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A SPRINGTIME THOUGHT.

By REV. W. D. BISTRONG, M.A., OTTAWA.

I see it in the whispering showers that bless the spring
ing grass,
I see it in the bright-eyed flowers that bless me as I pass—
God is love.

I hear it in the song-bird's note from yonder greening
bough,
It sighs upon the perfumed breeze that fans my throbbing
brow—
God is love.

I hear its music in the stream that shimmereth in the light,
Its voice floats to me from the stars soft shining through
the night—
God is love.

The fancies sweet and softened glow that o'er my spirit
steal,
These kindly springtide sympathies, they teach my heart
to feel
God is love.

O blessed springtide I in our hearts thy genial influence
leave,
For still a glad creation felt will help us to believe
God is love

—Christian at Work.

THE TWO SAMs COMING TO TORONTO.

WE see it announced in one of the daily papers that Messrs. Jones and Small are invited to Toronto to conduct evangelistic services, and that they are to do their work under the auspices of the Methodist and Baptist bodies. This announcement may be correct, although, so far as we know, Baptist churches have had very little to do with the invitation. However this may be, speaking for ourselves, we wish to say that, in our opinion, the step taken is unnecessary and unwise. We dislike putting ourselves in opposition to brethren of our own or of any denomination, especially in matters connected with evangelistic work, and it is only because we deem this invitation a serious mistake that we venture upon this protest.

Where is the necessity of inviting outside evangelists to the city of Toronto? This is "the city of churches," so-called, and it has in connection with its various religious organizations multitudes of consecrated men and women who are willing to do, and who already do all the personal gospel work that evangelistic visits are supposed to set in motion. It has also in connection with its evangelical churches an educated and devoted Christian ministry, who are quite sufficient in themselves, God aiding them, to do all this sort of work that can be done. With such a ministry as Toronto has, acting in co-operation with the earnest endeavours of the consecrated men and women of all the churches, we see no necessity of so much dependence being placed upon outside help. We are well aware, of course, that the name and fame of noted evangelists will ensure packed houses, and thus far make for success; but we strongly suspect that the true interest of the cause of Christ is indicated otherwise than through crowded audiences drawn together by the oddities, the eloquence, or the personal magnetism of any one man. Earnest, importunate prayer, and the faithful exposition of God's Word, are the elements which make up the success of evangelistic work; and anything that may be the outcome of agencies other than these we are inclined to look upon as of very doubtful value. Suppose, now, the Christian people of Toronto were to go at this business among themselves—it is their business; it belongs to no one else—and suppose they were to make all the preparation which will be made while they are waiting and praying for the two Sams, would not all the solid results follow which are looked for from the anticipated labours of the two gentlemen who are invited? Let the pulpit announcements and exhortations be as full and frequent; let all the prayer-meetings be as fervent at the throne of grace with this object in view; let every family altar, day after day, invoke God's blessing on the effort to be put forth; let the singers be as patiently drilled, and the corps of workers as fully instructed, and then let any one of our earnest gospel preachers conduct the meetings, and all that can be hoped for from the two Sams will be accomplished. We do not join in this invitation because we think it altogether unnecessary. We have among us a multitude of ministers just as true to Christ, just as effective speakers, whom we are persuaded God would honour just as much in a series of meetings such as is contemplated.

Besides being unnecessary, we think the invitation unwise, for the reason that it is highly improbable that the class of persons for whom the work is contemplated will in any great numbers be brought under its influence. The reputation of the two Sams is largely connected

with funny speeches, with slangy expressions, and with the most highly flavoured of sensational methods. This reputation will attract to the meetings every night a rink full of people—who go from curiosity, or whose spiritual being craves stimulus of the sort which may be expected, but will scarcely be attractive to those who are careless about the claims of the gospel, or to those who are earnestly seeking the Saviour. Many will go for the fun of it, many will go to scoff, and perhaps will remain to pray, but the great majority will go to hear Sam Jones, which great majority will, of course, be made up of those who already profess Christianity.

We think the invitation unwise for a still more serious reason. The dignity, the beauty, and the sacredness of Christ's gospel are already sufficiently invaded by jest and buffoonery. We know what to expect from the invited evangelists, whose sermons have preceded them, to tell us plainly about the loud laughter and the applause accompanying descriptions of scenes which ought and which were wont to evoke tears and sobs. We have no wish to say anything severe, but our notion of loyalty to the whole spirit of Christ's gospel demands of us that we condemn the light speech, the jest and the slang with which that sacred thing is now being carried to the masses, and for which the invited evangelists have their full share of responsibility.

