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BUNYAN IN PRISON.

WHEN Bunyan in the prison pined,
The sights and sounds of cheerful day denied,
The legend says, he once in careless whim,
Took from his chair which filled the corner dim
A little rill; and lo! he deftly made
A rustic flute, his loneliness to aid;
And oft, as evening gloom around him fell,
And shadows slanted in the darkening cell,
When vision of his wife or daughter blind
Sore tried his faith, and tempted thoughts unkind,
The rill removed from its retreat would be,
With some sweet strains to make Apollon see;
Then Hope her pinions would again expand,
And Doubting Castle change to Beulah land;
But whence the sounds that marked each day's decline
The list'ning Janitor could never divine
Oft as he tried his hidden source to trace
He tried in vain—the rill was in its place!

In bondage here, by sin and sorrow tried,
We, too, as Zion's children must abide;
But, oh, dependent one, forsook and sad,
Is there no "Way" to make the journey glad?
Say, did the Father for His child design
A life of care, a precious life like thine?
Behold to every blade of grass that blows,
In every stream that wakes the vale's repose,
In yonder sparrow flying to its nest,
A theme for music in a thoughtful breast;
With voice in common, one and all declare
Themselves the objects of the Father's care;
Learn thou the lesson, and thy joyful guise
Shall men behold, and praise with wond'ring eyes.
—Quiver for March.

THE SERMON: THE PEW AND PULPIT IN UNISON.

THERE is a constant and reasonable demand that the sermon shall improve in its matter and manner. People naturally think that if preaching is the most important communication held between mortals, there should be no limit to the improvement of the sermon, except the limit of human possibilities.

In this they are manifestly right, and preachers bring no honour to their cause or themselves when they disparage preaching through under-estimating the sermon, or being careless in their pulpit preparations.

But there is another side which should be seen by the people who raise the standard of preaching to such a height. Preaching is not merely delivering a sermon: it involves its reception. "How shall they hear without a preacher?" Quite true; but is it not pertinent to inquire, "How shall they preach without a hearer?" If a man went alone into a church and repeated something he had committed to memory, would any one say that he had preached a sermon? Certainly not. In our opinion, if a man were to repeat a discourse to a thousand people, and were concerned only not to make a mistake in the repetition, he would not be "preaching." Preaching concerns itself with the hearers and with hearing. The pulpit and the pew must unite together. No man, no angel, not even the Lord Himself, could preach to us if we refused to receive the Word. It is said in Holy Scripture of a certain audience, who sat under high preaching, that "the Word did not profit them, not being mixed with faith."

It is time that people, who call themselves Christians, should be made to feel the pew's part of the responsibility in the success of the sermon. In studying this subject, regard must be had to the laws which govern the case, and not to the extraordinary and quite exceptional occurrences in the course of much preaching. Even what seems to be exceptional results may be traced to the law when we can learn what that law really is. For instance, sometimes men saunter into a church in a state of semi-intoxication, and the Word of God cuts them to the heart like an arrow. Sometimes in crowds, the larger portion of whom are careless and prayerless, or even prejudiced against the preacher and his message, or even hating both, the people have fallen before the Gospel as Dagon fell before the ark. In all times of great revivals of religion, fools that "come to mock, remain to pray." But even in these cases, those who believe in the power of prayer must feel that some one was praying, that there was a peculiar state of the spiritual conditions, and that if the Holy Spirit in the overflowings of mercy towards them who are uninstructed, pours blessings where they are not sought, by those who are of the household of faith, and those to whom the Gospel has come, the means which are appointed of God must be used if the end is to be fully gained.

There is this to be noticed about unsuccessful sermons, namely, that the responsibility is almost always laid upon one of the parties to the transaction, and that ordinarily he is the more innocent party—namely, the preacher. A congregation creates the conditions of failure, and then holds the preacher responsible. To a

man or a body of men, with such a temper, how can any good come from sermons?

Now, it seems to us that the Christian man in the pew should feel himself as much bound to sustain his end of the sermon as the preacher to discharge all his duties in the premises. To that end he should secure for himself all the physical, intellectual, and spiritual preparation needed to make a sermon profitable to his soul, and fruitful of good works in his life.

That preparation cannot be made on Sunday morning. It must begin earlier. It should be begun not later than Saturday. All business should be regulated so as to close on the evening of the last day of the week, and the house, as well as the business, be set in order for the approaching day of rest and devotion. There should be no companions entertained at the house, no places of amusement visited, however proper on other evenings, no sitting up late. A full and thorough night's rest should be sought. If there be freedom at the table, the Christian man should begin to diet himself and regulate his digestion, so as to be in the fullest possible bodily health to greet the Sunday's sun. He should see that his breakfast is sufficiently generous and temperate to secure the best stomachic conditions, so that the senses shall not be dulled by indigestion.

As far as practicable, all cares should be abated. Arrangements should be made to have all questions of a perplexing character put off till the next week, if not capable of being settled before Sunday. Into a mind full of saw-mills, and factories, and banks, and railroads, and unfinished bargains, how can the sermon enter with any prospect of doing good? This is plain, and yet some Christian men will sit up until midnight over their books, their plans, their specifications, their proposals, and after a troubled night's sleep, rise late, eat an unsatisfactory breakfast, rush off to church, and reach the service after the first lesson out of the Holy Scripture has been read and after the confession of sin and the intercession for pardon have been made. Then they demand that the sermon shall make a most delightful impression upon their perturbed spirits and muddled brains.

There is an intellectual preparation needed on the part of the people. Christians should spend at least an hour before service in studies that bear upon religion. There should be a Sunday library in every Christian home, a library of books of high character, discussing the practical themes of human salvation, in one department of which should be the books of such authors as Thomas a Kempis, Baxter, Doddridge, John Newton ("Cardiphonia"), Wilberforce ("Practical View"), Bunyan, Leigh Richmond, etc. Then there should be such books as the Hampton Lectures, the Duke of Argyll's "Reign of Law," the publications of the Victoria Institute and of the American Institute of Christian Philosophy, and of the Society for the Diffusion of Religious Knowledge, and other books of real science—science taught devoutly. An hour among such books would do much towards tuning the mind for that worship which prepares for the sermon.

But, above all, there must be spiritual preparation. The man must go to the church to worship, to be taught, to be shown the sores of his soul, the needs of his spirit, the methods God has adopted and proclaimed for his recovery, and how all this is to be used. The whole force of his critical ability must be expended on himself. He is to have no time and no heart to criticise his neighbour or the preacher. He must be clothed with humility. He must desire truth and righteousness as a starving man hungers for bread and thirsts for water. He must look upon the preacher as upon the physician and surgeon of his soul, for whom he prays most sincerely and devoutly that the God who gives skill and success may bless His servant in the pulpit who has care of His servants in the pew.

This much at least is necessary to make a sermon a success. Every man who enters the church without any of this preparation militates by his presence against the sermon. It is like opening one window for the cold air to enter, and then another and then another, as one prayerless hearer after another takes his seat in the pew; and when all the windows are flung open the poor preacher is expected to keep the house just as warm as if every aperture were closed. It is this creating of antagonistic conditions and then expecting succour from the sermon, which demonstrates the folly and injustice of a great portion of discourse about sermons.

On a field full of rocks, unfenced, uncleared, unplowed, unmanured, a man is asked to sow seed. He sows the best seed in the best way, and we know the result. And because the result is not the same as when the seed is sown in the same manner on ground cleared, plowed and fertilized, the sermon is said to be losing its power.

Who is responsible? How far are you responsible?—*Dr. Dennis in Pulpit Treasury.*

A SACRED SIGHT.—There is no new and sacred sight open to the eyes of present generations better worth study, than the rising of the unobscured orb of Christianity in the far East.—*Joseph Cook.*

Mission Work.

A MEMORIAL.—Rev. W. H. Steel, D. D., has just given \$5,000 to the Reformed (Dutch) Foreign Missions as a memorial of his deceased son. Better than marble or granite.

A STRAW.—Not less than two thousand children marched in procession at the annual Sunday-School festival a few weeks ago in Lucknow, India. The boys were nearly all Hindus and Mohammedans, and two elephants graced the procession. That straw looks as if the stream were running. Missions are not quite a failure.—*Independent.*

THE MISSIONARY'S CONFIDENCE.—When Morrison, the illustrious pioneer of Christian missions in China, was taking his passage nearly eighty years ago, the consignees of the ship sneeringly asked, "Do you expect you are going to convert the Chinese?" His answer silenced if it did not satisfy them: "No, I am not, but God is." Here is the confidence of true faith—the faith that gives for mission work, as well as goes to it, for the giver and giver are partners with God in the glorious enterprise.

AFRICA.—Every new development as to the Congo Valley adds to its interest and importance. It is even more populous and fertile than was supposed. The course of the Congo seems to be a vast lacustrine territory, reached in all parts by boats of light draft. Missionaries on the Congo have penetrated a thousand miles into the interior. Fourteen Protestant and four R. Catholic stations erected, and from £2,000 to £8,000 disbursed. A prominent woman in Onitsha, just made *omni*, a sort of female sovereign, astonished all by decreeing that all women should go to church on Sunday; and herself going, heading a procession of women noted for idolatry. Slave trade still active on east coast; cargo of fifty slaves rescued in July, and mostly sent back home.—Native Christian martyrs in Uganda tortured and burned, clung to Jesus and praised God in the fire. Only eight years ago the Victoria-Nyanza mission was founded on the shores of Victoria-Nyanza; church at Rubaga now has 108 communicants.—*Non. Monthly.*

A HIGH TRIBUTE.—Lately a Christian was bringing his daughters from his home, several days' journey in the interior, to the school at Chefoo. A prominent merchant from the city spent the night at the same inn. After the evening meal the merchant asked the Christian if he would take charge of a parcel for him during the night, as he wished to visit some friends. In the morning, when he called for the parcel, he remarked, "If I had not known you were a member of the Christian Church, I would not have ventured to entrust this parcel, containing many valuables, to you, hitherto a stranger to me. I have studied the Christian books and understand their teaching. I have watched closely the conduct and dealings of the missionaries and converts, and am persuaded that the Gospel is true; but the observance of the Sabbath, and other difficulties connected with a Christian profession, make it impossible for me to be a Christian and carry on a successful business at present." This man is undoubtedly a representative of many others.—*The Foreign Missionary.*

SCOTLAND AND CHINA.—Sir Michael Connal presided at a meeting in Free St. Matthew's, Glasgow, in connection with the local auxiliary of that English Presbyterian mission to China which was founded in 1847 when the devoted W. C. Burns, its first missionary, went out to the field in which he died. It was in 1855 that an association was formed in Scotland to aid the English Presbyterians in the good work; and it is a fact specially worthy of note that this association was the first public body in the northern kingdom to draw attention to Christian work in China. It should also be added that the missionaries sent out have, almost to a man, gone from Scotland. Their efforts have been remarkably owned and blessed. The first station was Amoy, and from that small centre the work has radiated until it covers a region on the mainland 500 miles long by 150 to 200 broad, the half of the island of Formosa, the Hak-Ka country in the north-western portion of Canton, and the island of Singapore. The solitary centre has increased to four large and important centres, and the staff from one ordained missionary to fifteen, seven medical, and two missionary teachers. In addition to these there are five native pastors and no fewer than 73 native evangelists. At each centre there are a fully equipped medical missionary hospital, a theological college, and elementary as well as secondary schools. Christian literature is being prepared and an active work, through the press, is being carried on at Swatow and in Formosa. The methods employed have been directed to the founding of a native church—self-governing, self-supporting, and aggressive; and it is one of the most hopeful features of this mission, which has now 3,105 adults in full communion, that its progress has been largely owing to the efforts of the native Christians.—*Christian Leader.*

Woman's Work.

W. F. M. S.

GUELPH PRESBYTERIAL SOCIETY.

THE first meeting of the Guelph Presbyterian Society was held in the lecture room of Chalmers' church, Guelph, on Thursday, 25th February. The day was very unfavourable, as heavy rain was falling, notwithstanding this there was a large attendance of delegates from societies in the Presbytery, and friends belonging to the city. The ladies of the Guelph auxiliary had provided lunch for the delegates on their arrival. At the afternoon meeting Mrs. Smellie, of Fergus, president of the society, occupied the chair, and conducted the devotional exercises, portions of Scripture being read responsively. Mrs. Wardrope, of Guelph, welcomed the delegates and friends. Mrs. Muir, of Fergus, replied in place of Mrs. Mullan, who was unable to be present.

The president reviewed the work accomplished by the Society since its formation, nine months ago, and gave a general outlook over the missionary horizon. Many new fields are open requiring increased efforts.

The secretary reported that the following auxiliary societies had been organized: Erin, Belwood, Fergus (St. Andrew's), Berlin and Eramosa, and two mission bands, one in Belwood, and congregation, and "Willing Workers," Melville church, Fergus. The Presbyterian Society now includes eight auxiliaries and two mission bands, with a total membership of 363. The treasurer, Miss Helen Cant, of Galt, presented the financial statement: The whole year's contributions as shown by Society's reports amount to \$541.68. Of this amount, a part had been sent to the general treasurer by the societies existing before the Presbyterian Society was formed. Reports from auxiliaries were read by the respective secretaries, and all show progress and interest.

Miss Ebert, of Galt, read a very interesting paper on "India." An added interest was felt because Miss Ebert has the prospect of going out to India to engage in the work there. Mrs. Taylor, of Galt, read a paper on "The benefits we derive from this work as individuals and congregations."

The office bearers having only served a portion of last year were, on motion re-elected to hold office till the next annual meeting to be held in Knox church, Galt, next February. The officers are: President, Mrs. Smellie; Vice-Presidents, Mesdames Wardrope, J. K. Smith, and Drainie; Secretary, Mrs. McCrae; Treasurer, Miss Helen Cant. After prayer by Mrs. J. K. Smith, of Galt, the Doxology was sung, and a short time was spent in social intercourse before the guests left for their homes.

LANARK AND RENFREW.

THE third annual meeting of the Lanark and Renfrew W. F. M. Presbyterian Society was held on Tuesday afternoon, 23rd February, in the Temperance Hall, Carleton Place. There were delegates from Pembroke, White Lake, Renfrew, Arnprior, Clayton, Ramsay, Almonte, Ashton, Smith's Falls, Perth, Balderson, and a fair representation of the Carleton Place Auxiliary. In the absence of the President, Mrs. McKenzie of Almonte, took charge of the meeting, and was assisted in the devotional exercises by Mrs. Wilson, of Arnprior, and Mrs. Macalister, of Ashton. The minutes of the previous meeting were read and sustained, as were also the reports of the Corresponding Secretary and Treasurer. The address of "Welcome" to the delegates was given by Mrs. James Dickson, of Carleton Place, and responded to by Miss Riddell, of Perth. Then followed the President's address, urging upon the members of the Society the great need for more thorough consecration and devotion to the work. An excellent paper on "The Mite Box" was read by Mrs. Charles Frost, of Smith's Falls. The officers for the ensuing year are Mrs. A. A. Scott, Carleton Place, President; Mrs. McKenzie, Almonte, 1st Vice-Pres.; Mrs. Mylne, Smith's Falls, 2nd Vice-Pres.; Mrs. J. Dickson, Carleton Place, Rec. Sec.; Miss Wylie, Almonte, Cor. Sec.; Miss Stark, Carleton Place, Treasurer. During the year there were five mission bands and one auxiliary organized. The amount contributed for 1885 was \$1,275, being \$559 more than the preceding year. After considerable discussion on various topics concerning the working of the Society, a very interesting and profitable meeting was brought to a close by Mrs. Ballantyne, of Pembroke, leading in prayer. In the evening a public meeting was held in Zion church, when the Society's reports were read before the Presbytery. In moving the adoption of the report, Rev. H. Taylor gave an address on "Women's Work" and was followed by Rev. D. J. McLean, who seconded the motion.

THE TRUE MISSIONARY SPIRIT.—When John Wesley was asked to go out to Georgia to preach the Gospel to the settlers and native Indians, his noble minded mother not only gave her free consent, but said, "Had I a hundred sons, I should be glad to see them all engaged in such a blessed work; although I might see them no more in this world."

