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MAXIMUS.

BY MELBAIR EROCTOR.

I hold him great who, for love's sake,
Can give with generous, earnest will;
Yet he who takes for love's sweet sake
I think I hold more generous still.

I bow before the noble mind
That freely some great wrong forgives;
Yet he who is the one forgiven
Who bears that burden well and lives.

It may be hard to gain and still
To keep a lowly, steadfast heart;
Yet he who loses has to fill
A harder and a truer part.

Glorious it is to wear the crown
Of a deserved and pure success;
He who knows how to fall has won
A crown whose lustre is not less.

Great may he be who can command
And rule with just and tender sway;
Yet is diviner wisdom taught
Better by him who can obey.

Blessed are they who die for God,
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in his sight.

THE TEACHER AS PASTOR.

In the statistics of our churches we often read over the list of our pastors, five hundred in this state, one hundred in another, fifty in a third, and, as a rule, we find that each church has but one pastor; whether it numbers twenty-five members or twenty-five hundred, it has but one pastor. Why should not the number of pastors be increased tenfold?

There are certainly ten times as many Sunday-School teachers as ministers; there ought to be in every church at least as many pastors as there are teachers and ministers. The word "pastor" is shepherd, one who cares for flocks and herds. What is there in the original or later meaning we attach to the word which relieves the Sunday-School teacher of the duties of a pastor? We frequently speak of the minister as the pastor and teacher of his people. In the same way should every teacher in the Sunday-School regard himself as first the shepherd of his little flock, and then their instructor. In order to instruct them well, he must shepherd them well.

The good shepherd will first know every member of his flock, not only their names, but their natures. He will know them at their homes; he will understand their dispositions; he will appreciate their various capacities; he will find out when their hearts are softened by sorrow, or are gladdened by some unusual joy. Then the hour of instruction on the Sabbath day will be something more than the threshing over of the worn-out straw of a familiar passage; there will be some fresh food found in every lesson for every lamb. The very necessities of the case require that there should be more than one shepherd. The church flocks are too large for one man, be he ever so faithful, to watch over. It may be possible for a shepherd of sheep to care for a flock of a hundred; for sheep can be driven in droves, and cared for in masses, since all sheep need about the same treatment; but the shepherd of man, each man with his individual wants and hopes and desires, cannot thus treat his flock. He must deal with them individually and personally.

But most pastors of churches have far more than one hundred souls in their flocks. A church of three hundred members represents, we suppose, at least a thousand people under the pastoral care of one man. It is impossible for him to know and feed and care for such a flock as he ought, unless there are under-pastors to whom he can look for help and information. Especially will the lambs of the flock be likely to slip through the bars of the fold and be lost, unless for every little flock of ten or a dozen (such as the Sunday-School class forms) there is a faithful shepherd.

Does not this lack of shepherding, of pastoral care on the part of the teacher, account in large measure for the meagre spiritual results of Sunday-School work which we so often deplore? Instruction is not sufficient. Biblical lore, if it is ever so well imparted, will not answer every purpose. Faithfulness on Sunday is an invaluable requisite in a teacher, but it is not the only thing necessary; there must be love for, and knowledge of, and care for the scholar, outside of the class-room. Every teacher can know and ought to know the spiritual condition of every scholar, whether or not he is a Christian; if not, what the difficulties in the way may be, what the intellectual doubts, what the stumbling blocks thrown in the pathway by others, and how they may be removed.

It is this personal contact of soul with soul for which the Church is suffering more than for

any one thing, and who is in so favourable a condition to bring about this personal contact as the Sunday-School teacher, with the few scholars given him to care for? Only so far as this pastoral idea is carried out (and we are glad to believe it is carried out in multitudes of Sunday-School classes) is the labour of the teacher blessed in the conversion of souls.

Why should not the pastors of these little flocks report occasionally, but regularly, to the pastor of the church? Would not the best kind of a teachers' meeting be this pastors' meeting, where each shepherd should tell something about the religious condition of every one in his class? "Johnny—has become a Christian during the past quarter." "Charley—never seemed so serious and so much interested as now. I wish you would have a little talk with him." "Susy—has got in with a wild set of girls, and seems to be losing her devotion. Won't you pray for her?" How helpful beyond estimation would such reports be to every earnest pastor of a church! In the confidential intimacy which should exist between every pastor and his teachers, such reports could be safely and properly made.

Does any teacher say, "If all that is to be required of me, I must leave my class—I never agreed to do any such work." Well, perhaps you ought to leave it, but not until you have asked yourself if very prayerfully if the pastoral effort is not a part of your duty, and if you can escape responsibility for the souls of those scholars by the easy method of giving up the class.

The theme of a recent sermon preached by Dr. Christlieb, of Bonn, is, "The shepherd-faithfulness of the Son of man in seeking the lost." The theme of many a Sunday-School teacher's prayers and meditations should be, "My shepherd-faithfulness in seeking the souls of my scholars—is it what it should be?"—*Pilgrim Teacher.*

Mission Work.

CHRISTIANITY DEFINED.—Could anything be finer in its way than the Christian religion?

After the Chinese classic as his estimate of our religion: "A religion that keeps the heart, cares for the body, harmonizes the family, and gives peace to the empire."—*Sol.*

PRESBYTERIANISM IN MEXICO.—In no country can the Gospel be preached to a greater number of willing hearts, with the same amount of outlay, than in this sister Republic. The fight against Roman Catholicism, infidelity, indifference and avarice is a bitter and desperate one; but the coming decade will certainly see even greater victories for the faith of Jesus than the past decade of wonders has witnessed.—*Southern Presbyterian Missionary Reporter.*

TURKEY.—Mr. Chambers, one of the many Canadians who are making names for themselves abroad and bringing honor to Christ and their country, writes from Erzingan, Nov. 23: "I have just learned that a persecuted Turkish convert has been permitted to return to his village, but is stripped of everything—wife, house, mill, fields, and a little money he had out at interest. He—an old man—is chopping wood and doing chores for his bread, but is joyful and fearless."

A WIDE FIELD.—One can do much mission work without learning a foreign language, as the following figures will show: "English is now spoken by all but some 500,000 of the 37,000,000 persons in the British Islands, 53,000,000 out of the 56,000,000 inhabitants of the United States, 4,000,000 persons in Canada, 3,000,000 in Australia, 1,700,000 in the West Indies, and perhaps 1,000,000 in India and other British colonies. This brings up the total to 100,000,000, which cannot be very far from the truth."

THE CRY OF JUDAS.—An irate correspondent of a Glasgow evening paper denounces the spending of money on the conversion of the Jews that might go to feed the hungry at our doors. If the truth were known, the writer of the protest would, no doubt, be found to be a man who gives as little to the feeding of the hungry at home as he does to the cause of missions. It is the people who look after the Jews who also attend to the necessities of the poor around them.—*Christian Leader.*

FORMOSA.—We welcome the news that Christian secular education has been undertaken by the English Presbyterian Mission in South Formosa. Mr. Edc sends the following account to the *Presbyterian Messenger*:—"The daily routine includes morning and evening worship, lessons on the life of Christ, Old and New Testament history, studies in the Gospel of John and in Acts (both in character and colloquial), learning a catechism which I have translated out of the Swatow dialect, arithmetic, reading the Chinese classics, and general information lessons on Chinese history, geography and natural science.

All these subjects have been already begun. The lads have, even at this early stage, come to appreciate the difference between monotonously chanting the sounds of Chinese characters and a vigorous excitement of intelligence. I sincerely trust that they may get God's grace with it all. The absence of country schools is a real want. However, we hope soon to see one or more of these schools working in connection with the Middle School, and thus enabling it to receive recruits and fulfil its proper functions. If there is one thing more necessary than another in the native Church in South Formosa, it is training, and it is to be hoped that the Middle School will become one of the means, and an effectual one, towards satisfying this requirement. It is with great pleasure that I record its opening, and will only add that I look forward with faith to spending many happy hours of work in connection with it."

METHODS OF WORK.—The generation denounced by our Lord is not dead yet. Neither Christ's method nor the Baptist's satisfies. The editor of the *Japan Weekly Mail* pours merited contempt upon the whole race of such carping critics in a most interesting article on Missionary Methods in Japan, written after a visit to the Doshisha—the training school of the American Board at Kyoto. We quote one paragraph. "Shallow-headed scoffers" is good; he might have added *and small souled*. "There is another species of critics who, while they do not openly condemn the missionary's cause, are never satisfied with his methods. The minds of these people are curiosities. They avow the most bitter contempt for cant and sanctimonious observances. Yet they will condemn the hunting and fighting of Synesius just as roundly as the asceticism and self-denial of John Nelson Darby. A missionary eats tender beef and white bread; above all, if he happens to have a wife who knows how to make his home bright and to surround him with little comforts, he is spoken of as a man who trades upon his religion and makes his livelihood out of his Bible. How he ought to behave, whether he should wear a sackcloth shirt, sleep on bare boards, and turn his wife into a gullery-maid—these are questions not seriously considered. But if he makes any large city the

chosen office's rewards which are independent of shallow-headed scoffers."

GOD'S ISLAND.—We have maintained all along a firm belief that Madagascar was safe, and that France might do her worst in vain to conquer that beautiful island. We wish that faith, if only as a grain of mustard seed, in the Divine watchfulness over the Church of God, could exist in the minds of administrators, rulers and governors in the modern world. It is conceivable enough that such an element might exist in modifying, if not controlling power. For instance, nothing is more remarkable than the impression of awe which the moral and physical powers of Christ created on the grave mind, all heathen though it was, of the Roman Government. It seems to us that this is too much overlooked by modern preachers. The Jews despised and persecuted Christ, but the Pagan Romans did not. They were profoundly interested and deeply moved by His works and His fame. The Jews insisted on the crucifixion which the Romans would have prevented. A centurion of Caesar gave an eclipsing illustration of faith in Christ. It is saddening to notice how little of this reverence for Heavenly authority controls the movements of the masters of polity at this day, even in the countries that constitute Christendom. But the recent history of the wonderful missionary island speaks of a celestial magistracy which is greater than all the machinations of the most potent terrestrial aggressions. Nothing would seem easier than for France to overrun Madagascar. In these columns we have all the time ventured to assert that nothing would be more difficult. We have no human reason, but a better, for saying so. The French are perplexed and confounded at the strange confusion of their admirals off Tamatave. Any simple Christian could enlighten the diplomatists of Paris. No more wonderful devotion has been chronicled than that of the martyrs who suffered for Christ when hung over the Malagasy Tarpeia. God permits His witnesses to suffer many things, but a land that accepts His shield as a shelter is one which the mightiest nations on earth cannot snatch from the protection of the Omnipotent.—*Christian Commonwealth.*

Woman's Work.

UNIVERSITY COLLEGE Y. M. C. A.

THE OPENING OF THE NEW ROOMS.

A few months ago a Christian woman in Toronto received by mail one of the daily newspapers containing an article which had been marked with pencil. The article in question was a letter signed "A Grad." The writer, after speaking of the new building then in

course of erection by the Y. M. C. A. of the University, respectfully suggested to the Christian ladies of the city that they might greatly assist the young men in their noble effort, by relieving them of the responsibility of furnishing the rooms. The suggestion was acted on at once. A few friends were spoken to on the subject, and within a week a public meeting of ladies was called in Shaftesbury Hall. At this meeting, which was well attended, a Ladies' Auxiliary to the Y. M. C. A. of the University was formed, including representatives from various evangelical churches in the city, viz., Knox church, Cook's church, St. James' Square Presbyterian, Old St. Andrew's, St. Andrew's, Charles Street Presbyterian, Parkdale Presbyterian, Erskine church, Central Presbyterian and West Presbyterian; Carleton Street Methodist, Sherbourne Street Methodist, Elm Street Methodist, Bloor Street Baptist, Alexander Street Baptist, Jarvis Street Baptist, Zion Congregational, Spadina Avenue Congregational, Bond Street Congregational, St. James' Catholic Church of the Redeemer, and St. Paul's Episcopalian. It was decided to collect the amount needed, \$800 or \$1,000, in small sums from the women of the churches.

The members of the Auxiliary set to work with a will: small committees were appointed for each church represented, means were adopted to interest other churches, and funds began to come in steadily. The ladies expended the contributions wisely and economically, and on Tuesday, 2nd of March, the day appointed for the formal opening, were pleased to receive the students, to the number of about 300, in comfortable, even beautifully furnished rooms. The building itself, though making no pretensions to architectural grandeur, is an ornament to the park, and when lighted up at night brightens pleasantly the locality where it is situated. It is located a little southwest of the old Moss Hall, and is a handsome brick building one storey high. The main entrance is adorned by a porch, supported by a marble pillar. The building contains vestibule, hall, library and reading room, writing room, secretary's office, committee room and members' parlour. The reading room is covered with matting, and contains two fine reading tables covered with leather, and a

committee room are carpeted and furnished with writing desk, couch, table, chairs, etc. The parlour is both elegantly and tastefully furnished. Warm crimson curtains shade the windows, a good Brussels carpet covers the floor. The centre ottomans, lounges and chairs are elegantly upholstered in a beautifully figured rep, crimson plush facings; a handsome clock adorns the mantel, and the chandelier is artistic and beautiful. The rooms all open into one another, and when the hanging doors are thrown open, they form an auditorium with a seating capacity of 300. The building is heated by steam, lighted with gas, and is most comfortable in every respect.

The ladies' reception to the students and friends was held in the afternoon from 4 to 6 o'clock. The evening was set apart for the dedicatory service. The following extract from the report of the Finance and Building Committee of the Association read at the evening meeting, will show how the work of the Ladies' Auxiliary was appreciated by the young men: "The Building Committee had been carrying on their work of canvassing for subscriptions during the whole year. They were within sight of success, but \$800 were needed to furnish the hall and open it free of debt. But just at this time the streams of liberality, which seemed to have been flowing for months, seemed to have dried up. Canvassers came in every day reporting failure in obtaining funds. The less sanguine of the members of the committee began to despair, while even the most hopeful were perplexed. But the darkness was the darkness before dawn. Just at the right time God put it into the hearts of Christian women to aid in this work. The ladies of Toronto succeeded in raising \$800 for the furnishing of the rooms. The result of their energy and perseverance is visible. The students of University College owe gratitude to the ladies of Toronto for the kindly interest manifested in making these rooms comfortable and attractive. The Building Committee, on behalf of the Association and undergraduates generally, beg to assure the members of the Ladies' Auxiliary that their kindness is highly appreciated, and will not soon be forgotten."