We think it would be much better every way if Toronto ministers would do their own evangelistic work; but if outside help must be had, we hope the committee will eliminate the laughter and applause passages.—*The Canadian Baptist.*

A SCOTCHMAN'S wife besought him to pray that the life of their dying baby might be spared. True to his old instincts, the good man knelt down devoutly, and went out on the well-worn track, as he was wont to do in the prayer-meetings at the kirk. Through and through the routine petitions he wandered along helplessly, until he reached, at last, the honoured quotation: "Lord, remember Thine ancient people, and turn again the captivity of Zion!" A mother's heart could hold its patience no longer: "Eh, man!" the woman broke forth impetuously; "you are aye drawn out for the Jews, but it's our bairn that's a deen!" Then, clasping her hands, she cried: "Oh! help us, Lord, and give our darling back to us if it be Thy holy will; but if he is to be taken away from us, make us to know Thou wilt have him to Thyself!" That wife knew what it was to pray a real prayer; and to the throne of grace she went, asking directly what she wanted most.

"A SPIRITUAL BOARDING-HOUSE."—This is the expressive phrase by which the Rev. Dr. Parkhurst recently described all that the Church is to those who go to it merely to receive food and rest for the amount of money contributed towards its support. They give it their *quid pro quo*. But they render it no permanent service and never identify themselves with it as of its constituent parts. It is not their home, if it were, their heart would be there; they would take pride in giving to its support whatever would tend to make it tasteful, homelike, permanent and as much like Eden as possible. This boarding-house treatment of the Church is detrimental to all its interests, retards its growth, chills its atmosphere, disintegrates its membership and lowers it in the estimation of the world. The church-member who treats his church as his boarding-house, has yet to learn his proper relation to "the body of Christ," the functions of his membership and the inestimable value of his privileges.

"If a piece of iron could speak, what would it say? It would say, 'I am black, I am cold, I am hard.' Perfectly true. Put that piece of iron into the furnace and wait awhile, and what would it say? 'The blackness is gone, the coldness is gone, and the hardness is gone'—it has passed into a new experience. But if that piece of iron could speak, surely it would not glory in itself, because the fire and iron are two distinct things that remain distinct to the last. If it could glory, it would glory in the fire and not in itself—in the fire that kept it a bright, molten mass. So in myself I am black, I am cold, and I am hard, but if the Lord take possession of my soul, if I am filled with love, if His Spirit fills my being, the blackness will go, the coldness will go, and the hardness will go; and yet the glory does not belong to me; but to the Lord, who keeps me in a sense of His love."

A LITTLE black girl, eight years old, was setting the table, when a boy in the room said to her, "Mollie, do you pray?" The suddenness of the question confused her a little, but she answered "Yes, every night." "Do you think God hears you?" the boy asked. She answered promptly, "I know He does." "Do you think," said he, trying to puzzle her, "that He hears yours prayers as readily as those of white children?" For full three minutes the child kept on with her work; then she slowly said, "Master George, I pray into God's ears, not His eyes. My voice is just like any other little girl's, and if I say what I ought to say, God does not stop to look at my skin."

Mission Work.

MISSION WORK IN THE PRESBYTERIAN CHURCH OF THE UNITED STATES.

THE Standing Committees of the Assembly reported as follows:

HOME MISSIONS.

If we consider the aggregate receipts of the Board for the past year its financial condition may be pronounced prosperous and full of encouragement. Including what came into the treasury for the liquidation of the debt, the receipts reached the unprecedented sum of \$671,728.70. It is to be regretted, on the other hand, that the number of our missionaries was smaller by sixty-eight than that of the preceding year, and fewer Sabbath schools were organized, and that important interests suffered for the lack of a little timely aid.

We closed the last year with a debt, including that of the Woman's Executive Committee, amounting to \$139,708. The result was wholly unexpected; the receipts for the seven preceding years show an annual average increase of over \$47,000. Had that average been kept up our receipts that year would have reached nearly \$650,000 recommended by the preceding General Assembly, and have left us substantially free from debt. Notwithstanding the hard times the churches came up manfully to these figures, having given \$28,000 more than ever before. But we found that the debt came mostly from the falling off of legacies. The legacies in 1882 were \$55,000; in 1883, \$103,000; in 1884, \$151,000; but in 1885 only \$55,000, or \$96,000 short of the previous year.

Notwithstanding the burden of our debt, and the order not to take up new work, the preaching of the gospel has not been in vain. The churches have been strengthened, many revivals have been enjoyed, and our missionaries have reached out beyond central points, and new Sabbath schools and churches have been organized. The growth of the work has been most encouraging. The number of missionaries employed during the whole or part of last year was 1,367. As a result of their labours, 15,695 have been gathered into the churches—9,561 by confession of faith, and 6,134 by letter. The total amount contributed to the Board the last year from all sources, has been \$671,728.70; for current work, \$526,434.10; for the debt, \$117,531.51; for Permanent and Trust Funds, \$12,148.39; for Sustentation Department, \$15,614.70; leaving the total indebtedness at the end of the year, \$43,634.50. The resolutions of the Committee were adopted, one fixing \$750,000 as the sum to be raised next year for Home Missions.