The Family.

WHAT OF THAT?

Tripe! well, what of that?
Dish of fancy life spent on beds of ease,
Fluttering the leaves scattered by the breeze?
Come, rouse thee! work while it is called to-day!
Coward, arise! go forth thy way!

Lonely, and what of that?
Some must be lonely! 'tis not given to all
To feel a heart responsive rise and fall
To blend another life into its own.
Work may be done in loneliness: work on!

Dark! well, what of that?
Dish of fancy life dream the sun would never set?
Dost thou fear to lose thy way? Take courage yet!
Learn thou to walk by faith and not by light.
Thy steps will guide thee and gilded right.

Hard! well, and what of that?
Dish of fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go, get thee to thy task! Conquer or die,
It must be learned. Learn it then, patiently.

No help! nay, 'tis not so;
Though human help be far, thy God is nigh,
Who feeds the raven hears his children cry,
He's near thee whereso'er thy footsteps roam,
And He will guide thee, light thee, help thee home!
Every Other Saturday.

A SKETCH IN SOUTHERN MANITOBA

MR. C. W. GORDON, B.A., one of the Knox College Students' Missionary Society's laborers last summer, gives in the *Monthly* a charming account of his field and his work. A few fragments of the paper will, we are sure, be of deep interest to our readers:

"The people come from almost every part of the world, bringing with them customs, prejudices, beliefs, manners, and a little of the religion of their native lands. They come most of them with one aim, to make money and make it rapidly, and this desire was as a fever in their veins. This, however, has in large measure passed; the terrible boom of '83 and successive failures have taught them that a man's life consisteth not in the abundance of things that he possesseth, and while they retain their keenness, practicality, energy, and sturdy independence, they have developed the nobler traits of generosity and brotherly kindness; suspicion and jealousy have given place to strong fellowship.

"On the whole they are much like other people, but there are features of character peculiarly their own. They have immense faith in their country, in its soil as superior to any in the world, in the climate as superior at least to that of Ontario, and in the men who live there as being, as they say, 'about as smart as they make 'em.' It was amusing, too, to note the firm conviction each man had that his particular section was the pick of the township.

THE BACHELORS.

"A large proportion of the community are bachelors, and they are the moving power for evil or for good, as they may turn. They are young men of average intellect, but of more than average energy, who, from love of adventure and an ever-present desire to do, have left comfortable, often refined, homes in Ontario and across the sea to enjoy the independence and romance of life in a rancho. Of the first they get their fill, but after three months' house-keeping, when the bread fails to rise, and when, after dinner, they have to wash the dishes, the romance fades, as fades a beautiful dream into a hideous nightmare. And in the long winter nights, as the bachelor sits over his lonely fire, it is a wonder if he see not in it the faces of loved ones left behind, and many a time does his heart go back to the home so far away, and he vows he will write to-morrow—and perhaps he does. The training of their mode of life makes them men, sturdy, self-reliant, patient of discomfort. They are wild, it is true—a kind of serious wildness it is—but those whom I met were singularly free from vice.

"They honoured me with the position of pitcher in their baseball club, and during the summer I think I only heard one man swear on the field, though I was told that their former record in this regard was not unstained. Then their sense of honour and fair play made them feel in a manner bound to attend Bible class and preaching, seeing that one of their club officiated. And they did attend. And if Young People's Associations are of use in church work in Ontario, I believe in baseball clubs for the North-west, for before the summer's work was done, by the grace of God and the working of His Holy Spirit, eight of those who played in that club expressed to me their faith in Jesus Christ, and their determination to serve Him faithfully, and by His grace they shall have a place among those that overcome.

"But others than bachelors live in Manitoba. There are some women, not a great many, yet enough to civilize and preserve the country from ruin; but of that class known as old maids—and I speak the words in reverence, as one has said, and lift my hat and say God bless them—none are to be found, and this I consider one of the serious drawbacks of that country. Over 500 square miles I rode and found not one—the race is extinct. They could not live in that climate—one tried, but so desperate an opposition to this condition of independence did a bachelor raise, that she gloriously and successfully failed to maintain it.

"After a few weeks a Bible class was organized by the young people of Killarney, and a very pleasant part of the summer's work was the teaching of the Bible class every Monday evening at Killarney. About twenty young men and women regularly attended this class, some walking two or three miles, closely attended by the ubiquitous mosquito.

"But by far the most trying part of the work was the visitation of the people in their homes—trying, but very often pleasant. We were generally made welcome—always and heartily by the bachelors. In this work one had need of deep sympathy, but more than all, of earnestness and moral courage. In speaking to the men, it was quite necessary to speak in the most matter-of-fact and business-like manner possible, else, if you began to preach, they would most blandly agree with everything you said.

"Asking a keen, shrewd business man one day if he were a church member, his reply was, 'Well, no, I don't take much stock in that sort of thing.' I told him it was the best thing, and he had better see to it, and left him. Two months after this we had been preaching upon the beautiful words that spoke of rest to the heavy-laden, and he made the

remark, bluntly yet in a hesitating kind of way: 'Well, I haven't got that rest, and what's more, I'd like to get it.' By-and-by the light came. He found rest, and was a new man, and he carried his Christianity into his business, so that when a sharp deal fell to him he did not take advantage of it, saying he wasn't that kind of a man now.

"On the 13th of September our last service was held. The work was almost done, and we were only beginning to feel how much was left undone. In the growing darkness we spoke of that most wonderful of themes, the love of God. And after all was over, we rode home over the hill, the light almost gone from the west, with the refrain of the last hymn ringing in our hearts, 'Bringing in the sheaves.' We sang it because the children knew it. Surely there are sheaves there—if so, the reapers will find them."

A BUNCH OF VIOLETS.

It was a mild but rainy afternoon just at the close of winter, and the children had all day been wearily seeking diversion within doors. Grandma sat in the chimney-corner serenely knitting as usual, while the little ones played their games around her. Janette, the eldest, was just at present ransacking a drawer in which lay many a relic of past days, when she suddenly drew forth a bunch of flowers, so dry and withered as almost to crumble at her touch.

"Oh, grandma, do look!" she cried. "See how old and faded these flowers are; surely they must have a history."

The grandmother had raised her soft eyes, and now as she rested on the withered flowers, a light as of rekindled memories lit up her countenance, and she answered, meditatively:

"Yes, dear, they have indeed a history, true and beautiful. Draw your chairs closer around me, and I will tell it you here by the fireside."

This was invitation enough for the children; in another moment they had gathered about her, all silent and gladly expectant as grandma began.

"Sad trouble and affliction had come to the home of Louis Mayran and his widowed mother, more bitter poverty and need than one could ever have thought possible, a few years before, when looking into their comfortable dwelling in the suburbs of the great city, with its well-tended garden of early vegetables, by which Louis' father earned for them all such a sufficient support.

"But the good father had died, and though the mother and her boy laboured industriously to keep up the business, misfortunes followed fast, one upon another; two successive cold springs had killed the tender vegetables; and little by little they had found themselves deeper in debt, the rent already sadly in arrears, and nothing offering even a promise of better things to come.

"One by one, every article that could be spared found its way to the pawn-shops, till now the little cottage was well-nigh emptied of comforts, and the gaunt shadow of starvation seemed nearing their door, while friendly faces or helping hands became ever fewer and more distant. For a time the poor widow had borne up bravely; but what with sleepless nights and insufficient food, she was fast sinking under her burdens; and which she would have greatly deplored had it not been for her boy, who tried so hard to be her stay and comfort.

"Cheer up, mother," he would say when tears no longer to be hidden stole down her cheek. "I am growing older and stronger now, each day, and surely I will soon find work, when you shall want for nothing. I will bear anything if only we are not compelled to ask help of others, and surely God, who provides for His birds and flowers, will not let His children suffer."

"It was easier, perhaps, for Louis thus to maintain a steady faith and undaunted courage, for all unknown to him the self-sacrificing mother was denying herself by far the larger share of the scant daily food, that he might not want. But the manly boy had not only this trust in the love of a Heavenly Father, but also the pride of old French blood, which helped him in the struggle with adversity.

"Like many another, however, Louis was to learn that God very often sends His gifts through earthly agents. The widow and her boy were not forced to appeal to strangers for help, but the story of their need was brought to the knowledge of one of God's own ministering spirits, a kind and wealthy lady who well knew how to relieve necessity without causing pain or humiliation.

"It was thus that this unknown friend entered the desolate cottage one day, just as the severe winter was giving place to promises of spring, and just when even Louis' brave heart was drooping sorely. Sad and silent he stood behind his mother's chair listening gratefully, but with a throbbing heart, as the kind visitor talked gently of their sorrows, her little girl who had accompanied her looking often into his sad eyes.

"Louis strove hard to thrust down the feeling of wounded pride struggling in him, but when he saw the lady draw forth her purse, though not ungrateful, yet he could no longer conceal his pain, and abruptly leaving the room, sought despondingly the cold air without. If he only had anything with which to make return. Were they indeed, then, so poor that they must receive money as beggars, unable even to manifest their gratitude save in words which seemed to find no way to his lips?

"Surely this was hard, and the poor boy lifted his tearful eyes almost reproachfully to Heaven; but the bright sun dazzled them, as if in rebuke, and as they dropped, something at his very feet attracted suddenly his attention. There, amid fresh springing grass, and last year's leaves, peeped out a bed of rare sweet violets, lifting their blue eyes heavenward and offering their silent incense of love.

"Such violets truly were not seen every day, for the father had brought them from a distant land, and so carefully tended them that they bloomed in rare beauty and fragrance. To Louis they seemed like a message direct from God in this moment of bitterness and pain, and with a sudden glad thought he stooped and gathered quickly a handful of the sweet, fresh blossoms.

"It was but a moment's work, and as the lady and her little girl emerged from the door-way he slipped his gift into the hand of the latter, and she looked up at him with a smile of such glad surprise he could but feel that in her eyes, at least, it was no mean return for the gold just given; moreover, the lady also thanked him so graciously that none could have doubted the sincerity of her pleasure, and with a lighter heart the grateful boy returned to his mother.

"This was the beginning of brighter days. Another home was found for the widow and her son, where both could more easily obtain work, and

prosperity seemed to flow in upon them even as misfortunes had lately done. Distance, and the relief from need alike, suspended the acquaintance formed with the generous lady under such sad circumstances, but neither Louis nor the mother ever forgot the helping hand that had thus been outstretched to them; daily they asked God's blessing on the mother and child whom He had sent to their aid, and in Louis' heart lingered ever the longing to be permitted to recompense their goodness.

"Ten years had passed away, and in ten long years many and great changes can arise, both sad and happy. In these years Louis had become a prosperous young merchant, while to the home of the lady, once so wealthy, sorrow and reverses had found their way.

"Mysterious truly are the ways of God, who tries the faith of His children, one by one, through just such experiences as seem best to Him. She who had helped so many with her earthly gifts, now lay on a bed of sickness, while through sudden misfortune these worldly possessions were slipping from her, and the young girl at her side drooped under the weight of pain and care.

"At last a day came full of bitter woe. The fair home must be given up to impatient creditors, and all its household treasures sold to the highest bidder. The unhappy mother was unable to leave her room, and the young daughter beheld, with unutterable sorrow, articles endeared from infancy pass into the hands of strangers.

"A beautiful desk, at which she had penned her letters, alone remained to be disposed of; but just as the auctioneer began to call it out a sudden recollection seemed to flash across the poor girl's mind, and thrusting her hand with a swift impulse into one of the small drawers, she was removing some treasure when the salesman stopped her.

"I am sorry, my young lady," said he respectfully but coldly, "but I cannot allow you to withhold any valuables from the sale; everything must be included," and extending his hand, the girl, with a choking sob, dropped into it—only a withered bunch of violets!

"Ah!" he said with a glance of surprise, but little compassion; and more to reassure the crowd than with any other motive, he held up the dead flowers, crying: "A souvenir! Who bids?"

"There was a moment's silence, and then a strong, manly voice responded: 'Five hundred francs!'

"The words passed like an electric shock through the assembly, and all eyes turned in curious quest upon a young man who, with flushed cheeks and countenance full of compassion, had just entered the room.

"Are you really in earnest, Monsieur?" asked the auctioneer.

"I am," was the answer, and no one disputing the sale, the withered violets were at once handed down to the purchaser.

"The sale was now quickly ended and the crowd dispersed, but the young stranger remained.

"Need I tell you his name, children," continued grandma after a pause. "But here he comes to speak for himself," and looking up, the little group around the fireside saw grandma just entering with a smiling face, and well they knew that he was Louis Mayran, and the young girl of whom they had heard was sitting there before them, her snowy cap resting on her soft white hair.—*New York Observer.*

SHORTER CATECHISM COMPETITION.

SOMETIME ago we referred to the revival of interest in the Shorter Catechism in the Presbyterian Church in England. The returns of the first examination have just come to hand, and are most encouraging. We have run through them and give some interesting totals.

Examinations were held in seventy-nine congregations and a total of 370 succeeded in saying the whole catechism with less than three mistakes. Of this number 123 were boys, and 247—just one more than twice as many—girls. Those who made no slip were marked with a star and numbered 161. Of these 78 were boys, and 83 girls. More boys should be encouraged to enter the lists, as so many in proportion to the total number succeeded in securing the significant star.

THE LAST WORD.

THE last word is the most dangerous of infernal machines. Husband and wife should no more fight to get it than they would struggle for the possession of a lighted bombshell. Married people should study each other's weak points, as skaters look out for the weak parts of the ice, to keep off them. Ladies who marry for love should remember that the union of angels with women has been forbidden since the flood. The wife is the sun of the social system. Unless she attracts, there is nothing to keep heavy bodies, like husbands, from flying into space. The wife, who should properly discharge her duties, must never have a soul above trifles. Don't trust too much to good temper when you get into an argument. Sugar is the substance most universally diffused through all natural products. Let married people take a hint from this production of nature.—*Presbyterian Journal.*

HOW TO TREAT CHILDREN.

FOUR good rules are given by Gertrude R. Lewis in the *Interior*:

1. Do not promise punishment for a certain offence without giving it, if need be, and do not delay it, fear as well as hope deferred maketh the heart sick and the temper sour. Do not refer to it again, and never send a child hungry to bed for any offence. It is a crime against the child's health and welfare.

2. Do not "fib" if you don't want your child to do so. I saw a child punished on the second day of April for telling the "white lie" her elders had told the day before. Many a mother would be horrified at being thought untruthful who doesn't hesitate to tell a falsehood to get something away from a child or pacify it when papa leaves. Do you suppose the child does not soon see through your subterfuges?

3. Let the *numm* and *tuum* in the household be strongly defined, and do not force generosity. Let exact justice come first, and insist only upon that, always giving the child due appreciation for all its little sacrifices. A very good rule of division was that adopted by two sisters. One divided and the other took her choice. You can rest assured there was never a candy more in one pile than the other, and much distress of mind was saved thereby.

4. If you want your little boy to cordially detest the little fellow next door, throw the latter's virtues at him on every occasion.

NOTES BY "PHILO."

LIBERALITY.

It is gratifying to notice from the congregational reports weekly appearing that our people continue to contribute with commendable liberality to the support of the gospel. This one feature in our Church is a proof of the intelligence, as well as religious principle, of our people. There is no harder vice to conquer than the vice of covetousness—no current stronger at present than the current of worldliness. And there is a spirit also abroad of antagonism to the Church of Christ—antagonism to the ministers of the gospel. It speaks well, therefore, for our people that notwithstanding these influences, they are giving liberally of their means to the cause of God. And in most cases this money is given in a cheerful and kindly spirit. It is not given grudgingly. "The Lord loveth a cheerful giver," and we rejoice to think there are many such in our Church. But there are also those who can give only a little, and some who cannot give anything at all. But these can, and often do, give what is as valuable as money. They give sympathy. They give their prayers, their goodwill, their cheerful service, so far as it is in their power.