The Christian women entered into this work with zest and heartiness; indeed, one of them was overheard to say, in speaking of it, that she had never undertaken anything which gave her greater pleasure. The Ladies' Auxiliary will not disband their organization, but continue in existence expecting that at some future time their services may be required. The Association may be congratulated on the completion of their hall, the first College Y. M. C. A. Hall erected in the Dominion, and we are sure that the prayer of every Christian woman's heart is, that, in these rooms, many young men may be brought to the Lord Jesus Christ.

The Family.

WHICH WAY WILL YOU HAVE YOUR BOY TO GO?

O, which way will you have your boy to go? Two well-marked roads beyond do part, you know— The mountain path—the straight and narrow way; And the decline, where fogs and mists do play. That fair young form, your boy, will tread but one, He cannot travel both nor travel none; Just over one he's bound to pass, you know; O, which way will you have your boy to go?

When the morning sun was streaming on the ocean in the metropolis. The citizens were in as much consternation as if the British fleet had gone to the bottom and the ships of united Europe were lying off Woolwich. There was an expectation that the richest city in the world was to be ransacked, its treasures thrown into the streets, and the lives of the inhabitants placed in utter peril. The streets, usually lighted up by the glare of the shops, were in darkness, for the shops were closed by order of the police. These so-called guardians were posted in strong force at possible coignes of danger, and it was well known that armed men, "servants of civilization," were ready to charge the expected foe. To add to the dismay—for when do misfortunes come singly?—there was a thick black London fog enveloping all. And this was the night appointed for the annual meeting of St. John's-wood Presbyterian church! Could and would the meeting be held under such circumstances? We did not doubt it for a moment. We did not imagine that Dr. Gibson and his friends would abandon duty and given place to panic. So by the underground railway, unmoved by the perturbation of the upper world, we hurried on to Marlborough-place. It is six years since Dr. Monroe Gibson, with unequalled resource and characteristic energy, struck his tent at Chicago and marched on London. He entered upon an enterprise which never counts its campaigns, and with a zeal worthy of the cause he vigorously set to work. He is to-day the commander of a strong, well-equipped and organized brigade, every member of which is moved with the same zeal as their leader, and every member is a volunteer. The Presbyterian Church of England is on probation. If it as a body settles down upon the lees, contented if but the machinery keeps moving, and taking for its motto, "Out of debt out of danger," powerless, the sooner it is nameless the better. But there are within its bounds in London congregations which take a foremost place in the true work of a church, and one of these is Dr. Gibson's. Upon a review of their work—for the congregation has been in existence for more than a dozen years—it may safely be said that they have solved in their scope of operations: How best a rich congregation may minister to the spiritual wants of a poor and churchless district. On reaching our destination we found the congregation in a social mode enjoying the cup which cheers, and foremost among them all was Dr. Gibson and his good lady seeing that everybody was made at home. For Dr. Gibson is a strong all-round man; he has the endowment of a strongly developed spirit of humanity which, in every circle and work, helps, guides and directs. He believes in the press, and we have no need to praise his books. We have known him, when he espied a reporter "taking him down" on a Sunday forenoon, asking the scribe home to dinner and supplying him with copies of the quotations from the poets which the doctor knows how effectively to use, and which the knight of the swift pen had not thoroughly caught. There are no seats to let in the church, and the members number more than 700. Every possible machinery is in order requisite for Christian work. The Sabbath School is supplemented by two of the office-bearers who, living at some distance, have opened their respective houses for the children of the neighbourhood. But it is of their mission work we would prefer to write. Kilburn is a very poor neighbourhood about one and a half miles distant. The congrega-

tion has spent from £2,000 to £3,000 in erecting mission buildings, in which from seventy to one hundred workers find occupation. The mission church has over 100 members on the roll; and space would fail to give details of all the various schemes. There are 600 children in the Sabbath School. The men's Bible class is attended by sixty men, and Dr. Gibson says he was never more impressed in all his experience than by its appearance upon a late visit. It is conducted by a gentleman whose zeal and ability are well matched. He is a godly son of a godly family who are well known in their district of Scotland for genuine piety. His name is Mr. James Manucl. Then there might follow, Mothers' meetings, temperance benefit club, provident bank, evening classes, choral society, reading room and institute for men, soup kitchen, sick nursery; and among the latest additions to the list is a girls' club and a boys' brigade. A nurse and two Bible women are constantly at work among the people. Of the annual meeting we would not say much. Annual meetings are all very much alike. Four thousand two hundred and sixty pounds was the total amount of cash collected and distributed during the year. But we would like to express the kindly feeling shown by the congregation, through Mr. G. B. Bruce, by their presenting to Dr. Gibson a cheque for £200 to help towards his expenses in his coming trip to the Holy Land. For once, however, Dr. Gibson was nonplussed. He hummed and hawed, and he hummed so agreeably that everybody knew before he found his voice that he was more thankful for the token of kindness than he could then say. As another little compliment to their minister, the session have presented to each of the two congregations of which he is at present moderator of session, £20 to help in their present difficulties. There is a proposal made for the erection of a Presbyterian church at Brondesbury by some of the St. John's-wood congregation, and, as might be expected from Dr. Gibson, he is making no objection, but is rather helping forward in whatever way he can the good work. There was on view in the social hall a terra cotta bust of Dr. Gibson, the work of a young Scottish artist whose name did not transpire, but we may be allowed to compliment him on the faithful representation of his subject which he has produced. A lady of the congregation, through Mr. Bruce, asked the Young Men's Society to accept it from her as a present. The pleasant evening was rounded off by an address by Professor Elmslie; and so ended the review of the year's work, for which there is such cause for thankfulness to God. Will not all Christians join in the prayer that long may Dr. Monroe Gibson and his coadjutors be spared to work together for the Master?—Reuben Rosemeath in Christian Leader.

"OH, THAT MY SON HAD BUT SAID 'NO BOLDLY.'"

A TRUE STORY. BY THE REV. T. W. HOLMES. It is nearly twenty-five years since the events here recorded happened, but I have not forgotten a single incident. I was then a young man, and had in my congregation a family of most respectable and industrious working people. It consisted of the father and mother, one or two daughters, and four or five handsome, tall, manly young fellows. I was a miller or a miller and a half out of my mind in which I resided, and in a small town and decent house or two, close to the edge of a moor, and backed by a plantation of firs, which made a pleasant screen against the north wind. The father was a tall, dignified old man, with beautiful white hair, gentle manners, and a quiet voice, whose life was wearing outward to a peaceful and honoured eventide. He was respected by all who knew him. The girls taught in my Sunday School and sang in the choir. One of the sons—the youngest but one—in addition to the possession of a fine voice, was a clever musician, and had risen to a position of trust and responsibility in the works where he was employed—these were situated in a lovely valley close by, through which a pure moorland stream flowed merrily on its way to the river down below. Paul was his father's pride, and the old man had every reason to be proud of him. He too sang in the choir of the chapel. One Saturday afternoon, when the machinery of the mill had stopped, his employer, who is a personal friend of my own, handing him a five-pound Bank of England note, said, "Here, Paul, take this note and get it changed. You can keep your own wages out of it, and give me the rest as you pass my house to-night." The two young men parted. About six o'clock the same evening Paul walked down the hill to the town with the note in his pocket. It was a lovely night. The new moon was shining. The snow lay on the ground, and the fir trees on each side of the road were powdered with it and glittered in the moonlight as if they were rough with diamonds. On reaching the town, Paul entered the first public house he came to, to ask the landlady to give him change for the note. He had no intention of purchasing anything to drink. The woman who kept the house was a friend of his family, and had known him from his childhood. She did not expect him to purchase any drink either. Taking the note from his hand she bade him wait a minute, and then ran upstairs to get him the gold. Where Paul stood in the sanded passage, along which a ruddy fire cast its pleasant glow and warmth from the kitchen, was close to a room whose door was partly ajar, and in which sat several of the local manufacturers and magnates of the place. One of them had recognized the young man's voice when he asked for the change. Quietly pushing open the door of this room, the bar-parlour and beckoning to the young fellow, he said, "Oh, Paul, is that you? Come this way?" Paul did so, and was invited to take a glass of wine. This, he said, he would rather not do. But at last, in consequence of the persistent persuasion of the man, and not being a teetotaler, and a regrettable feeling as if his refusal had reached the point of rudeness, he drank the glass of wine. Presently the landlady brought the five sovereigns, and Paul rose to go. On seeing this, another gentleman, who was sitting in the room, insisted that Paul should drink with him. A similar course of refusals, ending at last in a reluctant yielding to persuasion, followed. A manufacturer who had been sitting by—a silent spectator of all this—fancying that he saw a plot to make the shy, handsome, ingenuous young fellow drunk, rose and said, "Come, Paul; I am going your way home. Let us go together." "Nonsense," said the man who had given him the first invitation to drink. "I'll see him home safe enough." Paul was pushed back into his seat. The other man left the house.

I will now tell what happened to me. The following morning a man came to my house to tell me that Paul Ingham had been arrested during the night for housebreaking, and that he was then in the police station. I refused to believe it, but on instantly leaving the house to make enquiries I found it was on everybody's lips, and that Paul was actually in the police cell. That morning, about eleven o'clock, he was brought before three or four magistrates privately. One of them was a fine old man, who had been Paul's Sunday School teacher in former years. He was remanded until the following Saturday. On that day the little town hall, of which we were all proud, was crowded to the doors. The throng of people surged out on to the staircase, and knots of persons stood for hours outside. The magistrates took their seats on the benches. Paul stood to the left hand of the chairman, looking as white as the snow that we could see, lying on the distant hills, through the window behind him. His hands rested on the rail before him, and his fingers twitched nervously all the time. It was exquisitely painful to watch him. His wife was not there, but many knew that she was at home nursing a sick child—a pretty little creature that died a day or two after. It was proved that, on the night in question, the prosecutor had been startled out of his sleep by the sound of footsteps crossing his bedroom floor; that he had jumped out of bed and seized the intruder, whom he at once discovered to be Paul Ingham, who made no resistance, and could give no explanation of why he was there; that he had immediately sent off a servant to his brother's house, who lived close by, to ask him to come up at once, that on his brother's recommendation he had sent for the police, who had placed handcuffs on the prisoner and taken him down to the station, and locked him up all night. During the giving of this evidence it was as much as the officers of the court could do to repress the feeling of indignation that displayed itself from time to time in the audience. When the mention of the handcuffs was made, it broke out audibly. Paul's cheeks crimsoned with shame as the strange story was told to the bitter end. For his part, he had no recollection of anything that happened after he had stepped out into the frosty night air, in company with the brother of the man in whose house he was seized, and who recommended sending for the police. They were seen going up the lonely country road that night by one or two persons, who noticed the helplessness of the younger man. But it was further shown that whoever had got first into that house must have known of a window at the back which was seldom fastened; that he had got in at it, crossed a large kitchen dresser close under it, on which there were crockery and glasses; had opened the door from the inside, re-locked it, and then got out again by the window—all of which was impossible to a man in Paul's condition, as was proved by the witnesses who had passed them in the lane. The man who took Paul home knew all about the habits of his brother's family—knew of the unfastened window, had the reputation of being a practical joker—and practical jokers are always cruel; had been seen near to the house in the company of Paul; and only one opinion was entertained in the court house as to who it was that had opened the door, let in Paul, locked it again, and gone away, out of the window, pulling it softly down behind him. And this was the man who had recommended that the handcuffs should be put on the wrists of a neighbour's terrified son who had borne an unblemished character, and who stood pitifully trembling and overwhelmed at the position in which he found himself. It was also shown that the kitchen was very like Paul's own kitchen, and that he had put his boots carefully by the side of the fire-place, as he always did at home. The magistrates dismissed the case, expressed their unanimous opinion that there had been some foul play, and assured Paul that he left the court without a stain on his character. I think I hear now, after a quarter of a century, the instantaneous outburst of satisfaction which the officers vainly strove to suppress when Paul left the stand. I stepped up to him, for I was sitting near, took his arm, and took him home with me to dinner. It was in vain, however, that we tried to tempt him to eat. His heart, he said, was too full. I walked home with him in the early twilight. The stars were shining brightly in the clear frosty air, the snow lay white and pure on the distant hills, the fir trees stood out against the low silvery sky in sad and solemn fellowship, and thin music of a hidden brook stirred in the otherwise oppressive silence. I left him at last in the company of his anxious wife, sitting by the side of a suffering child. The next morning early a little rosy-cheeked village girl ran breathlessly past a window, suddenly stopped and knocked at the door. She was shown into my room. I was to go, she said, at once to Paul Ingham, who was dying. He wished to see me. I found him in bed, with lucid intervals only at rare moments, when his eyes were fixed on me and his wife with intense eagerness. He and I were both young; we had been dear friends. It has always been my happy fortune to be more loved than I deserve, and this was a case in point. In those occasional intervals he spoke to me of some things too sacred to mention here, then he would lose consciousness again for a while; and then came a swift torrent of words—explanatory, accusatory, full of passionate entreaty, as if he felt the hated handcuffs slipping again over his wrists. At midnight he died. In the dim light of the next morning, I saw those restless hands I had watched in the court lying still and motionless by his side, the weary lids had closed upon his troubled, beautiful eyes, the eager lips were hushed into perfect stillness that even slander cannot disturb. The wise, experienced, and kindly doctor told me that he died heart broken; that the shock to the nervous system had been too great; that the midnight journey through the snowy lanes, with the hated handcuffs on his wrists, had been as fatal to him as a pistol-shot. I believed him. I stood a few days later by his graveside. I saw his home broken up and his violin and piano sold, and his young wife leave the neighbourhood. More than that—within about twelve months from the fatal night, I saw his father, no longer straight as any fir tree that grew on the hillside behind his house, but bowed like one who bears a heavy burden, his reason dethroned, taken away in a carriage to a county lunatic asylum; never to wander through the fields sprinkled with yellow primroses across which it was his pride, at sunset, to see the straight and manly form of his son Paul coming to chat half an hour or more with him on his way home. It is long since I felt the springing of the purple heath under my feet in that neighbourhood; the friends of my youth are almost all gone from it now; but I hope I have not told in vain for some young men the story of one who could not say NO.

