, which would, probably, have occurred to the minds of many girls. On such matters Grace was certainly free from any tinge of sentiment. Her fears, indeed, were associated with few definite ideas, and she would probably have succeeded in stamping them out but for the very defined annoyance of the seak-in jacket. No messenger had come to fetch it away, and Grace knew no messenger would come. It was altogether a very annoying thing—a bad omen, threatening an officious kindness on the part of the lodger, which would be more troublesome than the most unreasonable exactingness. What she should do with the jacket was a question which occupied considerable space in her thoughts. She inclined to a very bold course of action, since it would be advisable, and, indeed, necessary, to put a stopper at once on the lodger's misplaced zeal.

When tea time came, and with it the opportunity of leisurely family chat, Kitty said—

"Now, Gracie, do tell me what you are going to do with the jacket—you might tell me?"

There was a general laugh at Kitty's appealing tone.

"We shall see what we shall see," said Grace

leisurely, with a nod of the head. Kitty looked rather inclined to pout.

"Sometimes I think even you are dreadfully unkind," she said, for it was clearly unjust when the family had come round to her theory of the matter that she should not be treated like a reasonable person.

"Why shouldn't I be unkind sometimes, as well as my betters?" asked Grace with so serious an air of inquiry that Kitty was silenced, feeling that reasoning was not her strong point.

Hester said nothing on the subject, but thought the more.

"Grace in reality treats me as if I were as much of a child as Kitty," she reflected. "Why should she keep me in the dark as to her intentions? It is evident mother knows what she intends to do, or she would look more anxious."

When the tea-tray was removed, Grace said—

"Kitty, come and sit on my knee."

Kitty availed herself with alacrity of this rarely accorded privilege. No dignity, however offended, could resist such an overture as that. She was bigger than Grace, but that was a matter of indifference.

"Where shall we send this pale face to—to get some colour put into when the summer comes with flower and bee?" and Grace pinched Kitty's cheek caressingly.

"It is a long time to wait," said young Kitty, sighing to think how time dragged itself along.

"It will very soon be here, my dear," her mother said, sighing to think of the swift rolling years.

"Don't sigh, either of you," said Grace, laughing. "Kitty's lessons will make the time fly; and as for mother, if she would sit and look at the clock all day, and measure the time for herself, she would leave off complaining that it was not long enough. But where shall you go to, mother?"

"Don't you think Hastings would be a good place?"

"Very; oh, think of the beautiful yellow sovereigns week by week getting a bigger and bigger heap, each one so many sea-breezes, eh, Kitty? Hester must go because she has not been at all strong lately; and, of course, mamma."

"I shall not go, indeed," said Hester, looking up from her work and colouring.

"Why not?" asked Grace.

"Because I would not take advantage from the price of shame," was Hester's thought; but she only said, "Because I do not need it."

Hester's refusal did not disturb Grace at all, because the strong-willed creature knew that they would all fall in with her views in the end.

"And of course you," said Kitty.

"Oh, dear me, no, not I!"

"Oh, Grace, I couldn't go without you," said Kitty, quite unconscious of the cruel pang she was sending through Hester's breast, who could not but feel it hard that in the affections of the little sister she should be weighted with the terrible incubus of lessons, while the popular Grace had only pleasant relations with her.

"But what would become of the house and Shylock?" asked Grace.

"My dear," said Mrs. Norris, "I think your wit rather runs away with you. I don't see any resemblance to Shylock in Mr. Waterhouse. Whatever may be his character, he certainly seems a frank and gentlemanly young man, and the very reverse of miserly."

"I admit all that, mother; yet because we will buy with him, sell with him, talk with him (about his dinner), but will not eat with him, drink with him, or in other words make friends with him, he is very like Shylock indeed."

"It will certainly be best to keep him at as great a distance as possible," said Mrs. Norris, with mild dignity.

"I should think so, indeed," broke from Hester, with the more emphasis that she felt certain, notwithstanding her mother's quiet tone, that she had been in secret repenting, her rash consent ever since it had been given, but would not compromise the family cheerfulness by allowing this to be seen. Grace turned to Kitty, and said—

"Now I will take the opportunity of giving you a lecture on this subject, and it will do for myself at the same time. Now we know that Madame Mother and my Lady Hetty are persons of such dignity in appearance, manners, and mind, that there is little fear of their compromising themselves in any unholy alliance with this Jew that is coming. But of you—am not so sure, for when had a mustard-seed any dignity? I am afraid of tempting overtures and beguiling words; for the man is evidently of a human, sociable turn, and you are a nice little girl, and the veriest baby for your age," and Grace shook her head, despondingly. "And as for me, I have an unfortunate propensity for getting interested and curious about alien folk, but that I must strive against. The only fear for you will be when you meet him on the stairs. You must bend like Hester, you know, and then run away, so that he has not the opportunity of offering to show you a buffalo's horn or a Hottentot's tooth. If he does, you are lost, because it is not in you to resist."

Kitty had listened to these admonitions seriously, but the two were soon filling the room with merry laughter, for Grace turned her attention to Pan and Lady Betty, the cat, and admonished them each and severally, that for the honour of the family of which they were members they must repel advances with bark and scratch, and that no smell of bones or fish must be sniffed up longingly outside the forbidden door. As to passing through that door, Grace would not insult their dog and cat honour by even mentioning such a thing.

Thus the entire household was enlisted in the defensive league against the invading stranger, with whom the only permissible link was to consist in those two weekly guineas. But in consideration of these, no less than of honour and self-respect, he was to be made entirely comfortable. The cookery Grace had especially at heart. She was a born cook, one of those gifted people whose culinary compositions always turned out right, though she disdained measurement and depended entirely on instinct for her proportions. Sarah was by profession only a "plain cook," and accounted for under-roasted mutton, and hard potatoes by complacently referring to that limitation. So that naturally Grace had a good deal to do in the way of supplementing her labours at all times, but as the family fare was of the simplest description, Grace, as she expressed it, snorted like a war horse before the battle, at the prospect now afforded her of a wider scope for her powers. It had been arranged by letter with Mr. Waterhouse that in order to save him trouble his landlady should provide in general for his table, leaving it of course open to him to make any suggestions when he cared to do so. To provide and cook for some one

who would wish to pay for the proper number of eggs in his puddings, would be ready to have cooked for him sweetbreads, red mullet, salmon, and any conceivable luxury, and would doubtless expect all the fruits of the season to appear on his table, was a positively fascinating experience. Grace declared the effect on her mind was only comparable to having stepped into one of Lord Beaconsfield's novels. Thenceforward "Lothair" was heard of as often as the "The Jew" in the family circle.

On the morning of the day this personage was expected, Kitty was rendered doubly restless over her lessons by the consciousness of excitement in the air, and by her knowledge that Grace was shut into the kitchen with Sarah, engaged in those mysterious and delightful processes which it seemed a proof of the wrong constitution of the world to regard as of less importance than the repetition of "Ich bin, du bist, er ist." Later on in the day the excitement grew to fever-heat. Kitty, released from her durance, ran about everywhere with Grace, putting the finishing touches to the rooms, which it seemed very curious to believe would, after to-day, be their familiar haunts no longer. They seemed to be already taking a kind of don't-know-you air. The little room on that floor which had been Kitty's, perhaps Mr. Waterhouse would use as a spare room—perhaps as a little den, such as the girls had an idea gentlemen liked. Kitty was now removed to a little bed in Hester's room upstairs.

And at last the eventful hour drew near, and everything was ready—the fire burning brightly, the family all discreetly shut up in the dining-room, Sarah, in clean cap and apron, ready to attend, and Mrs. Norris prepared to come out for a moment or so, to express stately welcome. But in the drawing room was laid a kind of a detonating substance, ready to go off in the stranger's face. A large brown-paper parcel lay on the table, directed to "John Waterhouse, Esq."—no other name, or any word of explanation being discoverable thereon.

"If he is innocent," said Grace, "the thing will appear simply a matter for the Sphinx, and he will ring the bell to have it taken to that individual. If he is guilty, we shall hear no more about it."

Waterhouse meanwhile, quite unconscious of such preparations for his reception, made with great complacency his arrangements for settling down in Barbara Street. The day before he was expected there he got through a considerable amount of business with a sort of a vague and flattering idea that henceforth he would be much occupied domestically. He had made an appointment with his lawyer to receive a certain document too important to be delivered into any hands but his own, at six o'clock in the evening. In the multiplicity of his out-of-door engagements, he lost sight altogether of this arrangement, and at the close of the day accepted an invitation to dine with a friend at his club. He returned to his hotel about ten o'clock, and was informed at once that a gentleman was waiting to see him—had been waiting, in fact, since six o'clock. His neglected appointment immediately flashing across his mind, Waterhouse, vituperating himself without stint for his carelessness, which, indeed, was not characteristic of him, hurried to the coffee-room to make what apologies he might. He found the messenger to be a young man with a spare figure, slightly stooping in the shoulders, a dark beardless face, and rather singular blue eyes. He received Waterhouse's apologies with little remark, handing him the papers he had brought, as if to accentuate the fact that they were the point at issue.

"I thank you," said Waterhouse, "I am exceedingly obliged to you, but I regret that you should have waited to see me. There was no necessity for me to get these to-night."

"That was not my affair. I was bound to deliver them to-night."

The young man spoke very dryly, not only showing no answering generosity, but making no acknowledgment of any kind of Waterhouse's penitence. But Waterhouse, being himself very generous, and more occupied with his own fault than his neighbour's non-forgiveness of it, continued in his good-humored tone—

"Well, I am afraid there are not many men with as strict a notion of duty as that; and I must say I wish Mr. Burrows had chosen to send a man with an average conscience, so that mine would not have felt called upon to prick me so severely. However, if you have not been dining, you'll have some supper with me. Here, waiter!"

"Excuse me; you are very good, but I must get home."

