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For the PRESBYTERIAN REVIEW.

AN INVOCATION.

BY MISS SMITH, TORONTO.

Oh Thou who stilled the tempest's wrath,
And the waters troubled breast,
Who bade the winds their pinions fold,
And lulled the waves to rest.

Thou, who thus in Thy power supreme,
Hade nature's conflict cease,
Speak, speak unto our troubled hearts,
And to our souls bring peace.

Bid the tempestuous waves of grief
That e'er our spirits close,
Retire; and bid our passions sink,
As the wild winds, repose.

Speak when rebellious thoughts arise;
Command them to be still,
And they will, as the raging sea,
Obey Thy sovereign will.

"Carest Thou not?" Oh God I how oft
From our weak souls that cry
Is raised, where round us billows rage
And angry winds rise high.

And the dark waters fill our souls,
And sorrow's whelming wave
Sweeps o'er us, strengthen then, oh God!
Our sinking faith and save.

A WORD TO YOUNG MINISTERS.*

BY REV. SAMUEL HOUSTON, KINGSTON.

FIRST, be careful in the cultivation of your personal piety. Cherish a high ideal as to holiness of character and consecration of life, and do what in you lies toward the attainment of that ideal. Live near to God. Be regular and painstaking in the exercise of your devotions; study God's Word for your own edification as well as for that of others; meditate on the wonders of redeeming love as displayed in your own souls as well as in the souls of others to whom you may be means of blessing. Whether in your public ministrations you dwell much or little on your personal experience of the blessedness of saving grace, that you have that experience is necessary to success in the work of the Lord. It is not enough to have piety, it is not everything to be able to speak of a time when you were first conscious of being in possession of the new life; it is also needful, very needful to keep that piety bright, living, growing day by day. In the care of the souls of others you may overlook the care of yourselves. You are not to overlook this; neither are you to yield to the fascinations which are in literature so far as to forget what is needful to your own spiritual culture. If by the blessing of God you get up to an elevated plane of this kind, the results will be unspeakably blessed. In the first place it will issue in a wonderful measure of satisfaction in your own breasts. It will serve to raise you above the annoyances which will inevitably be in your lot, and which otherwise would be irritating and worrisome. In the second place it will, other things being equal, be a source of power to you; it will secure success in your work so far as anything in you can secure success. Let your personal consecration to God be entire, unreserved. Get a full realization of whose you are and whom you ought to serve. At the same time be men of the world in the good sense. Be wise as serpents. Humanly speaking, success in the ministry depends not a little on prudence, on the exercise of common sense. Fact tides a man over many a difficulty; absence of it mars many a man's usefulness. Make yourselves familiar with the ways of the world, its ways of dealing, acting, thinking. You are fishers sent to catch men. A successful fisher uses the highest skill in his craft. Some knowledge of finance does not come amiss to a minister. It is said that many ministers are not business men, and there is some truth in that saying. Some are destitute of the faculty, some have no desire to possess it. They look on a knowledge of business as that which is foreign to their calling. I trust no one of you is of that opinion. To be able to give advice or make a suggestion to the managers will not be out of place. Neither will it be amiss for you to be able to make the most of your income, in many cases slender enough. To know somewhat of the way in which your people get their living or amass their wealth, even though you never have a farm or a mine or a mill or a store or a trade, will not hinder and it may help you in your work. You will be the better able to sympathize with your people, and having won their confidence you will be in more favourable circumstances to do them good. Be men in the full sense of that word, keep your eyes open to all that is going on around you.