WRONG KIND OF GIVING.

There is a kind of giving that is not very pleasant to the receiver. If, after inviting a neighbour to your house to dine, you said after dinner, "There, now, you have got a better dinner than you usually get, and I was under no obligation to give it to you, and I expect you to think a good deal of my liberality in providing you with it," you would not leave a very favourable impression on the mind of your neighbour. And yet in this spirit we sometimes give of our means to the Lord. We say, "There, now, I have given a dollar to the cause of missions, and I expect the Lord to be very grateful to me for it, and I expect the minister and the managers and every one in the Church to treat me with a great deal of consideration, because I have given this dollar to the Church." In fact, we often look at our giving as if we were conferring a favour on the Lord and His Church. Whereas that is not the Scriptural way of looking at it. My money is not mine any more than my time, my talents, my opportunities. All these are given me of my Lord to use for Him. They are His. I am but His steward. If He gives me an opportunity to serve Him with my money or any thing else I have, then I ought to be grateful to Him on that account. When the Church then puts before me or you any scheme requiring our support, it is our Lord setting before us an opportunity of doing something for the extension of His cause. When any one comes to see that his giving is the measure of his gratitude, is an act of grateful worship, a thankoffering, a service of love, and that it is done for the sake of Jesus Christ, not for minister or manager or Presbyterian Church, but for the cause of his Redeemer, then his giving will be cheerful and will bring blessing to his soul.

SPEAKING OF ONE'S OWN CHURCH.

It is sometimes discouraging to hear our people speaking evil of their own Church. Not thinking, perhaps, of the harm they may thus do, not meaning to do wrong in so speaking, yet doing it. No one is thought better of for speaking ill of his parents. On the contrary, it would injure him in the estimation of every right thinking person. And it is almost equally wrong to hold up one's own Church to reprobation, to be constantly pointing out her faults, and bringing false charges against her. And yet this is a habit many indulge in. "Presbyterians are cold, and formal, and proud, and stiff, and ever so many other things," and some other people are so very much the reverse," they say. And one would think they feel sorry they were Presbyterians, and that they were doing the Church a favour by continuing in it. Now this is wrong and injurious. There is no Church whose members are perfect. And ours, in the character of its members for Christian intelligence, Christian benevolence and Christian activity, will compare favourably with any Church in the land. But not only is the charge not true, but even if it were so in some respects, it is never a good method of reforming any one to dwell on all his faults and defects, and leave out of consideration his good points. And constantly to dwell on the defects of our own people is neither of use to us nor to them. On the contrary, it has a very bad effect. It encourages the spirit of fault-finding. It discourages those who are trying to help on the cause. It is not a mark of piety in us. It has an injurious effect on one's own mind. Wherever there is a good, earnest, loving-hearted member of the Church, such a one will find those of kindred spirit willing to co-operate in every good work. And if our fellow-members do not come up to our standard, let us endeavour to lead them forward by our own adorning of the doctrine of our Lord and Saviour Jesus Christ, and not stand aloof from them in a spirit of fault-finding.

MAKING TOO MUCH OF MONEY.

Ministers speak at times as if the contributing of money were the chief part of the Christian's duty. Only give and you will have discharged your main obligation. So they seem to say. At all events, the people come away with that impression. And they are very quick to receive that impression. They think and speak as if his earnest advocacy of the claims of the gospel meant greed in him. This might be avoided, and the end sought might be reached, by insisting more on those principles and doctrines which underlie all work for Christ. Let the people feel that it is their spiritual welfare the minister seeks, and not their money; that he is zealous for the cause of God; that it is the love of Christ which constrains him in his advocacy, and then the springs of liberality will be more likely to be reached. Where there is spiritual intelligence and interest in the cause awakened, money will not be wanting. The power of Christ in the Church we all know is vastly more important than money, and more needed. When a Church looks to money as its strength and as its chief need, it has degenerated. When it puts money, in the form of salaries or endowments or augmentation, or in any other form, before the people always, and in every kind of agonizing appeal, as the one great need of the Church, it is apt to be misunderstood by the people. It is regarded as a gigantic money-collecting institution. If we had more of the Spirit of God among us, more zeal for the cause and glory of our Lord, more faith implanted in the hearts of the people, we would have all the money we needed. Constant begging, and foolish expenditure are checks to liberality.

Our Story.

BARBARA STREET.

A FAMILY STORY OF TODAY.

BY THE AUTHOR OF "OUR NELL," "A LADY'S DAUGHTER," ETC.

CHAPTER VII. SHYLOCK.

"I SHOULD very much like to be disturbed!" he said; and then he walked to the fire and deposited the cat on the hearth rug, where she curled herself up, and seemed quite at home.

"Come and see how comfortable she looks!" he said.

Kitty, who had stood at the open door, wishing to run away, but without the necessary courage, advanced a few steps into the room, and peered uncomfortably over the top of the table.

"But I am afraid she won't speak to me," said Waterhouse with pathos in his tone, looking at the cat reflectively, and shaking his head.

"Do you want somebody to speak to?" asked Kitty, a new idea having entered her head, which inspired her to this bold utterance, and even to a glance up into the lodger's face.

"Of course I do," said Waterhouse, arresting the little maiden's eyes with his kindly grey ones; "would not you if you were shut up by yourself all day long, and had no mother or sisters to talk to you?"

What Kitty would have replied out of the fulness of her compassionate heart cannot be told, for she heard the dining-room door open, and the sound recalled her to a sense of her position.

"Oh, I think I must go; I think they want me," she stammered hastily, and fled, closing the door gently behind her. For the rest of the day Waterhouse was left to his own meditations, which were enlivened by the sounds of clear girlish voices singing hymns and scraps from the oratorios down-stairs.

His name was entirely omitted from the family talk that day, but their remarks would not have been cheering to him had he heard them, for Sarah had been seen that afternoon for the first time going out in the sealskin jacket, much too small for her, and tied across her broad shoulders with ribbons, and it was not considered a mark of good taste on the gentleman's part that he should have given it to the servant, not to speak of the really criminal extravagance the act implied. But one little voice was heard in defence of the lodger. Kitty spoke out quite boldly, and said she was sure he did not mean it, and that he had the nicest face for a man that she had ever seen. But of course she only got laughed at, being pressed to explain what Lothair did not mean, and rallied on her impressionable little heart.

Not many days after this dreary Sunday there came a change in the lodger's outlook, which seemed to promise better things for him. One day Sarah had, as usual, carried up the first course of his dinner at seven o'clock. It consisted of a sole fried to the perfect shade of brown by Grace's acute mind and nimble fingers, for the cooking of which Sarah received a compliment which, in accordance with instructions, she did not disclaim. She came down again to the kitchen with dismay in her face.

There, Miss Grace, if I haven't forgot to tell you about the sugar! We haven't a ha'porth in the house, and him with a tart for his pudding."

Sarah always called Waterhouse by the masculine pronoun simply, and Grace contended that there was no reason why the servant should not use a nickname as well as her mistress, especially since it was terse and euphonious.

"You unlucky creature!" said Grace, "and I have nothing else to send up, and this rhubarb is sourness itself. Never mind; take up the cutlet, and ask him to excuse you, and then fly like the wind to the grocer's. I would have asked Miss Kitty to go, but it is too cold for her, and you will be back long before he can be ready for the tart."

But Grace's calculations were destined to be upset by an unforeseen occurrence; almost as soon as Sarah was gone, Mr. Waterhouse rang his bell. There was nothing for it but for Grace to answer it. She turned down her sleeves, and smoothed her hair, and indulged in a little grimace at her own expense. Then she went up and opened the door. When Waterhouse saw who it was, he rose, and was a little awkward in apologising. But the apology Grace scarcely heard, for her cheeks were burning with shame and indignation. A moment had sufficed to reveal to her that Sarah had been taking advantage of her mistress's back to neglect the lodger's comfort quite shamefully. There was an unwelcome heath; the curtains were not drawn over the windows; there was an untidy cheerless air about the room. The tablecloth was spread over only a portion of the table—the remaining portion being littered with books and papers. It was obvious at the first glance that Waterhouse had not summoned attention without justification, for he sat forlorn and spoonless before the already cold cutlet. Grace glanced round for the plate basket; it was not in the room, but had been placed outside the door, as if the object were to remove it just beyond its sphere of usefulness. Grace, after supplying the diner's needs, drew the curtains and put a rectifying touch here and there. Her face did not invite remark, and Waterhouse advanced none, but watched her slyly, with much interest. Before she left the room, she asked, in a stern tone as though Waterhouse were himself the culprit—

"Is this a specimen of the sort of way Sarah has been attending to you?"

"This a specimen? Why, I don't see much the matter. These little things don't make any difference to me."

"They make a great deal to me Sarah has disgraced us."

"Oh, come! that's too strong. She's a willing sort of soul, but you should take into consideration that she has not a good head-piece."

But Waterhouse's intervention on her behalf had no effect in moderating Grace's feelings towards Sarah, and that unfortunate individual was met on her return by a reception which reduced her to a condition of tearful depression calculated to last some days. Grace only made one remark to her.

"Sarah, I am sorry to say you have disgraced us, and destroyed my respect for you. You have not done your work for Mr. Waterhouse as you would have done had you thought I should see it."

Sarah, not being pert by nature, made no reply, but at once burst into tears. She was conscious in her heart that Grace's speech was unjust, but she could not probably have hit on the reason why, and had she done so would not have been willing to con-

less it, since the most stupid people like as little as their betters to exchange an accusation of wickedness for one of incapacity. The fact was she did not deliberately do worse out of her mistress's ken but her feeble shiftless nature required stringing up with the animating consciousness of oversight. She had begun by paying great attention to the lodger and his comforts, having a great idea of the probable extent of his requiringness; and feeling considerable gratitude for favours to come. But in the course of a few days she perceived with much perplexity that her attentions were very little noticed by the lodger, and that she could neglect with impunity. After this discovery the downward course was naturally rapid. Grace said no more, but neither did she relent. She went about silently, with a very stern face and a peculiar kind of stalt which her family regarded as indicating temper. But what had happened was not made public till the next day. During the afternoon Hester came upon Grace sitting alone in the dining-room. Grace had apparently recovered her temper, for she was laughing over a book she held in her hand. Hester came up behind her, and looked over her shoulder.

"The Complete Housemaid!" she exclaimed. "You freakish creature, where did you get hold of that, and what amusement can you find in it?"

"It belongs to Sarah, and it is an absurd book. I can do better out of my own head," and Grace threw down the book.

"What can you do better out of your own head?"

"Wait at table."

"What do you mean?"

"That I am going to be Hebe to our Jove upstairs."

"Come, Grace, be serious for once."

"If I am to be serious I will say that Sarah has disgraced us, and that Mr. Waterhouse's comfort has been shamefully neglected, and that I am going to wait upon him myself in future."

Hester was so painfully shocked that for a time she could not speak. She came forward slowly and stood on the hearthrug before Grace, but without looking at her.

"It is impossible you can mean to lower us so," she said at length, with evident effort.

"I do not consider that I am lowering us," Grace replied, with a distinct ring of pride in her voice.

Another pause ensued, in which Hester's feeling clamoured for expression. At last it broke all bounds.

"Is it not enough that we must come down to letting lodgings, without making yourself this man's servant? Had I not better take a place as scullery-maid at once? I should get money by it. Where do you mean to draw the line?"

Grace showed no sign of resenting this speech, and her voice had taken its usual merry tone when she replied—

"Sit down, my lady Hester, and don't look so dreadfully tall, and I will reason with you. I will tell you where I draw the line; and that is, against taking two guineas a week from a man, and having him abominably ill-served. That's where I draw the line."

Hester did not sit down. She knew that the matter was hopeless. Where Grace put down her foot, no force would induce her to dislodge it. She was silent.

"Hester," said Grace, after a pause, in a more serious tone, "since we have no one to annoy by it, why should we not let lodgings? We only stand or fall to ourselves in the matter; for I suppose you care no more than I do what the neighbours, or the lodger thinks of us. It seems to me a most admirable plan for keeping all together, and dispensing with the dreadful governess idea, while we really get more money by it; and if we do not lose our own self-respect, it seems to me, it does no harm. By looking at it in the way you do, you are just seeking to extract poison from what would be quite harmless, if you let it alone. But why did you not express your feelings more strongly about it at the time?"

"Would it have been of any use?" asked Hester, with some point.

Grace gave a little shrug, and a sly curl came into the corners of her mouth as she made the admission—

"Perhaps not."

This easy candour irritated Hester.

"Does mother know what you are intending to do?"

"I don't think she will make any objection," said Grace, carelessly.

"I am surprised, Grace, that you like to have mother so entirely under your influence."

"What can't be cured must be endured." Grace spoke lightly, but Hester's words had startled her.

"It is a dangerous position, that of having everybody under one's will." There was a tremor in Hester's voice which did not escape Grace's attention. She drew down her eyebrows thoughtfully, and looked at Hester gravely.

"Why so?" she asked.

"Because there is the temptation to ride roughshod over other people's feelings." There were tears in Hester's eyes now, as well as in her voice.

Grace rose and went to her, and put her arms round her waist as she stood.

"Am I so careless of your feelings?" she asked, looking up into Hester's face. "I am too fond of my own way, and that is a fact; and the worst of it is, she continued, smiling in spite of herself, that my own way has a knack of looking the best. But, Hester, assert yourself, my dear; enter the lists with me—let us fight about our views until the most reasonable wins."

Hester shook her head with a melancholy smile, and the tears brimmed over, and ran down her cheeks. She knew that for such a contest they would be too unevenly matched. Even now Grace was looking up at her with a half-brightly comic half sweetly pensive face, such as it was quite impossible to resist. So poor Hester, smiling through her tears, stooped, and kissed her, and said—

"You provoking charming thing, what would be the use? I have only this morning expressed my opinion, and are you not intending just the same to follow your own?"

"Why, yes," said Grace, with a little grimace; and there the discussion ended. Hester made no further remark even when she saw Grace shortly afterwards, with Kitty helping her, nerrily engaged in making up a muslin cap and a dainty apron, the use of which was obvious. When they were finished, she put them on, and coming up to her mother, made a curtesy, and announced demurely—

"My dignity-preservers."

"That is an ironical name, my love," said Mrs. Norris, smiling faintly.

"Not at all, mother, for they will be the outward and visible signs of an inward meekness, sobriety, and reserve from which I trust never to swerve as long as I am equipped in them. It is a fact that

I would no more undertake to do my work without them, than I would do my errands in the Chester Road in a dressing-gown and slippers. I have been thinking a great deal of this mental phenomenon, and I am going to submit it to Mr. Carlyle in illustration of the clothes theory."

And so it came to pass that evening that instead of the shuffling figure of the big Sarah, with her large shiftless hands and ineffectual movements, Waterhouse was waited upon by a light person, with small quick hands, twinkling feet, and dainty neatness of attire, and an evident intention to elevate dining, in his case, into a fine art. It was an agreeable change, doubtless, and Waterhouse felt it so; yet it had its less pleasing aspects, to say the least of it. When he beheld the young lady come into his room attired in the livery of servitude, he comprehended the matter from the actual point of view in a moment. It was uncomfortable and embarrassing, and he blushed, while the young lady was coolness and composure itself, though inwardly much disquieted concerning those last touches in the culinary department which she had been obliged to leave to Sarah. Waterhouse rose, and would have made an expostulation, but he did not get very far, for Grace, who had foreseen the emergency, brought out her neat little prepared speech—

"Pray forgive my interrupting you; but you will oblige us all very much if you will take my services as a matter of course. Please treat me just as you would the housemaid I represent, and whom we would gladly provide for you were we able. But as we cannot do that, you will be very kind if you will accept, without question, the best substitute we can provide."

