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Alie Presbytęrian Bows Co., TORONTO (Limited).

INCORPORATED BY ROYAL CHARTER Authorized Capital, \$50,000.00, In 5,000 Shares of \$10 Each.

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

THY WAY IS BEST. (From "Songe of Earth and Heaven," recently visual. BY REV. NEWMAN HALL, IL B.

THY way, O Lord 1 Thy way--not mine; Although, opprest, For smoother, sunnles paths I pine, Thy way is best.

Though crossing thirsty deserts dreat, Or i fountain a crest: Although I faint with toil and fear, Thy way is best.

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

So seeming wild without a plan, Now east, now west,
Joys born and slain, hopes blighted, can
Thy way be best?

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

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

But I believe ... Thy life and death, Thy love attes,
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 usy is lest.

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 barroomyor 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 jou—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 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 sinallows 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 singives 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 I Cor. vi., 9-20. In that passage are questions which should set every one to thinking I

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 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?

man who professes to be God's, yet rents himself

But I had no intention of saying so much those who are tempted a guard-thought against Cuyler.

yielding. So I return to the first utterance:-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 outs *alicays.*

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

One more thought for Christian, 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 from the tables recently published that the Pro-your "sign," and it will not be long before the testant churches of Europe and America, with devil, or some of his agents, will be along with 119,431 ministers and 28,074,116 communicants, 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 it, the East Presbyterian Church, Toronto :-

J .- 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?

11.—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 Christthe personality and work of the Holy Spirit—the method of Justification by Faith—and the necessity of the regenerating and sanctifying in-fluences 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 conversa-tion 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 Korea. A very wealthy old Fukien gentleman, at the trees and shrubs, mosses and flowers, at in His vineyard would have you to do, and what-himself, a recent convert, has given generous one's feet. The trees remind me constantly that soever your hand findeth to do will you try to do support to the undertaking; and in a few days. I aim not at home; plums and cherries look fa it with your might-heartily as unto the Lord the little band of devoted men intend to start to miliar, but the wild cherry is in bloom now, in and not unto men?

VII.—And all these things you profess and promise, trusting in divine grace, as seeing Him is the first instance of any Chinese Christians who is invisible, and as you will be answerable leaving their own country to spread Christianity 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 Savour, 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 Hun for giving you in sin-pleasures? Do any think that they you the priceless indispensable gift of this new may do this as long as they can use the body—then, when death compels them to move out, 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, odies, according to that we have done, whether quickening Spirit, just as soon as you are willing be good or bad?

It ought not to be necessary to reason with your part; and if there be stubbornness in the any Christian on such matters! Look at the will, or any sceptic doubt, or any sly plea for procrastination in the way, you must pray ferout, body and soul, to the devil! Cannot God vently for God's help to get them out of the way. At all hazards—cost what it may of sur rounding pride or self-righteousness or any pet sin—Jesus must come in or you are lost !—Dr. far they get double that, and they always want shall once more be settled to my work. I shall write specially of it. The idea in ascendancy at the start was to give | sin-Jesus must come in or you are lost !- Dr.

Mission Work.

THE MISSIONARY-THE CHRISTIAN CHURCH. Blshop 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 had a growth in 1883.4 of 155,553 members—a percentage of .57. These churches maintain to 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. Living-stone "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 ever appeared among nien; 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!"

EETTER THAN FUNERAL FLOWERS.—Of the Society Islands, Rainten, 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 nilssionary 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

of native converts have, of their own accord, plete, look away to the north and there are the volunteered to go as Christian missionaries to snows; to puzzle one's self entirely look down their field of labour under the tutelage of Rev. Mr. Wolfe. * * * As far as we know, this 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 influerces, and gives good promise of energy in mission work on the part of the Chinese, as a nation, when they shall have hibition. At the beginning and ending of the been brought more extensively under the do. rains the air was scarcely fit to breathe; it was minion of Christianity than is the case at present. I hot, steamy, and full of bad odours-just the -North China Daily News.

woman's

LETTER FROM MISS DR. BEATTY. was written to a friend in Gananoque, and dated, Lan-

daur, Nov. 17th, 1885 : "I am not at Indore now. We-Mrs. Wilkie, her children and myself-are up among the Hi malayas; not quite up to the snow line, though a caricature of our grand old St. Lawrence. we are in sight of the snow range. The highest points to be seen from here are Jumnotrie and

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 21/4 cents. Men here do all some of work. All our house work is done by men, and half a doz en of them do less than one girl would do at

Walking through the bazzar one day I was attracted by a number of men in a little room—like most of them—ali 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 countrified 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 far) between them, and each man holding a string that was fastened to an upright stick standing in the ghance. ra. 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 gharas. 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 foill. The great and terrible God, before whom and gravery and angels veil their faces, had an Only Son, and He and pounds a bag of sand or a folded mat with was sent to the habitable parts of the earth, as a fit till the butter is made. Though these people missionary physician. It is something to be a do so many things in apparently the most awkfollower, however feeble, in the wake of the Great Teacher and only Model Missionary that In another room in the bazaar I saw a nian presat 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 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. That's not seen the spinning with the 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 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.

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 CHINESE FOREIGN Missionaries.—Recently hot. Then two or three yards round the side of a hill and one feels as if midwinter had sudactivity is said to have taken place. A number 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 to 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 exweather for fevers. And sure enough they came, we fled. On our way up we passed some very large bridges, what they were needed for puz-zled 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, THE following letter from Dr. Elizabeth H. Beatty that the water which used to flow quietly along as written to a friend in Gananorue, and dated, Land 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

Since we came up here the weather has been

Perhaps I ought to apologize for not writing about the work I came to India to do [am Gungotrie, from the bases of which rise the Jum away now from the plains for a change, and to na and Ganges rivers. People who are fond of get the better, as I hope for all the time, of walking and camping go out to Gungotrie, and malaria fever. Owing to the necessary changes see the Ganges as it starts out for its long run in connection with our new houses, and the givfrom its home in the snow. About fifteen days ing up of the native house the ladies have occuare required to make the round trip. One must pied for so long a time, my dispensary is broken walk, tide on a pony, or be carried in a "dan up, and there is no place ready for it yet, so I dy" by Coolies. These Hill "Paharis," as they am taking advantage of the time to study Hindu up here. In Indore sick people would come, are called, are short in stature, but strong, good up here. In Indore sick people would come, natured and lazy. Four of them go with each dandy, two to carry and two to change. Four taken up with them that I have not made very and two to change.

The Pamily.

MY LITTLE BIRD

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

Sometimes a strain or two he caught, Anon he list the air.

And mingled with it other strains

He jicked up here and there.

At last a curtain thick I laid Above my wayward bird, Then sang the song I chose for him, While in the dark he heard.

Shut in from luting sights and sounds, He tearned to sing my song, And in the light he poured it forth In cadence sweet and strong

There is a song the Lord would have His dear disciples learn;
But when the world is bright to them,
To worldly songs they turn;

And notes of revely and mirth
They mingle with the strains
The Master long was teaching them
With so much love and pains.

Then clouds of sorrow o'er their homes
He doth in mercy bring.
And, shut in gloom, at length they learn
The song he'd have them sing—

The song of love and peace and trust, On earth their sweetest song. Their song of songs in realms of light With all the joyful throng.

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 reasonswhy 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 popula-tion. 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 searcoast joins 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 northera 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 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 tuno of "St. Paul." It was something to hear those fishermen pray. Yes I and say a closing word as well to those who so of en, 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 Gaidle 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 glistering, rip-pling 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 place 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 Inverugee and Ravenscraig. 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 Marischala 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 betth in the all too crowded harbour. What a hive of work and bustle! Over 600 beats, each with six and sometimes seven of a crew, yielding up their various catches of sparkling herrings to say: "I can't"; but one night he dreamed a great

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 lact that a beautiful contrast presented itself. The boats had again proceeded to the fishing ground, and as the evening shadows began to tall we ascended the heights behind the town. These commanded 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 Sammle the same of the same of the lay the town, with the same of the lay the town, with the same of the lay the town, with the same of the lay the town. over seventy curing yards, each aglow with the blaze of many lamps. Away on the right stretched ed, and what a look of strong purpose and resolve a very sea of glass—a perfect mirror for the bright, came over his face as he listened to the well told, full orbed moon.