FOREIGN MISSIONS.

The year has been one of especial prosperity in Japan, where large accessions have been made. The Union Church, with which our Church is connected, reports a gain in church membership of eighty per cent. in two years. In China, both North and South, no little disturbance has existed, partially as a result of the late Franco-Chinese war, and partly in consequence of the outrages committed upon the Chinese in this country. Notwithstanding this, encouraging progress has been made, and in the south special advantages have been gained in a peaceful occupation both of Kwang Sai Province and of the great island Hainan. The newly formed Korean Mission has met with no reversals, but instead, a still wide influence and a more favourable position have been gained with the government and with the people. General prosperity, and a sure, but not rapid advance have marked the year in the missions of India: while in Siam and Laos signal encouragements have been given to our missionaries. The Syrian Mission has experienced blessed reviving influences, especially in Beirut; and new evidences have appeared of that general leaven which is affecting all society, and especially the social condition of women. In Persia, also, the work has prospered, and the churches have advanced in strength and influence. Signal usefulness has marked the schools and the Medical Mission.

The mission in Mexico has been gradually perfecting its organization and arrangement of fields, and has given increased attention to theological education, and to the work of the press. A goodly number have been added to the churches. The work in Peru and Colombia has met with serious discouragements, owing in part to the disturbed condition of the country; but in Chili and Brazil a good degree of progress has been made. The evil results which it was feared might follow the change of administration in Guatemala have not occurred, and the mission has been undisturbed. The work among the Indians of our own country, always beset with difficulties, has been faithfully prosecuted, and with some blessed fruits. The work among the Chinese has suffered from the public hostility toward these people; but some decided steps in advance have been made, and on the part of Christian people all over the land there is an increased disposition to give them sympathy and instruction.

The full receipts of the Board for the year past were given at \$745,144.46. The expenditures of the Board for the various missions and for home expenses, have been \$745,366.02;

which added to the debt of last year, amounting to \$57,051.72, have made the total liabilities \$803,017.74. There remains, therefore, a present deficit of \$57,853.28.

The Woman's Boards of Foreign Missions have continued their generous support, aggregating a total contribution of \$221,025.40. As a rule, these helpful auxiliaries have shown a handsome advance from year to year, even when other resources fell short, but in their gifts for the past year they have fallen \$573.15 behind the total reported in 1885.

A series of resolutions were submitted by the committee approving of the work of the Boards for the past year, and then Rev. Dr. Gillespie, the new secretary, addressed the Assembly in an admirable speech, which he prefaced with a fine tribute to the memory of his immediate predecessor, Dr. David Irving. After Dr. Gillespie a number of foreign missionaries were heard, Rev. John Carrington, of Siam, Rev. Hunter Corbett, of China, Rev. Jonathan Wilson, of the Laos Mission, Siam, Rev. Dr. William H. Johnston, of India, Dr. MacIntosh, of Philadelphia, also made a noble speech for missions. The Assembly then declared that \$750,000 should be the mark for the coming year in addition to the payment of the debt of \$57,000. The report and resolutions were then adopted.

A SAMPLE CONVERT.—The following, selected as a fair average specimen of the examination converts are subjected to in the China inland mission, is not only very interesting but instructive, showing that so-called converts are not baptized at random, as many suspect and some even say. Mrs. Daz shall answer for herself. "Where did you first hear the Gospel?" "My aunt first told me about it." "What did you hear that struck you first?" "I heard that by trusting in Jesus sins could be forgiven." "How can Jesus forgive your sins?" "He was nailed to the Cross, and shed His blood." "Who is Jesus?" "Jesus is the Son of God." "What do you understand by God?" "God, and Jesus, and the Holy Spirit—three in one." "You will have to put up with a good deal of contempt, and perhaps persecution, if you join with us?" "Jesus will save me and take me to Heaven, so I am willing to suffer." "Do you buy and sell on the Lord's Day now?" "I did so some time ago, but now I have given that up." "Have you any household gods or pictures in your house now?" "I have long ago destroyed all of them." "Do you exhort your husband to believe in Jesus and to become His disciple?" "I have, and he has given up buying and selling on worshipping days." "Don't you know that when the neighbours know that you have formally joined with us they will not pay the debts they owe you, and you must not expect the Church to interpose for you?" "I have Heaven's happiness, and if they will not pay what they owe me, no matter." "If you were to die before you are baptized, and before you partake of the Lord's Supper, would you go to Heaven?" "God would say I was wanting in reverence and godliness if I were to set aside His ordinances." "But would you really go to Heaven should you die first?" "Of course, by trusting in Jesus I should go to Heaven." "Is your heart different to what it was?" "I have peace." "Where does that peace come from—from your good works?" "It comes from God." "Are you willing to help to spread the Gospel?" "Yes, and I'll give a thousand cash a-year."