"Nonsense, my good fellow; you must really oblige me. If you have waited four mortal hours for my sins, you must stay another half-hour for good-fellowship sake, and to show that you bear no malice."

It was hardly possible to resist Waterhouse's impetuous good-nature, and the young man subsided into his seat again, only half reluctantly. He would not have confessed it to himself, but he was in reality rather won by the frank comradeship of this man, who was a member of that plutocracy which seldom found it worth while to be civil to a lawyer's clerk. Waterhouse ordered supper after the lavish way habitual with him, and chatted easily throughout the entertainment, as was also his way with any man, woman, or child with whom he came in contact. He rather liked his new acquaintance, feeling sorry for him. He seemed a gentleman, evidently superior to his position, which perhaps accounted for his curt abrupt manners, as well as his shabby attire. Waterhouse never made acquaintance with a person of this sort without immediately wondering what he could do for him. But, beyond asking his name, which was not a directly beneficial proceeding, no inquiries of a personal nature seemed fitting. The talk drifted, as it usually does between strangers, on to politics, that being an impersonal topic a degree more fruitful than the weather, and more open to difference of opinion. But it did not seem very provocative of discourse between these two, for it soon transpired that neither was a party man, though for distinctly different reasons, Waterhouse being too much inclined to believe in both sides, and to regard every one's methods and motives as reasonable, while his companion, on the contrary, appeared to think the world in a bad way, and all parties alike concerned in making it worse.

"I fancy you are a disciple of the Chelsea philosopher," said Waterhouse, whose own tastes did not lie in the direction of any philosophy, and especially not of so gloomy a one.

"No," said his companion, with an intonation that gave a half-affirmative meaning to the word, "I belong to no school, except it may be that of the cynics in general, and that is a wide one."

(To be continued.)

Sabbath School Work.

LESSON HELPS.

(Selected from *Pleasant*)
READING THE LAW

LESSON X., March, 7th, Neh. viii., 1-12, memorize verses 8-10.

GOLDEN TEXT.—"So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading"—Neh. viii., 3.

TIME.—About the middle of September, B.C. 444. It was the first day of the seventh month, their civil New Year's Day; two months after Nehemiah's arrival at Jerusalem (our last lesson).

PLACE.—Jerusalem, in the open square of Ophel, southeast of the temple area.

RULE: 3, ETC.—See last lesson.

BUILDING THE WALLS OF JERUSALEM.—(1) Soon after his arrival, Nehemiah made a careful examination of the ruins. (2) The walls were three or four miles long, and were completed in fifty-two days. (3) Amid two kinds of hindrances, (a) the poverty and sins of God's people, (b) opposition of enemies, by ridicule, false reports, attacks, and attempts to ensnare their leader. (4) The means of success were the mind to work, watchfulness, zeal, prayer, repentance, courage, self-denial, and large gifts.

HELPS OVER HARD PLACES.—1. Street: rather, a court or wide open space. Water gate: a gate in the southern wall of the temple area, through which water was brought for use in the temple services. Book of the law: the Pentateuch, or first five books of Moses. 2. Seventh month: of the sacred year, but the first of the civil year. Tisri, September-October. The first day was their New Year's Day. 4. Beside him stood: these were leaders of the people to sustain and honour Ezra in the sight of the people. Perhaps also to relieve Ezra in his long reading, from daylight to noon (v. 3). 5. All the people stood up: as a reverential form of worship. 6. And Ezra blessed the Lord: uttered a prayer of praise and thanksgiving. 8. Read distinctly: so that all could hear every word, either by reading in concert or by repeating the words in different parts of the great congregation. Gave the sense: by explaining or translating the obscure words. The law was read in Hebrew, while the common language was Chaldee. Caused to understand: explained the meaning and applied the truths. 9. Tirshatha: governor.

SUBJECTS FOR SPECIAL REPORTS.—Building the wall.—Hindrances and helps.—The great assembly.—Ezra's aids.—How we can help the minister.—Worship, its value and methods.—How to understand it.—The fruits of such study.

LEARN BY HEART Deut. xl., 18-20; Psalms xix., 7-11.

QUESTIONS.

INTRODUCTORY.—Who was Nehemiah? Where did he live? Why did he come to Jerusalem? What did he do soon after his arrival? (Neh. ii., 13-18.) How long was the wall in building? (Neh. vi., 15.) What were some of the hindrances in the way? What qualities did the people show that enabled them to overcome these obstacles?

SUBJECT: STUDYING GOD'S WORD.

I. THE GREAT MEETING (VS. 1-4).—Where did the people gather together? At what time? What feast came on this day? (Lev. xxiii., 24, 25.) Of whom did the congregation consist? What book was to be read? Who was the reader? Who aided Ezra?

What was the difference in the work of the 13 mentioned in v. 4, and the 13 in v. 7? In what ways may we aid our minister?

II. THE OPENING WORSHIP (VS. 5, 6).—What postures did the people take during the worship? Why? What posture should we take? What is it to bless the Lord? How did the people respond? Should we take part in the worship? What is the use of worship? How will it help us in Bible study?

III. STUDYING THE WORD (VS. 7, 8).—What three things did Ezra and his helpers do with the book of the law? How long did the first reading continue? (v. 3.) Why was there need of explaining the Word?

In what ways should we study the Bible? Why should we learn some of it by heart? What helps have we toward understanding the meaning? Why do we need to use any helps?

IV. FRUITS OF BIBLE STUDY (VS. 9-12).—What did the reading first lead the people to do? Why did they weep? How does the law of God convince us of sin? What did Nehemiah tell the people to do? Show how joy is a natural result of reading the Bible? What acts of benevolence were they to perform? (v. 10.) With what covenant did they consecrate themselves to God? (Neh. ix., 38; x., 1-39.) What other fruits of reading God's Word? (Neh. viii., 14-18; x., 29-37, xiii., 15-21.) What will be the effect of Bible study upon us?

SUGGESTIONS ON BIBLE STUDY.

I. There is great value in large assemblies for Bible study.

II. Therefore, attend teachers' meetings, Sunday school assemblies, normal classes, etc.

III. From the Bible we learn (1) God's will, (2) how to live best in this world, (3) the way to Heaven.

IV. Worship from the heart, and in becoming attitudes, is a great help to Bible study.

V. We should learn many of the words of the Bible by heart.

VI. We should use every means for understanding God's Word.

VII. The fruits of Bible study are repentance, consecration, obedience, joy, brotherly kindness, happy lives, noble character, national prosperity.

REVIEW EXERCISE.

(For the whole School in Concert.)

6. How long were they in building the walls? Ans. Fifty-two days. 7. What did they do when the walls were finished? Ans. They held a great assembly for the study of God's Word. 8. What did they do at this assembly? Ans. Ezra and his aids read and explained the law to the people. 9. What was the effect on the people? Ans. They wept because they had so failed to keep this law. 10. What did Nehemiah tell them to do? Ans. To rejoice in God, and henceforth to obey His law with perfect hearts.

The Presbyterian Review.

GENERAL NOTICES.

(a) Terms: In advance, \$1.00 after 1 month, \$1.25 after 2 months, \$1.50 after 3 months. (b) The reader should be careful to send the paper to the proper address...

ADVERTISING RATES:—Per Line per year, \$1.00. 6 months, \$1.50. 3 months, 25 cents. 1 month, 10 cents. Special rates for contracts on application.

SPECIAL NOTICES.

1. We have to request persons writing to us to be careful to observe our proper address as given above. 2. We are desirous of securing Special Agents in every Congregation...

THURSDAY, FEBRUARY 25TH, 1886.

The Convention of the Ontario and Quebec Y. M. C. Associations, has just concluded at Hamilton, amongst others, a number of well known Presbyterian ministers and laymen took part.

SPEAKING of license laws, we are reminded that during the past week the temperance world has been called upon to mourn the loss of one of the ablest and most famous advocates of its cause...

The proposal of the Ontario Government to increase the license fee for taverns and shops in cities over 20,000, from \$160 to \$250, in cities under 20,000 from \$160 to \$200, in towns under \$100 to \$150, in villages, from \$80 to \$130, in townships, from \$72 to \$100...

The excitement in Ireland amongst Protestants in general and Presbyterians in particular over the question of Home Rule, to which we drew attention last week, continues with increasing intensity.

The first general convention of the Liberal Temperance Union has been held. We cannot doubt the sincerity of some worthy men who took part in its proceedings, but we can scarcely

imagine that even they relish the applause of the liquor-makers and liquor-sellers, who know, as none besides can, the utter futility of the attempts to cure drunkenness by wine and beer.

A most estimable lady, the wife of a college professor, writes to us expressing her gratification at reading in our columns the extract on the "Purity of the Press," and deploring the sensational and vicious character of many of the serial stories that are admitted into the daily papers...

"ELDER" ON THE AUGMENTATION SCHEME.

THE letter of an Elder on Augmentation, in a recent issue of the Review, is sufficiently answered by the reply of Rev. D. J. Macdonell on another page, but as it doubtless voices an objection to the scheme which exists in some quarters, it deserves further notice.

no family ties, no pastorate over a congregation, it is absurd to quote him as the authority for keeping down the minister's salary. But this is indeed taking low ground.

AN ECONOMIC PROBLEM.

THE problem of how to deal with the poor is being forced upon the attention of the people of England by very distressing facts. The recent events in London and Leicester are premonitions of a struggle that sooner or later must inevitably arise...

simply by the abundance of the supply. Whether a man can live and support a family on the wage they give is a matter which does not concern them in the least.

THE ST. GILES LECTURES FOR 1885.

BY THE REV. DR. BRATTON, BRANFORD. [The MS. of this article reached us some time previous to the announcement of Dr. Tulloch's death. -Ed. Review] Dr. TULLOCH, of St. Andrew's University, in the St. Giles Lectures for the current year, supplies us with a volume of delightful reading.