"should not omit to visit Slains Castle and the Bullers 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 Bullers is "the Pot." Approaching a 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 chunber, 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 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 seem 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 tell make this old tempter of mine give in; yesterday I thought, oh, I can't, I can't, but 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 above seven and the laughed, and there was that bothersome Nick Neal again, and my the appearance it presents during the time of storm.

The waves, as they roll on towards above seven and the hard twas a long story; but he thought on the looked so happy lits mother and he laughed, and there the 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 o 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

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 hyinn 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 When there was to be a festival at the Broad

when there was to be a lestical 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 med" that morning and called Tommy Ting "a hateful, dirty, spider," because he crawled softly up behind him and scared him half out of his

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 truthful-ness, for the affair happened in the school-yard and could easily have been concealed had Sammi 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 gentle-man would soil his lips by using. "Now, my child," she added cheerily, "I've heard of an excel-lent plan for preventing one's self from saying hasty words and making improper speeches; when ever you feel the least angry, stop and count ten

before allowing yourself to speak one word."

Sammie thought that a splendid itea, 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 "Ah, so the little parson hasn't the courage tone 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 deight he knew that meant a story before going to steep. And it was a wonderful story, all about a boy who won an astonishing victory in making "I

Sammle thought this a splendid story, as indeed truthful story.

The next night, when bed-time came, Sammie

nest thought was, I can't keep my temper, but quick as a flash I say, I will so I just laughed and sald. 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 victoristic." out victorious."
"Well done," says mother, "I'm glad to hear

"But the best of it," continued Sammie, "was when recess came. Nick wanted to borrow a 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.' fellows either

"But after recess I failed in geography, after I'd spent an hour atudying, 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 fight ing, 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 batters when the same story of the has to fight batters. tles 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 valuant "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 grant "I will"!—Afrs. Cheever, in Golden Rule.

SCHOOLGIRL SENTIMENT.

THE autograph books of half-a-dozen schoolgirls being subjected to close inspection lately, the result was as follows:—" Penses a mol, ma chire twelve. One-third of the "sentiments" (either original or selected from the modern poets) touched iugubriously on death and the grave more than another third discoursed of the worthlesances 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 needed in the churches at present. slippers and shirt-sleeves.

Ah, how sweet 1 "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 falso 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 nobidy?

The young woman who falls into ecstatic rap tures 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 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 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. Tho 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 un selfishness 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

IMPORTANCE OF DOCTRINE.

The articles on "C.lvinism" which have appeared in the REVIEW are written in a very Johan ine spirit. Only a veteran in the good fight could knock down his opponents in so amiable a temper Calvinism it is well shown is 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 weakiess of an unintelligent Arminianism. Controversy, for the sake of contending is not profitable, but intelligent discussion of erroneous doctrine is of great use to, 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 as 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, nanifest impatience with Divino 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 " 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 ain, 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," 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

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 o 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 seal 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 intoler ant of any form of truth other than that which the opint of Christ revealed.

-- What is the state of the Aged and Infirm Ministers' Fund? Have you contributed anything to It this year t

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY

BY THE AUTHOR OF HOUR NELLY " A SALLOR'S DAUGIITEK, H. RYC. 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 froning, were not mysterious processes, known chiefly by their results, to these young ladies. Graco was housekeeper-general, Hester always ready to assist, with resignation if not with alacrity, and Kitts halled 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 bestir herself was a problem which never entered the head of either mother or

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 some-thing 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

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 him-

self 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 of 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. Orace 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. Not it was something much more intangible that troubled has the own recola would have said that Green her. Her own people would have said that Grace was the last person in the world to be visited by vague superstitions or unfounded dread, any more than by sentiment or timidity. But Grace was an arch-bypocrite, 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 businesslike 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 vallance 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 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. If ad 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

at once on the lodger's misplaced real. When tea time came, and with it the opportunity

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 ellenced, 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 sald-"Kitty, come and sit on my knee."

Kitty availed herself with alacrity of this rarelyaccorded 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 walt," said young Kitty, sighing to think how time dragged liself along.
"It will very soon bo 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 sig 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 sove leigns week by week getting a bigger and bigger heap, each one so many sca-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, be-

cause 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 miseria." 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. Norsis, with mild

"I should think so, indeed," broke from Hester with the more emphasis that she felt certain, not withstanding 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, esciable 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

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 he made entirely comfortable. have succeeded in stamping them out but for the very defined annoyance of the sealshin jacket. No messenger had come to fetch it away, and Grace knew no messenger would come. It was altogether, a very hinoying 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 to the local properties of the part of the considerable space in her thoughts. She inclined naturally Grace had a good deal to do in the way. considerable space in her thoughts. She inclined naturally Grace had a good deal to do in the way to a very bold course of action, since it would be advisable, and, indeed, necessary, to put a stopper 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 lessurely family chai, Kitty said—
Now, Gracie, do tell me what you are going to do with the jacket—you might tell me?"

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 pro-There was a general laugh at Kitty's appealing vide in general for his table, leaving it of course tone.

"We shall see what we shall see," said Grace cared to do so. To provide and cook for some one

teasingly, with a nod of the head. Kitty looked who would wish to pay for the proper number of eggs in his puddings, would be ready to have cooked for him sweetbreads, red muliet, salmon. and any conceivable luxury, and would doubtless expect all the fruits of the season to appear on his able, 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 int 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 every-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 lorger. They seemed to be already taking a kind of don't-know-you air. The little room on that thoor which had been Kitty's, perhaps Mr. Water-house 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. Hester's room upstairs.

And at last the eventful hour drew near, and cverything was ready—the fire butning brightly, large gifts, the family all discretely shut up in the dining-room, Helps of Sarah, in clean cap and apron, ready to attend, a court or w 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 Sphynx, 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 un 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 aight 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 spate figure, slightly stooping in the shoulders, a dark beardless face, and rather singular blue eyes. He received Waterhouse's apologies with little remark, banding hira 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 got these to-night."

"That was not my affair. I was bound to de-liver 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 i study? with an attict a notion of say I wish Mr. Burrowes 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 moreal hours for my sins, you must stay another half-hour for gook-fellowship take, and to show that you bear

It was hardly possible to resist Waterhouse's imperious 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 settire. 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 atrangers, 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 intenstion 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 Polombet) READING THE LAW

LESSON X., March. 7th, Neh. vill., 1-12, memorize A44166 8-10.

GOLDBN 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.

TISIE-About the middle of September, D.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 squaroof Ophel, southeast of the temple area.

RULE: 3, EYC. -See last lesson.

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

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. Tirri, September-October. The first day was their New Year's Day. 4. Beside him slood: these were New Year's Day. 4. Heside him slood: these were leaders of the people to sustain and honour Exra in the sight of the people. Perhaps also to relieve Erra in his long reading, from daylight to noon (v. 3). 5. All the people slood up: as a reverential form of worship. 6. And Erra blessed the Lord: uttered a prayer of praise and thankagiving. 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 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.-Hinderances 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; Psaims xix,

QUESTIONS.

INTRODUCTORY .- Who was Nehemlah? Where did he live? Why did he come to Jerusalem? What did he do soon after his arrival? (Neh. il., 13-18.) How long was the wall in building? (Neh. vi., 15.) What were some of the hinderances 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. 14)).—Where did the people gather together? At what time? What feast came on this day? (Lev. xxiil., 24, 25) Of whom did the congregation consist? What book was to be read? Who was the reader?

Who aided Erra?
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?

11. 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

כטדו אווו three things did Exta 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? Word? (Neh. vii)., 14-18; x., 20-37, xiii., 15-21.) What will be the effect of Bible study upon ús?

SUGGESTIONS ON RIBLE STUDY.

There is great value in large assemblies for Bible study.

II. Therefore, attend teachers' meetings, Sunday achool 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

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 understand-

ing God's Word.

VII. The fruits of Bible study are repentance, consecration, obedience, joy, protherly 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. S. What did they do at this assembly? Ans. Ezra and his aids read and explained the law to the people. What was the effect on the people They wept because they had so failed to keep this law. 10. What did Nehemials tell them to do? Ans. To rejoice in God, and henceforth to obey His law with perfect hearts.

The Presbyterinn Review.

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THURSDAY, FEBRUARY 25TH, 1866.