At one of the May missionary meetings in London, Dr. Anderson (medical missionary from Formosa, China) described the present condition of mission work in that part of the world in one word—Hope. The French war had left the work where it was before, except that the missionaries were on better terms with the Chinese than ever. While in some parts of the country persecution had not wholly died out, the medical department of mission work acted as a loadstone to draw all classes and conditions of people—from the miserable opium-eater to the high-class Mandarin afflicted with rheumatic gout. Next to the preaching of the gospel was the printing and publishing of Christian literature in the colloquial. Even the *literate* class, who generally affected to despise everything, were beginning to realize that the printing press was a power for good. Some of the churches were self-supporting, and an endeavor would be made to render them all so, as soon as possible. The first need in China was an increase of spiritual life; the second, a supply of trained native ministers; and the third, more missionaries, for whom there were open doors and eager listeners.

Dr. Lyall (medical missionary from Swatow) referring to the hospital there as presenting a fair field of evangelistic work, as upwards of one thousand five hundred villages were represented by patients treated every year. Swatow was as good a centre as could be found in China for the medical missionary. Every year a large number of patients applied for admission into the church. In one year one hundred and forty men and women so applied. They were not received into the Church until they had been home and stood the test of persecution. Some of them proved to be very successful missionaries.—*N. Y. Observer.*

The Family.

FOR THE PRESBYTERIAN REVIEW

SPRING FLOWERS.

BY "YAHHEFI TAIHOVAH."

WELCOME, the sun's returning power! Welcome, the soft and genial shower...

To Nature's tribute to her God; And the humblest flower of the sod...

Sweet flowers—in them the signs we trace Of heavenly wisdom, power and grace—

Through flowers, too, did, even from the first, Show mercy to the ground He curst,

"King Solomon, in his array, Surpassed us not," inspired they say,

"We tell not, spin not, only give Beauty and sweetness while we live,

In genial May, 'neath kindly sky, In beauty what with us may vie?

"Yet, Christians, deem not such our doom, Rejoice, that we again shall bloom,

"But worldings, you that prize the flower, Yet with the teachings of God power

TORONTO, May 11th, 1886.

THE WEAR AND TEAR OF MODERN LIFE.

THERE has long prevailed a conviction, the outcome in part of intuition, in part of evidence...

There seems no reason to dispute the prevalent impression that nervous diseases are commoner than formerly...

Now, we are far from thinking that civilization will arrest its onward career or abate its claims...

Medical science offers us this preliminary consolation. Hard work, physical or mental, is not only not hurtful...

claimed that the end of modern civilization is, not that we should arrest the pressure of work...

One of the most genuine difficulties of modern life lies in the hinderances which exist to the proper adjustment of work.

Science gives us a further consolation in its dictum, that rest is not to be found in idleness but in change of occupation.

The conclusion at which we arrive is, then, that the need of our age is not rest and stagnation...

THE CENTURY DICTIONARY.

FOR the past five years The Century Co., New York, has been engaged in preparing a dictionary of the English language...

A prominent feature of the new work will be its encyclopedic character. Its definitions will be fuller and more complete than is customary in works of this kind...

The publishers are taking great pains with the illustrations, of which there will be about 5,000. They are employing the same class of artists and engravers that contribute to their magazines...

The inception of this scheme was a desire to improve and Americanize the "Imperial Dictionary" of Great Britain...

million of dollars will be spent upon The Century Dictionary before it is ready for publication.

THE CHURCH DEBT.

THE church debt is a comparatively modern appliance, and yet it has been productive of many peculiar features.

Then there is the row or social knock-down-and-drag-out which goes along with the church debt. All these things add to the general interest in one way or another which is the mission of the C. D.

I once knew a most exemplary woman who became greatly interested in wiping out a church debt, and who finally succeeded in wiping out the debt...

I must also add that in the above estimate doctors' bills and funeral expenses are not reckoned.

A CHILD MINISTER.

HIRE is a story of a child minister that will show you how very much children can do for Jesus.

Now there was no mistake about it that old Dan was the very cross and most disagreeable man in the village.

Now it was a long time since anybody had cared to speak to Dan at all that he couldn't understand what this little maiden could have to say...