In the third lecture the Oxford Tractarian movement is dealt with. The general of this remarkable movement, in which a strong ritualistic tendency is combined with devout spiritual feeling, is nicely analyzed. The names which receive chief attention in connection therewith, are Keble, Newman and Pusey. Most interesting personal details in regard to the life of each are given, and their relation to, and influence upon, each other is indicated with brevity and clearness. Keble is the devout poet, Newman the acendialectician, and Pusey the tract writer of this period. The general estimate of the "Tracts for the Times," given by Dr. Tulloch, is good; the sketch of Keble leaves the impression that he was a saintly man; and the progress of Newman towards Romanism is traced out, step by step, in a most charming way.

The fourth lecture brings us to Scotland, and is occupied chiefly with that peculiar movement in which Erskine, Campbell and Irving are the leading spirits. Erskine is the thoughtful writer, Campbell the chief theologian, and Irving the orator of this movement. For these men and their work Dr. Tulloch has warm sympathy and generous admiration. He firmly, yet guardedly, condemns the action of the Scottish Assembly in deposing Campbell, and he speculates as to what the result might have been to the Church of Scotland if the Assembly had cherished a different spirit towards these men. Many, no doubt, will agree with Dr. Tulloch in his opinion of the matter and perhaps the opinion is well grounded. It is hard to say, however, how far genius and goodness go to excuse doctrinal error. In the course of time character and conduct will conform to the doctrinal beliefs held.

The fifth lecture is devoted entirely to Thomas Carlyle. His influence as a literary man and as a religious teacher is depicted with excellent discrimination. His early years, his indomitable perseverance amid difficulty, and his lifelong devotion to his mother and her memory, call forth some of the most pathetic passages in the whole course of the lectures. Of course Carlyle's influence on religious thought was entirely negative, if not in a measure destructive, in its nature. His hatred of sham and superficiality, and his somewhat partial hero worship, had much to do with his opinions in regard to many things, both in religion and politics. The effect for good of his early Scottish Presbyterian training, however, never left him, and it was this more than all else that gave a simple beauty to his closing years, a beauty which is in marked contrast with the gruff ruggedness of his vigorous years. Dr. Tulloch's estimate of Carlyle is, on the whole, one with which most who have read his works will agree; and our opinion is that this single lecture will give one a better idea of the whole man than Froide's volumes can supply.

In the sixth lecture John Stuart Mill and the school to which he belongs are considered. This lecture opens with an exceedingly fine comparison between Carlyle and Mill. Carlyle's early years were spent in a home where simple intelligent piety filled the atmosphere. Mill was reared in a domestic circle where the name of God, and the influences of religion, had no place. The contrast between the two men could scarcely be greater. Mill's early life, his wonderful precocity, his severe mental training under his father's tutelage are related in a most interesting way by Dr. Tulloch. Mill's religious opinions are also fully analyzed, and they are criticized soundly, but by no means too severely. On one or two points, however, Mill's opinions may scarcely be fairly represented. Those who are familiar with the distinction which Mill insists on, between his view of Necessitarianism, termed by him Determinism, and ordinary necessarian views, will feel that Dr. Tulloch does Mill scant justice on this point. The distinction may not in itself have much value, but it is vitally important in Mill's system, and any review should give him the benefit of it. The lecture closes with brief references to Mill's father, and his disciples, Grote and Lewes, are also mentioned. Mill's influence on religious thought, as is that of the whole modern school of Agnostics and Positivists, is entirely destructive.

The closing lectures of the series are occupied with the so-called Broad Church movement in England, with brief references to the same in Scotland. One lecture is devoted to Maurice and Kingsley, and another deals with F. W. Robertson and Bishop Ewing. The estimate of Maurice given by Dr. Tulloch is certainly higher than most writers of the present day would allow him, but our author seems to imply that the intensely religious character of Maurice goes far to excuse even his doctrinal errors. The poetic spirit of the writings of Kingsley is exquisitely contrasted with the earnest practical character of those of Maurice. Dr. Tulloch takes no pains to conceal his sympathy with much found in this movement.

Of all the names which come under review, that of Robertson, of Brighton, calls forth the highest admiration of Dr. Tulloch. He is indeed the hero and saint in his estimation. The eulogy in many respects is exaggerated, yet the general opinions expressed in regard to Robertson's intellectual power, spiritual intensity, moral earnestness, and unqualified sincerity, will be accepted by most who are familiar with his writings. A brief reference to Bishop Ewing in Scotland, and some remarks in regard to religious thought since 1860, conclude this fascinating volume. After a careful perusal we can commend the book as one of at least surpassing interest.

It is proper to add that most readers, and specially those who are familiar with thought and writing along orthodox lines, will be inclined to complain that there is so little reference to the orthodox writers of the period covered by these lectures. We cannot think that Dr. Tulloch has fallen into the mistake of some moderns, who speak very loudly and seem to assume that there is no real thinking except beyond orthodox lines. It is no doubt fairer to Dr. Tulloch to think that it was not in his plan to deal with these, but to confine himself to the line indicated by the sketch of the lectures already given. When, however, we consider the title given to these lectures the reader naturally expects some reference to such a man as Dr. Chalmers, and to such an ecclesiastical movement as that which took place in 1843. But we look in vain for this, and hence the treatment of the period as a whole is somewhat one-sided. If an orthodox Presbyterian wished to be very critical, he would no doubt call Dr. Tulloch to task for going out of his way in more than one place, to throw stones at Calvinism. Good manners, if not ecclesiastical courtesy, must condemn the learned Principal on this point. His sympathies are clearly with the Broad Church movement, but he should not think that all others are so narrow that they deserve to die.

The general spirit of the book, however, in relation to the topics it specially deals with, is one of its chief commendations. It is broad, yet not sentimental, it is generous, yet discriminating, it is Catholic, yet firm. We can, therefore, promise the reader a rich treat in the perusal of its pages.

Literary Notices.

Smooth Stones from Scripture Streams (S. R. Briggs, Willard Tract Society, Toronto), comes properly under the classification "Bible readings," although anything but mere skeletons. The subjects illustrated are among the central doctrinal and practical truths of revelation, and the treatment, largely in the line of comparison of Scripture passages, is vigorous, and instructive. The chapters are alternately from the pen of Mr. and Mrs. Geo. C. Needham. The volume, as well as being a valuable one for the study shelf, will be found suggestive and stimulating in private devotional reading.

The Homiletic Magazine of London, February number, issued simultaneously in New York by E. B. Treat, 771 Broadway, is to hand. Its theological, expository, homiletical and miscellaneous sections are replete with articles from the pens of some of the best European writers. "Evolution in Relation to Miracles" is treated by Rev. G. Matheson, D.D.; "The Argument from Prophecy in the Light of Modern Criticism," by Rev. J. R. Gregory; "The Mental Characteristics of the Lord Jesus Christ," by Rev. H. N. Bernard, M.A.; "What will Heaven Be?" by Rev. E. Bersier, D.D.; "Parable of the Pounds," by Rev. J. R. Thomson, M.A.; "National Obligations," by Rev. Reuben Thomas, D.D.; "Abolition," by Rev. Fredk. Hastings; "Whether of the Twain," by St. John A. Fete, M.A. Rev. Stopford Brooke's contribution to the symposium, "Is Salvation Possible After Death?" is a vehement presentation of a position with which we most heartily disagree. Many other subjects of present and permanent interest are ably discussed in this number by men eminent both in the pulpit and in the press. Yearly, \$3.00; single copies, 30 cents.

Oats or Wild Oats, by J. M. Buckley, LL.D. New York: Harper & Bros.

This book is somewhat of a misnomer. It might have been more accurately named "Life Work for Young Men: Helps to Choice and Success." It is really a manual of modern calling, some score of which are briefly, but sensibly and intelligently, discussed in as many successive chapters. Other ten are given to the general subjects of Education and Personal Habits in their bearings upon success in life. The last two discuss "the sowing of wild oats," the acquirement of religious principle and habits. The book is up to the times, readable, instructive and helpful, but might, we think, have been improved by opening with a manly appeal to young men to lay the foundation life upon the Rock of Ages, and cement every layer with religious principle drawn every day from the one fountain of eternal truth. Still, it is possible that by the course taken it may reach a class that might otherwise have been repelled.

Communications.

ST. JOSEPH ST., NOT CALVIN.

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir,—Allow me to correct the statement in your last issue, viz., "that St. Joseph St. Presbyterian church is henceforth to be called Calvin church." Though the name *Calvin church* was entertained at our annual meeting, yet at a subsequent meeting held for the purpose of deciding the matter finally, the name *Calvin church* was rejected. Our church shall for the present retain the old name, "St. Joseph Street Presbyterian church."

Yours sincerely,
Wm. J. SMYTH,
Pastor St. Joseph St. Pres. Ch.
391 St. Antoine St. Montreal.

A MISSION IN UNIVERSITY COLLEGE, TORONTO.

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir,—Will you allow me through the medium of your columns to inform your readers that arrangements have been made to hold a mission in University College, under the auspices of the College Y. M. C. A., immediately after the opening of the new buildings, which is to take place on the 2nd of March next. The mission will be conducted by Mr. J. E. R. Studd, a man well known in Christian, athletic, and collegiate circles, and who has lately been much used of God in his missions in both the American and English Colleges. To make a work of this kind successful, the earnest and united prayers of God's people are necessary by way of preparation.

Remarkable and far-reaching results have followed missions similar to this in the Universities of the mother country and United States. In Trinity College, Dublin, recently the result of such a mission was that forty men came forward and offered themselves for the mission field. There is no reason why similar and even greater results should not follow this effort in University College. My purpose in writing now is to ask that your readers will earnestly pray that a rich blessing may attend this mission.

Yours faithfully,
Cecil C. OWEN,
Pres. Univ. Coll. Y. M. C. A.
Univ. Coll., Feb. 12th, '86.

PERMANENT MEMBERS OF ASSEMBLY.