THE Convention of the Ontario and Quebec Y. M.C. Associations, has just concluded at Hamilton a most interesting series of incetings, in which, amongst others, a number of well known Presbyterian ministers and laymen took part. The reports submitted were most interesting and encouraging. We are glad to notice that arrangements have been made for wiping off the debt on the fine Y. M. C. A Building in Quebec, and preserving it for the purpose for which it was crected

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, one of the greatest orators of our time—John B. Gough. Though he has passed away full of years and honour, and the sound of his magic voice is still, his memorable life will long remain a lesson of encouragement to men seek ing by God's help 'to rise upon stepping-stones of their dead selves to higher things, and a very trumpet blast to summon fresh soldiers to the battle against intemperance. No patriot of Rome better deserved the bent meruit de patria than Gough that of the whole English-speaking race.

THE proposal of the Ontario Government to increase the license fee for taverns and shops in cities over 20,000, from \$160 to \$250 cities under 20,000 from \$160 to \$200, in towns, from \$100 to \$150, in villages, from \$80 t : \$130, in townships, from \$72 to \$100 for aloons in cities, from \$160 to \$300; in towns, from \$110 to \$250, and for wholesale in cities over 20,000, from \$225 to \$300; under 20,000 and towns, from \$200 to \$250, and in vessels on lakes from \$125 to \$175, is a long step in the right direction. If the proposal becomes law, as we hope it will, and the liquor law should be vigorously enforced, the measure will go far to diminish the number of mere drinking places, and do something to improve the character of those that remain. The measure is not all that temperance people desire, but it is encouraging. It is to be regretted that the Government does not see its way to adopt Mr Meredith's suggestion, to wipe out the saloons in cities altogether.

THE excitement in Ireland amongst Protest ants in general and Presbyterians in particular over the question of Home Rule, to which we drew attention last week, continues with increasing intensity. There is no doubt that in view of political exigencies in the new British Parliament the Protestant element in Ireland is thoroughly aroused to the magnitude of the danger that is impending. The cable brings the news that already "Three hundred and lifty-nine Presbyterian congregations in Ireland, numbering 328, 100 persons, have adopted resolutions denounce ing the project of establishing Home Rule." Another despatch on last Friday states that the Earl of Aberdeen, the new Viceroy, just before his departure for Dublin was waited upon by a deputation of Presbyterian ministers to urge him, not, as the cable maliciously puts it, "to begin the work of Presbyterianising Dublin Castle," but as we shall presently find on the arri val of the next English mail—the conserving of the rights and liberties of the Protestant minor ity. The situation is becoming intensely interesting, but where the spirit of freedom and religiousliberty and equality is so thoroughly aroused as it now is in Ireland, there need be no fear of the ultimate results.

Temperance Union has been held. We cannot the cases are in no sense parallel. Chris: leads them to grind the faces of the poor in the doubt the sincerity of some worthy men who depended entirely upon His followers for His furtherance of their selfish plans. They do not took part in its proceedings, but we can scarcely living, but as He had no abiding dwelling place, measure men's work by its true value, but

imagine that even they relish the applause of the no family ties, no pastorate over a congregation, simply by the abundance of the supply. inquor-makers and liquor-sellers, who know, as it is absurd to quote Him as the authority for none besides can, the utter futility of the attempts | keeping down the minister's salary. to cure drunkenness by wine and beer. We have no quarrel with the most stringent laws against fair in this matter to institute a comparison adulteration, and the most rigid prohibition of between the work of the minister and the work the strongest liquors. We are at one with the of the ordinary mechanic? In whatever aspect Liberal Temperance Union on these points, it is viewed, the office of the ministry stands But we have absolutely no hope that any such pre-eminent. It requires, we need hardly state, a methods will extirpate the drink curse. A har shorough and lengthened course of study in for the licensed sale of the weaker intoxicants preparation for it, it demands the possession of is, as every one is aware, a mere screen for the mental gifts of no common order, and requires sale of one and all of the more fiery liquids, and a constant exercise of every mental endowment. a very thin screen at that. It would be a long The man who is a capable and successful minis step backward, if, where the adoption of the ter, we hold is one who could have adorned any Scott Act has made the whole liquor trafficille of the learned professions, and reaped golden gal, it should again be legalized under a beer rewards. Let but the views of "Elder" obtain and wine clause. The friends of Temperance foothold in our Church, and we might write should resist to the utmost any lattempt in this "Ichabod" on her walls, for her strength hes in direction. It is to be earnestly hoped, also, that the Ontario Government, which has been approached on the subject by a delegation from Church but in every Church, a large proportion the I. T. U., may not weaken at any point in its of the young men of first-rate talent drift off into proached on the subject by a delegation from

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 sensasional and victous character of many of the serial stories that are admitted into the daily papers, and urging us at the same time to use the influence of the Review against the great and growing evil. Nothing that we could say would present the matter better than the lady has done herself: "I would," she says, "much rather serve up poison in infinitesimal food than provide them with such literature; but one is helpless against its entry into the house when served up in a respectable paper like the Daily-Children do not rend police reports, but they are sure to read stories unless forbidden, and it is rather hard to have to look over a story and then forbid it, when it is coming daily into your house. Why should even vulgar stories be pubished as is now being done in a Church paper? We do not allow our children to associate with unrefined people, or to become familiar with their ways or modes of speech. Why must they be made to form their acquaintances through the medium of a church paper? The vulgarisms I allude to are not in the least the manners of the lower classes, but intrinsic coarseness. A word on the subject in the REVIEW might do great service." We regret to think that the paper referred to is not the only nor the chief sinner in the matter of providing such read ing as our correspondent deprecates. There is a tendency in some writers of current fiction to write down to the level of the micrely vulgar and victously inclined, and amongst newspapers to provide such literature as will find the readiest sale. Say what they will, the publishers of daily newspapers too often admit into their columns now-a-days many things that would have been considered grossly indecent a very few years ago. The only cure for these offences against good taste and morality is for heads of families to cease to take papers that are not fit reading for their children. A few weeks of this regimen would cure the most mercenary offender.

"ELDER" ON THE AUGMENTA-TION SOHEME.

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 prosperity of the old world cities on another page, but as it doubtless voices an objection to the scheme which exists in some greatly complicated by the fact that they: quarters, it deserves further notice. Put bluntly, "Elder's" statement amounts to this ministers should not be paid larger salaries for their services, than ordinary mechanics can earn at their trade. Now we trust very few Elders in the Church agree with the writer of the letter, but it is as well to face the question he has raised.

Take first the lowest ground, and compare the positions of the two men. The mechanic can live in a cottage which is suited to his circumstances. He can dress in working clothes, he can walk to and from his work, he can live secluded if he desires it, and only at rare intervals have company at his house. He is unknown to those who need charitable aid, and is very rarely applied to; his wife and family are unknown and unnoticed-we do not say this disrespectfully—except by their own little circle, so that they can suit their dress to their circumstances. On the other hand, the minister must have a house which will not disgrace his congregation, often he must keep a horse and carriage, he must keep open house for all and sundry who choose to make use of his home as an hotel. He must dress in broadcloth, and his family must keep up appearances, or a score of tongues in the congregation will be wagging about their shabbiness. He must give liberally to every good cause to set an example to his people, and he is sure to be found out by every beggar or tramp, lay or clerical, and to be under the necessity of contributing to them both time and money. Before and since the days of Goldsmith, his house is known to all the vagrant train, and whether or not he feels it to be his duty to chide their wanderings, he must certainly relieve their pain. From the above facts even the "Elder" will see that to put the minister on an equality as to income with the mechanic, we would need to give him at leart a thousand dollars a year

The reference to the example of Jesus Christ is entirely beside the question, and it is astonish-THE first general convention of the Liberal ing that one so well taught should not see that

But this is indeed taking low ground. Is it a well equipped devoted, and well-paid ministry Has "Elder" considered why not only in our efforts to secure an adequate enforcement of the the other learned professions? Does he think it Scott Act, where in operation is owing to mere worldliness? We would invite him and all who think as he does on Augmenta tion, to ponder over our question.

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, unless in the meantime wise and Christian counsels prevail in providing some real remedy for the frightful inequality now existing between the starving poor and the luxurious and selfish rich.

Men will not starve quietly with plenty all around them, and will not allow without some terrible protest the rich simply to squander what would be the salvation of starving families. While the poor of London were crying out for bread the aristocracy, we are told, wearied of the common round of dissipations, were inventing a new device for spending time and money in what they called "high jinks," and it is said, we hope untruly, that this new abomination is under the patronage of the heir to the throne. Would it be surprising if the poor creatures whose life is a constant, bitter struggle with famine should be roused to frenzy against these selfish voluptuaries, and wreak upon them a terrible vengeance?