NOTES BY "PHILO." BOOK AGENTS.

This industry seems to be multiplying to an extent that shows it must be a very lucrative one. Ministers are repeatedly appealed to, and offered what is practically a bribe, less offensively called a bonus, if they will lend their influence and name, to help a wealthy publisher to scatter the writings of some helpless author among their people. How much the author gets of the immense sums taken from the people we do not know; but it is manifest that very large sums are taken from the people by these ubiquitous and importunate book-agents. The legitimate booksellers are placed at a great disadvantage, the people very frequently wickedly imposed upon, being persuaded to buy books intrinsically of little worth, but gaudily got up, which they neither need nor know how to appreciate. It is a question how far ministers are warranted in giving recommendations to books to be sold in this manner. There is a temptation in this style of business to writers to make merchandise of even sacred things. It is a bad sign when a book will not make its way in the open market. Men that have a message for their age and country generally find purchasers. If they do not, it is a proof that their deliverances on the subject are not regarded as of much consequence. Of course something can be said on the other side. The author may be wiser than his age. The publisher may know best what will elevate the people. The agent may be the missionary required in this very worldly and literature-despising era. And it may be good for the people to be copiously bled by these expert artists.

A DIFFICULT POSITION. It requires some courage to resist the application of an author to say something good of his book. But this is what is expected you should do, of any book to be sold by agents. If in honesty and truth you were to say of a book submitted to you that it was of no value to anyone, that it was got up to sell, that it was not a credit to the writer, your remarks would be regarded as very unfriendly. You would not receive a copy of the volume as a gift. Yet to speak thus, in not a few instances, would only be what duty plainly required. The reviewing of books in some church papers has degenerated into mere fraudulent advertising in many cases. That a certain writer issues a book, is enough to call forth the most absurd chorus of eulogiums. One would think a great light had appeared in the literary world. When it is very well known, that not a few of those eulogists and reviewers think very little of the work, and would never spend an hour in reading it except out of courtesy to the author, and when it was known that not a hundred copies of the book would be sold if it were left to be sold on its merits. But this is an age in which authors have rather a hard time of it. Only a few get a hearing, only the men of ideas. Even they are hardly dealt with. And when an author has no ideas of his own, no intrinsic weight, and writes mainly from the desire, now so widespread, to make a book of some sort, his outlook is rather unpromising. His book may be bought for friendship's sake but his fame is not much enhanced thereby. In this matter of buying books one should exercise independence of judgment and not be guided by social and ministerial influences.

THE GOVERNMENT OF POLICY.

Policy is recognized as the controlling element in carrying on state governments, but all will acknowledge, it is out of place in the Church of Christ. Yet how can it be kept out? The best of men, in the familiar saying, are but men at the best. And with the best intentions, policy will creep in under the guise of some saintly consideration, and mould the actions of good men. One very evil effect of it in a Church is that it gives rise to a method of timidity in all the enterprises of the Church. Here is some abuse existing, you know how it could be removed, but you wait to see what some one else has to propose. You are watching him, and he is watching you, and both are waiting. It would not be politic to move first. Or here is some reform you would like to see introduced, and you see how it could be done. But you are afraid some one else might take advantage of it to forward his particular ends. Therefore you wait. "It is best to proceed cautiously, to feel your way, to do nothing rashly, not to precipitate matters, to avoid anything that is novel and unfamiliar." And so the walls of Jerusalem lie in the dust, or less figuratively, useful and needed reform lies unattempted. How different would it be were the Church able to go forward unhampered by this spirit! How happy that day, when men are lifted out of this sneaking spirit; when men regard first the Kingdom of God and His righteousness, and cease to look for support or approval in the mere votes or favour of fellow men! In this it is not said that policy governs in our own Church at the present time. This might be said, and might be defended also, but this is not the place to say it. Our Church has as good men in it as any church, here or elsewhere, and its affairs manage to get governed somehow, but it is said, that the spirit of policy is opposed to the spirit of faith, and Christian courage and manly honesty, and does hinder every effort of useful legislation.

COMMISSIONERS TO ASSEMBLY NOT MERELY REPRESENTATIVES.

This is too much overlooked. Our ministers and elders are not assembled merely as representatives of the people. That they are, but much more also. They assemble, not to carry out the will of the people who elect them, but to carry out the will of their Lord. The people have sent them to legislate for the advancement of the cause of Christ. To make our Church courts bodies in which men sit who are sent there to carry out the will of the electors first and mainly, is practically to shut the Lord Jesus Christ out of His own house. "A functionary chosen only to represent the people in Church courts, is unknown to the New Testament" (Wetherow). "Scripture mentions bishops and deacons, never representative rulers. It assigns them no duties, it prescribes for them no qualifications, it gives them no name." This idea that our commissioners are simply representatives of the people, reduces the divinely instituted Church of Christ to the level of a mere human society. Yet it is a popular idea at the present time, as any idea is popular that detracts from the divine authority of the Church of Christ, that places the office bearers of the Church on a level with the officers of a human council or parliament. It is one of those slight departures from scripture teaching, which leads and is leading into views of the Church of Christ, that are dishonouring. And it will lead still further away; for an error in worship or government inevitably leads up to error in doctrine.

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY. BY THE AUTHOR OF "OUR NELL," "A SAISON'S DAUGHTER," ETC.

CHAPTER VIII.—Continued.

WHEN it was said that Hester was not born with a tendency to love those around her so much as to desire love from them, it was not meant that she had no capacity for loving. But it was not of that genial generous sort which descends like dew or sunshine, without exaction or stir. Her love, when it was called forth, as it had been towards Miss Denston, would be passionate and absorbing, made up of demands, jealousies, and doubtings, but also capable of bearing a great strain and coming out victorious. To love would always hold more of pain than pleasure for Hester. But in the meantime she craved love from those about her, and not herself distinguishing the difference, told herself how much she loved them, and how hard it was to be denied as full a share of their love in return. She felt this perhaps most strongly with regard to Kitty, who was naturally the pet of the household, and being the youngest had been detained in babyhood as long as that was possible. But Kitty, as has been seen, made no secret at all of her preference for Grace, having never been disciplined to hide her feelings. When the proposition had been made that she should sleep in Hester's room, no demur had been made by any one, Kitty in her pleasurable excitement not seeing any novelty undesirable, and Hester as usual hiding her feelings.

For some time at first Kitty always seemed to be asleep when Hester went up to bed. She lay perfectly still, with her face half hidden. But one night Hester went up to bed rather earlier than usual, and before she went into her room she perceived through the chinks of the door that a light was burning there. When she entered it, however, all was dark and still, and there lay Kitty apparently asleep as usual; but this being clearly impossible, Hester went and touched her, and asked in a rather stern voice, "Are you asleep, Kitty?" No reply. Hester, very much shocked at Kitty's attempt to deceive, took hold of her arm and gave it a little shake, thereby discovering that the child held a book in her hand. Hester tried to take this away, but Kitty held it tight, and keeping her eyes fast shut, screwed herself round emphatically, as though declaring that interference was of no use, because she really was asleep. But Hester was determined to confiscate the book, being assured from Kitty's resistance that it was a forbidden story-book. When she succeeded, however, it turned out to be the German grammar. Considerably mollified, but very much surprised, Hester said—

"Why, Kitty, what is the meaning of this? How is it you are learning your lessons in bed? You have plenty of time in the day."

No answer, but Kitty began to cry. "And do you think," continued Hester, "that it is an honourable thing to be burning your light up to the moment before, and then pretending to be asleep when I come in, because you know you are expected to go to sleep when you come to bed?"

Hester sat down by the bed, and took hold of Kitty's reluctant hand, while she spoke in an affectionate but very grave voice. But Kitty would not respond; she continued to cry and hold herself aloof, and Hester felt herself getting justly angry. She rose, saying—

"Well, Kitty, if you cry and refuse to speak to me, we had better say no more about it to-night; but I shall expect you to give an explanation in the morning. You had better now go to sleep as quickly as you can."

Hester did not go to sleep for some time, thinking over Kitty's deceit, and the want of confidence the child showed her, and listening, first to the low sob, and then to the regular breathing, which showed that Kitty had cried herself to sleep.

But when the morning came, Kitty was just as obstinately silent about the matter, and whether she was repentant or defiant, Hester could not find out. At breakfast, Kitty's eyelids were swollen with the previous night's crying, and there was a constraint about Hester's manner, which did not escape Grace's observation. From nine till twelve Hester shut herself with her pupil, as usual, but during that time she never spoke to her except as to the lessons, feeling that strong measures must be taken to bring the child out of the sulks. The strong measures, however, did not succeed in effecting anything but misery for the teacher and taught. Kitty's spirits seemed to sink lower and lower every hour. At twelve o'clock the three sisters were accustomed to go out together for an hour's walk; and Grace came in this morning to fetch the others. Her entrance into a heavy atmosphere always had an effect like the springing-up of a clearing breeze, and a few minutes with her generally made people begin to wonder why they had been out of temper, or to feel that the melancholy aspect which the universe had previously presented had been illusory. Hester declined to join the others, on the plea that she was going out in the afternoon, and intended to do business in-doors for the rest of the morning. In reality, she was feeling too sore at heart to wish to be comforted, as she knew she would be by cheerful society and fresh air, which is a condition of mind incident, I imagine, only to youth. She preferred to nurse her misery, and set herself down to the study of a certain little devotional book, which contained rules and maxims for the conduct of life in the family, and the management of the temper. For Hester, in spite of all we know of her mistakes, was far from knowing them herself. She did not think herself faultless, but she thought she was striving to conquer her faults, while in reality she did not know in the least where her faults lay. It would have surprised her very much to hear that the root of them all was in that very absorption about herself and her faults, and that the cure for them lay in forgetting herself altogether.

Kitty and Grace meanwhile were walking down the Chester Road, and the little girl's heart had already lightened. This was Grace's favourite walk, in spite of the noise of omnibuses and traffic on pavement and road, for the spaces were wide and airy, and on one side of the road were old-fashioned gardens full of trees and shrubs. And if you walked northward, right in the distance, high, uplifted, tree-crowned and clear, rose the northern heights, seen like a promised land above the clouds and din. The girls called this vision the Land of Heulah, and on a clear day always walked that way.

"Why, there is Mr. Waterhouse getting on to an omnibus," Kitty cried, presently.

"Impossible!" said Grace; "why, so he is. Who could have imagined Lothair on an omnibus!"

I suppose he regards it in the light of seeing life, like a visit to a casual ward."

This allusion entailed an explanation, and when that was given Kitty sighed, and said—

"Oh, how I wish we were as rich as Mr. Waterhouse! Wouldn't it be splendid?"

"I used to think so too, but Mr. Waterhouse has cured me of that."

"Has he? Why, how?"

"Well, he has made me see that to be rich means to be stupid. I understand now how all the fairy tales make the poor folks like Solomon's conies and ants—'little on the earth, but exceedingly wise'—than a big stupid ox that never did anything but graze and get fat?"

"But I don't think Mr. Waterhouse is stupid."

"Well, I think he is—very. He has done nothing to earn his money, and he does not know how to spend it. Look how he spends his time—going about to see his friends—that is all he seems to do. And as to spending his money, you may depend upon it, he does nothing sensible with it, or he would not buy sealskin jackets for servant-girls to wear."

Grace, it will be perceived, spoke with some bitterness on this subject.

"Well, we should know how to spend it if we had it."

"That is a delusion, Kitty; it is only poor people who know how to spend money, and if they had the money they wouldn't be poor. We should be as foolish as the rest if we were rich, so let us be sensible and poor."

"But I am not sensible, and never shall be. Hester says I am a dunce."

And Kitty's voice quivered.

"Oh! that must have been because you did not learn your lessons well, and you know you can if you like. I used to tell Hester she was a dunce when I wanted to make her try very hard."

"But I do try; but she was very angry with me last night because I was learning my lessons in bed."

"My dear child! I should think she was. Learning your lessons in bed, with that pale little face! And why weren't you asleep, pray?"

"Well, it is not any use, because Hester wakes me when she comes up, and I can't go to sleep again. She sits and sits, and reads and sighs, and does not go to bed for such a time, and I don't like it at all. And Hester said it was not honourable to pretend to be asleep when she comes up; but I didn't think it wasn't, or I'm sure I wouldn't have done it, and Hester might have known that. Do you think it was so very bad, Grace?"

"I must say I don't think it was quite on the square, Kitty. It isn't pleasant to find somebody has been watching you when you thought her fast asleep. I should have given you a good scolding for it, I'm sure."

"Yes; but you wouldn't have been dreadful, like Hester."

"I don't know what dreadful means, but I should have been very angry. You had better beg her pardon when we go in."

"Very well—I will."

"Think what a great deal of trouble Hester gives herself for you. I don't think you are half as grateful as you ought to be."

"No, I don't think I am," said Kitty, candidly.

And when she reached home she ran and kissed Hester with such fearless affection that Hester wondered.

"I did not mean to be dishonourable, Hester," she said, looking up frankly. "Do forgive me!"

Hester kissed her, and left almost too pleased to speak. What had brought about so happy a change? The fable of the strife between the sun and the wind did not occur to her mind, and she did not see how very easy it had been for the sun to make Kitty cast her little coat of sulks.

CHAPTER IX.

THE THIN END OF THE WEDGE.