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir,—A few months ago Rev. Dr. Hawley, of Auburn N. Y., entered into rest at an advanced age. In the newspaper notices of his life it was stated that on account of his ability and popularity he had been sent by his presbytery to the General Assembly six times. An American monthly about the same time contained a notice of a Principal of a Canadian Presbyterian college. It was there stated that since there had been a General Assembly in this Church, this Principal's name had not once been omitted from the Assembly list. An examination of the roll of our Assemblies reveals the fact that a certain number of College Professors, with a few others, constitute a circle of perpetual Assembly delegates. This is not the place to discuss the good taste or humility of the members of this circle in thus appearing at every Assembly. It is not high time to suggest that our presbyteries should cease talking about their rights and assert their independence? The men who know anything of the history of our Assembly know that it has been considered necessary to send some of those men to watch and oppose others of the same circle. It is also well known that the most painful and childish exhibitions with which the court has been afflicted have been enacted by the perpetual members. What wonder if those members cannot be convinced that there is such a thing as practical equality in the Church, or that any question can be safely or wisely settled without the aid of their voice and judgment. Such things surely prove that we, as a Church, have yet to emerge from the nursery and lay aside our swaddling clothes. The argument of continuity is very strong with the circle. This is the last argument of our childhood. Men soon learn that it is safer and better to deal with questions on their merits than on the continuity plan. All needed links of connection with the past Assembly will be found in printed reports, and in the ex-Moderator and Clerks of Assembly. Yours, etc.

THE AUGMENTATION FUND.

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir,—I am sorry that "An Elder" has taken so much trouble to oppose the movement for the increase of the small stipends paid to ministers in needy districts. I do not intend at present to discuss whether \$750.00 is the precise sum which is needed to enable a minister to live decently. Some of us think that \$1000 would not be too

much. "An Elder" has a right to his opinion that \$500 is rather above the mark. He makes one or two statements, however, which require correction.

It states, for example, that the Augmentation Scheme has been pressed to the detriment of mission work in Manitoba. Does he know "at far more has been spent on our work in Manitoba and the North-West during the past two years than in any preceding two years"? It is true that a large number of mission stations in the North-West have been transferred to the list of Augmented Congregations, that at such important points, for example, as Prince Albert, Edmonton and Regina, the people are largely aided from the Augmentation Fund, the Home Mission funds being thus set free to supply the needs of newer and needier districts. Has he ever heard the superintendent of North-West Missions say what a blessing the Augmentation Scheme has been to the North-West?

"An Elder" makes the following statement: "We find this advance of ministerial stipend still pressed as opposed to all these schemes in words similar to these: 'For this year that it may not fail, at it should not, it would be well that congregations in making their contributions to the various schemes, should set apart, first, what is expected for this fund, however much any other fund may suffer.' To understand such statements it is only necessary to remember, that to aid living congregations is sent a circular stating the amount expected of them for the various schemes of the church. Each congregation is pressed to give its proportion to the Augmentation Fund, no matter how much that which is desired to Christ's heart may suffer." Will "An Elder" have the goodness to send to the Review a copy of the circular in which words that have any such meaning as those which I have italicized are to be found? I am tolerably well acquainted with the circulars issued by the Augmentation Committee, and with those issued by the Presbytery of Toronto; but I have seen no statement breathing the spirit of the words quoted.

The warning against "worldliness" is much needed; but the ministers of weak churches are not the only persons who need it. The Augmentation Scheme is one of the antidotes to worldliness on the part of well-paid ministers and well-to-do members in our strong city and country congregations—one, which I am glad to know, many of them are using without in the slightest degree diminishing what they have been doing for the great work of Home and Foreign Missions.

Yours, etc.,
D. J. MACDONELL,
Toronto, 15th Feb., 1886. St. Andrew's Manse.

ODDS AND ENDS.

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir,—I have read with pleasure the observations of "Philo" on the Aged and Infirmitas' Fund in the REVIEW of Feb. 4th. As it seems to me we cannot afford, morally, to disregard the claims of those who have grown old and feeble in the Church's service, who have had no opportunity of being otherwise than poor, and who, with the painful consciousness of their poverty, are expected to give over their place and work to younger hands. With this difficulty overcome, it would be easier to provide for the continuance of vigorous and effective service in all our charges. Besides, this would facilitate the combining, in many cases, of two weak congregations in one charge. If the sense of justice of the ministers, the rank and file, if you will, were better satisfied, we might more reasonably expect sustained enthusiasm in all congregational work and in the various enterprises which the General Assembly has taken up, the unfortunate colleges included. The Augmentation Fund is either two-brother or elder-brother to the Aged and Infirmitas. If it be true, as hinted at in the midst of manner possible by the convener of the Home Mission Committee, that the strong country congregations "have not yet seen the necessity of the benefit" of this fund, as "Philo" puts it in reference to another subject, the fact is a most melancholy one. If every man and congregation for himself, or are we to set on the Scriptural principle that the strong should help the weak? Who will take up the task of education, with the strong congregations for pupils? Is it a privilege or a hardship to give liberally of one's substance to the Christian cause? In this business it is not "the poorer of the people" who keep back, it seems to be the richer. If Dr. Cochran be a reliable authority on the subject.

I confess to a general sympathy with the colleges, and to a desire to understand their position and wants. We had them all when we set up home. Even Manitoba College was a Church institution then as now, although somewhat differently organized. Some of us who were dealing with these matters were desirous of reducing the number then, but we could not agree on any practical measure. It was suggested that instead of four in the west we should have two. An influential representative from the east assured us that if we agreed upon that course Halifax would amalgamate also, instead of five we should have two. But we failed to agree practically on which was affirmed by all to be theoretically desirable. Ten years have passed. Halifax is strong financially, Montreal is strong in equipment and students, and Queen's has grown in both, Knox is numerously attended. Its economies have been close and careful to a degree. Some of the citizens of Toronto talk of removing it out of sight as a public nuisance. In the heart of Ontario it cannot get money to sustain it. If that is a fact I hope some day to understand the reason for this. As yet I do not.

But can anybody suggest a practicable scheme of reduction and consolidation? Is not this the main question involved?

UNION OF WEAK CONGREGATIONS.
Could we not do more of this work? I am aware that presbyteries find it difficult to induce people to coalesce, who have for years been apart. But in so far as economy of means and effort is concerned the weak congregations existing, needless, side by side, are the dearest. While we confer with the Methodist and others about the avoidance of hurtful competition on weak fields, we might with equal propriety remonstrate with our own people on the same subject. In the growing population, whether urban or rural, we may safely extend, in some of the stationary districts, we should contract or consolidate. In these observations I intend no offence to any of your correspondents, and certainly not to "Philo" whoever he may be, at the same time I am somewhat sceptical respecting the power for mischief with which the professors and colleges are credited.

Yours truly,
K. MACLENNAN.
Whitby, Feb. 5th, 1886.

PREACHING FROM MANUSCRIPT.

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir,—My attention has been called to a letter in a late issue of your REVIEW, strongly urging the disuse of manuscripts in preaching, and signed "Fidelis." As this signature has led some of my friends to identify the letter with a pen that has usually written over this name *de plume*, and as I do not wish to be held responsible for other people's opinions, I must send you my own view of this subject, merely premising that it would be well for any anonymous correspondent to avoid selecting a signature already appropriated and identified with another writer. While I heartily appreciate and even prefer *good ex tempore* preaching, I entirely disagree with your correspondent in a sweeping condemnation of written sermons. In fact, I think even the best spoken sermons most usually be written first, like the "magnificent address" of Mr. Blake. And too much of our extempore preaching is of a weak, rambling, slovenly character, which certainly does not either commend or enforce the message it bears, while the speaker occasionally descends to colloquial *slang* which he would have hesitated to put on paper.

There are very few men, indeed, and those few exceptionally gifted, who are sufficiently master of themselves, and their subjects, sufficiently quick in thought and ready in speech, to enable them to excel in extempore preaching. Not are there many who are able at all to do justice to themselves and their subjects by a high extempore extemporizing twice a day from one year's end to the other. There may inevitably in most cases be repetition, rambling, the constant recurrence to a few well-worn grooves of thought and expression, which tells disadvantageously even when combined with the warm earnestness and deepest spirituality how much more when these are not a conspicuous quality.

This being so, I am puzzled to know why your correspondent should say that "in this age of the world many sermons have no value." There never was an age in which, owing to the spread of education, congregations were so critical, so ready to detect literary slovenliness. Written sermons need not be elaborate essays, nor need they be waning in directness and power. No one who thinks of the great preachers of the past—the Barrows and Taylors and Halls—will venture to say this, or to say that we in this age have got beyond sermons which will delight us as masterpieces. So far is this from the fact that many of the best sermons delivered to-day in the British Empire are carefully written out in full, and may be given to the printer in advance. Yet we need not disparage the undoubtedly great preachers who use no manuscript. And, no doubt, the tendency of cultivated taste in preaching now is to prefer the simpler and more conversational style which naturally accompanies extempore speaking, as being more direct and effective than the ornate and elaborate pulpit oratory formerly most prized. The reason that the very perceptible finish of such a discourse interposes a certain non-conductor between the preacher and his audience. But written sermons may be simple and direct as well as extempore ones, and heart may speak to heart through the medium of one as well as of the other. The mistake is in prescribing one rule for all in what is a mere minor detail. "There are diversities of gifts but the same spirit," and he who in earnest and sincere dependence on that Spirit uses his own special gift, will have all the success possible to him, whether he uses a manuscript or not. A writer in the *Century Magazine*, enforcing the truth that truly spiritual preaching is the great and felt need of the day, thus admirably defines the end at which it must aim, to achieve true success: "To get man to know God, to bring him in contact with the Infinite, and bind him so close to it that the divine life shall throbb through him, stimulate his growth, and shape it into the sympathy and manliness of Jesus." And to do this "the preacher must come, as Jesus came, from the Jordan, having the consciousness transfused by a sense of spirit and spiritual relations, so that he will speak out of soul depths so profound that they seem to touch the sources of being." The man who does this will be a successful preacher, whether he speaks with or without the aid of written notes.