A short time ago thrilling accounts of the moral condition of the cast end of London were given to the world and for a season it became the fashion "to slum" and show some interest in the poor; but it needed this sterner admoni tion of the riot to open the eyes of the whole nation to the fact that there is in every large centre of population a slumbering volcano which may at any moment burst forth with frightful effects.

England has been too long looking for a bridge between the rich and the poor, and the task before her now is an exceedingly difficult one to cope with. Would it not be well for us in this new country to learn the lesson these events teach and see that we allow no such condition of things to grow up among ourselves? Up to the present we have had happily but little poverty among us. But as the population of our cities increases the poor also increase, and it is evident unless wise steps are taken now we too shall be burdened with the same desperate and dangerous class as threatens the peace and

greatly complicated by the fact that they are divided into a variety of classes. For example, how are we to help the vicious poor who are of course the most numerous and most desperate class? Or how are we to help efficiently the shiftless poor, who do not seem to have sufficient energy even to be wicked? And how above all shall we discover the deserving, struggling poor, who want only work, not charity, and who once set upon their feet are bound to do well?

The answer to these questions would fill a volume. We believe the only possible solution must be looked for in the line of the plan adopted in this city by the Ladies' Relief Committee, who seek to come into personal contact with the poor in their own homes, and to give relief in such a way as to encourage self-reliance and increase self-respect. This plan has been worked in the town of Elberfeld, in Prussia, with wonderful results, the town council giving the charge of small districts to gentlemen of position, who are expected to visit the poor and give the needed assistance only when fully acquainted with the merits of the case. The principle is a sound one, but the system is possible only in a community where the well to do are willing to admit their responsibility for the welfare of their poorer neighbours, and ready to deny themselves a little of their luxumous ease in secking them

Now, if the cause of this poverty were enquired into it would be found first, that even here the supply of unskilled labour is generally greater than the demand. There is a tendency to crowd as a logician, the second as a preceptor, and the last as into the city, and so to overstock the labour market. As the business of the city fluctuates, sometimes leading to the projection of great undertakings and then suddenly collapsing, the labouring class is sure to suffer, and when there is added to that the enforced idleness during the winter months it is not difficult to account for a great deal of honest poverty

But, again, much poverty is caused by greediness of gain. Men's haste in making rich

Whether a man can live and support a tamily on the wage they give is a matter which does not concern them in the least. But the poor suffer grievously through the rapacity of the rich. They are often compelled to pay a rent which is exorbitant, they cannot borrow without pay ing such interest for the loan as sinks them deeper and deeper in the mire, they cannot buy without paying more dearly than others for their food. On every hand it is made clear, as Solomon said long ago, that "the destruction of the poor is their poverty.

But there is one other aspect of poverty which is not much thought of by the world, but which is sufficient in itself to account for the present sad condition of the poor both here and else where, and that is the neglect of them by the Christian church We build luxurious churches which are not intended for the poor, and many Christian people never come in contact with the misery that is round about them and teel no responsibility resting upon them to bring the gospel within the reach of the poor and needy. It is encouraging to note that many churches in Toronto and elsewhere are awaking to their duty in this respect. We believe that the problem will be effectually solved only when the poor have the gospel preached to them, and when in the House of God the rich and poor meet together on equal terms, when the universal brotherhood of mankind is not merely acknowledged but acted upon in the Christian Church.

THE ST. GILES LECTURES FOR 1885.

BY THE REY. DR. BEATING, I RANGEORD

[The MS, of this article seached us some time previous to the announcement of Dr. Tulloch's death. "I'm, REVIEW]

Da. Tullocit, of St. Andrew's University, in the St. Giles Lectures for the current year, supplies us with a volume of delightful reading. The venerable Principal has evidently lost none of his strength of intellect or grace of diction, and in this treatise has given us one of the most readable of all his books. It is a handsome volume containing eight lectures, and covering 336 pages. The letterpress and binding are excellent, and reflect credit on the publishers—Scribner's Sons.

The period reviewed in these lectures as one of surpasing interest and activity both in England and Scotland. The title of the treatise, Movements of Religious Thought in Britain during the Nineteenth Century, is pechaps a little misleading, as it really covers only about thirty five years, from 1825 to 1860. Though it deals with so limited a period, it, however, embraces all that is important in the Anglo Catholic and Broad Church movements in England; and it likewise brings out nearly all that has interest in the subjectivo spiritual activity of a certain school in Scotland a quarter of a century ago. During the first twenty or twenty five years of the present century. there was but little worthy of note, either in the intellectual or religious life of Britain. National activity was absorbed in continental wars most of the time. It was a time of daring deeds on land and sea, rather than an era of lasting works in the republic of letters.

With the quarter of a century which dates from 1860 to the present time it is otherwise. This is a period of abiding interest in many departments of learning, and one almost wishes that the learned author of this volume had brought the discussion down to a later date. His able pen could well have sketched the later movement of Liberalism in Oxford, dating from the publication of the "Essays and Reviews," the claboration of those doctrines of which Darwin and Spencer are the exponents, the development of that form of "historical criticum" in England, of which Dean Stanley may be taken as the type, and the more radical forms of the "higher criticism" of the Tübingen School, of which Robertson Smith is the Scottish leader. These movements, however, did not fall within the author's plan, and we can only hope that he may be spared to do for these what he has done so well for the period covered by the volume before us

Looking at the discussions of this course, we find that the first lecture is concerned with Coleridge and his school. It contains a very fair outline of his spiritual philosophy, which is neither burdened with too much of his metaphysics, nor obscured by the transcendental have in which the thought of Coleridge and his school is sometimes half hidden. Those who are familiar with Coleredge as a poet chiefly, will perhaps be surprised to learn that his influence in the religious sphere was so marked, as our author very fairly estimates it. His three works, "Aids to Reflection," "The Confessions of an Enquiring Mind," and "The Constitution of Church and State," are severally reviewed, and the influence of Coleridge's teaching on prevailing Christian ideas, on Biblical study, and on the conception of the relation between Church and State, is well described. So far as the sketch of Coleridge in this respect is concerned, we do not know a better than Dr. Tulloch has given in this volume. In regard to the fundamental positions of the Coleridgian system, our conviction is that there is running all through it a subjectivity that is dangerous to the reality of objective truth, either in the data of philosophy, or in the doctrines of religion. In some respects we have in this subjectivity a reproduction in a lofty and subtle, but no less dangerous, form, the maxim of the Sophists-"Man is the measure of all things."

The second lecture deals with the early Oriel, or Noctic, School. The circumstances connected with the origin and rise of this school are presented in a very interesting way. The three chief names which come before us here are Whately, Arnold and Hamden. The first is known an ecclesiastic. The estimate of Whately and his work given by Dr. Tulloch is higher than that which most writers award him. Atnobl's unique position and peculiar work are finely balanced. The troubled life of Hamden is poortrayed in eloquent and touching terms. None of the names which come under review in this chapter mark any very decided movement in religious thought, nor were they men of originality and genius of the first order. They were, however, precursors of decided movements which soon reached a well-defined maturity

In the thir I lecture the Oxford Tractarian movement to itealt with. The genesis of this remarkable movement, to which a strong ritualistic tendency is combined with devout spiritual feeling, is nicely analysed. The names which receive chief attention in connection therewith, are helle, Newman and Pasey. Most interesting personal details in segar I 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 pact, Newman the acceptiatectician, and Purey the tract writer of this period. The general estimate of the "Tracts for the Times," given by Dr. Tolloch, is good; the sketch of hable 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 feving are the leading spirits. Liekine is the thoughtful writer, Campbell the chief theologian, and living the orator of this navement. 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 thight 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 life long 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 destruc tive, in its nature. His hatred of shams 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 fecture will give one a better idea of the whole man than Froude's volumes can

In the sixth locture 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 plety 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 precicity, his severe mental training under his father's tutorship 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 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 bero 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 fectures. We cannot think that Dr. Tulloch has fallen into the mistake of some moderns, who speak very foudly 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 those, but to confine himself to the line Indi cated by the sketch of the lectures already given. When, however, we consuler the title given to these lectures the reader naturally expects some reference to such a man as Dr. Chalmers, and to such an ecclesiatical 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 to be very critical, he would no doubt call Dr. Tuiloch to task for going out of his way in more than one place, to throw stones at Calvinism. Good manners, if not occlesiastical courtesy, must condemn the learned Principal on this point. His sympathies are clearly with the Broad School 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 com-mendations. 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 perund of its pages.

Diterary Molices.