So spoke Grace, and Waterhouse had clearly no alternative, in common chivalry, but to concur without any fuss in the new arrangement. This was the easier, as it was by no means that Grace Norris whom he had met in the fog, who now waited upon him. Indeed, he felt inclined to believe that that vivacious friendly creature existed only in his imagination, as he watched this icicle of a girl move sedately about the room, attending to his wants with the gravest of faces, and the demurest of manners. If this was to be the state of things for very long, Waterhouse felt he should wish Sarah back again. She was, at any rate, good-natured and sociable, and he could extract some grains of amusement from her aimless talk. His present attendant seemed inclined to be neither, and to expect him to eat his dinner with the severest gravity of demeanour. But Waterhouse felt that such a state of things could not last long.

CHAPTER VIII.

THE SUN AND THE WIND.

FOR some days after, Grace showed Hester more than usual affection, as if to atone for her victory in the matter of the waiting. She treated her even caressingly, occasionally perching herself on Hester's knee, and requesting to be made a baby of, which had as striking an effect as the condescension of a royal personage. Hester, who had a passion for being loved, visibly brightened under this treatment. It is one of the satires discoverable in the very satirical region of human character that an inordinate yearning to be loved is not necessarily coincident with the tendency oneself to love, and so is condemned in the very nature of things to remain unsatisfied, for it is love which begets love. In this family it was Grace that loved, and Hester that desired to be loved, and there is so much meaning in that distinction, that, but for it, the story of these two girls would not have come to be set down as it is. It would, perhaps, be safe to say that Grace had never in her life devoted a moment to the wish to be loved by the people around her. Her own love for them, and theirs for her, made the atmosphere of her mental life, just as the air and sunlight made that of her physical, and her thoughts were occupied with one no more than with the other. Every one loved her, and she was happy—it might, perhaps, be nearer the truth to say, she was unhappy, and every one loved her. Now, Hester carries a somewhat unjust sound with it, and we are inclined to shake our heads over the shallowness of human judgments. Why, we ask, should the cheerful light-hearted people, who have so great a pull over others in their very constitution, get all the appreciation and affection, which it costs them so much less than those others to earn? This was the question that was ever recurring to poor Hester's mind. But here we must join issue with her, and state it as our conviction that life is not so unjust as it seems, and that people get, on the whole, a very fair judgment dealt out to them. If we search at all carefully the springs of human action, we shall be inclined to come to the conclusion that, roughly speaking, a happy disposition is an unselfish one, and vice versa. This happy nature is often that which is born with an unselfish strain, and is urged by its constitution to that self-abnegation and those ever-recurring contests with inclination whose outward result is a temper so light-hearted and equable that we think it is gained without pain or effort. But the effort is there, and is no less painful than with us, except that, like any other arduous habit, it becomes less so by repetition.

Was Hester right when she put down Grace's joyousness to her lack of sensitiveness? Did Grace never feel temptations to despond, to be lazy, to be cross? Did she expend her energies in making people comfortable simply because she liked exertion? Was it because she never felt ill that she was never heard to complain, except in a cheerful way, or seen with the relaxed facial muscles which are ordinary human nature's resource under physical discomfort? And when other people were ill, and the general outlook gloomy, was it because such things did not affect Grace, that she was the one looked to as a matter of course to do the nursing and generally put matters to rights, or, if that was not possible, to put a good face upon them? To all these questions I make no reply, leaving them to be answered by my readers as they follow the fortunes of the two girls, only stipulating that if justice be given to Grace it shall not be denied to Hester. For, are not all of us who are made of common human clay, conscious that, without being badly disposed, the virtues of our fellow-men are not always without a little sting for us, especially if they gain a reward in the affections we are fain to crave for ourselves? And among Grace's virtues was certainly not that of a readiness to give up her own way, compared with which, as a sweetener of life to one's self-willed fellows, other virtues fall quite into the shade. Hester was decidedly self-willed, and felt that her opinions deserved a hearing, and that she was not destined by nature to become a mere echo of Grace, as others were.

(To be continued.)

Sabbath School Work.

LESSON HELPS.

(Selected from Peloubat.)

MESSIAH'S MESSENGER.

LESSON XII., March 21st, Mal. iii., 1-6; 17. 1-6, memorize verses 10, 1-3

GOLDEN TEXT.—"Behold, I will send my messenger, and he shall prepare the way before me."—Mal. iii., 1.

TIME.—Probably 424-408. At the same time with Nehemiah's second visit to Jerusalem (Neh. xiii., 6).

PLACE.—Jerusalem. CONTEMPORARY HISTORY.—Darius II. (Neh. ii.), Persian emperor, B.C. 423-404. Nehemiah, governor of the Jews' Sacrales, teaching at Athens, with Plato for his pupil. Herodotus nearly through his travels, 454-400. Xenophon (444-354) leads the retreat of the 10,000 (400).

PLACE IN BIBLE HISTORY.—Malachi corresponds with the last chapter of Nehemiah.

MALACHI Means "Messenger of Jehovah." He was the last of the prophets. He was a Jew, contemporary with Nehemiah in his second visit to Jerusalem, lived between 444 and 400 B.C. Of his personal history nothing is known.

THE BOOK OF MALACHI.—Consists of the words of Malachi himself, adding Nehemiah in his reforms, and encouraging the people with a vision of the future. Date of writing, about B.C. 400, at Jerusalem.

INTRODUCTION.—Half a century after the story of Esther, we turn again to the reformation under Nehemiah (Les. ix., 2) in Jerusalem. After remaining there for twelve years he went back to Persia. How long he staid we do not know, but several years, and then he returned to Jerusalem. At this time Malachi appears and aids him in his reformation. What needed to be done can be seen from Nehemiah, chap. xiii., and Malachi, chaps. i.-iii.

HELPS OVER HARD PLACES.—1. I: God. My messenger: John the Baptist (Luke vii., 27). Before me: God in the person of His Messiah, Jesus Christ. Whom ye seek: they were looking for a deliverer and a king to bring the times promised by Isaiah (chaps. ix., xliii.) Messenger of the covenant: the one covenanted or promised (Gen. xxii., 15-18; Isa. liii., 13-15; chaps. liii., lx. lxii), and the one who would make a new and better covenant between them and God (Heb. viii., 6-13). 2. But who may abide: he will be very different from their expectations. A refiner's fire: their trials were to purify them. And Christ, by His character and life and demand for faith, would separate the good from the bad. Fullers: one who cleans or scour's cloth. Soap: iye. Our soap was not then known. 3. Sit as a refiner: the refiner sits that he may watch carefully the process of refining, and not beat the metal too hot or too long. 4. For I change not: I will keep the promises I have made, and adhere to my plan of making you the people of God. Therefore I refuse, not destroy, by the troubles I send upon you. 5. The day cometh: this refers first to the troubles that come upon the Jews, especially the destruction of Jerusalem, and this is a type of the punishment of all sinners. 2. Sun of righteousness: being to God's people what the sun is to the world—a bringer of light, life, comfort, power, fruit. Wings: rays. As calves of the stall: they should go out from their troublous times as joyfully as a calf shut up in the stall bounds and frisks when let out into the field. 5. Elijah: see Matt. xi., 14; Mark ix., 11, 12.

SUBJECTS FOR SPECIAL REPORTS.—Malachi. —His connection with Nehemiah.—The evils that needed to be reformed.—"My messenger."—"The messenger of the covenant."—Refiner's fire.—Fullers' soap.—Christ as a witness against wrong.—The day that shall burn as an oven.—Christ as the sun of righteousness.

LEARN BY HEART.—Malachi iii., 1-3, iv., 2, Ps. lxxxiv., 11.

QUESTIONS.

INTRODUCTORY.—How many years after Esther was Malachi? Who was Malachi? When did he live? When did he prophesy? What great man's reforms did he aid? Where in the Bible history does his prophecy belong?

SUBJECT: THE COMING OF THE SAVIOUR.

I. THE NEED OF A SAVIOUR.—How long did Nehemiah remain at Jerusalem? When did he go back to Persia? (Neh. xiii., 6.) Did he return to Jerusalem? (Neh. xiii., 7.) What evils did he find prevalent there? (Neh. xiii., 4, 5, 7, 10, 15, 16, 23, 28, 29.) What ones are mentioned by Malachi? (Chaps. i., 6-8, 13; ii., 8, 11, 17; iii., 8, 15.)

Are such sins common now in our land? What are the great sins? What need have we personally of a Saviour?

II. PREPARATION FOR THE SAVIOUR (v. 1, and chap. iv., 5, 6).—What is meant by "my messenger"? (Luke vii., 27.) What is he called in v. 5? (See Matt. xi., 14; Mark ix., 11, 12.) What is meant by preparing the way? (Isa. xl., 3-5.) Before whom?

How did John the Baptist prepare the way for Christ? (v. 6.) Is there the need of like preparation for Christ in each of our hearts?

III. THE COMING OF THE SAVIOUR (v. 1). Who is meant by the messenger of the covenant, and why? How did Christ come? Where? Why were the Jews seeking him? (Isa. xl., 5-11; lx., 1-22; lxi., 1-11.)

Would these results come in the way they expected? Were they disappointed when he actually came? Do men now have expectations of an outward Heaven without realizing the change that must be made in them before it can be theirs?

IV. THE MISSION OF THE SAVIOUR (vs. 2-6 and 1-4).—In what respect was Christ like a refiner's fire? Like fullers' soap? Why does the refiner sit at his work? What would be the result? (v. 4.) What would Christ be to sinners? Is His religion opposed to every sin? What day is referred to "that shall burn as an oven"? In what respect is Christ like the sun? Meaning of last clause in v. 2? How does Christ cause men to keep the commandments of Moses?

A TERTOTAL POLITICIAN.—We are often told that public men and politicians especially must take a glass with those who do. The statement is a poor compliment to any man's ability, and we are glad to know that there are many exceptions to this poor rule. The latest we have noted is the case of Mr. Robert Stout, the present prime-minister of New Zealand, who is an enthusiastic teetotaler.

The Presbyterian Review.

GENERAL NOTICES:

- (a) Terms:—In advance, \$1.00; after 1 month, \$1.25; after 6 months, \$1.50; after 12 months, \$2.00.
(b) The name against the name on the tab upon the paper shows to what time the subscription is paid, and serves all the purposes of a receipt.
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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.
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SPECIAL NOTICES.

- 1. We have to request persons writing to us to be careful to observe our proper address as given above.
2. We are desirous of securing Special Agents in every Congregation. Our terms to Candidates are most liberal.
3. Mr. T. B. Madjick, an elder of St. Andrew's Church, of London, Ont., is the General Agent of the PRESBYTERIAN NEWS CO., and as such is authorized to solicit subscriptions for THE PRESBYTERIAN REVIEW, to receive money, to grant receipts, and otherwise to act as agent of the Company.
4. Subscribers failing to receive THE REVIEW will confer a favour by immediately notifying the Manager.

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

THURSDAY, MARCH 11TH, 1886.

THE HYMNALS.

A CORRESPONDENT in another column asks some questions of us respecting the publication and sale of the Presbyterian hymnals, which, in the interests of the Church, we shall endeavour to answer. We may state that we have had many enquiries upon the same matter during the past few months, but for obvious reasons we have refrained from making any reference to the matter, in the daily expectation that the information which our correspondents have sought, and a Presbyterian public is entitled to receive, would be furnished by the present publishers through the ordinary channels of trade. But as several months have elapsed without the full price list of the hymnals under the new contract being published, it may not be inexpedient to supply such information as we happen to have upon the matter, presuming, if we are in error in any particular, we shall be promptly corrected. Before answering the questions addressed to us, it may not be uninteresting to our readers to state briefly the history of the recent arrangements for the publication and sale of the hymnals.

Last spring, in the month of May, the then Hymnal Committee decided to invite tenders for the printing and publishing of the various hymnals, and as it was thought best in the interest of the consumer and the retail dealer generally to invite tenders from Presbyterian wholesale publishers only, tenders were invited from the only three houses in the Dominion, that could properly come under the designation, viz.—Messrs. McGregor & Knight, of Halifax; Mr. C. Blackett Robinson, Toronto, and the Presbyterian News Co., Toronto. The Presbyterian News Co., Toronto, in good faith began the preparation of a tender. In the meantime a prominent retail bookseller of Montreal, Mr. William Drysdale, interviewed a number of the members of the Hymnal Committee and urged the desirability of throwing open the tender to the entire trade wholesale and retail. Representations were also made to the hymnal committee that the time allowed for making the tender was insufficient. The tender of the Presbyterian News Co., of Toronto, however, was prepared and was placed in due time in the hands of the Convener of the committee. The committee met and decided not to open the tender submitted, but to refer the whole matter of the publication of the hymnals to the new committee to be appointed at the ensuing meeting of the General Assembly.

At the meeting of the General Assembly in June last, the Convener of the Hymnal Committee brought up the matter of the publication of the hymnals and asked the Assembly to add four laymen "well fitted in business," to assist in making arrangements for the publication of the hymnals by a new contractor. The Assembly consented to this proposal, and reappointed the old committee with the addition of the four new members above referred to.

Immediately on the appointment of the new committee, while the Assembly was still in session, such of the members present at the Assembly as could be got together were convened, and a special sub-committee was appointed with full powers, as it afterwards appeared, to arrange and determine all matters respecting the publication of the hymnals. Several members of the general committee as appointed were not present at the Assembly and

no opportunity was given them either to delegate or refuse to delegate their functions to a sub-committee; and of those members present at the Assembly, two at least were unable to attend the meeting of the Hymnal Committee, being engaged on pressing business on other committees. We understand that several members of the general hymnal committee remained for several months in complete ignorance of the arrangements that had been made, and were expecting to be summoned to receive the report of the sub-committee, and only learned that their functions had been superseded by the decision of the imperium in imperio as mentioned by our correspondent. As a matter of fact there has not, we understand, been a meeting of the Hymnal Committee, as a whole, for nearly a year, the reason alleged being that there is nothing for the committee to do, although in the interim the contract for the publication of the hymnals for the next seven years has been awarded.

The Assembly rose in June, and in the month of September following an announcement was made in the religious press of the Church, that the Hymnal Committee was prepared to receive tenders for the right of printing, publishing and selling the hymn books of the Presbyterian Church in Canada, according to certain forms and specifications.

For the information of our readers we give such portions of the form of tender supplied to us as will enable them also to answer our correspondent's questions:—

"To the Rev. John Jenkins, D.D., and the Rev. William Gregg, D.D., Joint Conveners of the Hymnal Committee of the General Assembly of the Presbyterian Church in Canada, hereinafter called the Committee."

"The undersigned, hereinafter called the Contractor, hereby offers to print, publish and sell the hymn books prepared by you, and of which the copyright for Canada is in your name, at the retail prices to the consumer mentioned in the annexed schedule, for a period of seven years from the first day of January, 1886, upon the following terms and conditions:—

- 1. The books are to be produced in the editions and in and with the appearance, style, quality of paper, type, ink, binding and general execution specified in the said schedule.
2. The market in Canada is to be kept supplied with the said books for seven years from the first day of January, 1886, in such a manner that the same may at all times be procured by persons requiring them from retail dealers throughout the Dominion at the prices named in the said schedule."

Various parties we understand made tender, among these the Presbyterian News Co., Toronto. This Company based their calculation upon the understanding that all the specifications in the form of tender would be strictly adhered to and enforced. The Presbyterian News Co. was prepared to supply to the committee at the retail prices mentioned in their schedule, the various hymnals from the 1st day of January, 1886. What these prices are may be seen below:—

- 1. Thirty five cent. hymnal, 30 cents; bound in Morocco, 65 cents.
2. The same with psalter, cloth, 65 cents; leather, \$1.00.
3. Hymnal, 16mo., 8 cents.
4. Same with psalter, 15 cents.
5. Foolscap 8vo., cloth, 50 cents; leather, \$1.00.
6. Hymnal with music, 65 cents; leather, \$1.25.
7. Psalter and hymnal with tones, 8vo. cloth, \$1.25; leather, \$1.75.
8. Children's hymnal, 5 cents.
9. Children's hymnal, harmonized, 35 cents.
10. Hymnal with music, tonic scale, 65 cents; leather, \$1.25.

Including a royalty of 10 per cent. on all books printed, better paper and binding being guaranteed.