IT WAS now nearly a fortnight since the arrival of the lodger, and Sunday had come round again. It was the day after Kitty had been naughty. In the evening she and Grace were left at home to keep house. Sarah was out, and Mrs. Norris and Hester were gone to church. Mr. Waterhouse was apparently at home, though he had been out at dinner and tea-time, for the girls heard him walking up and down overhead as they sat by the fire in the room underneath, Grace reading aloud to Kitty. By-and-by, and not very long after they had been left alone, there came a knocking at the front door, a double-knock, and rather an imperious one. This was a very extraordinary occurrence; and with an exclamation of surprise, Grace jumped up to go and see who was there, while Kitty listened in wonder. When Grace opened the door, she beheld a spare young man, of a slightly stooping figure, who turned on her a pair of peculiar blue eyes, eyes which gave distinction to a thin dark face, whereon was no beard or moustache.

"Excuse me," he said, lifting his hat, "is Miss Hester Norris at home?"

"No; she is gone to church this evening. Shall I give her any message?"

"No, thank you, if she is not at home; but yes, perhaps you will kindly say that Miss Denston is not well, and sent me to ask her to come in."

He was turning away with a perplexed air, which Grace observed.

"Can I be of any use?" she asked, cordially.

"Pray, let me come. I am used to illness, and should be very glad to be of service."

"Thank you," said the visitor, eyeing Grace rather keenly. "I hardly like"—after a pause, he added, "perhaps it would be the best thing to do, if you would not mind. The people in the house are all out, and I have no one to send for the doctor. If you would sit with my sister—"

"Certainly I will," interrupted Grace; "I will come over at once."

She ran back into the parlour. "Kitty, Miss Denston is ill, and her brother has come to fetch me. You won't mind being left alone, will you? You know Mr. Waterhouse is up-stairs, so it will not be like being left alone in the house."

Kitty's courage seeming quite equal to the occasion, Grace hurriedly threw a shawl round her and ran across the road.

She found the door left open—evidently Mr. Denston expected her to go in without knocking. So she went through the passage and up-stairs, and knocked at the door she knew to be Miss Denston's. A masculine voice said, "Come in," and she entered. A massive curtain hanging over the door was confusing, and at first she perceived only that she was in a room which was filled with a heavy fragrance, and a subdued brilliancy of light, and which impressed her with a sense of remoteness from the wholesome workaday world. Then she

became aware of the group of two figures, which at once absorbed all her attention. Upon the sofa lay Miss Denston, with closed eyes, and a face of deathly pallor, while her brother stood before her fanning her gently.

"Hester!" said Miss Denston, faintly, without unclosing her eyes.

"I am Hester's sister," said Grace, coming forward. "I am sorry she was out, and therefore could not come to you. You must please let me take her place as far as I can."

Miss Denston opened her eyes at the sound of the unfamiliar voice, and fixed them upon the stranger. Their peculiar mournful intensity almost startled Grace, but, unlike Hester, she felt rather repelled than fascinated. Her chief feeling was, however, one of extreme pity. She felt the tears coming into her eyes, and her mind was filled with the idea—how this woman must have suffered!

The tones, too, of the voice in which she said the words, "Thank you," which was all the answer Grace received, deepened the impression. Grace had taken the fan from Mr. Denston's hand with gentle force, and now said—

"Will you not leave your sister with me while you fetch the doctor?"

"If you do not mind."

"Only tell me what I am to do in your absence." But Miss Denston interposed.

"There is no need, Philip; the attack is over. I am sorry you troubled Miss Norris."

Grace glanced questionably at Mr. Denston.

"My sister is accustomed to these fainting fits," he replied, "but to-night they lasted so long that we were alarmed; but if she feels better, I think we may conclude they are over. Shall I give you another teaspoonful of sal volatile, Georgina?"

Grace, her fanning at an end, was at liberty to take observation, and she watched the administration of the dose with interest. Mr. Denston did his nursing in a businesslike, effective manner, but without any demonstration of sympathy, such as the most phlegmatic will generally betray in moments of anxiety. Were the brother and sister fond of each other? Grace could hardly make up her mind on that point, but as she looked from one to the other she felt instinctively that in some way they were not in accord. The external aspect of things favoured the notion. The character of the room seemed to be an expansion of Miss Denston, harmonising with the refined luxuriance of her attire, and the languid grace of her manner. The brother seemed, as it were, to have shrunk into a corner out of the way of this overflowing elegance. His manners were dry, his attire conspicuously shabby, and an ink-spattered desk at some distance from the fire, with one or two worn volumes lying near it, seemed to indicate that he did not choose to occupy a seat in sociable proximity to his sister's. Yet the two were very much alike in features, however their tastes might diverge, and, though Hester had not felt it, there was for Grace an interest-exciting quality about the brother as well as the sister. What was it that excited this interest or curiosity? Perhaps the cause lay simply in the peculiar eyes which each possessed, and which were at the same time keen and mournful, transparent and deep. But there seemed no need for Grace's services, and she prepared to go.

"Can I be of any service to you?" she asked of Miss Denston. "I should be glad if you would make use of me in any way."

"You are very good," began Miss Denston, with evidently a negative intention; but her brother, who had gone to the hearthrug, and was standing with his back against the mantelshelf, interposed—

"You were wishing for Miss Hester Norris to read to you, Georgina. My voice is naturally not soothing," he added, turning towards Grace.

"Will you let me read to you?" asked Grace, "my time is quite at your disposal."

Miss Denston made a protest, but did not absolutely refuse, that would have been too ungracious; but she gave a quick glance at her brother which had surprise if not annoyance in it. Grace sat down at once, and took up a book which was lying on the little table by the side of the couch. It was Keble's "Christmas Year." She began to read—

"Hues of the rich unfolding morn,
That ere the glorious sun be born,
By some soft touch invisible,
Around his path are taught to swell"

scarcely from conscious choice, and yet not because they were the first words she came to, but from a kind of instinct which drew her to the fresh healthy sentiment of the opening piece. Miss Denston closed her eyes, and her brother went across to his desk, and seated himself there, where he was out of the reader's sight. When Grace had read to the end of the piece she paused.

"Thank you," said Miss Denston; "your reading is perfect, but that is not one of my favourites."

"I thought every one liked that," replied Grace; "there are verses in it that are as familiar as the Psalms, but they always seem to me to bear repetition in the same way. This one, for instance, beginning—'The trivial round, the common task, would furnish all we ought to ask; could hardly become more hackneyed to me than 'The Lord is my Shepherd; I shall not want.'"

"The poem conveys the best moral lessons, no doubt," said Miss Denston, "but of poetry I think we should demand more than that, and to me these verses lack imagination and the true poetic fire."

"May I go on?" said Grace, "and will you choose some favourite of yours?"

"Thank you; I am sure you are very kind. Will you turn to the one beginning 'The world's a room of sickness, where each heart knows its own anguish and unrest?'"

This was read, and Grace, seeing that Miss Denston composed herself as if for sleep, read another without further speech, and soon had the satisfaction of seeing her patient in a calm slumber. She rose to go, hoping not to awaken her, and intending to depart with no further adieu than might be conveyed in a smile and a nod towards the taciturn brother. But her quick glance caught something which demanded discussion.

"You have no sal-volatile," she said, in a low tone. "That is not safe, I am sure."

But low as the voice was, it awoke Miss Denston instantly.

"Are you going?" she asked. "I am sure I am greatly indebted to you. Your reading has been charming."

"I assure you I am very glad to have had the opportunity of seeing you," said Grace, in her clear tones, which fell on the ear like a suggestion of bright out-of-door sounds, the song of birds, or the ripple of water, in striking contrast with the low melancholy cadences of Miss Denston's voice.

(To be continued.)

Sabbath School Work.

LESSON HELPS.

(Selected from Peloubat.)

LESSON XIII., March 28th. Review and Easter Lesson.

REVIEW.

(Scripture Lesson.—Ps. cvii., 1-21.)

GOLDEN TEXT.—"Then they cried unto the Lord in their trouble, and He delivered them out of their distresses."

"Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men."—Ps. cvii., 6, 8.

QUESTIONS.

I. Over how much time do the lessons of this quarter extend?

II. Name the ten most important events which occurred during these two and one-half centuries.

III. In what lands did these events take place? What changes were made during this time in the kingdoms of the world? Point out the places on the map.

IV. Name the most prominent persons whose acts are recorded in these lessons. The kings. The prophets. The other men of prominence.

SUBJECT: GOD'S PROVIDENTIAL DEALINGS WITH HIS PEOPLE.

I. THE SAD CONDITION OF THE JEWS (Les. 1, 2, 3, 4).—What was the chief sin of the Jews? Of what other sins were they guilty? Did the people grow better or worse? Had many things been done to make them better? Why were they so wedded to sin and idolatry?

II. THE REFINING AS SILVER IS REFINED (Les. 6-7, 10, 11).—What did we learn in our last lesson about refining silver? How does God purify the hearts of men? Name some of the things God did to the Jews to purify them from sin. What great revival of religion? What two lessons show an increased interest in the study of God's Word? What warnings did they have in the fate of the Kingdom of Israel? What warnings from prophets? What good men set them a noble example? What punishment did God inflict upon them? When was their city and temple destroyed? How many times were they made captive? To what lands were they taken? How long did the captivity last? What new trouble came upon them in Esther's time?

III. THE DAWNING OF A BRIGHTER DAY (Les. 5-12).—What change did the captivity work in their character? Name some of the good men who showed the power of true religion. What times came of new interest in the study of God's Word? What revivals of religion are recorded? When were they allowed to return from their captivity? How many returned? When was the temple rebuilt? What two great reformers came? What prophets aided? By whom, were the walls of Jerusalem rebuilt?

IV. APPLICATIONS.—What does this history teach about God's dealings with us? What does God want us to be? Name as many as you can of the ways in which God is seeking to make you good and fit for Heaven.

EASTER LESSON.

What is the meaning of Easter? What does the day celebrate? When does it occur?

SUBJECT: SCRIPTURE WORDS ABOUT THE RESURRECTION.

When and where did Christ die? How long was He in the tomb? (1 Cor. xv, 4.) When did He rise again? (Matt. xxviii, 1; John xx, 1.) How many times did Christ appear to His disciples? For how many days? (Acts i, 3.) To how many persons did He appear? (1 Cor. xv, 4-9.) Was there sufficient proof that Jesus really rose again from the dead? What was His last act in His earthly body? (Acts i, 6-11.) Where is He now? (Mark xvi, 19; Rev. i, 12-16.) What is He now doing? (Heb. vii, 25; Matt. xxviii, 20.)

What did Paul say He was seeking? (Phil. iii, 11.) What did Jesus promise His disciples? (John v, 28; vi, 40; xl, 23, 24.) What proof of the resurrection did He give? (Luke xx, 37, 38.) What did Paul say to the Romans about the resurrection? (Rom. vi, 8, 9.) What to the Corinthians? (1 Cor. vi, 14; 2 Cor. iv, 14.) What to the Thessalonians? (1 Thes. iv, 16, 17.) What to the Philippians? (Phil. iii, 20, 21.) What was the frequent preaching of the apostles? (Acts iv, 1, 2; xxiv, 15; xxvi, 8.)

What does Paul say about the importance of the resurrection? (1 Cor. xv, 11-20.) What does he say about the change made by the resurrection? (1 Cor. xv, 35-54.)

What comfort and help can we derive from the resurrection of Christ? What from the promise of our resurrection? How may we attain to the resurrection of the just?

INFALLIBILITY CONTRADICTS ITSELF.—Leo XIII., the present Pope of Rome, has recently issued an encyclical in which is the remarkable declaration that, "No one should be forced to embrace the Catholic faith." Good and true doctrine, though from the Vatican! But what about the Inquisition of former days? What about the rack, the thumbscrew, the dungeon, the stake and other mild persuasives of former infallible pontiffs.

The Christian Commonwealth gives this table of the amounts per capita expended for war and education by European nations:

	War.	Education.
France	\$5 00	\$0 30
England	4 62	77
Holland	4 41	79
Prussia	2 75	70
Russia	3 54	03
Denmark	2 16	14
Italy	1 81	0 16
Austria	1 66	37
Switzerland	1 20	1 04

It will be noticed that Switzerland is the only country in which almost as much is spent upon making men enlightened as upon converting them into machines for firing rifles with precision. In France a soldier is nearly seventeen times more valuable than a scholar. In Prussia the ratio is about four to one, and so on in other countries. There is evidently much mission work yet to be done in Europe, even in so-called Christian England.

The Presbyterian Review.

GENERAL NOTICES

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THURSDAY, MARCH 18TH, 1886.

MINISTERIAL SUPPORT.

FROM our correspondence columns it will be seen that in dealing with augmentation our views on ministerial support failed to satisfy all our readers, or to convince "An Elder," whose letter called forth our remarks of the desirability and propriety of supporting to the fullest extent that scheme. It appears that there are some Presbyterians who would prefer an agitation for a general reduction of stipends rather than their augmentation, just as if the crying sins of the ministry are worldliness and a love of filthy lucre—sins from which our elders and members are of course, happily for the Church, free.

Before stating our views more fully upon this subject, we cannot refrain from saying that we are painfully struck with the tone of the arguments used by our correspondents, revealing as it does ignorance of the minister's true position in the Church and society, and inability to look upon it otherwise than from their own standpoint. In effect they say: Many men can or must live on \$500 a year, and why should the minister have more than that? Why should he need a better house or better clothing, or be required to live more expensively than the humblest of his people. We believe there are not many Presbyterians inclined to reason in this way, and we are sure that those who are now doing so are quite unconscious of the tinge of envy which appears to us to colour their gratuitous denunciations of ministerial worldliness and greed. But we do not propose to take up and answer the mistaken notions of individuals, but rather to call attention to the broad principles implied in Augmentation.

And first we might ask, are we all agreed that as a Church we have scriptural authority for the views generally held with regard to a paid ministry? To any of our people satisfied with the Plymouthist view that a paid ministry is unscriptural we have nothing to say, unless it be that they are out of place in our Church. If there are any in quest of light upon the subject we shall be glad to assist them towards it, but we assure them it is not far to seek. In the meantime we shall take it for granted that even our correspondents who dissent from augmentation are satisfied as to the necessity and warrant for a paid ministry, and the righteousness of the Church's taking order for its adequate support.