Yours, etc.,
FIDELIS.
Kingston, Feb. 17th, 1886.

NEWS FROM INDIA.

INTERESTING LETTER FROM REV. R. C. MURRAY.
MHOW, C. I., Dec. 30th, 1885.
(Continued.)

In the midst of this darkness one feels the insufficiency of the light of nature, or "the Light of Asia" to teach the people the sacredness of the body, the value of the soul, and the true relation of both to their Creator and Father. It is Christ alone, "The Light of the World," that can dispel the darkness, idolatry and death of India. Let us rejoice because the day is dawning and the shadows are fleeing away. The true light is beginning to shine. Different causes are preparing the way. There is

A GREAT LEAVING PROCESS
at work. Soon we trust its living power will be felt by the masses. What is that process? For brevity's sake we will call it *Education*, or as Lord Dufferin expressed it "*The Divine Light of Education*." Educate the people of India in a pure literature, in a sound philosophy, in a liberal science, and above all in a Christian theology, the science of sciences, and there is no fear but the idolatry, superstition and absurd mythology will soon vanish before the rising sun of truth. The enlightened citizens of Bombay are awake to the necessity of thorough educational institutions. Consequently a number of Colleges and High Schools with more or less efficiency are trying to cope with the task.

THE UNIVERSITY OF BOMBAY
enjoys an enviable reputation, with its four faculties of Arts, Medicine, Law and Engineering. There is a number of affiliated colleges, such as *Elphinstone College*, *Duncan*, *Wilson*, *St. Xavier's*, *Grant Medical College*, etc. The Free Church of Scotland has, with great energy, taken up educational work. I visited "Wilson College" was kindly entertained by Principal McKeehan, D.D. He is supported by a staff of five Scotch and three native Professors. The Doctor's class for Christian instruction was worthy of "honourable mention." The lesson for the day was John 11. "The necessity of the New Birth." How attentive and earnest the young men seemed! The young men in "our" Theological Hall, would not care to have companions made, so I refrain. To some the idea of being "Twice Born" was a welcome doctrine. For they had reached that stage, and for evidence produced their "polia" or sacred cord. Their standing difficulty seemed to be, how under the government of a wise and loving God, sin should be permitted to enter and remain in the world. As to the fact and universality of sin they were all agreed. The Doctor skillfully sought to lead them not to puzzle about how sin came into the world, but to seek to have it put out. There are 120 students in the College. In an adjoining building, the Rev. Ghanshyam, a converted Parsee, was in charge of the native girl school, where there are upwards of 100 interesting girls.

Perhaps the most successful Evangelistic work is conducted by the

AFRICAN MARATHI MISSION.
"Woman's work for women" opens a new and most hopeful field of labour for devoted Christian ladies. The zenanas, closed to the light of the gospel as brought by our male missionaries, are gladly opened to these messengers of love. Listen to a few sentences from the pen of one consecrated to the work. "There is very little hope of Christianity triumphing in India till the women can be reached. If only wives and mothers could be won, the greatest obstacle to progress and true religion would at once be swept away. Years are passing, and the coming of the Lord draweth nigh. But the women of India are still untouched, still unreached. Unfortunately many residents in Bombay and other parts of India do not care to enquire what Christian work is going on around them. I once met a lady who was born in India, and lived there for many years, who actually professed not to know what 'zenana' was." There are many Christians at home who might make the same profession. There are fourteen

ZENANA WORKERS
in Bombay, who seek to bring light and joy to the homes and hearts of their oppressed sisters. There is plenty work for ten times as many in such a large city. This part of the harvest-field is over-ripe, alas, the reapers are few. Christian ladies, for Christ's sake come to the rescue of your weeping sisterhood, who are unwelcome at birth, untouched in childhood, endangered when married, accused as widows, unlamented at death, and unprepared for eternity. I left Bombay for Central India, stimulated by what I saw and heard, inspired by the example of devoted missionaries, convinced that the ultimate issue in India will be, "the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." The temples of Vishnu and Siva will be as deserted as those of Jupiter and Apollo, while India's rightful Lord, our great "Heaven Father," shall reign in righteousness. Only let us be strong, and go in and possess the land.

Church News.

TENDERS are asked for the erection of a Presbyterian church at Granville, B.C.

Next regular meeting of presbytery in Division St. Owen Sound, March 10th, at 10 p.m.

The new Presbyterian church at Melrose is said to be a fine structure and a credit to the neighbourhood.

The church has received £200 from the Free Church of Scotland for the Home Mission Fund.

YOUNG, Satawak and Kemble J. Rev. A. McLennan, Owen Sound P.O., moderator; Rev. John Somerville, clerk.

The congregation of Carberry and Petrel has given a unanimous call to Rev. Angus Robertson, of Lethbridge, N.W.T.

The Presbyterian church at Windsor, N.S., are about to purchase the residence of the Rev. Dr. McMurray for a manse.

For the past two Sunday evenings the Rev. Dr. Burns, Halifax, has lectured to large congregations on "Future Punishment."

The Presbyterians of Stouffville are contemplating the erection of a new church, this year, costing in the neighbourhood of \$3,000.

REV. JAMES BARCLAY, of Montreal, will preach at the anniversary services at Central Presbyterian church, Hamilton, in March.

FROM our correspondence column it will be seen that the name of St. Joseph St. church, Montreal, is not to be changed to Latin church.

THE Fergus News Record, of the 11th inst., contains an interesting biographical sketch of the late Mr. Adam L. Argo, a well-known elder of Melville church, Fergus.

THE evangelistic services in Erskine church, Toronto, are daily increasing in interest. Every night the church is crowded with earnest auditors, and there are abundant signs of much good being done.

REV. JAMES STEVENS, of Huntville, has lately given nine lectures in various towns in the central and eastern parts of the Province in aid of the manse fund. He has met with kindly receptions everywhere.

THE Rev. H. M. Parsons, Toronto, is giving a course of Bible readings in the Toronto Mission Hall on "The Dispensations." The readings are attended by large audiences and full reports are given in the daily press.

AT the last meeting of the Halifax Presbytery, Messrs. Morrison, Dickie and Simpson were appointed a committee to visit Upper Musquodoboit and assist in the settlement of a difficulty regarding the site of the proposed new church.

ON the 4th inst. the congregation of Enniskillen presented Miss Mary Henry with a purse of money in recognition of her services as organist. The presentation took place at the residence of Mr. W. Henry; the pastor, Rev. Mr. McLaren being in the chair.

WE understand the teachers of River St. church Sabbath School, Paris, purpose having a course of three lectures in aid of the school library. The lecturers will be Revs. A. J. Laidlaw, Hamilton; J. Howson, Ayr, and W. Wylie, pastor of the church.

WE regret to learn that Rev. Dr. Snellie, of Fergus, recently met with a severe scald by the accidental upsetting of a can of boiling water on his foot. His numerous friends will be glad to learn that he is recovering from the accident, though as yet unable to attend to his duties or even leave his room.

AT the quarterly communion in the First Presbyterian church, St. Mary's, on Sunday last, twenty-five new members partook of the Lord's supper for the first time. Since the induction of the present pastor, the Rev. J. A. Turnbull, LL.B., over ninety have been added to the membership of the church.

ST ANDREW'S church, London, after an agitation extending over twelve years, has finally decided by vote in favour of the use of instrumental music. The vote stood, 291 members for and 115 against the organ, and 219 adherents for and 52 against it, making the total 510 for and 167 against the organ in all.

ST ANDREW'S church, Perth, has lost a highly respected member by the death of Mr. James Waddell at the patriarchal age of eighty-three. Mr. Waddell was a native of the North of Ireland, but was long a resident of the county of Lanark, having settled on the well-known Waddell farm in North Elnesley in his younger days.

ON the 20th ult. Rev. Alex. McTavish was inducted at Huntville into the pastoral charge of Chater and associated station where he had been labouring by appointment of presbytery for the past year. The field is large, but Mr. McTavish is in full sympathy with the work in Manitoba, and the cause is likely to prosper in his hands.

WE are sure that the arrangement by which Miss Helen MacGregor becomes acting agent for the Church until action is taken by the General Assembly, will meet with the most cordial approval of all concerned. Miss MacGregor was her father's secretary and is perfectly familiar with the business of the office.—Halifax Witness.

THE receipts for congregational purposes of Fort Massey church, Halifax—Rev. Dr. Burns, pastor—were about \$5,000, being \$260.00 in advance of last year, and for missionary and other benevolent purposes \$2,000; in all about \$7,000. An effort is being made to reduce the debt on the beautiful church building with much prospect of success.

KNOX church, Guelph, recently adopted a new plan for electing a treasurer and board of managers. A full list of the members was printed and distributed as balloting papers. These papers were returned with one name marked for treasurer and eight for managers. The session counted the ballots and at an adjourned congregational meeting announced the result, which was in every way satisfactory.

THE first anniversary of the opening of the new church, Clinton, was celebrated on the 5th inst. On the Sabbath previous Rev. A. D. McDonald, Seaford, preached, says the Era, "two thoughtful, earnest, eloquent and appropriate discourses." At the entertainment on Monday, which was attended by over 600 people, Rev. W. S. Ball, of London, delivered his famous lecture, "The men of the war and how they fought."

ON Thursday, Jan. 14th, the Presbytery of Bruce met at Tara to ordain and induct Rev. W. G. Hanna, B.A., into the pastoral charge of that congregation. Rev. A. Tolmie presided and addressed the people. Rev. J. Moore preached, and the pastor was addressed by Rev. J. Ferguson. The large attendance at the induction services showed that the call of Mr. Hanna was quite unanimous, and the kindly welcome he received augurs well for a successful ministry.