A word or two as to your studies. Following the example of the Apostle Paul I say, "Give attention to reading." The years you have spent in school and college have done little for you if you have not ere now acquired the habits of a student. If you are not students now in the

true sense there has been a serious loss of time and money. Your faculties should be so trained that you are able to hold them in hand, that you can bring them to bear on any subject and keep them there as long as needful. Let me urge it on you that you continue to be students as long as you live, that you will be more and more studious. What your professors have done for you is no more than to give an impulse in the right direction. I would not have you to interrupt any branch of study that was made imperative during your course in theology. If you turn away from any of them now you will make a very great mistake. If you do not arrange to follow up systematically all that your professors introduced you to, the subjects of the outer rim of which they, so to speak, gave you a glimpse in passing, you will not do what in you lies tightly to divide the word of life. There is logical connection in all these studies. You cannot rear a structure of Dogmatic Theology without a vigorous and well-sustained application of the powers of the mind to what is embraced by Exegetical Theology, while behind Exegetical Theology there is demanded an acquaintance with the laws of Hermeneutics. Then, moreover, as a foundation for your Exegetics there is needed an intimate knowledge of the languages in which the Scriptures were originally penned. To be defenders of the faith you cannot be ignorant of the science of Apologetics, and that again involves the study of error in its genesis and growth, and so Church History demands a place. All of these studies as well as others are dependent on one another, you cannot safely leave any of them out of account. Aim at making your every-day study of the Scriptures dependent on an intimate knowledge of the Sacred Tongues. If your time allows you make yourself familiar with some of the ancient versions, especially the Septuagint and the Vulgate. If possible, and in a sense all things are possible, give a fixed portion of your time to this department of study, one hour in the day or even half an hour will do far more for you than you suppose. When you enter the pulpit bring to the lamp which shed light on the intricacies of the revelation of God's will to even what our fathers were fond of calling beaten oil, the beaten oil of the sanctuary. The pains that you take in this way will neither be out of place nor without result. I would say that no self-denial is out of place, but I will not assume that there is self-denial in study so far as you are concerned. Not only be students, but be accurate students so far as you go and your time will permit.

Both in college and in after life there are two ways of doing work, with of course many grades between. The boy or the young man asks himself, if he is not conscious of the ideal on which he is acting the result is the same, what is the least amount of work that will serve to put me through in a decent sort of way, what is it that will barely suffice to the attainment of the end that is in view? Having ascertained roughly an answer to the question, he stops short with what he supposes will secure him his minimum of respectability. There are ministers whose ideal of their work is of the same character. Consciously or unconsciously they ask, what extent of reading and of study will enable me to make a decent appearance before my people? Here is a subject I am going to preach on, what is the least that will meet the demands of those that sit in the pews while I occupy the desk? Need I point out that such a boy, such a young man, such a minister is not a student, does not deserve to be called a student. There is another class of boys and men; and the idea that they set before them may be embodied in such a question as this, with the time and opportunities at my disposal how much can I learn of the subject I have in hand, what is the utmost that the books at my disposal can tell me of the topic, how well can I master the problem by dint of application as regards the powers and acquirements I possess? The man that has not intellectual cravings which are far more exacting than the supposed capacities of his hearers is to be pitied, and those that sit under his preaching are to be pitied, though they may not be always aware of their poverty. People are fed on very innutritious food sometimes, when they suppose that what they are getting is food of the best quality. Be it yours to spare no pains, to be thorough as far as you can in your investigations. Better to know well a comparatively limited field of knowledge, than to know much imperfectly. Whatever else may be neglected let not your Bibles be neglected. There are numerous standpoints from which the several parts of the Word of God may be viewed, put yourselves from time to time at as many of these as you can. The processes will be your own, the results for the most part are what you are to present from the sacred desk.

A YOUNG minister 30 years of age, settled over a church in Illinois of nearly 400 members, with a correspondingly large salary and a larger place in the hearts of his people, now offers to resign his charge and go forth as a missionary among the American Indians. If the Lord's people in the United States will raise the funds to send him. He wishes to throw his life into the work as his soul is full of it.

Mission Work.

OUR WORK IN INDIA.