The question immediately follows:—What shall be the standard of payment? Shall we take the income of the artisan or the farmer, or the lawyer, or the doctor, or the high school master, as the standard by which to determine the minister's stipend? The discussion of the matter after this scale-pan and yard-stick fashion would obviously lead to nothing but inventories of household goods, and the enumeration and analysis of the contents of the card-receiver. Any attempt to fix the stipend by a comparison of the minister's position with that of other men, would, we see, immediately introduce the question of what are necessities and comforts in a household—a question which no arithmetic could settle, and respecting which there would be the most absurd and antagonistic conclusions. The question of what is the just recompense of such services as a faithful pastor renders to his congregation ought to be settled without reference to other callings, and with such generosity as would meet the scriptural principle, that he that preaches the gospel should live of the gospel. Our Church demands an educated minis-

try, though it would appear that "An Elder" does not regard secular education as at all essential. Let that correspondent speak for himself. It may be that for his instruction an uneducated man might suffice; but while not seeking to disparage the value to the pulpit and the Church of men of exceptional gifts, but of slender attainments, who have been used of God we doubt not most people—our correspondents not excepted—would prefer to have placed over them as their spiritual guides and instructors, men whose powers have been disciplined and developed by training and culture, and who by that very training and discipline are very far removed from sympathy with the arrogant assumption that uncultivated talents are pleasing to God or specially helpful to the dissemination of His truth.

But what does an educated ministry imply? At least seven or eight years of college life at a period when young men in business or on the farm are employed in lucrative labour. It means also the forming of such tastes and the mingling with such society as education opens to the possessor of it. Shall it be said that this is all wrong, and that the man who is devoting himself to the service of Jesus Christ is out of his sphere in seeking congenial society, or that in making a home for himself he has not the right to look out for a Christian woman as wife, whose education and upbringing are such as would make her a helpmeet for him in whatever field of labour he might be placed? These are very practical questions that must be answered many times a year, and which generally are unhesitatingly answered in the negative. The general sense of the Church is always good common sense. Here, then, without making inventories or instituting comparisons always liable to be misunderstood, we have a criterion by which to decide the question of support: the course of training demanded by the Church of its ministers, and the inevitable results of that training leading to the necessity of providing food for a cultivated mind, forced by necessity to keep abreast of the knowledge and culture of the day. The minister and his family should be able to represent—and we believe they do generally represent—what is best in family and social life. No one doubts that the manse should be a refined and intelligent and hospitable home. There may be all this with very scant means: it is true, but obviously poverty does not develop it.

The value of the minister's work, it is true, cannot be measured by mere dollars and cents, but "if he sow to us spiritual things, it is a great matter if he shall reap our carnal things." If the benefit we receive is immeasurable, shall we be mean and niggardly in ministering to the temporal welfare of those who are spending their lives with the one great end in view of our eternal welfare? The minister's work, too, if he is a faithful man, is harder work than many who benefit by his services seem to imagine. We have found many who were otherwise intelligent men entirely ignorant of the amount of hard work that falls to the minister placed over a large congregation. They seem to imagine that his college education was sufficient to prepare him for his life's work without any more time being required for study. They frequently judge of all the other departments of the minister's work from their knowledge of the number of times he is found in their houses, quite forgetful of the total number of families to be visited and the time occupied in the care of the sick. A true minister's work is never done. It is always pressing upon him, and imposes upon him a never-ceasing mental and physical strain. Of course there are great differences in the size of congregations and in the amount of work expected. Hence arise the just differences in stipends, but wherever a faithful minister is placed, he can find work for every working hour of the week, and the day of rest to others, added as a day of exhausting, though happy, labour.

But, it may fairly be asked, should not the importance of the minister's work be weighed when considering the question of his support? Is he not the life and soul of congregational progress—is he not the leader and the organizer, and does he not often lit the church he serves out of its difficulties, and give it a position it would never otherwise have occupied, and a position it will never lose? Take a case. A mission congregation is established, and a faithful minister found to labour in its service years pass on, and the congregation grows until it holds high rank in the body, and its minister is known throughout the Church for the noble service he has done. Can that people, or the whole Church, treat too generously the man who has been owned of God to accomplish so much? Surely not: surely all will agree that the only limit to the stipend in such a case should be the ability of the congregation.

But, once more. Is there to be no consideration for talent consecrated to the Lord's work? If men who possess great gifts freely offer them to the Church of Christ, will there be no recognition of the value of these gifts to the Church? We have many men in the ranks of the ministry in this country who, with God's blessing, would have taken the very highest places in the other learned professions, and whose abilities would easily have secured them a golden harvest, had they not turned their backs upon the world's allurements. Are we to think that men of such character and ability will be hurt by the most generous support the Church can offer them? Rather let us think they will be enabled to be examples to their flocks, as we know they are, both in the way of spending their income upon their family wants, and in giving to the cause of God. We are reminded here that one of our correspondents questioned whether the ministers of our Church are as liberal in giving as we suggested. We are quite prepared to make good

our statement: we believe if some of our correspondents will enquire, they will find their own minister to be giving out of all proportion to themselves for the spread of the Gospel both at home and abroad.

But what, it may be asked, will be the inevitable result if such letters as we have been receiving should be held to express the mind of the Church? Why, just this, that every young man of high spirit and good ability will decline to enter the ministry. He will say, if the question of ministerial support is in this unsatisfactory condition that men in the Church consider \$750 and a manse too high a salary as a minimum, and the sum given is to be given as an act of charity, and not as a just recompence for service rendered, then I will seek to serve the Lord in some other sphere where I can retain my self-respect, and make decent provision for my family.

The sum of the whole matter seems to us simply this: If a man is a faithful minister of Christ, we cannot overpay him; if he is not that, he is worth nothing at all; and in the long run is likely to get what he is worth. Surely, then, our people will take care that we have the best talent, as well as spiritual gifts, in the service of the Church, and that every faithful servant of the Church is adequately supported. Do our friends think that Spurgeon's spiritual health is deteriorated by the generous treatment he receives from his people, or the money he makes by his books; or that Dr. John Hall is any the less faithful and devoted because he is liberally paid? Let us rise above this wretched parsimony that leads us to weigh everything by its money value, and be glad that we have in our Church a band of faithful ministers, who are worthy of all the Church can do for them.

ST. GABRIEL CENTENNIAL.

LAST Sabbath witnessed in Montreal the conclusion of a most interesting series of meetings in connection with the celebration of an event of historic importance, the centenary of Presbyterianism. A hundred years ago—a long time in the history of this young country—Presbyterianism was established by the commencement of regular services according to the forms and practice of the Church of Scotland, in the old St. Gabriel church. Our friends in Montreal have done well to revive in this now historic spot the memories of the olden time, to trace the marvellous way along which our Church has been led during these hundred years, and to take fresh courage to go forward to the swift accomplishment of the great work God has evidently given her to do, not only in Quebec, but everywhere on this continent.

The services extended over eight days, and embraced a most varied programme crowded with incidents of real interest, for the bare mention of many of which we regret that we cannot find room.

The services were announced to begin with a sermon from Dr. Cook, of Quebec, but owing to an unfortunate illness he was unable to be present. Principal Grant, of Queen's, however, most kindly and ably filled the void. In the afternoon, after sermon by Dr. Wilkes, the communion, in which all persons that had ever been communicants in St. Gabriel's were invited to join, was dispensed. In the evening the Rev. Robert Campbell, the pastor, gave an historical sketch of the church. Mr. Campbell's address, from which we hope to be able to give some extracts in another issue, is a most interesting bit of local history, full of stirring facts and reminiscences. On Sabbath last services were conducted by Dr. Reid, Toronto; Archdeacon Evans, rector of St. Stephen's church; and Rev. Geo. Douglas, Methodist, Montreal. On the 9th inst. there was held a social festival in the old church, at which Major McGibbon, who has had much to do with the early history of Knox church, gave an interesting narrative regarding it; Rev. J. Edgar Hill, of St. Andrew's, referred to the circumstances of the secession of 1803; Rev. G. H. Wells, of the American Presbyterian Church, spoke as one of the grandchildren of the old church, and Rev. W. K. Cruickshank, of Point St. Charles, conveyed the congratulations of his kirk session and congregation. A brilliant conversation in the David Morrice Hall formed part of the celebration. We extend our hearty congratulations to the promoters of the commemoration on the success that attended their efforts, and trust that the whole Church, in reviewing what has been done by and for Presbyterianism in Montreal during the past century, may be stimulated to attempt even greater things in the time to come.

The following from the Christian At Work, New York, will be read on this side of the lines with much interest. We repeat the hope expressed by a contributor in these columns lately, that Mr. Junor's will not be lost to the Presbyterian Church in Canada.—"Among the graduates in medicine last week from the medical department of the University of New York was Rev. K. F. Junor, a frequent contributor to our columns. He is a Canadian, was educated in Toronto University and Knox College, and graduated from Union Theological Seminary in this city in 1873, whence he was called to the city of Hamilton, Bermuda, where he established a flourishing congregation after five years' successful labours. He left that congregation to go at the appointment of the Canadian Presbyterian Church as their missionary to Formosa, China, as colleague to Rev. Dr. McKay. After being a little more than a year there, and therefore not fully in command of the language, he was left in

sole charge of that field, Dr. McKay returning home. The reports of that church speak in the highest terms of his labours there under those trying circumstances. During those two years upwards of two hundred Chinese abandoned idolatry, and became open adherents of the church. During his first year he erected for the mission a fine hospital, the money for which, \$3,000, was contributed by a lady in Canada. On Dr. McKay's return, from the strain of responsibility and sickness, his health entirely gave way just before he had completed the erection of a fine college for the education of native preachers, the money for which, about \$1,000, had been raised by Dr. McKay. He is now doubly equipped for labour from his previous experience, and after the training in medicine of one of our best medical schools in this country."

HITHERTO Canada has been comparatively free from the turbulent agitation consequent upon the great struggle raging throughout the civilized world between Capital and Labour. Last week, however, public sentiment was shocked to learn that owing to difficulties between the Toronto Street Railway Company and their men, in which the organization known as the Knights of Labour played a conspicuous part, a number of employees having been dismissed, a general strike had ensued. For two days traffic was suspended to the great inconvenience of citizens and damage to business. Excitement ran high and at times it was feared there would be a repetition here of those scenes of violence that recently disgraced Chicago, New York, and other American cities. Happily, owing to general public sympathy with the men in their well understood efforts to secure better pay and shorter hours of work, a settlement was speedily effected, in which the right of men to combine for the protection of their interests was at least tacitly recognized. The incident again brings very prominently before us one of the greatest problems of our time: How best to adjust the relations between Capital and Labour. As we have already said in these columns, we can see no satisfactory solution of the matter but in the recognition of the brotherhood of men and the fatherhood of God. Let the principles of Christianity have full sway and there will be no more lock-outs and strikes. To the attainment of this end the churches should address themselves with redoubled energy.

The following paragraphs from the N. Y. Christian Advocate, are not only significant of what is going on in other churches, but convey both warning and instruction to our own:—

"It is very difficult to bring up children to be serious and useful Christians where the church has 'fan drills,' 'broom drills,' 'chocolatier waiter drills,' etc.

"The best of all places for a family to settle in is where the minister is a cheerful, accessible, but conscientious man, holding his principles firmly, and defending them pleasantly and intelligently; where the Sunday School is managed without clap-trap; where secular entertainments are not held in the body of the church; where no substitutes for the preaching of the Gospel are admitted into the pulpit; where the current expenses are raised without a resort to shows, gluttonous suppers, or a tunc theatricals; and where the people generally are shocked at frivolity in the pulpit, and would rather see men and women becoming true Christians than to see a crowd or have the sermons of a star-preacher printed in the newspapers."

The churches in the United States are beginning to wake up to the enormity of the Sunday newspaper evil, and vigorous efforts are now being made to suppress it. In Minneapolis, for instance, a few days ago the Ministers' Association, composed of representatives of each church in the city, passed resolutions to withdraw their patronage from all Sunday papers published in or out of the city. They maintain that work done on any newspaper that is not published on Sunday morning can be accomplished during secular hours. They propose to refuse information to Sunday papers, and will preach against the papers and establish a ministerial boycott. And we hope they will be successful not only for the sake of the United States, but for Canada. There is no sort of evil in any foreign country, that scores of mercenary publishers are not eager to introduce and develop here, if only there is money in it. If the pulpit does not put down the Sunday newspaper, the Sunday newspaper will put down the pulpit.

ANNALS OF THE DISRUPTION.

FIRST NOTICE.

THE object of the publication of this very interesting volume is to preserve a record of the personal experiences of individual ministers in their own parishes during the stirring and eventful period of the Disruption of the Church of Scotland. At various times the General Assembly of the Free Church expressed a desire that a collection should be made of the narratives of ministers and others who took part in the great movement which led to the establishment of the Free Church, and committees were from time to time appointed, charged with the duty of giving effect to the expressions of this desire. Under the co-operation of Mr. Brown the work was accomplished, and the volume now before us gives the result of the committee's labours. The plan adopted has been to take a series of subjects presenting different phases of the experience through which the Church passed

*Annals of the Disruption, by Rev. Theo. Brown, F. R. S. E. Edinburgh: Macdonald & Wallace, 1854.

In its great time of trial, and to group together such facts and incidents as might cast light on that intensely interesting portion of its history.

For the information of some of our readers, the history of the events leading to the Disruption may be briefly stated. Before, however, giving a short resume of events, we cannot avoid a passing reference to the remarkable religious revival which preceded the great ecclesiastical conflict, and prepared many hearts for the struggle.

Another writes regarding one period of his ministry: "How great was then my darkness, how unfit my spirit for the solemn work in which I was engaged."

Here and there the ministrations of godly men were attended by numbers who travelled many miles to hear their preaching. The word was indeed precious in those days, and a striking anecdote may be given illustrative of the times.

The gradual advance of evangelical religion brought about the passage in the Assembly, after much opposition from the "Moderates," of the Veto Act of 1834.