FROM the report of the First church, Westminster, we learn that the roll now stands at 173, there having been 11 new members during the year. The Sabbath School has increased from 174 in 1884 to 221 in 1885, and the Sabbath School offerings to mission from \$68 to \$81. The Woman's Foreign Mission Society has done good work. Regret is expressed at the resignation of Mr. Hillantyne, who has been pastor of the congregation for seven years.

ANNIVERSARY services were held in the Fairbairn Presbyterian church, Sabbath, February 7th, and on the following Monday the annual tea meeting was held. During the evening an address, accompanied with a number of valuable standard works, was presented to Mr. James Murdoch, who has been the faithful preacher of the congregation for many years. The address was signed in behalf of the congregation by Rev. P. Straith, the pastor, and Messrs. James Paul, elder, and Jas. Swanston, manager.

LAST week at the annual missionary meetings at Church Hill excellent addresses were delivered by the Rev. D. D. McLeod, of Barrie, and the Rev. L. Colquhoun, of Thoronton. On the following Sabbath Mr. Goforth, of Knox College, clearly and forcibly presented the claims of missions upon the prayers and liberality of the Christian Church, and in the evening delivered a very stirring address upon the same as a mission field. These services were very much appreciated, and large congregations were assembled upon both occasions.

SAWS the Vainmouth Times—"A large audience gathered in the vestry of the Presbyterian church on Tuesday evening to listen to the first lecture of the course by Rev. T. F. Fotheringham, of St. John. His subject was 'Memoirs of Faithful,' being reminiscences of Fethalpa and its student life. For the first half hour the lecturer in an agreeable manner and with polished diction led his hearers from one subject of interest to another in the city. Some of the passages referring to the effects of student life upon the German nation were brilliant and of great power.

AT the close of the prayer-meeting lately, Miss Robb, in behalf of the ladies of "Proof Line" congregation, presented Mrs. Ball, wife of their pastor, with a suitable acknowledgment of their esteem and affection. Mrs. Ball has been an assiduous worker in both the Bible-class and Ladies' Missionary Society, and in token of their appreciation of her labours the ladies of the congregation placed in her hand a well filled purse, accompanied with a suitable address. Mr. Ball appropriately acknowledged this tangible evidence of the high esteem in which Mrs. Ball is held by her people.

THE annual congregational meeting of Knox church, Selkirk. Rev. Mr. Brydon, pastor—was held on the 1st inst; Mr. Wm. Dwyer in the chair. The managing committee reported that no provision had been made for paying the debt on the church, and that a large amount of the stipend fund every year has been uncollected. The committee had tried to introduce the envelope system without success. The treasurer's statement showed receipts to the amount of \$550.43; the Ladies' Aid Society contributed of this \$34.40. The session report embodied an encouraging account of Mr. Brydon's work during his residence in Selkirk.

BY appointment of the Presbytery of Hamilton, a conference will be held on the State of Religion, Sabbath Schools and Temperance, in the Sabbath School room of the First Presbyterian church, St. Catharines, on Wednesday, Feb. 24th, 1886. There will be three sessions—10 a.m., 2 p.m., and 7.30 p.m. An excellent programme has been prepared by the local committee, Rev. George Burson, convener. The committee is exceedingly anxious that this should be a conference of the people, and earnestly requests as large an attendance as possible from all the congregations in the Niagara district. It is not in any sense to be an official gathering, but a meeting to confer one with another about the Lord's work.

THE annual meeting of St. Paul's Presbyterian church, Walkerton, was held on the evening of Thursday, the 21st inst., and notwithstanding the hard times a favourable statement was shown, proving that congregation is prospering under the pastorate of the Rev. Mr. Beamer. Total income was \$1,507.56; surplus of income over disbursements, \$38.39. The average attendance at the weekly prayer-meeting is 40; the S. S. has more than doubled its number during the past year, and the Bible-class in connection with the S. S. has risen from 10 to 50. There are 53 names on the communion roll and there were added during the year about 41 per cent. of the number reported last year; the congregation is steadily improving.—Bruce Telescope.

A CONGREGATION is entitled to and should cultivate a full acquaintance with its own finances. One fruitful cause of illiberality in congregational life is simply the want of an exact understanding of the financial situation. Hence the more information that is circulated upon this point the better, and it is the duty, further, of each member and adherent to go to the trouble of making himself properly acquainted with the mode of raising the revenue, amount of income required and details of expenditure. This has always proved to be the best way of getting finances on a thoroughly business footing; and hence the value of circulating printed reports, quarterly or annual, and of holding and attending congregational meetings.—Knox Church (Calgary) Messenger.

THE annual business meeting of the Presbyterian congregation of Allis Craig was held on the 26th January; the Rev. J. Rennie, pastor, in the chair. There was a large attendance of the members. Reports for the past year were read from the session, managers, Sabbath School, Ladies' Aid Society and Women's F. M. Society. From these reports, which were all highly encouraging, it appeared that during the year there had been a large increase both in the membership and contributions of the congregation. Seventy-five new members had been received; 25 removed, leaving present membership 150. The receipts for all purposes were \$1,000.18. The following were elected managers for the ensuing year:—Wm. McKay, Geo. S. McDonald, Alex. Fraser, I. Douglas, H. Gunn, W. Robson.

THE annual business meeting of St. Andrew's church, Gananoque, was held on Jan. 20th. Rev. H. Gracey, the pastor, in the chair. The several reports read indicated a gratifying degree of prosperity in the congregation. During the year 26 names were added to the roll, and 6 were removed, leaving a net gain to the membership of 20. The W. F. M. S., and the Mission Band, lately organized among the young ladies, have been very successful in raising money for mission purposes, in addition to a considerable bundle of clothing prepared for and sent to the Indians in the North-West. The Sabbath School Report gave indication of increasing prosperity in that important department of Church work. The Treasurer's Report showed that about \$2,400 had been contributed for all purposes; \$500 of this was devoted to liquidating the debt on the church, which is now practically free from debt. About \$350 were raised during the year for the schemes. Altogether the annual meeting was satisfactory and showed the congregation to be in a prosperous and encouraging condition.

THE annual business meeting of Chalmers' church congregation, Woodstock, Ont., was held in the church on Monday evening, 8th inst. The pastor, Rev. W. A. McKay, gave a brief report of the work of the session during the year 1885. Four new members had lately been added to the session, making the number of elders at present nine. The Lord's supper had been observed four times during the year, and thirty-five new communicants received. The total membership on the roll was 265. The prospect was never more hopeful than at the present time. Mr. Peter Crabb was elected as chairman. Mr. J. C. McLeod gave a report from the Sabbath School; there are 100 names on the roll, and an average attendance of 150. The school was steadily increasing. The amount raised during the year by the Sabbath School and Bible-class was \$95. From the financial statement of the board of trustees it appears that the total receipts during the year, not including the Sabbath School missionary collection, amounted to \$1,870.95. The cash on hand and pew rents due amounted to \$460.33, sufficient to meet all the liabilities of the congregation. A recommendation from the session agreed uniformly of attitude in prayer and praise was adopted.

THE annual missionary gathering of St. Andrew's congregation, Smith's Falls, was held last Monday night, 5th inst; Rev. S. Mylne presiding. Addresses upon home and foreign missions were given by Mr. F. B. Allan, of Perth, Rev. D. J. McLean, of Amptor, and Rev. D. J. Macdonnell, of Toronto, before a large and appreciative audience. The addresses were both able and effective. While the collection was being taken up, Mr. Mylne stated that he had received a letter from an unknown lady which contained \$10 to be used in mission work. The collection amounted to the handsome sum of \$467, an increase over last year of \$230. Speaking of the above meeting says an exchange—"Such is the spirit of missionary zeal in our midst that a missionary meeting has

only to be announced to have our church filled with an enthusiastic and liberal congregation. This spirit was strongly exemplified here at the meeting held in St. Andrew's church, when those present cheerfully and willingly more than doubled their offerings of the previous year. This same zeal is also shown by a large number of our ladies, who meet every month or so for the purpose of advancing the missionary cause. Some time ago Mrs. Harvie paid them a visit, and because so favourably impressed with the conduct of our young ladies that in her addresses before congregations up west a few days ago, she spoke very highly of the enthusiastic missionary spirit shown by some young lady at Smith's Falls, who had decided to go without a new jacket for the winter that she might give the money for the missionary cause. Mr. Mylne also spoke of another such case that had come under his notice. In both cases the ladies are unknown.

OBITUARY.

MR. WILLIAM WELLS, one of the first settlers in the township of Maryboro, lately passed away to his rest. His death was quite unexpected. While employed in working on his farm he received a kick from one of his horses that rendered him insensible. His afterwards became conscious but only to linger in great suffering till death came to his relief. He was an old member of Calvin Presbyterian Church, Rothsay, where he will be greatly missed. He leaves a widow and a large family to mourn his loss. He was a kind husband and indulgent father, and a ripe Christian.

MR. WILLIAM ARCHER was born at Tinning Hall, Roxboroughshire, Scotland, in 1811—came to Canada in 1831—united with the church in 1845, and two years after was ordained an elder of the U. P. Church, Vaughan, by the late Rev. D. Coult. In 1851 he removed to the Township of Brant, where he connected himself with the congregation of which the late Rev. J. Fayette was pastor. This congregation was a sort of semi-independent one, having some connection with a Presbyterian body in the United States. Mr. Archer advised the pastor and people to unite with some Presbyterian body in Canada. They accordingly connected themselves with the U. P. Church. But after two years Mr. Archer returned to Vaughan, and after a time resumed the eldership in the same congregation, now known as Knox Church, Vaughan. From that time he took an active and leading part in the management of all its affairs both temporal and spiritual, until on Christmas day, 1885, as the result of injuries received from a fall less than three weeks before, he calmly breathed his last, in the 75th year of his age. He passed away in the full confidence of faith that his Saviour had made him "meet for the inheritance of the saints in light." He was a man of strong faith in Christ, active and zealous in every good work, had a good gift of prayer which he had cultivated by exercise both in public and in the home, much to the edification of his fellow worshippers. His widow is in a very feeble state of health. She was taken seriously ill about a week before he met with the accident which led to his death, and no one looks forward to an early departure "to be with Christ which is far better," and to meet with loved ones gone before.