Smooth Stenes from Scripture Streams (S. R. Beiggs Willard Tract Society, Torontol, comes properly under the classification "Bible readings," slibough anything the classification. "Bible readings," almough anyming but more skeletons. The subjects illustrated are among the central doctrinal and practical stuths 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 bir, and Mrs. Geo. C. Needham. The volume, as well as being a valuable one for the study shelf, will be found suggestive and attenuisation to refuse all column reading. and stimulating in private desotional reading.

Tite Homilety, Magazine of London, February number, issued simultaneously in New York by F. B. Treat, 77. Broadway, is to hand—Its theological, expository, homi letical and musclianeous sections are replete with articles from the pens of some of the best Furopean writers. "Lipolation in Relation to Miracles" is treated by Rev. G. "Leolution in Relation to Miracles" is treated by Rev. G. Matheson, D.D. 2. "The Argument from Prophecy in the Light of Mostern Criticism," by Rev. J. R. Gregory t. "The Mental Characteristics of the Lord Jesus Christ," by Rev. H. N. Bernard, M.A. 1. "What will Heaven Ber?" thy Rev. E. Bersier, D.D. 1. "Parable of the Pounds," by Rev. J. R. Thomson, M.A. 1. "National Obligations," by Rev. Fred'k Hastings; "Whether of the Twain?" by Rev. Fred'k Hastings; "Whether of the Twain?" by St. John A. Fere, M.A. Rev. Stopford Brooke's contribution to the Symposium, "Is sulvation Possible After Death?" is a venement presentation of a position with which we most beartily disagree. Many other subjects of present and permanent interest are ably other subjects of present and permanent interest are ably discussed in this number by men connent both in the pullat and in the press. Yearly, \$3.00 single copies,

Oats or Wold Oats, by J. M. Buckley, LL.D. New York: Harper & Bros. This book is somewhat of a misnomer. It might have teen more acutately named "Life Work for Young Meni Helps to Choice and Success." It is really a manual of modern callings, 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. oats, the acquirement of religious principle and rainte. The book is up to the times, readable, instructive and helpful, but might, we think, have been improved by opening with a manily 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 received. have been repelled.

Communications.

ST. JOSEPH ST., NOT CALVIN. [To the Editor of the PRESETTERIAN REVIEW.]

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

Yours, sincerely, WM. J. Shytti,

Plastor St. Joseph St. Pres. Ch.

398 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 you 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 carnest and united prayers of God's

prople 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

Yours faithfully, CROIL C. OWEN, Prest. Univ. Cell. Y. M. C. A. Univ. Coll., Feb. 12th, '86.

PERMANENT MEMBERS OF ASSEMBLY.

[To the Editorof the PRESBYTERIAN REVIEW. Six,—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 tasto or humility of the members of this circle in thus appearing at every Assembly. Is it not high time to suggest that our presbyteries should cease talking about their rights and assert their irdependence? 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 juinful and childish exhibitions with which the court has been afflicted have been enacted by the per petual 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 continuity on their marks then on the argument. 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 PRESSYTERIAN REVIEW] Six,—I am sorry that "an Elder" has taken so much trouble to oppose the movement for the increase of the small stiftends paid to ministers in needy districts. I do of a weak, rambling, slovenly character, which certainly not intend at present to discuss whether \$750.00 is the precise sum which is needed to enable a minister to live while the speaker occasionally descends to colloqual decently. Some of 2s think that \$1000 would not be too

"An Eiter" has a right to his opinion that \$600 is saiber above the mark. He makes one or two states ments, however, which require contection.

ments, nowever, which require correction.

He states for example, that the Asymmentation Scheme
has been pressed to the detrinient of inlision work in
Munitoba. These he know 'sat far more has been
apont on our work in Manitoba and the North-West during the fast two years than in any preceding two years? Is be aware that a large number of mission stations in the North-West have been transferred to the list of Augmented Congregations, that at such important plants, for example, as Prince Albert, Edmonton and Regina, the example, as Prince Albert, Edmonton and Regina, the people are largely added from the Augmentation land, the Home Mission funds being thus set free to supply the needs of newer and needleculative's to Has be every 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 semilar to these; for this year that it may not full as it should not, it would be well that congregations in making their con-tributions to the sation. Inchemes, should not apart, first, what is expected for this final, however much any other fund may suffer. To understand such statements it is only necessary to remembe, that to aid living congrega-tions is sent a circular stating the amount expected of them for the various schenies of the church. Each comgregation is pressed to give its proportion to the Augmen tation Fund, no mutter how much that which is dearest to Chrisis heart may suffer." Will "An Lider" 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 its licited are to be found? I am tolerably well

sons who need it. The Augmentation Scheme is one of
the autidates 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. MACHONELL,
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 o "Philo" on the Aged and Infirm Ministers' Fund in the REVIEW of Feb. 4th. As it seems to me we cannot afferd, 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 reason-ably 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 twin-brother or elder-The Augmentation Fund is either twin-brother or elder-brother to the Aged and Infirm. If it be true, as hinted at in the mildest manner possible by the convener of the Home Mission Committee, that the strong country congre-gations "have not yet seen the necessity or the benefit" of this fund, as "Philo" puts it in reference to another subject; the fact is a most unelsneboly one. Is it every man and congregation for himself, or are we to set ou 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. Cochrane be a reliable authority on the subject.

THE COLLEGES.

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 house. 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 sgree on any practical measure. It was suggested that instead of jour in the west we should have nw. An inflaential representative from the east assured us that if we agreed upon that 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 purpose in writing now is to ask that your readers will describe the propose in writing now is to ask that your readers will describe the propose in writing now is to ask that your readers will describe the propose in writing now is to ask that your readers will describe the propose in writing now is to ask that your readers will describe the propose in equipment and students, and Queen's has grown in both, Knox is numerously attended. 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

But can anybody suggest a practicable scheme of reduc-tion 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, needlessly, side by side, are the dearest. While e 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 Parsbytzrian Review.]

SIR,-My attention has been called to a letter in a late issue of your Raview, strongly urging the disuse of manuscripts in preaching, and signed "Fidelia." As this signature has led some of my friends to identify the letter with a pen that has usually written over this nom 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 extempore preaching, I entirely disagree with your correspondent in a sweeping condemnation of writen sermons.

In fact, I think even the best spoken sermons must usually be written first, like the "mignificent address" of

There are very few men, and red, and show few exceptionally gifted, who are not sently master of themselves and their aubjects, soficiently quick in thought and ready inspeech, speech, to enable there to excel in extempore a reaching, nor are there many who are able at all to do not enter themselves and toeir provide by rea-hing extension range, salty twice a day from one year's end to the other. There must 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 warmest earnest peak and deepest sport tuality a how much more when these are not a replace

tuality; how much more when these are not a replace outly present?

This belog so, I am pureled to know why your correspondent should say, that "in this age of the world many scripts have not place." There never west an age in which, owing to the spread of education, congregations were so critical, so ready to detect therapy shownhore. Written seemons need not be elaborate essays, nor need they be wanting in dire these and power. No one who thinks of the great preachers of the past—the Barrows and Taylors and Halls—will venture to so, thus, or to say this we in this age have not be your sermons which will delicht us this age have got beyond sermons which will delight us as masterpiece. So for is this from the fact that many of this age have got beyond sermone which will delight us as masterficed. So far is this from the fact that many of the lest speech is do need to day in the Princob Parhament are extendily written out in full, and may be given to the printer in advance. Yet we need not disparage the undoubtedly great preschers who use no manuscript. And, no doubt, the tendency of cultivated taste to preach ing now is to prefer the simpler and more conversational style which naturally accompanies extempore speaking, as being more direct and effective than the ornare and elaborate pulpit oratory formerly most pixed; for the reason that the very perceptible thish of such a discourse interposes a certain non-conductor between the pleacher I have itsilicized are to be found? I am tolerably well acquainted with the circulars issued by the Augmentation Committee, and with those issued by the Prechytery of and his audience. But written sermons may be simple and his audience. But written sermons may be simple and direct as well as extempore ones, and heart may reprint of the words quoted.

The warning against "worldliness" is much needed; the ninisters of weak charges are not the only persons who need it. The Augmentation Scheme is one of the autidates to worldliness on the part of well-paid the autidates 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. 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 throb 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, 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.,

Kingston, Feb. 17th, 1886.

NEWS FROM INDIA.