The "radical advance of evangelical religion brought about the passage in the Assembly, after much opposition from the "Moderates," of the Veto Act of 1834. This Act asserted the principle that no pastor should be ordained contrary to the will of the people, and gave the Church the privilege of a veto on the nomination of the patron.

Under this arrangement matters worked somewhat smoothly until the rather questionable peace was broken up by the Auchterarder case. To this parish Lord Kinross, the patron, presented one Mr. Robt. Young. Out of a population of 3,000, only two persons signed the call, and all the persons in the parish, except thirteen, entitled to exercise the privilege, protested against the settlement.

The method of curing worldliness in some Christians, by making what is termed "poorer brethren in the ministry" more worldly, is far from scriptural, neither has he any right to the opinion, unless it can be shown to be scriptural, that \$1000 is not too much for them.

You have pointed out as far as ministers are concerned, what my letter really sought to establish: That the members of Christ's Church should not seek to live in a higher position than that of a mechanic.

As I stated in a previous letter, our Saviour chose the position of a mechanic. All positions were equally open to him; this he chose; and if a "servant should not be greater than his Lord," surely it is a plain deduction that we should seek no higher.

Among the cases which arose about this time to test the relations of the civil and spiritual Courts, that of Mar-noch, Strathbogie, deserves special attention. In 1837 a vacancy occurred, and Mr. Edwards, a preacher, was presented by Lord Fife to the living.

Ministers had, of course, to be sent to Strathbogie to preach in place of the suspended minister, and to the establishment of many the Court of Session interposed by an interdict to prohibit their ministers from preaching in the seven parishes.

when the prohibition fell, and his account of how this interdict was treated may not be out of place.

"In going to preach in Strathbogie, I was met by an interdict from the Court of Session—an interdict to which, as regards civil matters, I gave implicit obedience. On the Lord's day, when I was preparing for divine service, in the house of the law, and handed me an interdict. I told him he had done his duty, and I would do mine. The interdict forbade me, under penalty of the Calton Jail, to preach in the parish churches of Strathbogie."

It was a strange time in Scotland, and the whole attention of the country was for many months fixed on these seven parishes. A supply of interdicts went down from Edinburgh. Each minister as he arrived was duly served with one, and without the least hesitation the interdicts were broken.

M. R. K.

Communications.

THE HYMNALS.

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir,—I thank you for your information about the Hymnals, and will wait with great interest for some communication from the Convener of the Hymnal Committee. I have looked over the list of the members of the Hymnal Committee, and I am certainly surprised that there has not been found one of their number ready to speak upon what I would consider as a most high handed usurpation of their powers, whether allowed by the last General Assembly or not.

I am, yours truly, PRESBYTERIAN.

"AN ELDER" ON AUGMENTATION.

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir,—If the Rev. D. J. Macdonell had taken the same trouble to answer my statements that he has taken to answer others which he attributes to me, it might have been more satisfactory to his side of the question. I never stated that "the Augmentation scheme has been pressed to the detriment of mission work in Manitoba."

Mr. Macdonell had better wait till "An Elder" states that the statements he complains of appeared in a circular, before he demands that the circular be sent to the REVIEW. The quotation that I gave, and which he appears to doubt as correct, "However much any other fund may suffer" he will find under "Augmentation Fund," just as I gave it, on page 418 in the PRESBYTERIAN REVIEW of December 31st, 1885.

This method of curing worldliness in some Christians, by making what is termed "poorer brethren in the ministry" more worldly, is far from scriptural, neither has he any right to the opinion, unless it can be shown to be scriptural, that \$1000 is not too much for them.

As I stated in a previous letter, our Saviour chose the position of a mechanic. All positions were equally open to him; this he chose; and if a "servant should not be greater than his Lord," surely it is a plain deduction that we should seek no higher.

We find in the Acts this same principle of our Saviour's carried out: "Neither said any of them that ought of the things which he possessed was his own; but they had all things common. . . . Neither was there any among them that lacked, for as many as were possessors of land or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet."

The Apostle Paul, the prince of Christians, in several instances, while preaching the Gospel to others, wrought as a mechanic to supply his wants. "Yes, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me."

Our Church justly takes hold of those ministers, and puts them on their trial, who are accused of preaching doctrines contrary to the standards of our Church. Here is one of the qualifications laid down in our highest standard, necessary for those entering the ministry: He has to be "No lover of money."

Yet for filthy lucre," 1 Peter, v. 2. The Church should follow those imperative sales laid down for their guidance, and not permit any one to enter the ministry—"talent" don't count with Christ—who are not willing to give up "filthy lucre" for Christ's sake.

Your arguments and questions in regard to the position of the ministry find support from Scripture; and are contrary to the life of Christ; to the life of Paul; to the lives of the other Apostles; and to the early Christians. That such worldly arguments should ever have been possible to me on their behalf, only shows how they have degraded their office, and that "filthy lucre" to them is "filthy" no longer.

[To the Editor of the PRESBYTERIAN REVIEW.] Sir,—I have read with much interest the letter of "An Elder" on the Augmentation scheme, together with Rev. D. J. Macdonell's reply and your review of both. I have no wish to forestall anything which "An Elder" will have to say in reply to Mr. Macdonell's letter, but with your leave I wish to make a few remarks upon the stand taken by yourself in your editorial of the 25th, headed "Elder on the Augmentation Scheme."

And first of all I wish to say that in my opinion, at least, you have not fairly stated "Elder's" position, when you say "that it amounts to this, that ministers should not be paid larger salaries than ordinary mechanics." A second glance at "Elder's" letter will, I think, convince anyone that his language will not bear any such construction.

Putting the mechanic's wages at \$500 a year, which is a high average, this would leave, where a horse is not required, a claim on behalf of the minister of \$500 for his disbursements in charity, hospitality, and extraordinary expenses in dress; that is supposing the mechanic never spent one cent, either in charity, hospitality, or any other form of Christian liberality.

There are many lessons in the story of the widow's mite, but if there is one taught more clearly than another, it surely is, that a large or even a moderate income is not necessary to the fulfilment of all that the highest tribunal requires of us in the way of Christian giving; and we are expressly told that "if there be first a willing mind it is accepted according to that a man hath and not according to that he hath not."

But it may well be questioned if it can be called Christian liberality at all to disburse "that which hath cost the giver naught," and it may well be asked, if that is hospitality which turns the minister's house into a hotel, and then asks the congregation to foot the bill in place of the guest.

Whether the quotation you give us from Goldsmith is only a graceful statement of facts in his time, or is just another proof of his brilliant imagination and poetic genius, I cannot tell, but certain it is, that in our own time its credibility rests mainly upon the fact that it has been persistently asserted by ministers themselves, and seldom or never publicly denied.

The records of our General Assembly themselves show that numbers of our ministers do not even contribute to those charities in which they have a reversionary interest; and, without making any very sweeping statement or entering into any particulars as to how these duties have been nobly discharged by some or sadly neglected by others, I may say that I am not alone in the opinion that among Presbyterians the giving of the laity compares favourably with that of their pastors.

What you say on the subject of dress and household expenses may, I think, be fairly construed to mean, that as compared with the minister and his family almost everything is good enough for the working man; but, however slow he may be to profit by the teaching of his minister in other respects, human nature tends to make him only too faithful a follower in the direction of vanity and frivolity.

What you say on the subject of dress and household expenses may, I think, be fairly construed to mean, that as compared with the minister and his family almost everything is good enough for the working man; but, however slow he may be to profit by the teaching of his minister in other respects, human nature tends to make him only too faithful a follower in the direction of vanity and frivolity.

[We need scarcely point out to our readers how completely "An Elder" himself in his second letter has maintained our interpretation of his first letter nor how completely Mr. Telford has failed to interpret our views, nor how he has missed the points we endeavoured to make. We neither expressed nor entertain such views respecting manual labour as he credits us with. But all the same we are glad to have his letter. We wish the REVIEW to reflect the whole mind of the laity as well as of the ministry.—ED. REVIEW.]

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Church News.

REV. L. CAMERON, of Thamesford, has declined a call from North Bruce.

PATRIOT congregation is in a flourishing condition, and there is talk of building a new church.

REV. J. MACMILLAN, of Mount Forest, Ont., has received an unanimous call to the congregation of Glamis.

Two drunken roughts visited the social meeting at the Presbyterian church, Stroud, Barrie, Presbytery, and created a panic by their rufianly behaviour.

THE building committee of St. Andrew's church, Lindsay, has adopted plans for the new church building prepared by Mr. W. Duffus. The work will be pushed forward without delay.

REV. DR. SMYTH, of St. Joseph St. church, Montreal, recently delivered his second lecture on the "Mound Builders" to the students of the Presbyterian College; Rev. Dr. MacVicar in the chair.

PROFESSOR PANTON, of the Agricultural College, Guelph, has been lecturing in Chalmers' church on the subject "Along the Banks of the Red River, and Cruising among the Islands of Lake Winnipeg."

We have a few subscribers who write of their inability to continue to pay for the paper, though not to have it will be a cross to them - some touching letters. Would any of our friends like to help us to give the paper in such cases?

AN almost unanimous call in favour of Rev. John Murray, of Sydney, C. B., has been signed by the Summerside congregation. Mr. Murray is offered a yearly stipend of \$900, with a free manse and one acre of land attached.

At a congregational meeting held in St. Andrew's church, Thamesford, it was unanimously agreed to oppose the call presented to Rev. L. Cameron, from North Bruce, and Messrs. J. Patterson, D. Morrison and Wm. Hogg were appointed a deputation to appear before the presbytery in the interest of the congregation.

MRS. A. MCARTHUR, of Carleton Place, has endowed a scholarship in the Presbyterian College, Montreal, in memory of her late father, to be known by the name of the "William Brown" Scholarship. The amount of the endowment is \$500, the interest of which is to be annually used in providing a scholarship, to be competed for as the Senate may determine.

We learn that the Rev. Dr. Moffatt, of West Winchester, has been lecturing to the institutes in Merrickville and Renfrew, on "Self-Culture," and on "President Lincoln." Dr. Moffatt is engaged to lecture this month to the institutes in Kingston, Bowmanville, etc. He gave all the "General free lectures" last winter to the institutes throughout Ontario, with only one exception.

THE soiree in the Opera Hall, Carleton Place, in connection with the eighth anniversary of Rev. A. A. Scott's induction to the pastorate of Zion church, was a happy social re-union of Presbyterians. A fair audience assembled, in which almost every religious denomination was represented, to commemorate the respected and popular pastor's appointment over the congregation and also to unite in the joys and pleasures relative to such an occasion. - Herald.

ON the evening of the 5th inst., at a large social gathering at the residence of J. R. Anderson, Esq., Fleisherton, Ont., Rev. Mr. Wilson, the pastor, in the chair, Mr. Joseph Blackburn, in the name of the congregation, presented a well-filled purse to Mr. J. R. Anderson, who has been for the past seven years the preacher of the church. The presentation was accompanied by an address. Mr. D. S. Moore succeeds Mr. Anderson as pastor.

THE annual held recently under the auspices of the St. James' Presbyterian church Sabbath School, Montreal, was very successful. Rev. Prof. Scrimger occupied the chair. We supplemented the Sabbath School on the great program held under the superintendency of Mr. Alex. Laskiel, and especially during the pastorate of Rev. Dr. Smyth, whose labours had been so much blessed. Besides a good programme of recitations and dialogues, addresses were delivered by Rev. Dr. Smyth and Colonel Fraser.

IN spite of stormy weather and bad roads over \$110 was realized from the tea meeting at Inverness. Addresses were delivered by the pastor, Rev. W. McKinley, and Revs. W. A. McKay, J. Nell and Mr. Bell, of Woodstock, the latter of whom gave some interesting reminiscences of early life in the district. He stated that the first regular Presbyterian services were held in the 18th line school by Rev. Mr. Calcross, whose discourse displayed deep thought, logical arrangement, and high literary finish.

THE Presbyterian annual soiree, Baltimore, was held about the middle of last month. Owing to the weather, the attendance was not as large as usual. The total receipts were between \$40 and \$50. The tea was served in excellent taste, and apparently all enjoyed that part of the entertainment exceedingly. The Presbyterian choir sang in good style several anthems belonging to the days of yore. The songs of the past revive thoughts and feelings which have long been dormant as nothing else can. Rev. Mr. Pedley, of Cobourg, and Rev. Mr. Kilgour, of Baltimore, delivered short addresses. - Cobourg World.

THE Presbyterians of Wilton Grove and Glenworth are at present enjoying the very spice of life in variety of ministers in their pulpits. The first candidate for the vacancy lost his way between the two churches, his driver having innocently taken him to a Methodist chapel about four miles distant for the afternoon service, but our candidate wasn't going to preach there. He turned his horse and bravely found his way to his own expectancy-anxious congregation, still waiting for him in the good, old-fashioned Presbyterian church. He preached to them an excellent sermon from the very appropriate text, "The lost sheep." - London Free Press.

THE tea meeting at the Boyne Presbyterian church attracted a very large audience, the building being crowded, and the receipts amounting to \$78. Dr. Buck was chairman. Rev. M. C. Cameron was absent, owing to illness, and the only minister present was Rev. Mr. Hunt, who made a speech that was very well received. Able speeches were made by the chairman and Mr. J. W. Elliott, of Milton, the latter also playing two violin solos in his usual artistic style. Mr. Elliott, of Knox College, a talented and well-trained educationalist, gave two readings, and the music furnished by the choir of Knox church, Milton, was very good. - Ex.

THE annual meeting of the Women's Foreign Missionary Society of the Presbytery of Paris was held in the lecture room of Chalmers' church, Woodstock, on Wednesday afternoon, 3rd inst. The attendance was not as large as expected, but those present enjoyed the proceedings very much. The secretary's report stated that two new societies had been formed during the year, and that the membership had largely increased. Interesting papers relative to missionary subjects were read by Mrs. Munroe, Embro, and Mrs. Finkins, Woodstock. The following officers were elected for the ensuing year, viz: Mrs. Dickinson, Woodstock, re-elected president; Mrs. Scott, Glenora, secretary; and Miss Harris, Woodstock, treasurer.