REPORT OF MISS ROSS

I LEFT Indore early in the hot season, which is always so enervating, and returned before its close. I resumed work, but in less than two months had an attack of fever which necessitated my going to the mountains again. On my return I found that, with the exception of a little progress in reading, the pupils knew less than they did before my departure. Perhaps some one may say, that it would be better to close a school than leave it in charge of an inefficient person; but, as yet, it is not an easy matter to get a competent female teacher in Indore, and, if the scholars got in the habit of staying away, it might be very difficult to induce them to return—and that is a state of affairs that more than one, who does not believe in Christianity or female education, would be glad to see. Such people try to maintain that, from learning to read, girls and women become bold, proud, and defamed. When such was said to Rangie's mother concerning her daughter, she replied: "I don't fear that; I am going to send her, and if she becomes wicked that is no concern of yours." One young woman on being informed that it was very wrong of her to go to school, as she would become a Christian and be lost to her caste, answered, "Your idols of wood and stone can help no one; Jesus Christ is the true Saviour, and I am going to continue attending." Each one who comes has the consent of her mother or guardian, as the case may be. The pupils have told me different times, that the number of falsehoods they tell now is very much less than it was formerly, but that through fear of others they tell untruths still. When I inquired into the matter, the testimony of one and another was that in their every day dealings with each other truth reigned to a greater extent than it did in the past. I am glad to be able to say that they are growing more industrious and thoughtful, gladly listen to and talk about the Bible lesson, but as yet they are not earnestly seeking the way of salvation.

I teach in the forenoon, and go out to the homes of the women in the afternoon. It is not well to attempt to go into the zenanas without an invitation. If an entrance was gained once one might not be admitted again, and in many cases would be told very plainly that she was not wanted. But, when our presence is solicited they are much more respectful and more likely to listen with a certain amount of attention. Perhaps some one asks how do they invite us. They may tell the people of a house, which we do visit, to say that they have called us. "Such and such a person is calling you" is the general way of saying that that person wishes you to visit her. Sometimes the call is given, because they want to hear some singing or to learn to knit, &c.; at other times it is simply to gratify their curiosity as to what we are like, what we say, &c. On entering one is received with a gracious "salaam," and asked to sit down; it may be on a footstool, a quilt doubled up, or a piece of cloth spread on the ground floor. The inquiry may be made, "Why have you come so far?" "How could you leave your parents?" "How could they part with you?" and other questions may be asked, several of which would be considered rude in Canada, but which the natives ask in simplicity. In most cases if they have not been previously prejudiced against Christianity, they will appear pleased to listen; but, alas! often, when I thought they were interested or paying attention, they have put some ridiculous question, which had no bearing whatever on the subject before them. But our Father has said that His word shall not return to Him void, and His promises cannot fail.

While I was away at the mountains the last time, a number of the families I had been visiting moved away. Although several doors were thus closed others opened in the Mohullas. A Mohulla is a small section in a village town or city, chiefly inhabited by the people of one caste. In a Mohulla, I find that a greater number of women can be reached at once, as several will come together to one place: six, eight, ten, thirteen and fifteen are common numbers present. I have seen some of them look so pleased on being told that God loved them, and have heard them say, "We have very little pleasure and a great deal of trouble, how nice to know that God loves us." It is not uncommon for the finger of scorn to be pointed at those who hear. One day, when such was done to Rangie's mother, she replied, "I listen and I am going to heaven with Jesus Christ, and if you don't listen you will not go there." Many, many times I have been told that they have no faith in their idols, and that no benefit accrues to them from doing Poojah (idol worship); but that, if they don't follow the custom, they will be malignd. Several others have informed me that since they have heard the Gospel, they have stopped doing Poojah.

The Sabbath school and women's meeting that I spoke of on a former occasion, as being held in my school room, are still being carried on. Death has crossed the threshold of one of the families in the vicinity of the school, and re-

moved a young woman who was much liked and respected by her friends and neighbors. She had come to school for a short time. Her mother says that she often heard her sing a hymn that was sung at school, and that she would ask her why she sang; the daughter would reply, "It is a good hymn and I enjoy it." Since her death the mother is very seldom absent from the meeting. The sorrowful look is often replaced by one of gladness, when she understands what is being read or explained. She tells me that she prays to God every day, and that she asks Him to pardon her sins and purify her heart. May she and many others in the name of our Saviour utter that prayer in sincerity, for He has said, "Ask, and it shall be given you; seek, and ye shall find."