NEW BRUNSWICK NOTES.

THE Rev. Dr. Smith was, on the eve of his departure, presented with a handsome fur collar and pair of gauntlets, by the Y. M. A. of St. Andrew's Church. The doctor left with his bride for Wausau, Wis., on January 20th. A large number assembled at the E. C. R. station to wish him God-speed, and torpedos on the rails fired a feu de joie as the train moved out of the station. Rev. Jas. Barclay's lectures and sermons were very highly appreciated in St. John. He preached on Sabbath morning in St. John's Church, and in the evening in St. Andrew's. On Monday evening the Institute was crowded to hear his lecture on "Popularity as a Criterion of Literary Excellence." On Tuesday evening he lectured in the Reformed Presbyterian church on "Savonata." His remark on Monday evening that "probably few in St. John had read Browning," called forth vigorous protests in the daily papers. There are few cities in the Dominion where good literature is so much read as in St. John.

The lecture course of the Y. M. A. of St. John's Church proceeds apace. Mr. Chamberlain discoursed on our native birds, and Mr. McCready, editor of the Telegraph, described scenes from the Canadian Parliament. Two more lectures and a concert complete the course, which has been very excellent and well attended. Dr. Macrae was made the recipient of a handsome gift from the former catechists of the St. John presbytery, in token of their gratitude for his kindness and courtesy, while Convener of the home mission committee. It consisted of an oak tray, silver mounted, and tea and coffee service. It is the first time that we have heard of a donation of the kind, and speaks volumes for all parties. There were nineteen catechists in the field last summer.

The Y. P. A. of St. Paul's Church, Fredericton, continue to hold their popular debates and essays. "The Life of Dr. Chalmers," "Arbitration as a means of settling national disputes," "The relative merits of married and single life," and other important questions have been discussed. The "Hands of Mercy" in St. John and Portland held an entertainment in the Institute on January 30th. Over 600 children were present. The banners of the societies arranged along the back of the platform presented a very gay appearance. Three Presbyterian Sabbath Schools were represented, St. David's, St. Stephen's, and St. John's.

The Pennfield congregation, on December 31st, '85, paid the last cent of indebtedness on their new church. They are enjoying the services of Rev. Mr. McLean, who has been sent there for three Sabbaths. He is much liked, and the people would like to have him for a longer time if they could. At the Christmas tree entertainment, of St. George, the organist, Miss Anderson, was presented by the congregation with an elegant ink-stand, gold pen with holder, and pencil case.

The St. Stephen, N. B., congregation have just completed a handsome hall on the lot alongside of their church, and have named it the "Elder Memorial Hall," in memory of the late Hon. Wm. Elder, LL.D., who was pastor of the church for nine years, before he entered journalistic and political life. The trustees presented the contractor, Mr. McVay, with a handsome gold watch and chain, as an evidence of their satisfaction at the way in which his work was done. The pastor, Rev. G. Stone, meets with much encouragement, and a spirit of earnest enquiry prevails amongst the young.

NOTES FROM MONTREAL.

FROM our regular Correspondent: [Too late for insertion last week.—Ed.] AFTER long silence—not for lack of theme, truly, but for lack of only time—I gladly resume my pen, and use it once more in tracing the outline and complexion of certain men and things as they presently exist in this Eastern metropolis.

THE COTE ST. ANTOINE CHURCH.

The new church recently erected in this attractive and growing suburb, was formally opened on Sabbath 21st. There were three public services during the day, and each occasion was looked forward to with very special interest. The ladies have worked with a will, and as a result, the church will be thoroughly furnished with carpets, cushions, etc., on the day of opening. It is hoped that before very long a suitable man may be found and called to assume this very promising pastorate. Within a very few years, the present structure will certainly be superseded by a large and handsome building.

MRS. DARNEY.

"The Woman's Christian Temperance Union National Superintendant of the Department of Prison and Police Work,"—a somewhat cumbersome title truly,—is announced

to address a series of meetings in this city during the next fortnight. Mrs. Darney comes to us from Rhode Island, and it very favourably known for that energy and enthusiasm with which she generally succeeds in inspiring her hearers. She will speak next Sabbath from one of our city pulpits.

THE PRESBYTERIAN S. S. ASSOCIATION.

A neatly printed programme of lectures for the season 1885-6, was issued some months ago, and all who have been privileged to attend, speak most highly of the addresses so far delivered. The lecture for January was delivered by Prof. Springer, of the Presbyterian College, and dealt with "The Book of Daniel." The lecturer for the present month will treat of "The Inspiration of the Scriptures," and will be delivered by Rev. Professor Shaw, of the Methodist Theological College. The concluding lecture of the course falls to be given about the middle of March, and will deal with "The Writings of John." Rev. James Barclay will be the lecturer.

THE CENTENNIAL OF PRESBYTERIANISM.

The committee of Presbytery, appointed to take action in the matter of celebrating the hundredth anniversary of the founding of Presbyterianism in Montreal, have had already several meetings. An outline of the programme for the approaching celebration has already been agreed upon. The date to be observed is March 12th, but the exercises already arranged for will extend over probably a week.

EVANGELISTIC SERVICES.

Special religious services have been held in several of our churches since the departure of Messrs. Moody and Sankey, and with the best results. Most, if not all, of these services have now terminated, but their good influences abide, and will be sure to reveal themselves in a hundred unsuspected ways as time goes on.

PERSONAL.

WARDEN KING, Esq., elder in Friskine Church, left here last week for a four months' trip to the East. He will spend several weeks in the Holy Land. Rev. Drs. Newman Hall and Monte Gibson will be two of his eight companions.

MR. STODD, the student from Cambridge, who has recently accompanied Mr. Moody on many of his tours, is expected to address gatherings of students here, on several days of next week. S. N. Montreal, February 13th, 1886.

Books, &c.

The Canadian Conveyancer - AND - HANDY BOOK OF PROPERTY LAW, COMPRISING An Epitome of the Law of Property in Ontario. With practical directions in the investigation on Titles and Sale of Estates, with a carefully selected collection of Precedents, and copious Index. The original matter revised and corrected to the date of issue by J. K. Hood, Esq., Q.C. (now the Hon. Judge Hood). THIRD EDITION. PRICE (Full Bound) \$2.00. J. RORDANS & CO., LAW STATIONERS, 88 KING STREET EAST, TORONTO.

1886. "Just the thing to give the scholars at home." 1886. PRICE 15 CTS. FITS VEST POCKET. POCKET LESSONS FOR SUNDAY SCHOOLS. \$10.00 PER 100. The full text of lessons—Scripture only. Maps, Golden Texts, Memory Verses. Well bound in flexible cloth. Will last a year. 50 pages, 4 1/2 by 2 1/2 in. 1 1/2 in. thick. Weight 1 oz. Round corners. Red edges. A marvel of compactness. Dr. J. H. Vincent: "In every way admirable." Fr. P. S. Henne: "What everybody wanted." Mrs. Lucy Rider Meyer: "A stimulant to study." H. V. Jacobs: "It should go into the hands of scholars." J. W. Wainwright: "A capital thing." S. R. BRIGGS, Toronto Willard Tract Depository Toronto.

Sunday School Lesson Helps - For 1886 - PELOUETS NOTES \$1.25 VINCENTS COMMENTARY 1.25 HALF HOURS WITH THE LESSONS 1.25 In paper covers 0.85 MONDAY CLUB SERMONS 1.60 Monthly and Quarterly Lesson Papers, etc., etc.

By Mail Postpaid JOHN YOUNG, U. C. Tract Society, 48 King St. West.

The Young Men and the Churches BY REV. WASHINGTON GLADEN Pp. 71. PRICE 50 CENTS.

Considering the question, "Why some of them are outside, and why they ought to be inside." A review of reasons given in response to a circular of inquiry on the subject.

"This is the manliest and most effective piece of argument to young men on this head we have seen in print."—N. Y. Independent.

JAMES BAIN & SON, BOOKSELLERS, TORONTO.

JUST PUBLISHED.

THE FEBRUARY PART OF The Theological AND Homiletic Magazine.

A favourite magazine of Ministers and Preachers, not only for its Theological Articles, Practical Homiletics, but for its suggestive Expositions.

COMMENDATIONS. "One of the best of our Homiletic magazines." C. H. Spurgeon. "A journal of useful Biblical information."—Rev. Dr. Watson, in S. S. Banner. "Valuable. It enables the reader to comprehend the current religious thought of Great Britain."—Canada Presbyterian. "We are inclined to place it in the very front rank of magazines of this class. Fresh, stimulating, sobriety and evangelical."—Canadian Independent.

S. R. BRIGGS, Toronto Willard Tract Depository, Toronto.

Miscellaneous.

THE KEY TO HEALTH.



Unlocks all the closed avenues of the bowels, kidneys and liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions at the same time. Correcting Acidity of the Stomach, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Borsoia, Fluctuating of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

T. HILDREY & CO., Proprietors, Toronto.

Jorgenson & Samuelson.

WATCHMAKERS AND JEWELLERS, 190 Queen St. West.

REPAIRING neatly and promptly executed. Satisfaction Guaranteed.



SEEDS

RENNIE'S SEEDS ARE THE BEST. Illustrated Catalogue for 1886. Containing complete and full of the choicest FIELD, GARDEN & FLOWER SEEDS. Price, 15 cents.

TRUSTEESHIPS.