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

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 LEAVENING 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 Draine Light of Education." Educate the people of Indua in a pure literature, in a sound philosophy, in a therai science, and above all in a Christian theology, the science of sciences and there is no feet but the science of sciences. the science of sciences, and there is no fear but the idolatry, superstation and absurd mythology will soon vanish before the tising 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 enjoys an envisible reputation, with its four faculties of Aris, Medicine, Law and Engineering. There is a number of affiliated colleges, such as Elphinitone (College), Descan, Wilson, St. Navier'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 McKechan, 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 iii. "The necessity of the New Birth." How attentive and earnest the young men seemed! The young men in "our" Theological Halls, would not care to have comparisons 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 "polta" or sacred cbord. 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 universal ty of sin they were all agreed. The Dector skilfully 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. Ghanjibhal, a converted Parsee, was in charge of the native girl school, where there are upwards of too interesting girls.

Perhaps the most successful Evangelistic work is con-

ducted by the

AVFRICAN MARATHI MISSION.

"Woman's work for women" opens a new and most hopeful field of labour for devoted Christian ladies. The zenanss, closed to the light of the gospel as brought by 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 ate passing, and the complian of the Lord draweth nich. But the women 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 untaught, still unrescued. 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 "scnana" was " There are many Christians at home who might make the same profession. There are fourteen

ZRYANA 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 haivest-field is over-ripe, alas, the respers are lew. Christian ladies, for Christ's sake come to the rescue of your weeping sisterbood, who are unwelcome at birth, untaught in childhood, endayed when marned, accursed as wisdows, unlamented at death, and unprepared for eternity. I left Rombay for Central India, stimulated by what I saw and heard, inspired by the example of deroted missionaries, confirmed that the ultimate tiene 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 lupiter 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.

Therefore are asked for the erection of a Presbytenan church at Granville, B C

Next regular meeting of presbytery in Attivision St. Owen Sound, March 16th, at 1-30 p ir THE new Presbyterian church at Melroso is said to be

a one exacture and a credit to the neighbourhood

Die Country has received 2,200 from the Free Church of Notland for the Home Mission Fund.

VACANCY, Narawak and Kemble I Rev. A. McLeanan Owen Sound P.O., moderators Rev. John Somerville, clerk

Tite congregation of Carberry and Petrel has given a grantmost call to Rev. Angus Robertson, of Lethbridge,

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

FOR the past two Sunday evenings the Rev. Dr. Burns, Halifax, has fectured to large congregations on "Future l'unishment.

THY Presbyterians of Stouffeille are contemplating the erection of a new church, this year, costing in the neigh bourhoud of \$3,000.

RES 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 Calvin church.

THE Fergus Acres 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 audiences, and there are abundant signs of much good being done. REV JAMES SIEVERIGHT, Huntsville, has lately given

parts of the Province in aid of the manse fund. He has met with kindly receptions everywhere.

nine lectures in various towns in the central and castein

Tite Rev. II. 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. Ar the last meeting of the Halifax Presbytery, Messes.

Morrison, Dickie and Simpson were appointed a com-mittee to visit Upper Musiquodobolt and assist in the settlement of a difficulty regarding the site of the proposed new church.

On the 4th inst, the congregation of Enniskillen pre sented Miss Mary Henry with a purse of money in recogni tion 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.

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

WE regret to learn that Rev. Dr. Smellie, of Fergus, receat by 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

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

ST ANDREW's church, London, after an agitation ex-tending 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 519 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 Elmsley in his younger days.

On the 20th ult. Rev. Alex. McTavish was inducted at Huntsville into the pastoral charge of Chater and associate 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 Manuola, and the cause is likely to prosper in his hands.

We are sure that the acrangement by which Miss Helen Mactire or 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 Mac-Gregor was her father's secretary and is perfectly familiar with the business of the office. —Italifax Witness.

Tite 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 tor 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 a ljourned congregational meeting announced the result, which was in every way assisted on.

THE first anniversary of the opening of the new church, Clinton, was calebrated on the 5th inst. On the Sabbath previous Rev. A. D. McDonald, Seaforth, 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." 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 august 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 \$31.

The Woman's Foreign Mission Society has done good work. Regret is expressed at the resignation of Mr. Italiantyne, who has been pastor of the congregation for list; Rev S. Mylne presiding. Addresses upon home

ANNIVERSARY services were held in the Fairbairn Presbyterian church, Sabbath, February 7th, and on the following Morday the annual tea meeting was held. During the evening an address, accompanied with a num ber of valuable standard works, was presented to Mr. James Murdoch, who has been the faithful precentor of the congregation for many years. The address was signed the congregation for many years. The address was signed collection amounted to the handsome sum of \$467, and inchange of the congregation by Rev. P. Straith, the increase over last year of \$230. Speaking of the above pastor, and Messré. James Paul, elder, and Jas. Swanston, meeting says an exchange 2—" Such is the spirit of missionary meeting has "The Woman's Christian Temperance Union National Police Superintendent of the Department of Prison and Police sonary zeal in our midst that a missionary meeting has "Work,"—a somewhat cambrous title truly,—is announced

Samulto upon both occasions.

Samulto upon both occasions.

Samulto upon both occasions.

Samulto upon both occasions.

Samulto upon the vestry of the Presbytesian church on Tuesday evening to listen to the first lecture of the course by Raw. T. F. Fotheringham, of St. John. His subject was Memorica of Fotheriand, being reminiscences of Lalpsic and its student life. For the first half hour the lecturer in an agreeable manner and with pollshed diction led his heaters 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. RECAL POWER

Ar the close of the prayer-meeting lately, Miss Robb, in inchaif of the tadles 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 Ladles Missionary Society, and in token of their appre-ciation 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, Sciklik Rev. Mr. Brydon, pastor—was held on the 1st inst; Mr. Wm. Blyth in the chair The managing conmittee reported that no provision had been made for payon ing 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 \$559 48; the Lalies' Ald Society contributed of this \$34.40. The session report emission of the amount of \$559 48; the Lalies' Ald Society contributed of this \$34.40. The session report emissions continued to the session report emissions account of Mr. Revious work. without success. The treasurer's statement showed receipts to the amount of \$559 481 the Ladies' Ald Society contributed of this \$34.40. The session report emtodied an encouraging account of Mr Brydon's work during his residence in Scikirk,

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—needay, Feb. 24th, 1886. There will be three sessions—10.2 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 have conference of the accelthat 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.

Titz 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 dis-bursements, \$58.39 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 \$3 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 cutitled to and should cultivate: full acquaintance with its own finances. One fruitful cause of illuberality in congregational life is simply the want of an exact understanding of the financial situation. Hence the more information that is circulated upon this Hence the more information that is circulated upon thus 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) Mentinger.

Titz annual business meeting of the Presbytenan congregation of Alisa 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, Salbath School, Ladle's Ald Society and Women's F. M. Society. School, Ladler Ald Society and Women's F. M. Society. From these teports, 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, l' Douglas, II. Gunn, W. Robson.

THE annual business meeting of St. Andrew's church, Ganancque, was held on Jan. 20th. Rev. II. 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 THE annual business meeting of St. Andrew's church, schemes. Altogether the annual meeting was satisfactory and showed the congregation to be in a prosperous and encouraging condition.

encouraging condition.

Tits annual business meeting of Chalmers' church congregation, Woodstock, Ont., was held in the church on Monday evening, 8th inst. The pastor, Rev. W. A. Mc. Kay, gave a binef 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 support had been observed four times during the year, and thirty five new communicants received. The 10'al membership on the roll was 265. The prospect was never more hopeful than at the pres. in time. Mr. Peter Crails was elected as chairman. Mr. C. McLeod gave a report from the Sabbath School there are 190 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 or missionary collections, 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 apent uniformity of attitude in prayer and

Tite annual missionary gathering of St. Andrew's con gregation, Smith's Falls, was held last Monday night, 8th inst; Rev S. Mylne preuding. Addresses upon home and foreign missions were given by Mr. F. B. Allan, of Perth, Rev. D. J. McLean, of Arnptior, and Rev. D. J. Macdonnell, of Toronto, before a large and appreciative andience. 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

only to be autoinced to have our churches tilled with an hurchill excellent addresses were delivered by the Rev. D. D. McLeod, of Buttie, and the Rev. J. Cochrane, of Thornton. On the following Sabbath Mr. Goforth, of Knox College, clearly and forcibly presented the claims of misdons upon the prayers and liberality of the Christian Chorch, and in the evening delivered a very stirring address upon China as a mission field. These services were assembled upon both occasions.