REPORT OF MISS E. R. FEATY, M.D.

During the past year my work has expanded quite as rapidly as I have been prepared to carry it on. I have now a sufficient knowledge of Hindi to manage most of the dispensary work; but am constantly meeting people whom I cannot understand, and who are as far from understanding me. Therefore my interpreter is still necessary, but she is gradually changing to be my apothecary. The necessity for my trip to the hills was a serious interruption; while I was away the house which I had occupied in the city was relet; and it was only after much annoying delay that another suitable place was secured, but it has been done, and the house now occupied is in a better and more convenient locality, and is large enough to take in two or three patients, when they come—I hope to make it the nucleus of an Hospital for Women and Children.

Lately I have engaged a Bible woman, who goes with me to the dispensary, where I spend two or three hours every morning, except Sunday. I examine each patient and give her a ticket, corresponding to her name, etc., in the register; after all have been gone over the Bible woman sings a bhajan and talks with the women, while I prepare the medicine; then all are dismissed. Cleanliness is one of the hardest lessons in hygiene that I have to teach. A clean bottle is a rare sight.

Though the people generally have great faith in European medicines, and only object to taking them on the score of water being in them, comparatively few real sufferers mention even that, and those who do so willingly take tinctures or powders and add water themselves; yet the native nurses are very averse to being taught anything about them. Lady Dufferin authorised me to offer a small fee per month to some of them if they would come and be taught; but after four months I have failed to find one native woman who has had any practice in sick nursing, willing to learn any more than she knows now; and I have therefore organised a class of three, one of whom is my Bible woman, who have no prejudices to conquer and no false theories to forget, and am training them for work in connection with Lady Dufferin's scheme. A very painful incident, which occurred a few days ago, shews the need for such training. I was called to see a woman, but when I came near the house the native nurse in attendance shut the door and sent a man to say she was better and did not need me. Very reluctantly I came away. Soon after I had reached home again another messenger came—she must have run all the three miles from the city—entreating me to go again. I went, but too late—ignorance and prejudice had done their work.

I have frequently patients brought from a distance for treatment. Oojain and Dhar send most. During last hot season a high official of Dhar sent his wife and their family doctor down for consultation, and since then I have scarcely been without one or more patients from Dhar staying in Indore for treatment. Perhaps it is not too vain to hope that an impression is being made which may be of use in the future.

During the last three months I have treated over two hundred people; formerly I did not keep an exact record. Mountains of gratitude have been piled at my feet. More definite but not so deep has been the amount paid for medicines and attendance, viz. Rs. 260. The most interesting and satisfactory part of my work is in the homes of the women. It takes more time to visit a woman in her own house than it would to see her at the dispensary, but there treatment is more successful. I get better acquainted with and have more influence over her, and once entered the house is always open to me, and I trust will stand open till the Light that dispels all darkness shines there.

I cannot pretend to do continued work in all the houses that my medicines open to me, and I look anxiously forward to the coming of a new worker. My camp dispensary is here in our house; three rooms on the south end are in use, and an additional one is just completed. One small room is set apart for private consultation; the larger room is fitted up with shelves on one side and one end, and a counter with drawers in the middle—quite like a little drug store at home, and very convenient. The other small room is my laboratory; and the additional room, a fine large one, will be the waiting room in dispensary hours, and class room at other times. The whole is admirably adapted to the work that has to be done in it.

* Substance of the Address to above students on their being licensed by the Presbytery of Kingston, on the 11th May, 1886.

The Family.

A SONG OF SUMMER.

The flowers are fringing the swift meadow brooks, The songsters are nesting in shadowy nooks...

The bobolink tilts on the tall, nodding clover, And sings his gay song to us over and over...

The white lilies sway with the breeze of the morning, In raiment more fair than a monarch's adorning...

High up in the elm is the oriole courtier, A new suit of velvet and gold he is sporting...

The blossoms and birds bring us yearly sweet token That Nature's glad promises never are broken...