It goes without saying that if this Company had been led to understand that the old prices were to prevail after January the 1st, 1886, they might possibly have made a tender even "more advantageous" than the one they offered.

But to continue. Although several months have elapsed since the date fixed for finally receiving tenders, the Presbyterian News Co., Toronto, has not yet received the ordinary courtesy of an intimation from the Committee whether said tender was accepted or rejected. They learned, as our correspondent has learned, from a short paragraph in the city column of a secular newspaper, in which the call for tenders was not advertised, that the contract was awarded to Mr. C. B. Robinson, whose tender "was considered to be on the whole the most advantageous." This statement is further confirmed, in part, by an announcement in the Canada Presbyterian, regarding two of the hymnals over the names of Messrs. Robinson and Drysdale, who now appear as Joint Publishers. We are now able to answer, at least, in part, "Presbyter's" questions, and this we shall proceed to do.

1. We are of opinion that the new publishers of the Hymnals of the Presbyterian Church in Canada, are Messrs. William Drysdale, the well-known retail bookseller of Montreal, and Mr. C. Blackett Robinson, the well-known publisher of Dr. Gregg's "History of Presbyterianism," "The History of the County of York," and other subscription books.

2. If the tender was awarded in terms of the printed form supplied to us, and at prices the same or lower than those named in our schedule, the price of the Hymnals should, since the 1st of January, 1886, have been very much lower than formerly.

3. But although several months have elapsed since the awarding of the tender, it is impossible for us to state what the price of the hymnals now should be, as the complete price list has not been published.

4. Purchasers, as far as we can ascertain, are compelled to pay the old prices.

5. We cannot say if the new publishers can be compelled to do anything unless there is some power to compel them.

6. We would strongly advise "Presbyter" and all others who are contemplating the purchase of new Hymnals to demand that they be supplied at prices named in the successful tender.

"Presbyter" and the public generally have a good right to be informed, at the earliest possible moment, what is the new price list of the Hymnals, and why it was not published in time to give effect to the form of tender issued by the Hymnal Committee.

THE TRAVELLING EVANGELIST.

AN interesting discussion, it has transpired, has occupied the attention of the Presbyterian Ministerial Association of Toronto at its two last meetings, on the advantage of special revival services as a means of fostering the spiritual life of our congregations, and the advisability of securing the help on such occasions of travelling evangelists. At one of these meetings the Association, we understand, had the benefit of the experience of the Rev. F. H. Matling, of New York, and at both the city ministers expressed their views in the light of their past experiences with great benefit to one another.

With regard to the general question of the advantage of occasional revival services there was no desire to lay down a hard and fast line either one way or the other, each pastor holding himself free to be guided in that matter as the Spirit seemed to indicate, but at the same time the dangers connected with such services were clearly set forth.

First, attention was called to the state of matters with regard to such meetings in the United States and in the Methodist churches in our own country. It was stated that in many churches in the United States no increase was looked for except at these revival seasons, and that these were arranged for periodically as part of the Church machinery; and that in consequence of this a large part of the year in such churches was entirely barren of results. The fact was noted also that in our Canadian churches where such means are not relied upon for increasing the membership the number added last year was very much larger in proportion to our strength than the Presbyterian Church in the United States. With regard to our Methodist friends it was easy to see that the system of periodic revivals is more essential to the keeping up of their effective strength than it is with us. They believe in "falling away," and therefore they need to convert many of their people very often. They also believe in the advantage of high emotional excitement in order to produce what they consider conversion. Hence the power of the "Boy Preacher" and others who have reduced the revival system to an exact science, and who can promise you at the price of one hundred dollars per week a thousand converts in a given definite time and fulfil their promise if only you leave them free to carry out their plans. Any one who has powers equal to the task can work up a revival so called. Let him be advertised as a "Boy Preacher" or a "Converted Prize-fighter," or under some equally attractive cognomen let him secure a church which can be heated so that when it is crowded the people will be perspiring in their seats, let them be provided with good music and rousing tunes, let the preacher come forward with the boldness that commands success, and order the front seats to be cleared for the crowd of converts whom he announces he intends to secure that night, then let him proceed with all the strength of lung and power of emotion at his command, and the papers will tell next day the wonderful results—and the travelling evangelist is always in the papers—and the crowd will increase every night, and when the last night comes the total result will be summed up, and the evangelist disappear from the scene, and the world be led to wonder what has become of the converts, and how there seems to be no more room required in the church than before. We hold that there may be all this excitement without a genuine work of God's Spirit, and that there may be a glorious work of the Spirit without any objectionable manipulation, and that the spiritual life of a church is healthier which is gathering in all the time by twos and threes rather than placing dependence upon a spasmodic effort once or twice in the year.

On the other hand it cannot be questioned that there is a tendency towards coldness and formalism in all churches, which may make a series of continued meetings advantageous at times and productive of only good results. This has been the experience of many of our ministers, and we believe that this winter, in many of our congregations, such meetings have been held with very marked results both in the quickening of the spiritual life of believers and the conversion of sinners. We have, therefore, not a word to say against the adoption of such means when the way seems open, but we see no reason why the spiritual life displayed by ministers and people during such meetings should not continue and all be as earnest in winning souls after the meetings are over as while they were in progress. We cannot have meetings all the year round every night in the week, but we can have all our usual services, revival services in the truest sense.

The other branch of the subject—the employment of travelling "evangelist"—led to some sad accounts of strife and division arising out of the bringing of "evangelists" into the congregations of our Church, and emphasising the very great need of exercising care in giving our pulpits to unapproved or unknown men. Whoever is brought to help in such work the pastor should obviously keep entire control of the meetings and see that no extravagances are indulged in which might prove injurious. We fail to see why our pastors should not be able for this

work themselves. If they stand in the right relation to the people their words will have more weight than those of the stranger, and their experience and intimate knowledge of the people should clothe them with a power as evangelists none other could exercise. We believe if our pastors were ready to trust the Lord to use them in the conversion of sinners there would be wonderful results in many of our congregations where there has been a faithful and diligent sowing of the good seed.

"The L. P. Stone Lectures," 1886, have just been delivered at Princeton Theological Seminary by the Rev. J. F. McCurdy, Ph. D. of University College, Toronto. The subject was "The Assyrian and Babylonian Inscriptions," with special reference to the Old Testament. A glance at the following programme will serve to show the value of these lectures to all students of Biblical history, and lead all interested in the training of our young men for the ministry to concur in the opinion which we have heard frequently expressed, that it would be extremely desirable to hear them repeated in our theological halls. It is quite probable that some arrangements could be effected to secure this desirable object without much expense to the colleges. The following were the special topics and days: I. Wednesday, Feb. 24th, at 12 m.—Peoples, Countries and Cities of the Old Testament, and the Monuments: to illustrate chiefly Gen. x. II. Thursday, Feb. 25th, at 12 m.—General Sketch of Babylonian and Assyrian History. III. Friday, Feb. 26th, at 7 p. m.—Civilization, Art, Language and Literature of Assyria and Babylonia; Biblical parallels: illustrating chiefly the opening chapters of Genesis. IV. Monday, March 1st, at 12 m.—Old Testament History and Prophecy and the Monuments. Abraham: the kingdom of Israel: to illustrate Gen. xii., xiv., i; Kings xv., i; Kings xviii. i; Hosea; Amos; Micah i-y; Isaiah vii.-ix., xv.-xvii., xviii. V. Wednesday, March 3d, at 12 m.—Old Testament History, etc. The Kingdom of Judah to the Retreat of Sennacherib: 2 Kings xv.-xx.; 2 Chron. xxvi.-xxxii.; Isaiah i.-x., xx., xxii., xxix.-xxxii.-xxxvi.-xxxix. VI. Friday, March 5th, at 12 m.—Old Testament History, etc. to the end of the Babylonish Exile. 2 Kings xxi.-xxv., 2 Chron. xxxiii.-Izra i.; Isaiah xlii., xiv., xviii., xix., xxi., xxiii., xl.-xlviii.; Jeremiah xxi.-xl., xlvi.-lii.; Ezekiel xxvi.-xxxii.; Daniel i.-vi.; Nahum; Zephaniah.

The opposition to Home Rule among all sections of Protestantism in Ireland continues with unabated vigour. A Dublin dispatch of the 5th inst. states:—"A deputation of Presbyterians to-day presented to the Earl of Aberdeen, the Lord-Lieutenant, an address of welcome on behalf of the General Assembly. The address assures the Government of the unwavering loyalty of the Assembly, and insists that the maintenance of the union in its fullest integrity is essential to the peace of Ireland. It declares that half a million Irish Presbyterians will oppose to the utmost any attempt to sever the union. Lord Aberdeen replied briefly, saying he hoped that at no distant date an era of peace would be inaugurated in Ireland." In this connection the opinion of the historian Froude, who has recently been invited to visit Belfast and deliver a lecture on the present state of Ireland, is worth quoting:—"The present state of things is the inevitable consequence of all that has gone before. It will end as the 1641 business ended, or the 1690, or the 1798. The anarchy will grow till it becomes intolerable. 'John Bull' will then put on his boots, and will do as he did before. What may happen in the interval I do not pretend to guess. You in Ulster I hope to see holding your own ground. Stand steady whatever comes. The real England is asleep just now. She will wake before long, and will then know what to do."

HERE is a news item from a Toronto daily of a few days ago which will give any Protestants who may be inclined to parley with the smooth-tongued Archbishop, a notion of the bill of fare to which he invites them:

The concluding sermon of the mission at St. Patrick's Church, William street, was delivered last night by the Rev. Father Beal, of the Order of Redemptionist Fathers. The church was crowded; men only were present. Before the sermon the preacher stated that this (Monday) evening the Pope's blessing would be read, giving plenary indulgence to all who have attended the mission. The value of the blessing consists in the doctrine that until committing mortal sin the recipients would, in case of death, avoid the pains of purgatory. As a sequel to the mission, high mass for the souls in purgatory of relatives of those attending the mission will be celebrated to-morrow morning. In the evening a sermon to both sexes will be delivered describing the condition of the souls in purgatory. At the conclusion of the sermon a society is to be organized to maintain regular masses for the dead throughout the year. The topic last night was, "What God can perform by His essence the Virgin Mary can obtain by her intercession." The first part of the sermon was devoted to establishing the power of the Virgin Mary. The preacher in proof stated that one of the missionaries conducting the service was two years ago miraculously cured from palsy while praying to the Virgin. The preacher in concluding, dwelt upon the mercy of the "Queen of Heaven."

THIS is what the N. Y. Christian Advocate, the leading paper of the U. S. Methodist Episcopal Church, says of our Church: "We rejoice in the prosperity of the Presbyterians; we consider them the most solid bulwark against heresies, fanaticism, and absurdity of all kinds in this country." Could not our neighbour the Guardian see eye to eye with the Advocate and cease to see in Presbyterianism only occasions for long articles contrasting the merits of Calvinism and Arminianism to the disadvantage of the former—the Guardian's idea of Calvinism, as Mr. Middlemiss has conclusively shown, being based upon absurd misconceptions.

We are glad to note that the attempt to introduce into the charter of the Street Railway Company, Toronto, now before the Legislature of Ontario, a clause permitting the running of street cars on the Sabbath day, was withdrawn in the face of strong disapproval from the legislative committee.

Editorial Notices.

Constitution of Rules of Order for Sabbath Schools and Young People's Christian Associations, compiled by James Knowles, Jr., Toronto. Presbyterian Publishing House, Toronto.

Mr. Knowles has done well to get together in a neat and inexpensive form a body of rules and suggestions to assist the efficient working of two powerful agencies for good in connection with the young people of the Church. The little pamphlet is the outcome of successful practical work, and ought to be a boon to all for whose use it is intended.

"The Young Men and the Churches: Why Some of Them are Outside, and Why They Ought to Come In." By Washington Gladden. James Bain & Son, Toronto. This is a most valuable pamphlet. The author, in order to deal practically with the subject, sent a circular to young men outside of the churches, asking their reasons for standing aloof from the church. Many answered the letter candidly and seriously, and the author takes up all their objections and answers them in a most kindly spirit. We cordially commend this tract to all who are interested in the welfare of our young men.

"The Welsh Pulpit of To-Day." Wm. Briggs, Methodist Book-Room, Toronto.

Having had the privilege of hearing some notable Welsh preachers, we are not at all surprised to find this volume of sermons well worthy of perusal. They are such sermons as must have thrilled the audience to whom they were addressed, and which can bear translation into our cold English tongue without losing their beauty and originality. There is no great display in them of mere rhetoric, nor the faintest trace of sensationalism, but a strong and vigorous declaration of the truth, calculated to draw the hearts of sinners to the Saviour, and also to greatly edify God's people. Where all are so good, it would be invidious to mention those sermons which impressed us most, but we would cordially commend the book as a whole to all who are interested in pulpit utterances, and who wish to be acquainted with the power that has been wielded by the Welsh pulpit over an important part of the Mother Country.

THE GLADSTONE-HUXLEY CONTROVERSY over the question of the Scientific Significance of the Book of Genesis will be continued in the April Popular Science Monthly. The number will contain Professor Huxley's second article replying to Mr. Gladstone's "Prom to Genesis," which appeared in the March number; Henry Drummond's comments on the views thus far presented by the two distinguished disputants; and, in a supplement, Mr. Gladstone's original paper, "The Dawn of Creation and of Worship," which first called out Professor Huxley.

THE PULPIT TREASURY for March abounds in excellent suitable articles for pastors and Christian workers. Its resources seem unlimited, and its judgment in handling them able and practical.

The portrait of Charles S. Robinson, D.D., L.L.D., forms its frontispiece, which is followed by his excellent sermon. There is also a beautiful view of his church edifice and a sketch of his life. There are also full sermons by Dean Bradley and Dr. E. Tinker. A charge to a pastor, by Rev. T. A. Nelson; and a Memorial Tribute to General Grant's Mother, by Howard Henderson, D.D. The Leading Thoughts of Sermons are by Drs. Post, Tupper, Dunn, Whittemore, Morgan, Bannock, McLaren, Dean Bradley and C. H. Spurgeon. Every department is replete with instruction. Yearly, \$2.50; to clergymen, \$2.00; single copies, 25 cents. E. B. Treat, publisher, 771 Broadway, New York.

Communications.

THE HYMNALS.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—As I understand the publishers of the REVIEW, the Presbyterian News Co., Toronto, tendered for the publishing of the Presbyterian Hymnals, and I have been unable to secure any reliable information by enquiry at my bookseller's. I would feel much obliged if you would let me know through the columns of the REVIEW how the matter stands. Is it true that Mr. Blackett Robinson is now the publisher of the Hymnals? If he has undertaken to supply the Hymnals at prices lower than under the former contract? Has the Hymnal Committee published the new list of prices? If my congregation requires an additional supply—and I may say we are in need of a number of two of the editions—must we pay the old prices? 5. Can we compel Mr. Robinson to supply us at the new price list?

The only intimation I have seen of the action of the Assembly Committee was a short paragraph in the Globe, saying that Mr. Robinson's tender was "accepted as the most advantageous," but I have seen no statement from the Convener of the Hymnal Committee of the real position of affairs. In the meantime, until I get more light, I will refrain from buying Hymnals, and I would strongly advise all my brethren to do the same.

Yours, etc., PRESBYTERIAN.

COLLEGE FEDERATION.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—"Great cry and little wool." What an amount of crying "too many colleges," and no one venturing to propose a plan of consolidation! No one even ventures to sign his name, except Mr. Tallach, and on him you shut down, because he had no plan. Yet, what plan have those who have written since, and who have not even the courage of their convictions? But, neither do you sign your name, it may be said. No, because I am satisfied with things as they are, till something better and something feasible is proposed.

But, there is a policy suggested. When there are grumblers in a congregation, who have nothing to urge against their minister that will bear discussion, they say, "let us starve him out." Noble policy! And there are some ministers who cry anonymously, "let us starve the colleges." The colleges are a great burden. They ask from the church \$15,000 a year, or nearly as much as one Baptist in Toronto gives for the education of Baptist ministers. Let us tighten the purse strings. That is the way to bring about a satisfactory solution!