Save the Varmouth Times.—"A large audience gathered in the vertry of the Fresbyterian church on Tuestand and the very of the Fresbyterian church on Tuestand upon to the annual missionary printicials of the previous year.

This again real is also shown by a large number of our fields, who meet every month or so for the purpose of alvancing the missionary cause. Some time ago Mrs. Harvie paid them a visit, and became so favourably impressed with the conduct of our young ladles that in her addresses before congregations up west a few days ago, she spoke very highly of the enthusiastic missionary spirit and provided their conduct of our young ladles that in her addresses before congregations up west a few days ago, she spoke very highly of the enthusiastic missionary spirit and provided their outerings of the previous year.

This again real is also shown by a large number of our young ladles that in her addresses before congregations up west a few days ago, she spoke very highly of the enthusiastic missionary spirit and the previous prev shown by some young lady at Snith'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. He afterwards became conscious but only to linger in great suffering till death came to his relief. He was an old member of Calvin Parthers when the fifth of the parthers when the parther when the parther the parthers when the parther the parthers when the parther the parther the parther than the parther the parthe Prestyterian Church, Rothssy, where he will be greatly exercises already arranged for will extend over probably 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 Tinling 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, Yaughan, by the late Rev. D. Coutts. In 1851 he removed to the They accordingly connected themselves with the O. P. Church. But after two years Mr. Archer returned to Yaughan, 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 calmin breather hearth he last in the 78th verse of his age. He calmly breathed his last, in the 75th year of his age. He passed away in the full confidence of faith that his Saviour 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 realous 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 worship pers. 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 lead to his death, and no r looks for ward to an early departure "to be with Christ which is far better," and to meet with loved ones gone before.

NEW BRUNSWICK: NOTES. (Erein our fun Cerrespendent)

THE Rev Dr. Smith was, on the eve of his departure, presented with a handsome fur collar and rair of gaunt-lets, by the Y. M. A. of St. Andrew's Church. The doctor left with his heide for Wausau, Wis., on January 20th. A large number assembled at the I. C. R. station to wish him God-speed, and torpedos on the rails fired a fen de jete as the train moved out of the station.

fen de jeje 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 "Savonatola." 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 sceres from the Canadian Parlismeni. 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 extechists 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, Frederickton, con-tinue to hold their popular debates and essays. "The Life of Dr. Chalmers," "Arbitration as a means of settl-ing national disputes," "The relative merits of marned and single life," and other important questions have been

discussed.
The "Bands 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 l'restlyterian Sabbath Schools were represented, St. David's, St. Stephen's, and St.

The Pennsield 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 Christinas 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 Hun. 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 charm, as an evidence of their satisfaction at the way in which his work was done. The pastor, key G. Stone, meets with much encouragement, and a spitit of extrest enquity prevai's 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 only of time—I gladly tesume 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 metri polis.

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 ane radies nave worked with a will, and as a result, the church will bethoroughly furnished with carpets, custions, etc., on the day of opening. It is hoped that before very long a suitable man may be found at d called to assume this very promising pastorate. Within a very few years, the present atrusture will certainly be superseded by a large and handsome building.

MRS. BARNEY

to address a series of meetings in this city during the next foringht. Afts, Barney conces to us from Rhode Island, and is very favourably I nown for that energy and enthu-siasm with which she generally succeeds in inspling her hearers. She will speak next Sablath from one of our city pulpits.

LIFE PRESURTERIAN S. S. ASSOCIATION.

A neatly printed programma of lectures for the season A neatly printed programme of lectures for the season 18850, was is used 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. Serimger, of the Presbytenian College, and dealt with "The Book of Daniel," The lecture for the prevent month will treat of "The Inspiration of the Scriptures," and will be delivered by Rev. Professor Shaw, of the Mothodist 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 fecturer.

THE CENTENNIAL OF PRESENTERIANISM.

The committee of Preshytery, appointed to take action in the matter of celebrating the hundredth anniversary of the founding of Preshyterianism 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 22th, but the exercises already arranged for mill acted, agreed to the exercises already arranged for mill acted, agreed to the exercises already arranged for mill acted.

FVANGBLISTIC SERVICES.

Special religious services have been held. In several of our churches since the departure of Messra. 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, Es 2., elder in Prikine 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 Munto Gibion will be two of his

orght companions.
MR. STUDD, 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. Montreal, February 13th, 1886.

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—Canadian Independent 8. R. BRIGGS,

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CHURCH NEWS. GENERAL.

THE four Presbyterian ministers of Birmingham have resigned their charges within the past nine months.

THE February Church of Scotland Mission Record contains obituary notices of Rev. A. R. Simpson, Orkney, and Rev. W. Dunn, Cardross.

DEAN HOWSON, one of the authors of Conybears and Howson's Life of St. I'aul, died recently. When in Asia Minor a few years ago he was asked how often he had visited the scenes of Paul's life and labours, he replied that he had never done so before. His book is the more wonderful on that account.

THE Pebruary U. P. Missionary Resert contains obligary notices of Rev. John Jardine, M.A., Dumbartou; Rev. Chas. Moyes, M.A., late of Renfrew; Rev. Thos. Dods, Crook County, Durham; Mr. Wm. Laughton, Kirkwall, Mr. James Cox, Dundee; Mr. Joseph F. Cockburn, Edinburgh; and Rev. Jas. Knox.

MANY who have read her charming and always edifying books, and who have followed with profound interest her recent career as a zenana mission-ary in India, will be grieved to hear that Miss C. M. Tucker, A. I. O. E., was, in Christmas week, lying danger-ously ill at Batala, so much so that a special request for prayer on her account had been made in the churches.

Two friends of missions offer to members of the Church of Scotland Young Men's Guild, through the Rev, Dr Scott, Edinburgh, two prizes of £10 each for the best essay on "Our Lord's Mind and Command in regard to Mission Work, with special reference to St. Matt. xxviii., 18-20, and St. John xvii." Particulars may be obtained from the Secretary of the Guild, 22 Queen Street, Edinburgh, not later than 30th June, 1886.

Tue salary of the Rev. Henry Ward Beecher, pastor of the Plymouth Congregational Church, last year was \$20,000, but he contributed of this sum \$5,000 in aid of expenses of church music. The rentals of the pews in this church for five years have been - 1882, \$38,310, 1883, \$38,172; 1884, \$34,844; 1885, \$27,256; 1886, 26,626. Last year there was a falling off of over \$7,000; this year there was a still further decline of \$630.

DR. CHALAIERS, Principal of the London Presbyterian College, who has entered on the jubilee year of his ministry, is the only Disruption minister in England. Ordained at Aberdeen in 1836, he was translated to Dailly, Ayrahire, in 1841, and to Edward Street, Portman Square, in 1841. He has Portman Square, in 1845. He has completed forty-one years of service in the Presbyterian Church of England. He is the sole survivor of all who were members with him of the Dunfermline Presbytery.

TILE Promoters of Social Purity in the United States have started a journal as a medium of inter-communication. It is named the Philanthropist, and is It is named the Pritantirepist, and is carried on at 58 Reade Street, New York, under the guidance of the New York Committee for the Prevention of State Regulation of Vice. The object of these brave ladies is not, as one would gather from this name, purely legal, but they give great thought to the matter of the instruction and forewarn-ing of young guls and the throwing of every moral influence about their lives.

THE Bishop of Peterborough will early in the present session, introduce into the House of Lords a Bill which provides that churches shall be for the free use in common of all parishioners, and that it shall he unlawful for any archbishop, bishop, or other person to grant or appropriate any seat or new in any parish church. The bill, however, preserves the rights of rectors in chancels and all existing titles to seats by faculty or prescription, and the rights to private nisles, chapels, or chantries kept in repair by their owners.

MR. LOUIS JACKSON, of Chicago, proposes the formation of a World's Day of Rest League. He claims, from a practical study of the subject, that human rapacity is becoming so great, that unless the workingmen of all denominations about the proposed of the subject. denominations take measures to pre-serve a uniform day of rest they may lose it altogether. He desires the League to be untrammeled by any question of particular belief, simply advocating that which he believes was the original and humane intent in Mosusm—namely, the guaranteeing to labour a day of rest. He has already proposed to his Jewish brethren, on the broad claims of humanity, from prudential motives, and in the interests of Jewish artisans, that at a convention of representative Jews from all parts of the world to be held at Paris in the year 1900, the Jewish Sabbath be transferred to the national day of rest by authoritative diet.