Little Annie sat down by his side, and, looking up into his rugged, wrinkled face, she said, "Well, Dan, you know Jesus does love me, and I do love Him."

Poor old Dan! Nobody had ever talked to him like that for years and years—never since his mother had gone to heaven.

"Nonsense," laughed the gentleman. "Why, Annie, whoever told you that?"

So Annie ministered unto the Lord.—Christian.

AN INTERESTING DOG STORY.

I HEARD a very curious story about an old dog the other day, which speaks much for the dog's sagacity, and, I might almost say, of his reasoning powers...

The name of the dog was Major. It was a most faithful and affectionate animal, a firm friend to his master and all his family...

no pleasure or comfort to himself or to anybody else, and it had been suggested frequently in the family...

Finally, his master called Major into his library one day, and said, in slow and solemn voice "Major, old fellow, I want to have a serious talk with you."

"Now, Major, you know that you are getting to be a very old dog, and that you are very useless. I am told every day that you are good for nothing, and that I must shoot you or take your life in some way."

Here poor Major set up a most piteous and melancholy wailing, as if he understood every word that was said to him...

"But, Major," continued his master, "I, too, am growing old like you, and know that I am of very little use in the world; and you know many people think that old people and old dogs are very much in the way..."

Major listened very attentively to all his master had to say, and then, in a most solemn manner, walked away with slow steps...

Poor Major was not seen again that day or the next, and though diligent inquiries were made for the missing dog, yet no trace of him could be found...

It became quite a mystery what had become of the dog between the two Saturdays, and before a great while it was ascertained that the dog after listening so patiently to his master's speech...

But the most curious part of the story was that every Saturday afternoon those inmates who were not too infirm to leave the house were allowed a half-holiday...

The man in charge of the poorhouse said that Major was the best disposed dog he ever saw, and, as he expressed it, "acted like folks all the time," attended service at the little chapel regularly every Sunday...

A WELL DESERVED HONOUR.

QUEEN'S UNIVERSITY, Kingston, has honoured itself and shamed all our little provincial colleges, by conferring the degree of D.C.L. upon the Rev. S. T. Rand...

The Presbyterian Review.

NOTICES.

(a) Terms: In advance \$1.00 for 3 months, \$1.25, after 3 months, \$1.50, after 6 months, \$2.00.

All communications for the Editorial, Literary, News and Miscellaneous Columns of the Review should be addressed to the Editor of the "Presbyterian Review," P.O. Box 1547.

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No notice will be taken of anonymous communications, whatever is intended for insertion must be accompanied by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

We do not hold ourselves responsible for the views or opinions expressed by our correspondents.

Persons desiring a return of their manuscripts, if not accepted, could send an addressed envelope with stamp.

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Subscribers failing to receive the "Review" promptly, will confer a favour by immediately notifying the Manager.

THURSDAY, JUNE 10TH, 1886.

SPECIAL ASSEMBLY NUMBER.

As the REVIEW is sent to press on Tuesday evening, we are unable to give any particulars this week of the meeting of the General Assembly now in session at Hamilton.

OUR MISSION IN CENTRAL INDIA.

THE Report of our missionaries labouring in Central India for the year ending March 31st, 1886, just at hand, we have read with the deepest interest. We trust the Report may be widely circulated, for we are sure it will greatly cheer the hearts of all who are interested in our mission work.

First, then, we are struck with the extreme modesty of the Report. Each worker tells his or her story as remembering "that those who are putting on their harness should not boast as those who are taking it off."

It is a cause for congratulation that we have a Missionary Council in India, an organization which doubtless will very soon develop into a Presbytery. All plans of work we notice with much satisfaction are discussed in the Council, and are adopted only when all are substantially agreed.

June," to quote from the Report, "the Inspector visited the High Schools and reported on the whole favourably, so much so that we have as the result of his visit been receiving 166 rupees a month as a government grant in aid from the date of inspection."

A further proof of the estimation in which the Mission is held by onlookers is seen in the support and sympathy shown by the officers of the British army who have contributed generously towards its maintenance, and given from time to time to the missionaries the advantages of their experience and their knowledge of the country.

Miss Dr. Beatty and the other lady missionaries have been prosecuting their work with great devotedness and a large measure of success. We hope the Church may see its way to further strengthen the zenana branch of the Mission.

THE NORTHERN ASSEMBLY.

THE proceedings of the ninety-eighth general assembly of the Presbyterian Church in the United States of America, of which we gave some account last week, concluded its session on the tenth day, May 30th.

Much time was consumed in discussing matters relating to publishing interests. Against the earnest protest of the Secretaries, by a small majority of eighteen the Assembly voted to abolish the Foreign Missionary, the Home Missionary and the Record, and to start a new magazine consolidated from these three, the consolidation to take effect on the 1st January, 1887.