Too many colleges! Yes, and too many churches! The people could be accommodated in one-third of the number. Too many manes! One phalanx in each city would accommodate the families of all the clergy. Too many schools, high schools and universities!

If there are too many, what do you propose? You have surely thought out the subject, and know what is the best lines on which to effect a reform. No reform is ever effected unless the would-be reformers condescend to be specific.

What gift there is in the Presbyterian Church! The whole body is represented as groaning and travailing over the number of colleges. And but one man, Rev. T. Tallach, has ventured to endorse the groans. And not even one will stake his name on a remedy. Did ever any one know before of a Church numbering half a million people so dumb?

Yours, etc., CHURCHMAN.

OUR VACANT CONGREGATIONS.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—My attention has been a good deal given of late to the subject of our vacant congregations and their supply. Every now and then something occurs to bring the matter more prominently before my mind; and lately my attention was again called to it by a letter addressed to me by a minister at present without charge, but desirous of a settlement. The writer refers to the difficulty which he has experienced, and still experiences, in securing employment in ministering to vacant congregations. Anything like regular employment is cut of the question. He is often informed, in corresponding with reference to a vacancy, that appointments have been made for months in advance. Occasionally a single appointment is offered, the remuneration for which sometimes fails to meet the expenses incurred. We are, it is true, at present without any general scheme for the supply of vacancies or the distribution of probationers; but even in these circumstances much might, in my judgment, be done by presbyteries to lessen the evils which are at present experienced. They should, in my opinion, keep the supply of vacancies more directly in their own hands, and discourage long lists of appointments in advance, the effect of which is simply to protract the period of vacancy, and render it still more difficult for the members to unite on one man. By whomsoever the actual arrangements may be made for supply, the presbytery should at each meeting seek and obtain information as to the supply of all the vacancies, and what the prospects are of settlement. The presbyteries should also in their arrangements recognize the peculiar claims of probationers and ministers without charge and looking for settlement. They should also see that the remuneration for supply is in some fair proportion to the stipend proposed to be given to a settled pastor. Presbyteries, I believe, often practically denude themselves of their powers and responsibilities, and leave vacant congregations without the care and supervision which they specially need, when destitute for a time of a pastor of their own. No doubt the exercise of such careful supervision over vacant congregations would entail trouble and labour, but I am satisfied the results would justify all the trouble. I fear we do not in practice do justice to our Presbyterian system. Let it be honestly wrought, and I believe many of the existing evils would be greatly lessened, or would disappear altogether. Let the Church make a wise use of the machinery we already have, and we should hear less of proposed changes, many of which are altogether outside the order and the constitution of our Presbyterian system, which has stood so long, and accomplished, by the blessing of God, such glorious results both in the Old world and the New.

Yours, etc., W. REID.

Toronto, March 2nd, 1886.

THE MINISTER AND THE LAITY COMPARED.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—In the PRESBYTERIAN REVIEW of February 25th I see an article which I take to be editorial commenting on Elder's letter in the REVIEW of February 11th. I am not going to discuss Elder's letter, neither do I feel qualified to do justice to the subject. In the editorial referred to comparison is made between the minister and the mechanic of which I do not approve.

You refer to the mechanic living in obscurity. I might say, being "unknown to those who need charitable aid, and is very rarely applied to." There may be some, or even many, of this class living in hovels, unfit for human habitation; it may be brought on by their own profligate habits. But I do not believe this is the rule, and as for their hospitality I think they will compare favourably with their clerical brethren. As far as my observation goes ministers are not any more hospitable than other people, in fact some of them I have in view are the very reverse. As to the statement that the mechanic's "wife and family are unknown and unnoticed except by their own little circle," I would say that if the minister; his wife and family, do not consider themselves in this circle, but keep aloof from it and join in a higher circle, I am afraid their usefulness is over, and that the \$750 and a manse is like money thrown away. Mechanics, I suppose, as well as other people, are jealous if they see their minister and his family entertaining the nobility and forgetting them. As to the statement that the minister must keep open house for all and sundry who choose to make use of his home as an hotel I do not agree; as I do not think it is common nor at all necessary.

It is hardly necessary for me to say whether the minister should wear broadcloth or not, but I do not think it compulsory. If a minister can purchase cloth that will look as well and wear better for the same money, I do not think any one should find fault. Now, as to whether it costs more to clothe a minister than a mechanic I am in doubt. Will not a mechanic wear his clothes faster than a minister, and will not a minister get his clothing cheaper than a mechanic? If he wants a piano, an organ, a sewing-machine, etc., does he not get a great reduction in price? Even in his railway fare, and I know a mechanic who sets a shoe for the minister's horse for five cents, and I never pay less than ten! If this is not so I am wrongly informed. Then if he gets a manse as part of his salary it is free from taxes. As to the exemption of church and manse property from taxation, I am decidedly opposed. I think it very unjust to a great number of our fellow men. There are great differences in mechanics; some are better workmen than others, and I do not think it is to their advantage to set a price below which they will not work, and I do not think it fair that a poor workman should get the same as a better workman. The same rule would apply to all professions or occupations, and if a person thinks he will succeed in any other occupation with inferior intellect, he will most likely be disappointed. Even a farmer must spend years of hard labour and mental exercise to learn his occupation in order to succeed. I believe that a good, energetic and successful minister should be honoured for the Master's sake, but there are a good many who have mistaken their calling and who get more than they are worth when they get \$750 and a manse.

Yours truly, A FARMER.

Feb. 27th, 1886.

ARCHBISHOP LYNCH'S INVITATION TO THE PROTESTANT LAITY.

[To the Editor of the PRESBYTERIAN REVIEW.]

"That they all may be one; as Thou Father art in Me and I in Thee, that they also may be one in us, that the world may believe that Thou has sent Me." JOHN xvii., 21.

"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." MATTHEW vii., 15.

SIR,—No true Protestant, no true Christian, will ever object to unite with other denominations of God's people. By objecting to such union he would cease to be a follower of Him who prayed just before His death that we all may be one in Him. But this Author of all love warns us to beware of wolves in sheep's clothing. We all know the character of the wolf, and any clergyman or body of clergymen whose actions betray this disposition, will naturally be avoided, unless indeed the wolf of the sheep is so skillfully disposed as to hide the ears as well as the fangs and claws of the wolf.

I have a great esteem and brotherly love for the Roman Catholic laity; were it not so I would not have spent my leisure hours for thirty-one years without payment, in reading the French Bible to those who could not or were afraid to read it. I know the French Catholics intimately, from the Seigneur (lord of the Manor) down to the beggar on the street, and I believe they are just as good citizens and moral characters as the average of civilized nations. The principal fault I think is pointed out by the prophet Jeremiah, v., 30. "A wonderful and horrible thing is

committed to the laod. The prophets prophesy falsely, and the priests bear rule through their means, and my people love to have it so, and what will ye do in the end thereof?" You will say "these were the Jews, not the Roman Catholics." Very true, but here is the resemblance. The Jews once had the Eternal God in their midst, but after many years they grieved the Holy Spirit, who forsook them so entirely that when the Son of God came unto His own, His own received him not, but crucified Him. So the Church of Rome for 400 years served God with some degree of fidelity, and then fell away just as the Jews had done. True, they did not, and had no opportunity of crucifying Christ in propria persona, but in His members; let the Inquisition testify, let St. Bartholomew testify, let Bloody Mary testify. It may be said by Archbishop Lynch that he denude all Protestant history, but the Pope himself had a mortal cast in honour of St. Bartholomew's massacre, having a picture of an angel stabbing the Huguenots, with this inscription "Huguenotum strages."—Slaughter of the Huguenots." Dr. Martigny, a Roman Catholic of Eusebe, said to me, "The Inquisition is too horrible to think about." And "La Pape" (a Liberal Catholic paper) in an article about the heretics and the Inquisition said, "Le pape Torquemada en a brulé dix mille." However, let us bury the hatchet about old matters, and come down to our own days.

Monsieur Lynch makes everything beautiful at Toronto, but what about the Province of Quebec? He may say he is not answerable for that. Yes, he is, for the motto of his Church is "Semper eadem," always the same in all ages and countries; therefore he cannot escape responsibility on that score. Your space, Mr. Editor, will only admit of one instance of deceit and sacrilege on the part of the Roman Catholic hierarchy, and it is this. Every priest has a copy of the Vulgate (the Latin Bible of their church) which contains the ten commandments in full (so that he knows the truth), but in the "Filio Calixtino" which is found in every house, he gives the people an abridgement of which this is a specimen:—

1st. Commandment, "Un seul Dieu tu adorera et aimera parfaitement." "One God only thou shalt adore and love perfectly."

2nd, "Dixit tibi tu ne jureras ni autre chose pareille ment." "Thou shalt not swear against God, nor any such thing."

3rd, "Dimanche saint tu gardera en respect Dieu d'adorer." "Keep the sabbath holy, and serve God devoutly."

The reader will see at once that the 2nd commandment of God is purposely omitted, and then to make up the ten they have divided the tenth in two parts. No man or body of men guilty of such deceit and sacrilege can be worthy of confidence. In Ontario, in Scotland, in England, no such thing would be attempted, for the Roman Catholic hierarchy is like the chameleon, which changes its colour according to its surroundings.

The point of all I have said is that it is impossible for true Protestants to accept of the Archbishop's proposal, because, as Justin Martyr says in his Apology, "No man who is in his right mind can desert truth to embrace error and impurity." An Irishman once said that "he disliked reciprocity which was all on one side," and so do I dislike the Bishop's reciprocity because he wishes us to surrender at discretion all that our ancestors have fought for, in short all that the name Protestant implies. Was not the name Protestant given to the Lutherans because they protested against the corruption and errors of Rome? And since then, instead of improving they have added the immaculate conception and the Pope's infallibility. If the Bishop wishes to unite with us, let him propose some such scheme as the following:—Let every denomination of Christians appoint delegates to meet in Rome (or any other city). Let them examine minutely all the teachings of Christ and His Apostles, and let each denomination strip off the abuses, if any, which have crept in during 1800 years, retaining only what is plainly taught and practised in the Apostolic age. On these conditions I am sure that all true Christians would rejoice to join hands and to sing, "Blest be the tie that binds the earth to Heaven above."

Yours, etc., EDWARD MARSHALL, SR.

Morrisburg, February 15th, 1886.

MEETING OF PRESBYTERY.

TORONTO.—This presbytery met on the 2nd inst., when the following were the main items of business transacted: A minute was adopted anent the late Rev. James Hain; and a copy of the same was ordered to be sent to his widow and family. Another minute was adopted anent the late Mr. George Wallace, B.A., minister of the High Schools, and a worthy elder of the congregation there; his aged mother to be furnished with a copy. A paper was read from members of various Presbyterian congregations in the city, asking the sanction of the presbytery to a movement for church extension in the northwest part of the city. After hearing Messrs. R. J. Hunter, S. Craut and W. J. McMaster in support of the petition, considerable discussion ensued, but, eventually, two motions were carried, as follows: Moved by Dr. Gregg, "That the presbytery receive the petition, and approve of the purchase of a lot for church extension purposes at the intersection of Bloor and Huron Streets." Moved by Dr. Caven, "That a committee be appointed to enquire as to the time and form in which action should be taken in pursuance of the motion just passed, to report to the next meeting of presbytery." A committee there anent was appointed accordingly. Commissioners were appointed to the next General Assembly of ministers, by rotation, Revs. D. J. Macdonnell, J. M. Cameron, D. Macintosh, E. D. McLaren, P. Nicol, A. Gilray, J. Smith, J. R. Gilchrist, G. M. Milligan, Walter Amos; by ballot, Revs. Dr. Caven, Drs. McLaren and J. S. Mackay; of elders, all by ballot, Rev. Dr. Reid, Hon. A. Morris, Messrs. W. M. Clark, Hamilton Cassels, John Lindsay, R. Kilgour, J. MacLennan, Q.C., Wm. Mitchell, George Smith, John Harvie, A. McMurphy (King), Wm. Crawford and James Brown. Dr. Caven having stated that the Rev. Dr. Kellogg (under call to St. James' Square church), in consequence of a serious affection in his eyes, would not be ready for induction at the beginning of April (as was once expected); arrangements for his induction were postponed to next meeting. On recommendation of a committee previously appointed, the presbytery agreed to report disapproval of the scheme, in its present form, for supplying vacancies throughout the Church as sent down from the General Assembly. A committee was also appointed to draft an overture to the Assembly anent the supply of vacancies and anent the distribution of probationers. As recommended by another committee appointed to deal with the matter of another professor for Knox College, the presbytery agreed to pronounce against the immediate appointment of another professor, and to advise the appointment of two or more lecturers, such lecturers to be chosen (other things being equal), from the alumni of the colleges connected with our own Church. The first annual report of the Toronto Presbyterian Society, auxiliary to the Woman's Foreign Missionary Society, was submitted and read, which the presbytery agreed to receive and record satisfaction with. A committee previously appointed to gather facts as to railway work performed on Sabbath days, and to ascertain how far such work could be deemed necessary, submitted a good and lengthy report through Rev. W. Fuzzell. The report disclosed sad facts as to the number of trains run on Sabbath days, and the number of men employed on these trains, many of which men, if not all of them, desire exemption from such work. The report concluded with three recommendations, which the presbytery agreed to adopt. And in terms of the first, a committee was appointed, consisting of the Revs. W. Fuzzell, D. J. Macdonnell and Dr. McLaren, to correspond with the officials of the Grand Trunk and Canada Pacific Railroads, asking if something cannot be done towards reducing the amount of Sabbath work to a minimum. The next meeting of presbytery will be held on the 6th of April, at 10 a.m.—R. MONTITH, Presbytery Clerk.

Books, &c.

Sabbath School Registers and Records.

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

The contents of

- 1. "The Sabbath School Class Register," for use by the Teacher, containing recording columns for a whole year. The names and addresses of the children require to be written only once during the year. Price, 15 cents.
2. "The Sabbath School Record," for use by the Superintendent or Secretary. 177 pages, for a book to last one year, in paper covers, 25 cents; quarter bound, 40 cents.
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4. "The Sabbath School Register and Quarterly Record," to be used by the Convener of the Presbytery's S. S. Committee. The price of this is a book to last for five years (i.e., in those Presbyteries where one year will contain all the records) will be quarter bound, \$1.25; half bound, \$1.75.
N.B.—To Schools ordering a set, a discount of ten per cent. will be allowed. This system does not claim to be perfect, and suggestions for its improvement will be gladly received by the Assembly's Committee (REV. DR. JAMES BAIN, Brockville, Ont.). Send for descriptive Circulars to the Publishers, Presbyterian News Company, Toronto. OEO. H. ROBINSON, Manager, P.O. Box 2467.

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

The Young Men and the Churches

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5. ZECCHARIAH; his Vision and his Warnings, by the late Rev. W. Lindsay Alexander, D.D., L.L.D. Cr. bro., cloth, uniform binding, each \$1.25. The 5 volumes for \$5. (Post free on receipt of price.) Sole Publishers in Canada. Trade supplied. S. R. BRIGGS, Toronto Willard Tract Depository, Toronto.

Church News.

The Presbyterians of Moorefield are holding revival meeting.

Rev. Du JARDIN, Brockville, recently lectured at Washington, N.Y., on the subject "India."

The Ladies' Aid Association of the Presbyterian church, Port Perry, recently gave a most successful literary social at the residence of Mrs. J. Bennett.

A CONFERENCE will be held in the David Morrice Hall, on the evening of March 11th, in connection with the Presbyterian Centenary celebration.

The Rev. R. Leask, St. Helen's, has been asked to become the pastor of the first Presbyterian church, Aberdeen, the capital of Northern Dakota, U. S.

The Presbyterian congregation in Jarvis are about building a new church, which is to be similar in design to that at Port Perry, which was recently opened in Simcoe.

In the notice of the annual meeting in Chalmers' church, Woodstock, Ont., in last week's REVIEW, instead of "members received during the year, 35," read 33.