Ar a meeting of the directors of the National Bible Society of Scotland in Glasgow, the society's income for 1885 Glasgow, the society's income for 1885 was reported to have been £27,744 and the expenditure £31,372. The isaues of Scriptures for the year had been 154,450 Bibles 266,507 Testaments, and 234,705 portions-in all,645,662,being an advance of 88,187 on the issues of 1884, and the learnest circulation yet attained. The foreign issues were over 400,000. It barracks; \$500 promised for Montreal anniversary meeting of the action of the street barracks. See " anniversary meeting of the society in Glasgow on Monday, 15th February. Sir William Muir, KCS.L., principal of the University of Edinburgh, in the

preach libbe Society sermons within the bounds of the Glasgow presbyteries in February. The sale of Scriptures in Japan amounted for the year to 44,570 copies, of which over 6,000 were libbes and Testaments. Fifty-two colporteurs had been employed in that country in 1085

AT a recent missi-nary conference in Calcutta there was a fadies' day, and the first speaker was Mrs. Kerry, who told the story of the origin of zenana missions. Mrs. Sale, she said, was the first pioneer, and the teaching of zenana ladies began on this wise. One day a baboo was sitting at the entrance of his house and Mrs. Sale, as she passed his house and Mrs. Sale, as she passed by, stopped and spoke to him, asking his permission to pay a visit to the ladies of his family. After some hesi tation consent was given. By degrees other zenanas began to open their doors also. Shortly after this Mrs. Sale went home to Britain and Mrs. Mullens took up some of the zenanas. Mrs. Kerry arriving about this time, joined that lady in the good work. Mis. Sale, who is now resident at the house of her son-in-law at Helensburgh, from time to time visits the churches with a view to stirring up interest at home in that great and growing work which she was privileged to inaugurate, and which more than any other agency is hastening the day when India will be won to Christ.

Tils following paragraph, taken from the Sydney Presbylerian of the 5th Declast, is of much interest.—"The churches show no symptoms of decay. The following paragraph, taken from the Sydney Preshyterian of the 5th Declast, is of much interest.—"The churches show no symptoms of decay. The money test shows that they have heart and life. Several denominations are celebrating, or will shortly celebrate, their jubilee. In connection therewith they are laudably seeking to raise funds for the extinction of debt, for supplying stamp for the extinction of debt, for supplying deficiencies in their organization, and for giving greater all-round efficiency. The Congregationalists of New South Wales, fully two years ago, led the way, and now they are within sight of the proposed 40,000. The sister churches in South Australia and Victoria are following suit, and have goodly sums in hand. The Baptists in Victoria have pledged themselves to meet an anonymous donor and raise £50,000. The Methodists have caught the contagion, and expect to raise £40,000 in South Australia, and a like sum or more in Victoria. The Presbyterian Church in Victoria. The Presbyterian Church in Victoria has agreed to raise £60,000. And shall we, Presbyterians in the mother colony, be hehind? We cannot celebrate the jubileo of Presbyterianism, as the time for that is past, but it is proposed to do something in connection with the 'Majority' of our Union Church, which falls next year. In view of the rapid progress made within the last five years, and of the need for extension years, and of the need for extension and consolidation, the effort to raise £50,000 should not overtask us."

THE Salvation Army Almanae for 1886 is the official proclamation of what a soldier is expected to do every day:— 1. Get up at the proper time without being called twice.

2. Begin praising God as soon as he wakes. 3 Keep on doing so all day, till he goes to sleep again.

4. Do his work to the best of his ability without needing to be watched.
5. Bear all the grumbling, ill-treatment, or neglect he may have to suffer, quietly and gladly.

6 Seize every opportunity to do kindness to anybody, especially to any who treat him unkindly.

7. Dress so as to show anyone at the SANITARY APPLIANCES. vation Army soldier.

8. Talk and act to prove that he is fit to be one.

 Give all the time, money, strength and skill you can to Salvation Army service of some kind. to. Make a deep impression on some

body's soul for good.
II. Get the life of his own soul increased by the power of the Holy Ghost.

12. Go to bed without having gossiped with or injured anyone.

13. Give up to the Lord any ill-feelings, cares or doubts that may have

come during the day.

14. Do or bear whatever else the

Lord may wish.

This almanac is full of Salvationist spirit, and the manner in which events are chronicled is characteristic. For instance:

"Eighteen hundred and eighty-six may be your last year. For God's sake be desperate, and do something for the millions teeming to Hell.
"Paris and Gravenhurst besieged;

opening of Lindsay new barracks, 1885. "The commissioner thrown out of a buggy at Brooklyn, 1885. "Presentation of colours, Meaford,

"Presentation of colours, Meaford, 85. God it love. Colours presented, Collingwood, '85. To live is Christ. Colours presented, Riverside, '85. To die is gain. Colours presented, Newmarket, '85. God is light. Colours presented, Port Hope, '85. First barracks opened in London, Eng., '66. First seven fasses landed in New York and opened fire, '80. It is not always the noisy guns shoot straight. Comthe noisy guns shoot straight. Com-missioner Coombs farewelled for Canada, 84. Prescott bombarded, '85. Lay

SBARCHING FOR PROOF

of the University of Edinburgh, in the chair. In connection with the semijubilee of the society 103 ministers of ministe

Medicines.

WHAT IS CATARRH?

From the Mall (Can). Dec 15.

Catarch is a rous-porniert discharge caused by the presence and development of a vegetable parasite in the internal lines membrane of the nase. Talepara site is only development of a vegetable parasite in the internal lines membrane of the nase. Talepara site is only development or sure in the thood, at the talepara end these are 1—Mortial state of the thood, at the talepara parasite of the ship, in present perpetation of the effect statter of the ship, in present perpetation of the effect statter of the ship, in present perpetation, ladly ventilated stepping as internal, and other policies that are germinated to the thood. These policies that are germinated to the thood. These policies that are germinated to the thood. These policies that are germinated to the blood. These policies that are germinated in the blood. These policies that are germinated to the thood of the threat, up the estachian cubes, causing deforest burn wing in the vocal cuts, causing deforest burn wing the proper structure of the troocclast tubes, reading in pulmonary convergence and death.

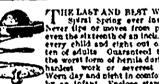
Some time since a well known physician of forty years, taked aspertmenting, succeeded to discovering the necessary combination of togredicate which never fail in absolutely and perminently grand cating this hornited disease, whether standing for one year or firsty years. Those who may be suffering from the above disease, should, without delay, communicate with the business meangers,

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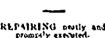
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BECKETTER—Brockville, la St. John's Church, on March 7th, at 2 p.m.

BRCCA—Paisley, la Koox Church, on March 9th, at 1 30 p.m.

BRATON.—Erandon; Man., on March 2th, at 7,39 CHATHAN.—Chatham, Unt., in 81 Andrews Church, on March 9th, at 10 a.m.

CARLETON PLACE.—Zion Church, Morday, 7thd Feb, 7 p.m.

GLENGARY.—Cornwell, in Knox Church, on March 9th, at 11.30 a.m.

GREETH.—Guelph, in Chalmers' Church, on 16th March at 10 a m. beasing records to be preduced illean.—Sudforth, ont, or March 9th, at 11 am.

KINGARON — Kingston, in Chook's Church, on March 18th, at 5 p.m.

LIPBERY—Real-STOR, Felly, Erd, 15th, at 11 am.

LABRAY AND HENSTER—Carleton Place, Feb.

17bd, at 7 p.m.

find, at I p.m. Lorson—London, in First Church, on March 9th,

Lotoova-London, ir First Church, on March 9th, at 3 30 pm
Matriary.—Lucknow, in St. Andrea's Church, on March 19th, at 1 p.id.
Patta - Weodistork, in Chalmers' Crurch, on March 19th, at 10 clock noon, Pritason./.—Feterbayo', in St. Paul's Chorch, on March 9th, at 10 30 a.m.

Grassc.—Goebec, in Morrin Willege, on March 16.
Sakvia.—Porest, on March 9th, at 130 p. m.
Satorse — Hurriston, in Khox Church, on March 16th, at 11.30 a ta
Tonos ro.—Toronto, Knox Church, on March 16th, at 11.30 a ta
Tonos ro.—Toronto, Knox Church, on March 26th, at 13 a m.

Wishippo,—Winnigeg, Knox Church, March 20J, 1855, at 7 30 p.m.

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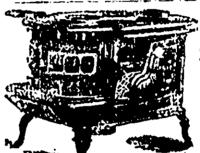
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