SKETCH OF A COUNTRY CONGREGATION (Taken from the Choir Gallery) BY "QUEENIE."

For better standpoints for observing character or studying human nature can be found than from the choir gallery of one of our country churches.

The country church is the general rendezvous for all living within a radius of six or eight miles. Once a week at least are assembled there the various characters that make up the country population.

Besides these three distinct classes there are in every country congregation nondescript characters, consisting of oddities of the neighbourhood, local celebrities, and so forth.

If the reader cares to pursue this subject any further, let him in imagination accompany the writer into the choir gallery of a country church this July Sabbath, and join the band of singers.

We are early, but that is characteristic of choir singers, is it not? and the little church is very quiet. A sort of religious calm pervades the very atmosphere, broken only by the twitter of birds outside.

Presently the sound of a carriage, driving past the side of the church around to the shed at the back, breaks in upon the stillness, and we expectantly await the entrance of its occupants.

The next to enter is a managing mamma, followed by three marriageable daughters. All are fussy and rather overdressed, the daughters especially.

appearance, dress, etc., of those present. When she returns home these notes will be expanded to elaborate criticisms for the benefit of her family.

The next arrival is an oddity in his way. He is thoroughly respectable and respected; but he holds some peculiar ideas and exemplifies them in a peculiar manner.

The next to enter are a young man and his bride. The first appearance of a newly married pair in a country church is regarded as quite a sensation—a sensation of a decorous order, of course, befitting the day and place.

The next arrival is a venerable old man, who makes his way slowly up the aisle to his pew. He is one of the early settlers, having lived on his farm a mile or so from this church for all his life-time.

The church is now filling rapidly, and the arrivals are too frequent to give time for more than a glance at each. The woman entering now has "fret" and "worry" written on every lineament of her face.

The next arrival is a middle-aged man, with a good-humoured looking face, and a rather pompous manner. It is evident that he is proud of his handsome, well-dressed wife, and his fine family of sturdy mischievous boys and pretty girls.

But now the minister has ascended the pulpit, and presently he commands our attention by rising and saying, in a reverent, impressive tone, "Let us begin the solemn worship of God, by singing His praise in the following hymn."

This reminds us of our choir duties; and also with a certain twinge of conscience we realize the ostensible object of our coming to church. The minister is now reading one of the Psalms of David, which calls on all creatures to join in praise to the Creator for His greatness and His goodness.

As the service proceeds the great object of life and the realities of eternity are more and more apparent to us, until at length the benediction is pronounced, and we leave with fresh resolves and more charitable hearts.

THE FOUNDER OF THE SCOTTISH RELIGIOUS TRACT SOCIETY.

PROF. BLAIRIE, the president, at the formal opening of the new premises of the Religious Tract and Book Society of Scotland at 99 George street, Edinburgh, gave a sketch of its founder, Mr. John Campbell.

SENTENCED TO BE SHOT.

FARMER OWEN'S son had been found asleep when doing sentinel duty, and was sentenced to be shot. A telegram had been received by his father saying that the sentence would be carried out in twenty-four hours.

"Dear Father,—When this reaches you I shall be in eternity. I am going to write you all about it. You know I promised Jimmie Carr's mother I would look after her boy; and when he fell sick I did all I could for him.

"They tell me to-day that I have a short reprieve 'time to write to you,' our good colonel says. Forgive him, father, he only does his duty; he would gladly save me if he could.

"I can't bear to think of mother and Blossom. To-night I shall see the cows all coming home from pasture, and precious little Blossom standing waiting for me; but—I shall never—never—come. God bless you all. Forgive your poor Bennie."

"Well, my child," he said in his pleasant, cheerful tones, "what do you want?"

"Bennie's life, please, sir," faltered Blossom. "Bennie! Who is Bennie?"

"My brother, sir. They are going to shoot him for sleeping at his post."

"Oh, yes; I remember. It was a fatal sleep. You see, child, it was a time of special danger. Thousands of lives might have been lost by his negligence."