We regret to learn that the Rev. Dr. Smellie, of Ferris, is not making a rapid recovery from his late severe accident. His many friends will be grieved to learn that his general health is by no means satisfactory.

The proceeds of the recent concert in the Chesterfield Presbyterian church amounted to \$73. Mrs. McCulloch, Hamilton, Miss F. Dodge, London, and Mrs. Sauer, Plattsville, were the chief performers.

On Friday, Feb. 12th, the preparatory service for communion, at Mulmur congregation, was held at a close of which Messrs. James Hill and Thomas Tate were ordained as elders. During the year thirteen new members have been received on profession and one by certificate.

Mrs. ARTHUR McBRIDE, an elder in Knox church, Huelph, and secretary of the Sabbath School for the past twelve years, has removed to Woodstock, Ont. Before leaving Huelph he was presented by the Knox church S. S. Association with an illuminated address, and a valuable Bible.

This many friends of Rev. F. W. Fairies, pastor of Knox church, Ottawa, will be glad to learn that after two months' enforced absence from his pulpit by ill health, he has, after a trip to the United States, returned, much invigorated and with a good hope of being able to carry on his work.

A VERY successful social was given at Stanton a few weeks ago in behalf of the Presbyterian Sabbath School at Mulmur. Mrs. Shaw, the retiring superintendent, deserves much credit for her untiring diligence and perseverance in carrying on this work of the Master in this portion of His vineyard.

Attendance were delivered at the annual tea-meeting, Bell's Corners, by Rev. Messrs. Stovell and Morrison, by Messrs. Beamer and James McCullen, M.P., Mount Forest, and Mr. Rodgers, Reeve of Proton. As the church was uncomfortably crowded, the proceedings were brought to a close a little earlier than usual.

The congregation at Rosemont have placed an organ in the church for use in the public worship of the sanctuary. To defray the expenses of organ fund, a very successful concert was given in Orange Hall. Proceeds amounted to \$43, which, being added to subscriptions already received, placed the organ free of debt in the church.

The annual meeting of the Bible Society was held in the Presbyterian church, Ilderton, on February 12th. Rev. Mr. Johnston occupied the chair, and a very able address was delivered by the agent, Rev. R. Thynne. The same officers and collectors were re-elected, having given great satisfaction; the balance in treasury's hand amounting to over \$80.

A VERY successful parlor social was given by Mrs. Smith of the manse, Rosemont, on the evening of the 16th inst. Rev. R. McCullough, Methodist, and Rev. O. H. Marsh, Episcopal, were present and spoke in kindly feelings respecting the cause for which the social was made. Proceeds \$10 25, to be applied to purchase in part of a library for the Sabbath School.

From the annual report of St. Andrew's church, Winnipeg, Rev. C. R. Pahlado, pastor, we learn that the number on the roll at the beginning of last year was 349, and the net gain during the year, 56. The finances of the congregation are in a very satisfactory condition. The managers were instructed to proceed with the proposed enlargement and remodeling of Selkirk Hall at a cost of about \$3,500.

The Women's Foreign Mission Society, Ilderton, met on Tuesday afternoon, February 10th, in the Presbyterian church, when the following officers were elected for the ensuing year: President, Mrs. Hall; vice president, Mrs. D. Robson; secretary, Miss Hall; treasurer, Miss Eliza Gaverhill. This society still continues to progress, and has a membership of fifty-two. The treasurer's report was very satisfactory, showing a balance of \$40.

The Toronto Auxiliary of the McAll Mission met in Shaftesbury Hall on Thursday, Feb. 18th. The chair was taken by the President, Mrs. Edward Blake. There were discussions as to the most advisable means of raising money for the mission; also the magazines to be taken. The meeting was an interesting one. It has been decided to meet first Thursday of each month. Contributions will be received by the Treasurer, Miss Cavan, 233 Victoria Street.

At the Eskine church social held recently, the Rev. L. H. Jordan, the pastor, in his address, mentioned several very encouraging facts in connection with the vitality and development of congregational life. Sixty-two persons have been admitted to fellowship and full communion within the past twelve months. Net increase of sittings occupied, as against this time last year, thirty-four; new families added, seventeen; single persons (24) unattached to families who belong to the congregation, twenty-nine. The liberality of the people, too, had kept even pace with the increase in numbers.

DURING the cold snap the first week of Feb., the congregation of Caven church, Bolton, gave their pastor, Rev. P. Nicol, a complete surprise on the evening of the prayer-meeting by presenting him with a very timely and valuable gift, Persian lamb coat and gloves, accompanied by an address by the chairman, Mr. George Smith, expressive of their good will and affection. Two of the ladies had taken the matter in hand and had arranged a pleasant programme of music, short speeches and confectonary. A most enjoyable evening was spent, and all went home filled with such feelings as such an act of kindness and consideration is adapted to call forth.

The last annual report, read at the annual meeting of Knox church, Kincardine, Rev. J. L. Murray, pastor, shows a gratifying state of affairs. The receipts for general purposes exceed the receipts of previous years by \$400. The auditors reported a balance on hand on Dec. 31st of \$47.17. The session reported a large addition to the membership during the year; the number on the communion roll at the close of the year being 322. The Sabbath School report is also gratifying, the number on its roll at the close of the year being 485, with an average attendance of 263. Over 50 members of the Sabbath School became members of the church during the year. The congregation now comprises about 300 families.

The thirteenth annual meeting of the County of Huron S. S. Association began at Winnipeg on the 23rd ult., and lasted for two days. A number of our prominent ministers and laymen interested took part. One of the speakers made a good point in stating that the parent ought to take the child to school and become a part and parcel of the school by seeing that the lesson is studied carefully at home, and by giving cordial support and help to the superintendent and teacher, also by seeing that the children are regular in attendance and punctual. The example

of living Christliness on the part of parents, the principles of S. S. lessons will tell much on the hearts of the children.

The annual meeting of the Presbyterian church, Collingwood, was held on Monday, the 15th February, the pastor, the Rev. R. Rodgers in the chair. From the reports it appears that twenty-one members were added during the year, eight by letter and thirteen on profession of their faith. The average attendance of Sabbath School has been 183, and the collections for several objects amounted to \$67 21. Of this amount \$30 were given to the church schemes. The income for ordinary congregational purposes from various sources amounted to \$1,023 04, and there was contributed to the Building Fund \$391.67, making a total of \$1,414.71 for Sabbath School and congregation. Of this sum \$136 were given to church schemes.

The people of Wick had a very successful tea and concert on the evening of the 12th ult. The Presbyterian choir from Uxbridge rendered some very fine selections of music that were highly appreciated by the audience. Interposed among these were several short addresses by Rev. J. R. McLaren, of Cannington; Rev. N. P. Scott, of Segre, and the pastor. At the close a handsome stored cake was presented to the choir by the ladies of the congregation, that called forth a very fitting reply from Mr. Fenwick, their leader. On the Monday following a social was held, when, in addition to readings and speeches, the Wick choir gave several anthems in a very creditable manner, and were presented at the close with a cake also. The whole proceeds amounted to about \$55.

The annual services in connection with the Port Perry and Prince Albert missions were held on Sunday and Monday, the 21st and 22nd ult. In the absence of the Rev. Mr. Carmichael, who was detained by the snow blockade, Mr. McMeekin occupied his own pulpit, and preached admirable and impressive missionary sermons. The meeting on Monday night was addressed by the Rev. G. M. Milligan, M.A., of Toronto, in a masterly manner, on the subject, "Giving as a means of grace." The Rev. Mr. Ockley said a few brotherly words at the close. Major Forman moved, and Mr. McLittle seconded, a cordial vote of thanks to the orator of the evening, which was carried with enthusiasm. The church choir rendered a number of suitable anthems during the proceedings in a manner that gave much enjoyment to all present. The collections amounted to nearly \$50, which will, at least, it is anticipated, be doubled by an active canvass of the collectors.—A.

This annual meeting of Leeds congregation, Quebec, was held in the church, King's Hill, 24th February, there being a good attendance. As the past year was the most discouraging to the farmer for a long time, many of the people were quite unable to contribute anything to the scheme. The average farmer owns 150 acres, the market value of which is below 10 per cent. The nearest market is Quebec, seventy miles distant. There is no grain raised for the market. Ontario flour is used. This congregation, yet compact but surrounded by French, is able to pay their minister \$300 and a manse, give thirty six weeks' holidays, defray all church courts' expenses, and to contribute \$156 to the scheme. There was an addition of eight by profession, and a loss of sixteen by death and migration. The office bearers were reappointed. The congregation resolved to have the church painted and repaired during next summer, and also to make the present a presentation.

This annual report of Georgetown congregation, in the Presbytery of Montreal, Rev. J. A. E. McLean, pastor, shows marked progress. The communicants now number 424. Special gratification is expressed by the session at the large number of young men and young women who have become members of the church. Family worship is also more general. The pastor's class for intending communicants is referred to as of great value in laying the foundation for an intelligent church membership. Finances are yearly improving in this congregation. They are more than double what they were before the present pastorate. The schemes of the church were more liberally supported than in any former year. For all purposes about \$2000 were given in 1885, of which \$532.90 were for the schemes of the church and other benevolent purposes. The congregation has prospered to a very large extent under the pastorate of Rev. J. A. E. McLean, and increased in families, communicants, and finances.

The beautiful new church, erected by the Presbyterian congregation of North-Gower village, was opened for divine service on Sabbath, Feb. 21st. Notwithstanding the heavy storm which made the roads almost impassable, the church was crowded at the three services. The Methodists gave up their service for that day. Rev. W. J. Smyth, M.A., Ph.D., of St. Joseph St. church, Montreal, preached two very impressive sermons, in the morning from the text Lev. vi. 13, and the evening Matt. xxv. 27. In the afternoon Rev. S. D. Chown, of Kempville, Ontario, preached from Luke xlii. 38. A tea meeting was held on Monday evening, when the church was literally packed. The pastor, Rev. R. Stewart, B.A., occupied the chair. Addresses were delivered by Rev. Messrs. McDiarmid, of Kempville; Pearson, of North Gower; Glassford, B.A., of Richmond, and Scott, B.A., of Manotick. Solos were given by Mrs. Potter, Miss Gibson, Miss Doctor, Rev. Mr. Scott and others. The collections on Sabbath and the proceeds of the tea meeting amounted to about \$260. The church is a very comfortable building, seating comfortably nearly three hundred, and is almost clear of debt.

From the annual statement of the chairman of Regina Knox Church Managing Committee, we find the assets for last year amounted to \$6,694.47, and the liabilities to \$3,214.41, leaving a net gain of \$3,480.06. Re the Building Fund: the receipts were \$4,548.75; and the disbursements \$4,646.67; leaving a balance of cash on hand \$88.08. The treasurer reported the receipts for '85, \$1,599.31, while the expenditure was \$953.58; leaving a balance of \$457.73; the total liabilities were \$18,719, and the estimated expenditure for '86 is \$13,319, to meet this an average collection of \$26.60 per Sabbath is required. The average weekly collection for last year amounted to \$16.66. The Session Clerk in his report warmly commends the congregation for their liberality in placing the finances of the church in a satisfactory condition. The total members on the church roll, amount to ninety-nine; thirty-three of whom were added during the year. The Ladies' Aid Society report receipts total for '85, of \$491.16, and an expenditure of \$463.31, leaving a balance of \$127.85 on hand. A long and favourable report of the Sabbath School was also presented by the teacher, Mr. John McCaul.

The annual meeting of Binbrook and Saltfleet congregations—Rev. V. F. Walker, pastor—was held in Jan. Binbrook reports an income of over \$1,000, and Saltfleet of over \$450; total about \$1,451. Balances on hand—B., \$6.25; S., 10.48, with no debt owing in either congregation. Saltfleet raised Mr. Walker's stipend, the increase to include 1885, and also voted a regular salary instead of an occasional gift to Mr. Hendry, the predecessor; the salary to be paid for 1885. During Mr. Walker's pastorate of over ten years the Sabbath collections have nearly quadrupled. Mr. James Barclay presided at the meeting in Binbrook. The question of a fence in front of the church and graveyard arose. Instead of a tea-meeting it was decided to take up a subscription; \$66 was at once raised, and it was resolved to invite all the congregation to contribute, and to paint the church, the new sheds, and if Saltfleet agreed, the manse also. Both congregations act on the safe principle, that when anything is to be done they consent, calculate the cost, do the work and pay it when done. Last fall in ten days, the congregation of Binbrook turned out, and put up sheds, costing \$342. The congregation of Saltfleet in two days turned out and shingled and repaired their sheds. The secret of doing is a will to do, and where congregational harmony exists the will is not hard to find.

From the Free Press we learn that special services of a very interesting character in aid of missionary and educational work of our Church have recently been held in Knox and St. Andrew's churches, Winnipeg. The pastors, Rev. D. M. Gordon and Rev. C. B. Pahlado, presided in each case, and conducted the opening and closing devotional exercises. Rev. Dr. King, Principal of Manitoba College, preached in Knox Church in the morning, presenting a very forcible appeal on behalf of the home missions, and also in Selkirk Hall in the evening. In the latter place in the morning, and in the former in the evening, addresses were delivered by Mr. Justice Taylor and Rev. George Fleit, missionary to the Indians at Okanasa. In Selkirk Hall Judge Taylor chose as his subject home mission work, as that which pressed most earnestly upon the attention of the church in the country where settlements were new and rapidly extending. In the evening he advocated the claims of the schemes of the church to support. He urged the necessity of the General Assembly Fund, and of the Appeal and Infirm Ministers' Fund. He said the people of Winnipeg would be profoundly thankful that they have such an institution as Manitoba College, and he referred to the good work now done by the theological department, whose students have undertaken two mission fields. The Rev. Mr. Fleit, on both occasions, dwelt upon the subject of Indian missions, speaking with great earnestness. At Okanasa, where he now labours, the adults all now read the Bible in their own language, and the children learned English at school. There were about thirty on the communion roll. The speaker bore warm testimony to the devotion of Rev. Hugh McKay, of Crooked Lake and Round Lake, who spends his salary in feeding a dozen children while they are receiving instruction. He urged that such a man as that ought to be helped. Mr. Fleit made many interesting statements, showing the importance of having the Indian schools sustained by the Government, and by having the right kind of men to teach the Indians farming. He vividly pictured the contrast of the present condition of the Indians of the plains with their former wealth when the buffalo were numerous; and showed that they must be educated and taught to work; as otherwise they will thieve and rob, and have to be kept in jails and penitentiaries.

OBITUARY. WILLIAM GILMOUR, Ont., one of Brockville's best citizens, and most widely known business men. Born in Brockville, 1819.

Mrs. PETER YOUNG, of Ramsay, born at Brahead, near Glasgow, October 9th, 1804, one of the pioneer settlers of the township. At the meeting of the Knox College Students' Missionary Society, on Thursday evening, February 25th, the following minute was adopted concerning the late Wm. Russell: "With deep sorrow the society places on record the death of one of its members, Mr. W. A. Russell. In doing so they would express their deep sense of the loss sustained by the removal of a life so promising. His unassuming manner and gentle disposition won the affection of all who knew him; his earnest Christian piety and zeal in the work of preaching the gospel gave an impressiveness to his character, the influence of which was felt by everyone. During the last summer he laboured as the society's Missionary in Providence Bay, Manitoba's Islands, where his work was singularly blessed, and while he will be long and affectionately remembered, the society deeply sympathizes with the bereaved friends, and especially with the widowed mother, now so sorely afflicted, and would commend them to the Father of Mercies, and the God of all comfort, Who comforteth us in all our tribulation."