Resolved, 1. That this General Assembly views with utter reprobation all such acts of lawless violence against helpless foreigners in our land; and we recognize the fact that our government

is bound not only by the ordinary laws of humanity and by plain treaty obligations, but also by consideration of what is due to our citizens resident in China, to protect the Chinese who are among us, and to repress the great wrongs which mob violence has inflicted upon them.

That a copy of this deliverance be officially sent to the Chinese embassy at Washington and to our missionaries in China.

These resolutions were adopted by a rising vote, only one voting in the negative. In view of the attitude of some of our countrymen on the Pacific coast it might not be amiss for our General Assembly now in session to put on record its views respecting outrages upon the Chinese.

The Report on the State of Religion showed progress. The home work of the churches has been liberally supported. Several new churches have been built, several relieved of debt and a number of manses built.

From the tone of the Assembly there is little reason to doubt that the overtures will be adopted. In no long time we may hope to see a Ruling Elder in the Moderator's chair in both Northern and Southern Assemblies.

The next meeting of the Assembly will not be in Niagara Falls but in Omaha. On the whole, our Presbyterian friends in the States have had a most successful year.

A WRITER in the Halifax Witness, while paying a high tribute to the excellent manner in which Miss McGregor is discharging the duties of the Church Agency in the Maritime Provinces, vacant since the death of her lamented father, Dr. McGregor, urges the appointment of "a thoroughly live agent, who should have a clerk, so that the agent might have an opportunity of visiting congregations."

The Witness favours the Synod. The Maritime Presbyterian also says:—"This is a matter of importance to the welfare of our Church, a matter in which there should be earnest prayer for guidance. The work is moving along very well as at present managed. There is no need for hurry in making a change. It should be referred by Assembly to Synod. There is little doubt that this will be done. Anything else would be unfair. There will not be more than one-eighth of the Synod at Assembly, and the former body is certainly far better fitted to deal with it than the latter. Better wait for a time than appoint an unsuitable man. Let it not be made a place for any man wanting the place. If any appointment be made, let the public seek the man, and appoint the most suitable. Better than any other way would be to allow the work to continue along the same lines as at present. Miss McGregor knows more about the accounts of the Church than any man in the Maritime Provinces. Let her services be retained at a fair salary for the work of keeping the accounts, receiving and paying out money, and let each of the committees appoint its own secretary, one of its number, who shall give his services without salary. It may be said a man should be paid for what he does. If some poorly paid ministers were doing the extra work it would be different. Something additional for it would be right. As a rule, however, the men who are appointed are in the larger centres, and are already in the receipt of good salaries, and if able to do anything more than their congregational work, can do it freely for the good of the cause."

REV. DR. BUCKLEY, editor of the Methodist Christian Advocate, has a long and exhaustive article on "Faith-healing," in the June Century, which concludes as follows:—"Faith-cure, tech-

nically so called, as now held by many Protestants, is a pitiable superstition, dangerous in its final effects. It may be asked, what harm can result from allowing persons to believe in 'faith-healing'? Very great indeed. Its tendency is to produce an effeminate type of character which shrinks from any pain and to concentrate attention upon self and its sensations. It sets up false grounds for determining whether a person is or is not in the favour of God. It opens the door to every superstition, such as attaching importance to dreams, signs, opening the Bible at random, expecting the Lord to make it open so that they can gather His will from the first passage they see, 'impressions,' 'assurances,' etc. Practically it gives great support to other delusions which claim a supernatural element. It greatly injures Christianity by subjecting it to a test which it cannot endure. It directs attention from the moral and spiritual transformation which Christianity professes to work, a transformation which wherever made manifests its divinity, so that none who behold it need any other proof that it is of God. It destroys the ascendancy of reason in the soul, and thus, like similar delusions, it is self-perpetuating; and its natural, and, in some minds, its irresistible tendency, is to mental derangement. Little hope exists of freeing those already entangled, but it is highly important to prevent others from falling into so plausible and luxurious a snare, and to show that Christianity is not to be held responsible for aberrations of the imagination which belong exclusively to no party, creed, race, climate, or age."

THE second American Congress of Churches a few days ago closed its three days' session in Cleveland, Ohio. It is a body numerically representative of twenty-five denominations, but is not composed of delegates, and when convened has no power of vote or order over any creed, doctrine or polity. The constitution of the Congress establishes that, "No topic discussed in the Congress, nor any question of doctrine or opinion rising out of any discussion, shall ever be submitted to vote at any meeting of the Congress or its Council." It is stated that the drift of the Congress was not to dispense with denominations, but to subordinate them to the union of Christians in work. Eminent practical and current questions were discussed, as The True Church in its Essentials; Religion in our Public Schools; The Present Necessity for a Restatement of Christian Beliefs; The Workingman's Distrust of the Church, its Causes and Remedies; and Readjustments in the Church to meet Modern Needs.—In our Cities, in Country Towns, On the Frontier, in Foreign Missionary Fields. On these subjects ten elaborate papers were read and made.