A CORRESPONDENT writes from Stonewall, Man. - "The first anniversary of the Stonewall Sabbath School was held in the church on Monday evening, 1st inst. Extra seats were provided for the large audience. Mr. P. H. Clark, superintendent of the Methodist S. S., was appointed chairman. Our Bible students were greeted with rounds of applause, especially the kindergartens. The following figures are given from the secretary's report: Officers and teachers, 7; scholars, 40; verses credited, 4,328; average collection, \$1.13; total collection,

\$60 81; total cash received, \$31.43; expenditure, \$67.25; balance on hand, \$14.17. We introduced the birthday box Jan. 1st. The funds received to be devoted for missionary purposes. We have adopted the new S. S. class books, etc., published by your Company, and find them A 1.

THE annual meeting of the Pictou Women's Foreign Missionary Society was held in Prince Street Hall last week. Delegates were present from Antigonish, Scotsburn, Blue Mountain, Fishers Grant, Hardwood Hill, Churchville, Lyons Brook and Stellarton auxiliaries. After the despatch of routine business, two original and interesting papers were read, one by its author, Mrs. Munro, of Antigonish, and the other written by a friend to the cause, read by Miss Grant, of Stellarton. In the intervals the choir furnished excellent music. A collation was served at the close of the meeting, to the excellence of which the writer can bear personal testimony. The board of officers for the ensuing year is as follows: President, Mrs. James McKay; Vice-President, Mrs. Fraser, of Scotsburn, and ex officio the Presidents of all the other auxiliaries. There are 17 of these now which are doing a vast amount of good. Several members of the Knox church society were present.

THE Presbyterian manse, of Hemmingford, Que., was visited, Friday, 5th inst., by a number of the members and adherents of Knox church, Robson's Settlement, and the unexpected arrival of the large party in their sleighs took the minister and his family by surprise. It was past supper time and the minister's lady was at first put somewhat about to provide for so many guests without any previous notice, but the ladies of the party had brought with them a plentiful supply of provisions, and in a very short time the whole company partook of an excellent tea. After tea Mr. F. G. Ballie read a carefully prepared address which expressed the high esteem of the congregation represented for their pastor, the Rev. William Robertson, and making mention with satisfaction of the great success of the church since his settlement about a year ago, and concluded by presenting Mr. Robertson, in the name of the subscribers, with a pair of heavy wolf skin sleigh robes and set of valuable horse harness and a well-filled purse of money. Mr. Robertson in a few words made a suitable reply. Thereafter a very pleasant evening was passed.

WEDNESDAY'S afternoon meeting of the Women's Foreign Mission Society of the London Presbytery, at St. Thomas, was opened by singing, reading and prayer by Mrs. Rodgers. Reports of the auxiliaries were read by their different secretaries: Mrs. Blair, of St. Andrew's church, London; Mrs. Fairburn, London East; Miss Hall, Westminster; Mrs. Baly, Wilton Grove; Miss Cameron, Thamesford; Mrs. McCready, Glenora; Mrs. Flagg, St. Thomas. Miss Craig not being represented; Mrs. Chisholm read their report. From Mrs. Chisholm, secretary, and Mrs. Thomson, treasurer, of the London Presbytery Society, it is learned that in 1885 there were 281 members; amount raised, \$331.77; for 1886, 303 members; amount raised, \$467.02. There are still nine auxiliaries, Port Stanley Society having ceased and Glenora Society added. There are thirty-eight congregations, and twenty-eight charges in the presbytery, and as all ministers have been corresponded with it is hoped other auxiliaries will be formed this year. It was decided that Thamesford should be the banner auxiliary, as with fifty-two members, it has raised \$180 in the sixteen months it has been in existence, mostly voluntary contributions. Mrs. Rodgers then spoke of women's work for women, and if they realized how much depended upon them, still more would be done, although so many are bravely working in foreign lands. Mrs. Gordon, of Harrington, gave a very interesting address upon the necessity of improving the time. In the evening a public meeting was held at which Rev. J. Ballantyne, of London South, and Rev. J. K. Smith, of Galt, spoke on missions.

THE annual report for 1885 of Crescent Street church, Montreal - Rev. A. B. Mackay, pastor - has just been published. Mr. Mackay is the fourth minister the congregation has had, his predecessors being Rev. Dr. Donald Fraser, of London; England; Rev. Principal MacVicar, and Rev. Dr. R. F. Burns, of Halifax. The session numbers thirteen elders. These, with the pastor and sixteen deacons, form the deacons' court. The communicants number 518. On the roll of the Sabbath School - Mr. D. Morrice, superintendent - there are twenty-nine teachers and 236 scholars. The number of sittings in the church is 1,218. In the beginning of last year the congregation put into operation their new method of raising money for missionary and benevolent purposes, and the pastor's salary, by means of weekly envelopes and plate collections. This has proved most successful, the amount contributed being \$9,872, or about \$190 per Sabbath. In addition to this, the sum of \$4,579 was raised by pew rents, the money thus obtained being applied to meet the expenses of choir, fuel, light, church officers, etc., and also the interest on the building fund debt. The debt on the building fund was reduced during the year by \$8,500, and now stands at \$20,713. The amount contributed to the Assembly schemes was \$4,288, by \$1,350 from weekly envelopes, \$254 from pastor's Bible class, \$330 from Sabbath School, and \$2,054 from special subscriptions. The congregation supported a city missionary at an expense last year of \$600. It also maintains two mission Sabbath Schools at a cost of \$314. The Ladies' Visiting and Aid Society - Mrs. A. B. Mackay, president - rendered aid to the poor of the congregation and to the city charities. The total revenue of the congregation for the year is given as \$22,508 - of this amount \$10,885 was disbursed for current expenses and building fund, and \$11,422 for pastor's salary, missionary and benevolent purposes. The total cost of the building and site was \$112,660. In addition to this \$32,660 have been paid in the form of interest. The Nazareth Street Sabbath School - Mr. James Ross, superintendent - numbers twenty-three teachers and 324 pupils. It contributed \$130 for missions. The Petite Cote Sabbath School has on the roll seven teachers and thirty-nine scholars. It contributed \$20 for missions, and a harvest thanksgiving service yielded \$108 for the Montreal General Hospital.

MEETINGS OF PRESBYTERY.

PARIS. - The regular meeting was held on Tuesday, March 2nd, in Chalmers' church, Woodstock. There was a full attendance. The reports of the General Assembly were considered. As to the so-called unification of the Foreign Mission work, it was agreed to recommend that it be deferred in the meantime. The consideration of the remit agent the Aged and Infirm Ministers' Fund was deferred till next meeting. That ancient the supply of vacancies was approved of in a general way as affording a basis of a suitable scheme for the distribution of probationers. On the remit agent printing, the presbytery approved of the first recommendation with the exception of requiring that reports to Assembly be stitched together by second day of Assembly, which is held to be impracticable. No. 2 was dropped, No. 3 was approved, No. 4 was changed so as to provide that each member of session be furnished with a copy of the minutes of Assembly. Nos. 5 and 6 were approved of. Commissioners to the General Assembly were appointed, viz., Messrs. McKinley, Myers, Ross, McMullen, Little and Thomson, ministers; and Messrs. Richmond, Wallace, Scott, Thompson, Fraser and Hunter, elders. Mr. McVicar was nominated for the moderatorship of the General Assembly on motion of Mr. Robertson seconded by Mr. Munro. The evening sermon was devoted to a conference on the state of Religion, Sabbath School work and Temperance, the reports on which were submitted by Messrs. McKinley, McKay and McGregor. Next meeting it is to be held in St. Andrew's church, Ingersoll, on the second Tuesday of May at 2 p.m. - W. T. McMULLEN, Clerk.

ST. JOHN. - The presbytery met in St. Andrew's kirk, St. John, on 2nd March, 1886; Rev. A. McDougall, moderator. Call from Harvey, York co., in favour of

Mr. J. A. McLean was sustained and accepted, and arrangements for his collation were made for the 23rd March. A communication from Woman's Home Mission Society was received and ordered to be acknowledged. Satisfactory explanation was given of difference in St. Andrew's church mission accounts from those of the agent of the church. Deputation to Carleton church reported that the congregation was likely to increase minister's salary. Applications for supplement were passed. Session records were called for review. The sessions neglecting to send records were to be written to. Augmentation was taken up. Mr. Bruce reported on the sums allocated to congregations and sums already paid in. The Building Fund Committee report making recommendations as to the mode of meeting the liabilities of presbytery was received for consideration. Building Fund Committee were authorized to appoint one of their number to canvass the city congregations for subscriptions to the Building Fund where no action is taken or contemplated by the congregations themselves. It was agreed that the surplus moneys on the Presbytery Fund should be handed over to the Building Committee for liquidation of indebtedness. It was further agreed to request the Woman's Home Mission Society to grant \$100 for similar purpose. The moneys to be raised to be equally divided between Dorchester and Riverside, except that part accruing from Presbytery Fund, which was altogether to be given to Dorchester. Home Mission report was then read by the convener, allocating the students and preachers to various stations. The report was adopted. Rev. L. Jack was, on memorial, appointed to take charge of a district of his former congregation. Report on Temperance was submitted and adopted; and petitions were to be sent to congregations for signature, praying that an Act may be passed by the Legislature of a strongly prohibitory character. Some standing committees were appointed. Remit from General Assembly on unification of Eastern and Western Committees of Foreign Missions was disapproved. The remit on printing was approved. The appointment of commissioners to the General Assembly was deferred. The presbytery then adjourned to meet in the same place on the first Tuesday in May at 10 a.m. - JAMES BURNETT, Clerk.

WINNIPEG. - The presbytery held its ordinary meeting in Knox church, on March 2nd, at 7.30 p.m., the attendance being very large. Mr. Pringle reported from the deputation appointed to visit Plympton and Millbrook. The presbytery agreed to consider its recommendations serialim. Mr. Polson spoke on the matter of the report. Commissioners appointing Messrs. N. McDonald and G. McKay a deputation to presbytery to present the wishes of Millbrook and Plympton stations in regard to the matter of supply and certain changes proposed to be made in the Clearsprings group of mission stations. These commissioners appeared and were heard. The following recommendation for the Presbytery's Home Mission Committee was read: That the presbytery unite Clearsprings to Niverville, and appoint Mr. Polson to supply the same in the meantime, and further, that Millbrook and Plympton be supplied from the college until the end of the present session. It was decided: (1) that Millbrook and Plympton be separated and formed into a group of stations on the distinct understanding that the arrears due to Mr. Polson be paid; (2) that the same be supplied meantime by students; (3) that Clearsprings be united to Niverville, and Mr. Polson be appointed meantime to supply the same; and (4) that Messrs. Pringle and McLaren be appointed a deputation to visit the whole field, agent the matters of arrears and finance, and to report hereon to the next ordinary meeting of the presbytery. The election of delegates to the General Assembly was the next order of business. Professor Hart and Mr. Douglass were found to be the delegates according to rotation, and the ballot resulted in the election of Messrs. Gordon and McLaren as the other two delegates. Professor Hart and Mr. Douglass resigned their appointments, and a second ballot resulted in the election of Principal King and Mr. Pitblado in their stead. Professor Hart, Dr. Bryce, Hon. Justice Taylor and C. M. Copeland were elected as the elders who should represent the presbytery as delegates to the General Assembly. It was resolved that the following committee be appointed to confer with students and others wishing employment on the mission work of our Church: Mr. James Robertson, superintendent of mission; Dr. Bryce, Mr. Pitblado and Mr. Copeland. Messrs. S. Polson, R. Brazier and H. J. H. Bell, as a deputation from the northern part of the city, appeared and presented a petition respecting a mission station opposite Burrows Avenue. The petition was read and the deputation heard in support of the same. It was moved by Mr. J. Pringle, seconded by Justice Taylor, and carried. That the sessions of St. Andrew's and Kildonan congregations be notified that a memorial has been presented to presbytery with reference to the recognition by the presbytery of the preaching station in the northern portion of the city of Winnipeg; and that the said sessions be cited to appear for their interests at the next meeting of presbytery. A petition from Little Britain and Selkirk, asking for a moderation in a call to a minister was read, and Messrs. P. R. Young, W. Blythe, Jas. Greig and Thos. Armstrong appeared as commissioners in the matter, and were severally heard. They stated that the congregation is hearty and unanimous in making this petition for a moderation, and that it is prepared to guarantee \$700 per annum as salary towards the minister's support. It was moved by Mr. Quinn, seconded by Justice Taylor, that the prayer of the petition be granted, Mr. Quinn was appointed to moderate in a call for the congregation in Knox church, Selkirk West, on Tuesday the 16th inst., at 7.30 p.m. It was agreed to continue the appointments of Mr. J. Hogg, at Port Arthur, Mr. R. Nairn, at Fort William, and Mr. M. McKenzie, at Rat Portage, until the next ordinary meeting of the presbytery. The presbytery considered the state of the mission at Fort Francis, and a letter from Mr. F. W. Nash, the catechist missionary in charge, in which it was stated that there is no probability of the people being able to contribute anything toward the support of ordinances either for past services or for the ensuing year. It was agreed, under the circumstances, to terminate the present appointment with opening of navigation, and to refer future supply to the Presbytery's Home Mission Committee. It was further agreed, that Fort Francis be put on the list of mission fields to be supplied, if possible, during the summer, and that a grant of \$400 be asked for the field. It was agreed to, that the presbytery erect Greina into a mission station and place it in charge of the Montreal College S. M. Society for next summer, and ask a grant of \$100 for it for next year. It was moved by Dr. Bryce, seconded by Mr. Pringle, that Headings be supplied during the next summer, as formerly, by a student. Mr. Whitmer moved, in amendment, seconded by Mr. McLaren, that the presbytery appoint an ordained missionary to Headings, and ask a grant of \$400 for the same, on the express understanding that the people guarantee \$450. The amendment was carried. Justice Taylor moved, and it was seconded and agreed to, that the request lie on the table until next meeting, so that the presbytery may be assured that the proposed change does not affect the title to their property. Mr. Pitblado was authorized to make arrangements for the moderation in a call to a minister at Dominion City, when the congregation is prepared to proceed therewith. It was agreed that the Sabbath School Registers prepared by the General Assembly Sabbath School Committee be recommended for use in the Sabbath Schools within the bounds of the presbytery. The presbytery agreed to thank the editor of the Record for his generous kindness in sending a copy of this year's issue gratis to each of our missionaries. The remit from the General Assembly were considered, and it was agreed to appoint committees to consider the same, and instruct said committees to report thereon to next ordinary meeting of presbytery. These committees were Messrs. Lawrence and Pringle, on the remit on supply of vacant pulpits; Messrs. Quinn and Bryden, on the remit on printing; and Mr. Pitblado, Prof. Hart and Justice Taylor, on the remit on foreign missions. Mr. Pitblado and the clerk were appointed to prepare the annual financial statement for the next meeting of presbytery. - D. B. WHIMSTON, Clerk.