THE LATE REV. DR. MACGREGOR. DECEASED was born at the East River, Pictou county, in July, 1817, and was consequently in his 69th year. He was a son of Rev. James MacGregor, D.D., an eminent Scotch Presbyterian. At an early age he conceived a desire to follow in the footsteps of his father, and after education at the famous old Pictou Academy, became a missionary in Guysboro' County, Early in 1843, a number of young Presbyterians in Halifax, who were chiefly Pictouians, and included Messrs. Chas. Robson, Thos. Bayne and others, decided to constitute a new church, and through their instrumentality Pictou Grove was organized. They called Mr. MacGregor from Guysboro' to be their first pastor, and in that year (1843) he was ordained and continued with them till 1866, when he resigned, owing to an affection of the throat, and received his appointment as agent of the church. He was succeeded early in 1868 by Rev. Allan Simpson, who has since held the position (the church having removed to Park street), but the deceased continued to take a very fatherly interest in the congregation, and occupied the position of chief elder in it. For many years he was clerk of the synod, in which position also he was succeeded by Mr. Simpson. He had been agent of the church but a short time when the degree of doctor of divinity was conferred upon him. His position meant practically that of a business manager of all the church's affairs, and with his excellent judgment, clear head and far-seeing wisdom, he discharged the duties incumbent in a manner which will make it very difficult to procure an equally qualified successor. As a clergyman he was looked up to by all the others of his denomination, and though as a preacher he was noted for brilliant oratory, yet as pastor he was always greatly beloved and esteemed. The city loses a distinguished and valuable citizen, and the history of Pictou county can record another death of the long list of her eminent sons. Rev. Dr. MacGregor was married to a sister of Mr. Jeffrey McColl, of New Glasgow, who survives him. He leaves also two sons—Professor Jas. Gordon MacGregor, of Dalhousie college, and Mr. Duncan MacGregor of the firm of MacGregor & Knight, bookbinders, etc.—and seven daughters living, the eldest of whom is Mrs. Dr. H. H. Reed, and the others unmarried.—Halifax Chronicle.

MEETING OF PRESBYTERY. LINDSAY.—The presbytery met at Beaverton on Tuesday, 23rd February. Rev. H. Sinclair, moderator, Eleven ministers and seven elders present. The following commissioners were appointed to the General Assembly: Messrs. E. Cockburn, D. McTavish, A. Currie, and D. B. McDonald, ministers; and D. Cameron, James Watt, Alex. Leask and Robert Irwin, elders. Ministers reported their action in regard to missionary meetings in their congregations. Deputations reported their visits to the augmented congregation. Treasurers' books and session records were examined and treasurers, Messrs. McNabb, from Sebring, were heard in regard to their effort to building a church, and it was agreed to recommend them to the congregations to aid them. Dr. McTavish reported on Sabbath Schools. The report was received; the statistical portion adopted to be forwarded to the synod. Thank's were tendered to Dr. McTavish. It was suggested that his remarks and recommendations should be brought up at the presbytery's Sabbath School Convention for consideration. Rev. G. G. Patterson read the annual report from the Women's Foreign Mission Presbyterian Society, when it was moved by Dr. McTavish, seconded by Rev. E. Cockburn, and agreed that the Presbytery of Lindsay having heard with great satisfaction the fourth annual report of the W.-F. M. Society of the Presbytery of Lindsay, expresses its great delight in the evident tokens of prosperity attending the efforts of the noble Christian women of our presbytery in the foreign mission work of our Church; and that a copy of this resolution be forwarded to the presbytery secretary of the society. The Rev. H. Sinclair gave in his resignation of his charge of Uptergrove, when it was agreed to cite his session and congregation to appear at an adjourned meeting of presbytery to be held at Uxbridge on Tuesday, 9th March, at 10.30 a.m. The next regular meeting of presbytery was appointed to be held at Cannington on the 1st Tuesday of May, at eleven o'clock, a.m. The presbytery's Sabbath School Convention to be held at Cannington at that time.—JAMES R. SCOTT, Clerk.

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DR. PALMER, SURGEON. Eye, Ear, Throat, Nose. 10 to 11. Corner Yonge and Dundas.

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"Palestine, Historical and Descriptive." by Rev. W. L. Oge and Dean Stanley, of Westminster. The only work giving a full and comprehensive history of the land of Palestine. Large commissions given to agents. Book sold at sight. Write for terms and choice of territory, and receive a complete list of my publications. R. SPARLING, 131 CHURCH STREET, TORONTO.

CHURCH NEWS.

BRITISH AND FOREIGN

MOVEMENTS are now in contemplation for a Presbyterian League, and for the founding of a university in the city of Denver.

BOMBAY, India, has had a Young Women's Christian Association for some years, which has been of great benefit to the city.

DISPATCHES from New Orleans report that Messrs. Moody and Sankey's meetings have been thronged, and numerous conversions have been recorded.

ACCORDING to recent reports from Bohemia, it appears that the Old Catholic movement is making rapid progress in the southern part of that country.

OVER 100 Scotch ministers of nine different denominations are to preach sermons this month in connection with the semi-jubilee of the National Bible Society of Scotland.

CONDENSED statistics of the Methodist Sunday Schools of Montreal for the year 1885 are thus given by the Christian Guardian:—Total number of officers and teachers, 350; total number of scholars, 3,051.

THE Jewish rabbis of New York are agreed, it is reported, that the Passover must be always celebrated with unfermented wine. Fermented liquor of any kind comes under the category of leaven, which is so often proscribed in the Old Testament.

THE amount contributed to the Sustentation Fund of the Scotch Free Church during the past eight months was £103,887, an increase on the previous period of £65. The sum given to the Foreign Missions from April 1st, 1885, to December 31st, 1885, was £2,229, against £2,192 for the corresponding period of the previous year.

IT is only too easy to misunderstand. When Bishop Bedell preached his memorial discourse of Dr. Tyng, many of his hearers were puzzled when the modest Bishop seemed to say, "There were giants in those days, now they are nearly all gone—only Lee and I are left." His sermon, now printed, furnishes the explanation, for the bishop said, "only Lee and Dyer left."

THE secession from the Wesleyan Church in Tonga, in the South Seas, which began a year ago, has gone on until the new church has become the majority. The trouble began in 1881, when a popular missionary was recalled by the Australasian Conference, which has the control of Tonga. It was the king who gave the signal to revolt, and he has carried all the chiefs with him. No change will be made either in creed or polity.

THE committee recently appointed by the Presbytery of Cincinnati for the purpose have issued a call inviting their brethren of the ministry and the Christian people of the Presbyterian churches in Southern Ohio and Southern Indiana, and in Kentucky, to come together in the First Presbyterian Church, Cincinnati, on Tuesday evening, March 16th, at 7.30 o'clock, to spend that evening and the following two days and evenings together in prayer and conference, and in waiting upon God for His blessing.

THE Friends are believed to keep a closer scrutiny as to members than any other religious community, and estimate their numbers in England at 15,000. These include no poverty-stricken persons, although there are some to whom assistance is given from the funds assigned for the purpose. The Quakers are perhaps the wealthiest class in England. They are well represented in the Legislature, but while "Friends" have reached the Privy Council and baronetage, a Quaker peer is yet to be created.

THIS is the kind of work that ought to tell. In Chicago:—"The south side pastors are taking steps towards having union services at one or two convenient points in that division of the city. The whole section has been districted, and visitors going forth two and two like the seventy are to visit every house. The pastors themselves are to visit every house on the avenues. Drs. Barrows and Scudder, McPherson and Lorimer, and others in couples are to undertake this work. Five Presbyterian churches, two Congregational, two Baptist, three or four Methodist, one Reformed Episcopal, and one Episcopalian church are concerned in the movement."

THE religious statistics of New South Wales show that the Church of England and the Church of Rome are, numerically speaking, the strongest denominations in the colony. The Church of England has 256 ministers and 519 churches and chapels, with a total average of 74,722. The Roman Catholics have 207 clergymen and 324 churches and chapels, and a total attendance of 77,801. Presbyterians, 115 clergymen, and 190 churches and chapels; average attendance, 24,579. Congregationalists, 47 clergymen, 46 churches or chapels; average attendance, 9,440. Baptist, 18 clergymen, 27 churches or chapels. Wesleyan Methodists, 120 clergymen, 325 churches or chapels; attendance, 46,716. Primitive Methodists, 17 clergymen, 67 churches; attendance, 6,006. Free Methodists, 2 clergymen, 3 chapels, attendance, 340.

DR. SAMUEL WOLCOTT, who died recently in Longmeadow, Mass., was one of the most active and scholarly men in the Congregational denomination. His breadth may be judged from the variety of his achievements and accomplishments. For four years he was a missionary in Syria, leaving that country in 1843. In 1872 he left the

pastoral work, after settlements in Longmeadow, Belchertown, Providence, Chicago and Cleveland, after which he was in charge of mission work in Ohio. He was an authority on Biblical geography, taking charge of that department in the American edition of Smith's Bible Dictionary. He wrote acceptable hymns, and he was a man of much influence in ecclesiastical matters. He was active in temperance, and led the minority in their attempt to make the American Tract Society define its position on the question of slavery. He was a man of strong convictions and a true heart.

THE Scotch Established Church has 1,346 parishes, 160 non-parochial churches, 121 preaching stations, making 1,587 in all. 879 parishes receive from "friends" £300,000; 232 parishes from the National Exchequer, £17,040; 41 parishes from local funds, £23,501; 342 parishes have been endowed by the Church itself since 1845, so as to receive a total of £42,500. There are 555,622 communicants. The Foreign Mission Committee received last year £19,182; Home Mission Scheme, £9,612; Colonial Scheme, £5,051; Jewish Mission scheme, £25,430; Small Livings scheme, £8,537. Total, £47,812. Besides these schemes which appeal to the churches, there are two great funds. The Endowment Fund to establish and endow new parishes, has reached the sum of £1,227,000. The Aged and Infirmitarian Fund has reached the amount of £16,959, and is increasing at the rate of £3,000 a year. It is designed to raise it to £100,000.

A WRITER in the Canadian Baptist advocating a scheme for lowering the standard of ministerial education, cites the example of Mr. Spurgeon, as if that supported the plea in behalf of illiteracy. There could hardly be a more infelicitous citation. Mr. Spurgeon, though by an accident not trained at a theological seminary, is in reality one of the most versatile and accomplished scholars in his denomination. Besides having the advantage of being brought up under the care of his grandfather, who was a minister, his entire youth was spent in schools and among books; and if he did not enter a divinity hall, he passed through the classes in an agricultural college. It is, therefore, a total delusion to think of Mr. Spurgeon as an uneducated man. He was an usher in a school in Cambridge, at sixteen; and one of his class books, which happens to be in our possession, has his autograph signature written in a style which indicates that even at that early age he was probably more of a man of letters than hundreds of his seniors attending the university on the banks of the Cam. Our Canadian friend had better look out for a fresh proof to support his theory—The Christian Leader.

DR. SIEFL, at the laying of the foundation stone, a few weeks ago, of the Waverley Church, Sydney, New South Wales, said the Presbyterians had a good claim not to be considered as Dissenters or Nonconformists from the venerable Church of England. They never gave it allegiance or owned its authority, and now they could hold their own with mutual respect. Narrow-minded zealots in the Episcopal Church who claimed exclusive rights and denied Presbyterians their birth-right, they refused to accept as the true exponents of history. The first time the Queen of England put her hand to paper after her accession was when she signed her name to maintain the rights and privileges of the Presbyterian Church of Scotland; and that was not all, for when she wished to marry she took a Presbyterian prince; and when she resided in her Highland home she accepted the ministrations and sacraments at the hands of a Presbyterian minister. These were the testimonies of fellowship which they rejoiced to recognize, and he believed the time was not far distant when English churches, like English graveyards, would be equally open to non-Episcopal clergy.

IT has been objected, in regard to the work of the McAll Mission in France, that its converts are not gathered into the Protestant churches, and that therefore its work may not be permanent. The following statement of Mr. McAll in regard to the relation of the French pastors to this mission is very satisfactory and encouraging. "In Paris among those who take part in the meetings (not reckoning our actual personnel, which includes two pastors of the Reformed Church) there are

23 pastors of the Reformed Church.
11 " " Lutheran Church.
5 " " Free Church.
8 " " Wesleyan, Baptists, etc.
47 " " In addition a certain number of influential laymen of the several churches, and theological students also render help. Four or five of the Reformed Church pastors in Paris conduct adult Bible classes in our stations.
" In the Provinces, as nearly as I can reckon, we are aided by about
40 pastors of the Reformed Church.
10 " " Lutheran Church.
5 " " Free Church.
5 " " Wesleyan, Baptists, etc.
besides 8 pastors of the Ref. Church, and 5 Wesleyan or Baptist pastors in the Provinces, who are definitely engaged, wholly or in part, as directors in our branch missions.

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It is just as essential that the human body should have pure blood as that a tree or plant should have sap to nourish and invigorate its growth. Nearly all our bodily life arises from a healthy blood. Dr. J. C. Bitter's purifier this foundation of life, and regulates all the vital organs to a healthy action.

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Presbyterian Review.

THURSDAY, MARCH 11TH, 1886.

The annual congregational dinner of the East Presbyterian Church, Toronto, Rev. J. H. Cameron, pastor, held on the evening of the 17th ult., was very largely attended, and proved to be a most enjoyable affair.

The annual election of officers for Knox College Metaphysical and Literary Society took place last evening, when the following gentlemen were elected:—President, C. W. Gordon; 1st Vice-President, J. McMillan; 2nd Vice-President, J. Argo; Clerk, H. R. Fraser; Recording Secretary, J. J. Elliot; Corresponding Secretary, A. Manson; Treasurer, G. Needham; Secretary of Committees, J. A. Dobbin; Curator, P. J. McLaren; Councillors—J. McP. Scott, D. M. Buchanan, and J. Drummond. Editors for the *Academy Monthly*—D. G. McQueen, J. McGillivray, C. W. Gordon, J. McKenzie, J. J. Elliot, and T. M. Logan; Manager, C. A. Webster; Treasurer, J. C. Tolmie.

A SPRING of the McAll Association was held in Shaftesbury Hall, Thursday, March 1st, letters were read, also some accounts of the working of the Baltimore association. The meeting was very interesting and profitable. The association will meet for the future the first Thursday of each month at 4 p.m., in the Mission Hall, Yonge St. Ave.

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

Marriages.

FRASER—HEATON—On March 2nd, at the Manse, Ashburn, Ont., by the Rev. A. M. McClelland, B.A., Martin Heaton, to Miss P. Fraser, both of Scotch.

McKENNAN—HARRIS—On March 3rd, by Rev. Alex. Williams, at St. John's Church, Toronto, John Henry McKennan, of Toronto, N. Y., son of the late John McKennan, to Catharine Harris, eldest daughter of the late Noah Harris.

Deaths.

COOPER—On the 8th ult., of consumption, Elizabeth, eldest daughter of James and Margaret Gordon, late of Hamilton, now of London, Ont.

MEETINGS OF PRESBYTERY.

MARKHAM—Barrie, on March 30th, at 11 a.m. GUELPH—Guelph, in Chalmers' Church, on 16th March, at 10 a.m. session records to be produced. HAMILTON—Hamilton, in Central Church, on March 14th, at 10 o'clock a.m.

A WORD OF EXPLANATION.

The liver secretes bile to move the bowels; the kidneys secrete urine to carry off urea acid, which would poison the blood, the stomach secretes gastric juice to digest or dissolve the food, etc.

JOYFUL NEWS.

It is certainly glad tidings to the poor invalid to be informed of a remedy that will give prompt and sure relief in case of painful suffering.

Presbyterian Churches.

TORONTO. SABBATH SERVICES, 11 a.m. and 7 p.m. SABBATH SCHOOL, at 3 p.m. PRAYER MEETING, Wednesday, 8 p.m. COLLEGE STREET.—College St., cor. Bathurst. Rev. A. GILKAY, Pastor, 37 Oxford Street.

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Welland Canal Enlargement.

NOTICE TO CONTRACTORS. Sealed tenders addressed to the undersigned and endorsed "Tender for the Welland Canal" will be received at this office, from mechanical and practical contractors, until the arrival of the Eastern and Western mails on TUESDAY, the NINTH day of MARCH next, for raising the walls of the locks, weirs, etc., and increasing the height of the bottom of that part of the Welland Canal between Fort Dalhousie and Thorold.

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