ON June and President Cleveland was married at the White House to Miss Folsom, a young lady of Buffalo. Since their engagement was first spoken of they have been obliged to live in such a full blaze of that publicity which a portion at least of the American press consider essential to Republican happiness and propriety, that the whole world is perfectly satisfied that they deserve the warmest felicitations. The match is considered to be one of affection and as such, apart from the influence upon society which the occupants of the White House are sure to exert, will insure the good wishes of all who love to see affection crowned with happiness in hut or hall. It does not detract from our interest in the pair that they are members of the Presbyterian Church. If in the future we shall hear less of their private life, of the food which they choose to eat, and the clothes they put on, we shall not grieve but take it for granted that they have settled down to a quiet life of domestic happiness and comfort. That they may be able to set a good example of happy home life to the American people is what we would specially wish for them.

At a time when persistent efforts are made to discredit the Scott Act, and to terrorize the officers of the law in their attempts to enforce its operation, it is well to note what Senator Wilson of Iowa has to say of prohibition. He is of opinion that his State has solved the question, "Does Prohibition prohibit?" and that it has answered it in the affirmative. "Prohibition is a success in Iowa," he says, "and we have driven the saloons out of the State. I have no doubt that we shall continue to keep them out, and I think Iowa is the advance guard of a movement in the West which is in the future destined to become national." While doing all we can to secure the operation of the Scott Act it is evident that at its best the Act is not sufficient. Prohibition pure and simple is what must be kept in view. To this end all the energies of Christian people should be devoted.

AMID the intensest excitement a vote was reached on Tuesday morning in the British Parliament on Mr. Gladstone's Bill granting Home Rule for Ireland, resulting in the defeat of the measure by a majority of thirty votes. It is unnecessary to enter here into a calculation of all the forces that brought about this result, but it cannot be doubted that religious feeling played an important part. There can be little doubt also that Home Rule in some shape or other will ultimately be conceded to Ireland, but in the meantime those who have been afraid that the interests of the Protestant minority were jeopardized by Mr. Gladstone's Bill will breathe more freely. Longer time for consideration of all the interests involved in granting any form of Home Rule cannot fail to produce a more generally satisfactory measure.

Presbyterian Review.

THURSDAY, JUNE 10TH, 1886.

In closing... or in making... you will... as well as the... by stating that you are the... in the PRESBYTERIAN REVIEW.

The Synod Commission appointed in Galt to deal with the Mount Forest appeal... met in Hamilton, June 1st, and after hearing all parties agreed on the following deliverance...

A large and enthusiastic meeting of ladies and gentlemen interested in Presbyterian Church extension was held in Knox College, Tuesday evening, 1st inst. The chair was occupied by Mr. William M. Hunter...

CURE FOR SORE THROAT. A prompt and efficient remedy for sore throat as well as croup, catarrh, pain in the side, ear ache, deafness and many other common and painful complaints...

"I was off work for two years suffering from kidney disease, and could get no relief, until advised by a friend to try B. B. B. I was cured by two bottles and consider it a miraculous cure."

Death. BARNETT—At his residence, Deseronto, Ont., on Tuesday, June 1st, 1886, Hugo Burghard Barnett, in the 74th year of his age.

Have you Sick Headache, bad taste in your mouth in the morning? Do you suffer from Dyspepsia, indigestion or Biliousness? If so, Dr. Carson's Bitters will cure you.

GOOD SITUATIONS FOR CANVASSERS. Why spend your time trying to sell... we will give you the best terms... THE UPPER CANADA TRACT SOCIETY.

THE UPPER CANADA TRACT SOCIETY AND THE Upper Canada Tract Society Now occupy their New Building on the Old Site, 102 YONGE STREET.

Miscellaneous.



Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and general digestion, fair skin, buoyant spirits, vital strength, and soundness of constitution will be established.

DR. PIERCE'S PELLETS - Anti-Bilious and Cathartic. See a trial, by druggists.

Jorgenson & Samuelson

WATCHMAKERS AND JEWELLERS. 100 Queen St. West. REPAIRING neatly and promptly executed. Satisfaction Guaranteed.

FITS EPILEPSY permanently cured by a new system of treatment. TWO TRIAL BOTTLES sent free. Send for Treatise giving full particulars.