THE TORONTO GENERAL TRUSTS COMPANY, 27 Wellington Street East. Undertake and execute Trusts of every description whether under Wills, or Marriage Settlements, and manage estates as Agents for settling Trusts, and will also in certain cases accept trusteeship from which existing trustees desire to be relieved.

FOR A BREAD

Scotch Currant Bun, Shortbread, Fruit Cake, etc.,

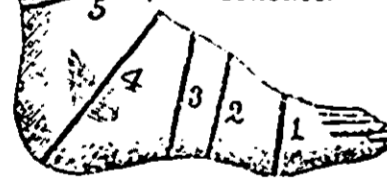
JAS. WILSON'S

497 and 499 Yonge St., Opp. Grosvenor.

ECCLESIASTICAL AND DOMESTIC STAINED GLASS

ELLIOTT & SON, 34 BAY STREET, TORONTO.

A. GEMMELL, 107 King St. West, TORONTO.



DIRECTIONS FOR SELF MEASUREMENT.—First remove from your foot your foot or shoe, then stand erect upon a sheet of paper, have a line drawn with a pencil close around the foot, neither wider nor longer, afterwards take a seat, then cross your legs and allow your foot to hang naturally, take the first measurement shown in the illustration beginning at number 1, measuring it from ball to ball at an angle to suit the foot giving the result of all the measurements in inches and fractions of inches, and mark the different widths at the proper number. Then enclose the draft of foot and size in a letter with particulars of what kind of foot or shoe wanted. All orders, if not prepaid, sent C.O.D.

R. KINCADE, Manufacturer & Dealer in Boots & Shoes.



STAR LIFE ASSURANCE SOCIETY OF LONDON, ENG.

Established 1843. SIR WM. MCARTHUR, K.C.M.G., Chairman. LIFE FUNDS \$1,000,000. Life policies issued at equitable rates. Money at varied to Church Trustees and Town Property Owners at 4 and 5 per cent. Address applications to the Head Office for Canada, 32 Wellington Street East, Toronto. A. D. FERRY, Chief Agent.

MILLMAN & COMPANY (Late Notman & Fraser), Photographic Artists, 41 KING ST. EAST, TORONTO.

We have all the negatives of Notman & Fraser, and copies may be had at any time. The best prices at low prices guaranteed. 61-71

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 7,000 places at which the gospel is regularly preached last year, by Free, by-terian ministers in Canada, there were reports from only 977 Sabbath Schools, and of that number only 425 are reported as having contributed anything to the missionary schemes 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, 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 of 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 S. 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 Presbytery's Convener thus has 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, with the names and addresses of the superintendents, and the Quarterly and Annual Reports may be registered; and it will afford the materials from which the Presbytery's Annual Report to the Synod and Assembly may be prepared. The price of this in a book to last for nine years (1/2), 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 2567, TORONTO.

WEBSTER

In various Styles of Binding, with and without Patent Index.

The Latest Edition has 118,000 Words, and 3,000 Illustrations.—300 more Words and nearly 2,000 more Engravings than found in any other American Dictionary. It also contains a Biographical Dictionary, giving brief facts concerning nearly 10,000 noted Persons. To these features we have

JUST ADDED, (1885) A NEW PRONOUNCING Gazetteer of World, containing over 2,500 Titles, briefly describing the Countries, Cities, Towns, and Natural Features of every part of the Globe.

WEBSTER IS THE STANDARD Authority with the U. S. Supreme Court and in the Gov't Printing Office, and is recognized by the State Super of Schools in 36 States, and by the leading College Presidents of the United States and Canada.

The London Times says: It is the best Dictionary of the language.

The Quarterly Review, London, says: It is the best practical Dictionary extant.

The California Englishman says: It is the most perfect work of the kind.

The Toronto Globe, Canada, says: Its place is in the very highest rank.

The New York Tribune says: It is recognized as the most useful existing "word book" of the English language all over the world.

It is an invaluable companion in every School, and at every Fireside. Specimen pages and testimonials sent prepaid on application. G. & C. MERRILL & CO., Publishers, Springfield, Mass., U. S. A.

M. FORSTER, ARTIST—PUPIL OF M. H. BONNEVILLE, President of the "Art Association," France. Studio, 81 King Street East, Toronto. Portrait Painting. 61-71

A DAD BREAKDOWN.

It is a common thing now-a-days to hear one complain of feeling all broken down with a faint, weary, restless languor, with strength and appetite nearly gone, and no well defined cause. This is generally the case when the Blood Bitters promptly relieves, and most invariably cures.

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

Marriages.

REV. GOSWELL. On Wednesday, the 11th February, at the Manor, Marlton, by the Rev. J. A. Goswold, Henry Ady, Esq., of East Mount, to Miss Kate G. W. of Marlton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

1885. On the 11th March, at the residence of the bride's father, the Rev. H. H. Reynolds, Mr. Alexander Gray, of Woodstock, to Miss Marie Stewart, of Carleton.

Miscellaneous.

EMBROIDERIES

HALF WHOLESALE PRICES.

The entire manufactured stock of four large manufacturers, St. Gall, Switzerland, amounting to 25,000 PIECES (Twenty-Five Thousand Pieces).

These are the finest goods made, and will be sold at less than half price. They are the same high-class work that have made our house so famous for Embroideries during the last five years. We offer them in three lots: Lot 1.—15,000 (fifteen thousand) pieces Fine Hamburg Edgings. Lot 2.—8,000 (eight thousand) pieces Swiss Edgings. Lot 3.—2,000 (two thousand) pieces Cream Gulpuro Embroideries, exquisite Patterns.

We say no more as regards the merits of these goods. We simply advise our friends that they will be placed on sale on Saturday morning. See them early if you live at a distance. Send for samples, stating width. NOTE THE ADDRESS.

THE GREAT LEADER LANE DRY GOODS HOUSE

R. SIMPSON & CO., 36 and 38 Colborne Street, Cor. Leader Lane.

TORONTO SHOE COMPANY

144, 146, 148 KING ST. EAST, Cor. JARVIS ST. HEADQUARTERS FOR BOOTS AND SHOES.

Established to give the best value possible. Buying and selling for cash, and on price, we invite your confidence and patronage. Letter orders have our best attention.



DON'T

Get another winter with an old-fashioned, inconceivable Cock stove or range, when you can make your home comfortable and happy with a

Moses' Combination,

Having a Circular Firepot a continuous fire may be kept up all season. Shakes the same as a Firepot—therefore no Chokers. No more Frozen Water Pipes or Bursting Water Pipes. No loss of time or labor in lighting fires.

P. BURNS

Makes a Great Reduction in Hard Coal, and will sell the CELEBRATED SCRANTON COAL - Screened and delivered to any part of the City.

Remember this is the only Reliable Coal free from damage or fire. All coal guaranteed to weigh 1,000 Pounds to the Ton. YARDS AND OFFICES.—Cor. Bathurst and Front Street; Yonge Street Wharf. BRANCH OFFICES.—31 King St. East; 351 Queen St. West; 390 Yonge St. Telephone Communication between all Offices.

BURPEE'S FARM ANNUAL FOR 1886

Will be sent FREE to all who write for it. It is a handsome Book of 150 Pages, with hundreds of illustrations, and contains all the latest information on the most important subjects connected with the Farm, and is a valuable reference work for every farmer. It is published by W. ATLEE BURPEE & CO., PHILADELPHIA, PA.



FLEXIBLE HIP HEALTH NURSING LI LILY MOJESKA ABDOMINAL CORALINE MISSES

Coraline is not Hemp, Jute, Tampico, or Mexican. Coraline is used in no goods except those sold by CROMPTON CORSET CO. The genuine Coraline is superior to whalebone, and gives health and perfect satisfaction. Imitations are a fraud and dear at any price. For sale by all leading merchants. Price from \$1.00 up.

CROMPTON CORSET COMPANY

78 YORK STREET, TORONTO.

Weddings, Funerals.

Ornate Flowers at Cheapest Rates. Country orders have immediate attention. BRADLEY, Florist and Rosegrower, Dominion Bank Building, King and Yonge Streets, Toronto.

PROBATIONERS WANTED

New South Wales, Australia. The Road of Western 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 a ones.

Five Suitable Licentiate, active, healthy, energetic, with a strong missionary spirit, and a heart set to be a laborer to Christ. Full passage from any part of Canada to Sydney will be paid. A good salary and the Gold for enterprise, and a full and complete education. For full particulars apply to Rev. Robt. Murray, Writings Office, Hill-st., N.S.W., or to Rev. Peter Morrison, Dartmouth, Nova Scotia.

MODERATOR OF SYDNEY AND GOVERNMENT COMMITTEE 21 Ross St., Glebe, Sydney, Australia. Nov. 1885. 31-6m

I. J. COOPER,

CELEBRATED FOR White Dress Shirts, Gloves, Scarfs and Ties. The Newest Styles and Finest Qualities.

MEN'S FURNISHING GOODS.

109 YONGE ST., TORONTO. MR. KIRKLAND HAS OPENED DEPARTMENT. Art Rooms at 49 King Street West, where shirts are prepared to order in the following branches—Fainting in Oil, Water Colors, Mineral and Metallic, etc. Mrs. A. Eger, teacher of Art Needlework, Repousse work, and shading on silk.

WANTED.—BY A GLEBYMAN WILL OFFER and bodily vigor, a Congregation that would be satisfied with one sermon a Sabbath. Is in a position to accept a small salary without aid from the Agricultural Fund. Apply to editor of this paper. P.O. Box 257.

GOOD RELIABLE AGENTS WANTED IN every locality to sell the following valuable work:—"Palestine, Historical and Descriptive," by Rev. W. G. and Dean Stanger, of Westminster. The only work giving a full and comprehensive history of the land of Palestine. Large commissions given to agents. Book sells at eight. Write for terms and copies of testimonials, and receive a complete list of my publications. R. SPARKLING, 131 CHURCH STREET, TORONTO. 61-71