Medical.

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Presbyterian Review.

THURSDAY, MARCH 18TH, 1886.

THE CANADIAN LETTER MISSION.—Three very beautiful letters written by an invalid, signed "M. I. K." and sent by "I. G." for the Hospital, have been received, for which we return thanks, also one very appropriate for use in the Fall, signed "Your sincere well-wisher," and another signed "C. C." The PRESBYTERIAN REVIEW letter mission may now be pronounced an unequalled success.

THE new rooms of the University College Y. M. C. A. were opened on Friday, March 5th, in the presence of a large assembly. A full report is given this week under "Woman's Work."

It is probable that the congregation of Cooke's church, Toronto, will agree on a call to the pastorate at an early day. Rev. Prof. Gregg, who is acting as moderator of the session of the Church, stated at the meeting of the Toronto Presbytery, that a majority is now in favour of a call being extended to a gentleman who is now a student. The removal of the church to a more suitable locality is again being talked of.

THE annual social, Knox church, Toronto, Rev. H. M. Parsons, pastor, was held on Wednesday evening, 10th inst. There was an unusually large attendance. Tea was served by the ladies from seven to eight. Trustees for the year were elected, namely, Messrs. Dr. Fulton, Hugh McDonald, Thomas McCracken and Jas. Webster. The evening was spent in conversation and introducing new members. A large amount was subscribed to pay off the debt of the church, which is now reduced to \$6000.00. On the following evening the annual Sabbath School social was held. Including teachers and scholars, nearly 400 were present. Seventy-one children received prizes for good attendance—forty-eight Sabbaths—during the year. A large number of the young people showed much good sense and wise training in selecting Bibles as their prize-books. A magic lantern exhibition by Mr. Allen Hay closed a very pleasant evening.

THE following appointments by the Knox College-Students' Missionary Society have been made to mission fields, for the ensuing summer, viz.:—To Ontario fields:—Mr. Falling to Morrison and Ryde; Mr. Mitchell to Little Current; Mr. Clarke to Bayville; Mr. McQueen to Hyng Inlet; Mr. Bradley to Cockburn Island; Mr. Glassford to Waubesaheen; Mr. Ross to McConkey; Mr. Peirce to Cobocook; Mr. Pettenger to Bethune; Mr. Gilchrist to Mud Lake; Mr. McNabb to Franklin; Mr. Natras to Blind River; Mr. Steel to Sturgeon Falls. Manitoba and the Northwest:—Mr. Manson to Long Lake; Mr. Fraser to Buffalo Lake; Mr. J. J. Elliott to Cut Arm Creek; Mr. Barron to Riverside.

THE principal of St. Andrews has an income of £344, £93 being granted by parliament; also an official residence. The principals of Aberdeen, Glasgow, and Edinburgh receive respectively £602, £987, £999.

In England it is a crime for a marriage ceremony to be performed except between the hours of 8 a.m. and 12 m. A bill has been introduced in parliament making it lawful to solemnize marriage between 8 a.m. and 4 p.m.

At Lisbon, in Portugal, there is a Presbyterian church with a substantial church building in a good site. It has a Portuguese school in connection with it. It has a prayer-meeting, evangelistic meetings, and is doing a good work.

SEVERAL Sabbath Schools in our Presbyterian congregations and mission stations usually closed in winter are open this season for the first time. There are some five or six of these within the bounds of the Presbytery of Halifax.

The Home Mission Committee will meet in St. Andrew's Church, Toronto, on Tuesday, March 30th, at 9 a.m. Claims for Mission Stations and Augmented congregations for the past six months, with the names of all Missionaries and Catechists recommended by Presbyteries for Mission work during the summer months, should be sent to the Convener or Secretary, not later than the 23rd of March. Unless this is attended to, the list cannot be completed and printed before the day of meeting.

Ministers, Ordained Missionaries, and Students about to be licensed, who are open to engagement for a term of years in Quebec, Ontario, Manitoba, and British Columbia, should send in their application without delay.

At this meeting the grants to Mission Stations and Augmented congregations will be revised, and the amounts fixed for the ensuing year.

WM. COCHRANE, Convener.

Brantford, March 9th, 1886.

Marriages.

CANSELL—LYONS—At Cheltenham, March 10th, by Rev. J. H. Gilchrist, B.A., Donald Campbell, of Erin, to Mary Jane Lyons, of Cheltenham.

MCFERRAN—TAYLOR—At St. Thomas, on 10th inst., by the Rev. Dr. Archibald, to Miss McIntyre and Miss Taylor, both of Yarmouth, Elgin Co.

CANSELL—DUNN—On Wednesday, the 10th inst., at the residence of the bride's mother, by the Rev. W. A. Dunson, M.A., of Churchill, Mr. Daniel L. Campbell, of Harris, to Miss Janet Dunson, of Innes.

Deaths.

McDONALD—On Sabbath, March 7th, 1886, the wife of the Rev. J. H. McDonald, Forsyth's Mills.

MEETINGS OF PRESBYTERY.

BRANTFORD—Brantford, on March 20th, at 11 a.m. LANSBURY—Caledonia, on May 25th, at 11 a.m. LANSBURY AND HARRIS—Caledonia Place, May 25th, at 11 a.m. FERRISBURGH—Port Hope, on July 4th, at 10 a.m. PARRIS—Ingersoll, St. Andrew's Church, on May 11th, at 2 p.m. GORDON—Sherbrooke, Que., on March 25th, at 8 p.m. KERRIS—Regina, on April 8th, at 11 a.m. ROSS—Lansbury, on Wednesday, May 6th, at 7 p.m. HARRISBURGH—In Knox Church, on March 10th, at 11.30 a.m. TORONTO—Toronto, Knox Church, on April 6th, at 10 a.m. WARRIS—Oshawa, on April 20th, at 10.30 a.m.

A TERRIBLE CONFESSION.

A PHYSICIAN LARKENS SOME STARTLING FACTS.

The following story—which is attracting all attention from the press—is so remarkable that we cannot excuse ourselves if we do not lay it before our readers entire.

To the Editor of the Ketchikan (N.Y.) Democrat.

Sir,—On the first day of June, 1881, I lay at my residence in this city surrounded by my friends and waiting for death. Heaven only knows the agony I then endured, for words can never describe it. And yet, if a few years previous any one had told me that I was to be brought so low, and by so terrible a disease, I should have scoffed at the idea. I had always been uncommonly strong and healthy, and weighed over 200 pounds, and hardly knew, in my own experience, what pain or sickness were. Very many people who will read this statement realize at times they are unusually tired and cannot account for it. They feel dull pains in various parts of the body and do not understand why. Or they are exceedingly hungry one day and entirely without appetite the next. This was just the way I felt when the relentless malady which had fastened itself upon me first began. Still I thought nothing of it; that probably I had taken a cold which would soon pass away. Shortly after this I noticed a heavy, and at times neuralgic, pain in one side of my head, but as it would come one day and be gone the next, I paid little attention to it. Then my stomach would get out of order and my food often failed to digest, causing at times great inconvenience. Yet, even as a physician, I did not think that these things meant anything serious. I fancied I was suffering from malaria and doctored myself accordingly. But I got no better. I next noticed a peculiar colour and odour about the fluids I was passing—also that there were large quantities one day and very little the next, and that a persistent froth and scum appeared upon the surface, and a sediment settled. And yet I did not realize my danger, for, indeed, seeing these symptoms continually, I finally became accustomed to them, and my suspicion was wholly disarmed by the fact that I had no pain in the affected organs or in their vicinity. Why I should have been so blind I cannot understand.

I consulted the best medical skill in the land. I visited all the famed mineral springs in America, and travelled from Maine to California. Still I grew worse. No two physicians agreed as to my malady. One said I was troubled with spinal irritation, another, dyspepsia; another, heart disease; another, general debility; another, congestion of the base of the brain; and so on through a long list of common diseases, the symptoms of many of which I really had. In this way several years passed, during which time I was steadily growing worse. My condition had really become pitiable. The slight symptoms I at first experienced were developed into terrible and constant disorders. My weight had been reduced from 207 to 130 pounds. My life was a burden to myself and friends. I could retain no food on my stomach, and lived wholly by injections. I was a living mass of pain. My pulse was uncontrollable. In my agony I frequently fell to the floor and clutched the carpet and prayed for death. Morphine had little or no effect in deadening the pain. For six days and nights I had the death-precipitatory hiccoughs constantly. My water was filled with tube casts and albumen. I was struggling with Bright's Disease of the kidneys in its last stages.

While suffering thus I received a call from my pastor, the Rev. Dr. Foote, at that time rector of St. Paul's Episcopal church, of this city. I felt it was our last interview, but in the course of conversation Dr. Foote detailed to me the many remarkable cures of cases like my own which had come under his observation. As a practising physician and a graduate of the schools, I decided the idea of any medicine outside the regular channels being in the least beneficial. So solicited, however, was Dr. Foote, that I finally promised I would waive my prejudice. I began its use on the first day of June, 1881, and took it according to directions. At first it sickened me; but this I thought was a good sign for one in my debilitated condition. I continued to take it; the sickening sensation departed and I was finally able to retain food upon my stomach. In a few days I noticed a decided change for the better, as also did my wife and friends. My hiccoughs ceased and I experienced less pain than formerly. I was so rejoiced at this improved condition that, upon what I had believed but a few days before was my dying bed, I vowed, in the presence of my family and friends, should I recover I would both publicly and privately make known this remedy for the good of humanity, wherever and whenever I had an opportunity, and this letter is in fulfilment of that vow. My improvement was constant from that time, and in less than three months I had gained 26 pounds in flesh, became entirely free from pain, and I believe I owe my life and present condition wholly to Warner's safe cure, the remedy which I used.

Since my recovery I have thoroughly re-investigated the subject of kidney difficulties and Bright's disease, and the truths developed are astounding. I therefore state, deliberately, and as a physician, that I believe more than one-half the deaths which occur in America are caused by Bright's disease of the kidneys. This may sound like a rash statement, but I am prepared to verify it fully. Bright's disease has no distinctive features of its own (indeed, it often develops without any pain whatever in the kidneys or their vicinity), but has the symptoms of nearly every other common complaint. Hundreds of people die daily, whose burials are authorized by a physician's certificate as occurring from "Heart Disease," "Apoplexy," "Paralysis," "Spinal Complaint," "Rheumatism," "Pneumonia," and other common complaints, when in reality it is from Bright's disease of the kidneys. Few physicians, and fewer people, realize the extent of this disease or its dangerous and insidious nature. It steals into the system like a thief, manifests its presence first of all by the commonest symptoms and fastens itself in the constitution before the victim is aware of it. It is nearly as hereditary as consumption, quite as common and fully as fatal. Entire families, inheriting it from their ancestors, have died and yet none of the number knew or realized the mysterious power which was removing them. Instead of common symptoms it often shows none whatever, but brings death suddenly, from convulsions, apoplexy or heart disease. As one who has suffered, and knows by bitter experience what he says, I implore

every one who reads these words not to neglect the slightest symptoms of kidney difficulty. No one can afford to hazard such chances.

I make the foregoing statements based upon facts which I can substantiate to the letter. The welfare of those who may possibly be sufferers such as I was is an ample inducement for me to take the step I have, and if I can successfully warn others from the dangerous path in which I once walked, I am willing to endure all the professional and personal consequences.

J. D. HENSON, M.D.

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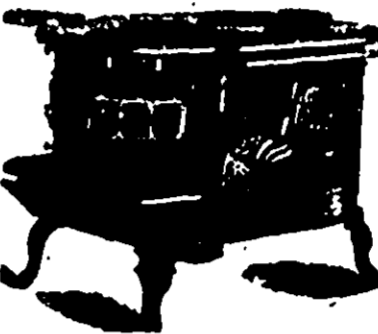
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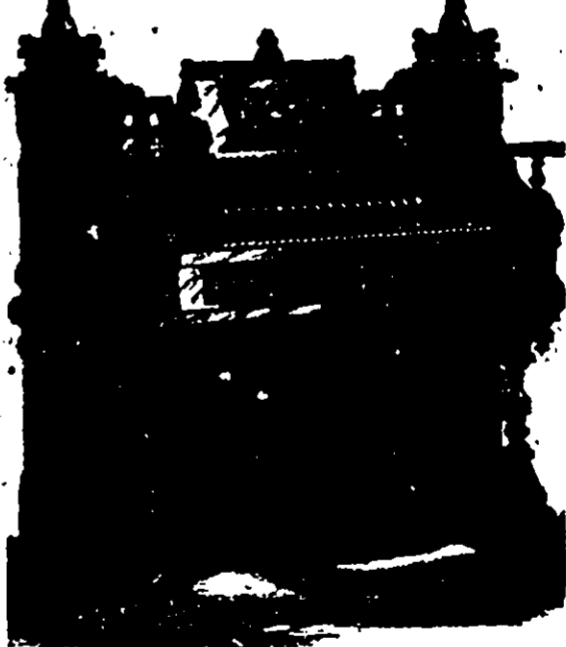
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