PROBATIONERS WANTED IN New South Wales, Australia.

The Synod of Eastern Australia—occupying New South Wales, with its unsurpassed climate and immense resources, with a present population of 1,000,000, and rapidly increasing by immigration...



F. MOSES, 301 Yonge St., Toronto, Inventor and Patentee.

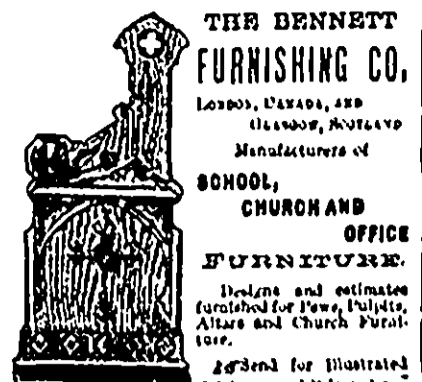
THE TEMPERANCE AND GENERAL LIFE ASSURANCE CO.

OF NORTH AMERICA. Head Office, Toronto. Incorporated by Special Act of the Parliament of Canada, 1864. Guarantee Fund, \$100,000. Deposited with Dominion Government, \$50,000, for the Security of Policy-holders.

This Company has been formed by prominent temperance and business men on the basis of the United Kingdom Temperance and General Provident Institution of Britain, which is one of the most successful of British companies.

AGENTS WANTED. Applications wanted from competent persons in all parts of the Dominion to act as General, Special or Local Agents. Apply to H. O'HARA, Managing Director.

Miscellaneous.



THE BENNETT FURNISHING CO. LONDON, CANADA, AND CHICAGO, MONTREAL. Manufacturers of SCHOOL, CHURCH AND OFFICE FURNITURE.

MISS DALTON Shows the latest styles of spring Novelties in MILLINERY, DRESS AND HAT MAKING, and would be pleased to see all her old customers and the public generally.

QUOMAN MOFFATT (late of K. Day & Son.) FINE ORDERED BOOKS AND BINDER. good at guaranteed prices moderate. Strictly first class. 193 Yonge Street, TORONTO.



HYMNAL COMMITTEE.

Mr. C. Blackett Robinson, of Toronto, has been appointed Publisher to the Hymnal Committee, and by agreement dated 11th December, 1885, contracts that he will for a period of seven years from the first day of January, 1886, print, publish and sell the Hymnal Books prepared by the Committee...

DON'T Begin another winter with the old-fashioned, inconvenient Cook Stove or Range, when you can make your home comfortable and happy with Moses' Combination. Having a Circular Firepot and continuous fire may be kept up at a shadow makes the same as a Feeder—absolutely no Chimney. No more Frozen Water Pipes or Boiling Water Fronts. No loss of time or labor in lighting fire.

Over 1,300 Sold Last Season. Call or send for Circular to F. MOSES, 301 Yonge St., Toronto, Inventor and Patentee.

Miscellaneous.



COAL AND WOOD! During the next Ten Days I have to arrive six cars 2,000 Cords Good Dry Summer Wood Beech and Maple, which I will sell, delivered to any part of the city, at SPECIAL LOW RATES. ORDERS WILL RECEIVE PROMPT ATTENTION.

P. BURNS. OFFICE AND YARDS—Cor. Bathurst & Front Streets, and Yonge Street West. BRANCH OFFICE—41 King Street East, 544 Queen Street West, 506 Yonge Street. Telephone Communication between all Offices.

PURE GOLD Why do I use this Powder? Because it is Made from Pure Cream Tartar and Pure Bicarbonate of Soda, and is Perfectly Wholesome.

BAKING POWDER. What other reason have I for using it? Because as well as being better it is cheaper than any other Good Cream Tartar Powder in the Market.

What is the reason that the Pure Gold Manufacturing Company can sell it of such Fine Quality, and yet at a Lower Price than Imported Powder? Because Pure Cream Tartar is admitted into Canada free of duty, while Baking Powders cost about 7-12c. per pound.



CORSETS. Ceorline is not Hemp, Jute, Tampico, or Mexican... Ceorline is used in no goods except those sold by CROMPTON CORSET CO. The genuine Ceorline is superior to whalebone, and gives honest value and perfect satisfaction.

Miscellaneous.

See Our 75cts. Men's Wool Hat. See Our 50cts. Boy's Wool Hat. MEN'S AND BOYS' STRAW HATS LOWER THAN EVER BEFORE. JOSEPH ROGERS, 141 KING ST. EAST. First Hat Store West of Market.

BELL ORGANS.

This cut shows our chapel Organ. It is undoubtedly the finest Reed Organ made in Canada for this purpose. Send for our complete Catalogue. W. BELL & CO., Quelfh, Ont.