"So my father said," replied Blossom gravely. "But poor Bennie was so tired, sir, and Jimmie so weak. He did the work of two, sir, and it was Jimmie's night, not his; but Jimmie was too tired, and Bennie never thought about himself, that he was tired too."

"What is this you say, child? Come here; I do not understand."

Blossom went to him. He put his hand on her shoulder, and turned up the pale, anxious face toward his. How tall he seemed! And he was President of the United States, too.

He read it carefully; then, taking up his pen, wrote a few hasty lines and rang his bell. Blossom heard this order given: "Send this despatch at once." The President then turned to the girl, and said: "Go home, my child, and tell your father, who can approve his country's sentence, even when it takes the life of a child like that, that Abraham Lincoln thinks that life far too precious to be lost.

"God bless you, sir!" said Blossom.

Two days after this interview the young soldier came to the White House with his little sister. He was called into the President's private room, and a strap was fastened on his shoulder.

"The soldier that could carry a sick comrade's baggage, and die for the act so uncomplainingly, deserves well of his country."

"Why do you not come to church?" said a Christian to a working man. "Why don't the church come to me?" was the blunt reply.

MISSIONS A SUCCESS.—In the island of Madagascar there are twelve hundred churches, eighty thousand communicants, and these churches are self-supporting, and more than that, they gave \$20,000 in one year for missions.

THE MEASURE OF SACRIFICE.—"Do you think the Lord will be satisfied with what you can spare the 'strait' of your full measure? Has it never occurred to you that God demands, not what you can spare, but what you will miss, that He requires a real sacrifice at your hand?"—Pollock.

TAKE HEED HOW YOU PRAY.—A little girl who had a thoughtful Christian mother, overhearing her little brother saying his evening prayer in a careless manner, said to him, "Willie, if you do not mind how you pray, God will not hear you. You wouldn't ask mamma for anything you wanted in such a careless way."—Presbyterian Journal.

SAVOURLESS SALT.—A Christian who has lost his influence over men for their spiritual good is like salt that has lost its savour, it is neither fit for the land nor for the dunghill; but men cast it out and tread it under foot. (Matt. v. 13; Luke xiv. 35). What kind of salt are we? Are we salting men with the truth of God, both by precept and example, or is our savour gone, and we being trampled under foot of the men we were sent to save? There is no character which the world holds in such contempt as the Christian who has lost the savour of a Christian life.—Words and Weapons.

WESTMINSTER THEOLOGY.

BY REV. THOS. CROSKERY, D.D. (Continued from p. 207.)

But then the revival of High-Churchism in our day, in its attempt to restore a patriarchal theology, put Calvinism once more into abeyance, and we now see the unhappy results in the enormous growth of Anglo-Catholicism, with its sad chronicle of perversions to Romanism.

As to the position of the Nonconformists, it seems impossible to deny that their success in the last hundred years—and it does not cover quite so long a period—has been due mainly to their Calvinism, as represented by the divines already mentioned. Though Dr. Dale speaks of the defection from Calvinism as beginning a century ago, it is a well-known fact that its actual rejection, so far as it is a fact, has occurred during the present generation.

The remarkably wide and uniform success of Methodism in Britain and America may seem to be inconsistent with the position taken up in this section of our lecture. We have already described this system, however, as Calvinistic in essential belief, though not in dogmatic statement. Its success has been due, undoubtedly, not to the Arminian, but to the Calvinistic, elements of its creed; and there is reason to believe that these are becoming more accentuated with the progress of time.

Our Westminster theology, notwithstanding the modifications it has undergone under various circumstances and at various times, has been more successful than other systems in reverting to its original type.

The three rival systems are Calvinism, Unitarianism, and Arminianism. Let us first consider the case of Unitarianism. It has essentially changed its ground since the days of Socinus, and has at last almost placed itself outside the pale of historical Christianity. It once believed in canonical Scripture. Now Professor Martineau, its most eminent representative, repudiates "all external authority in matters of religion," for "the yoke of the Bible follows the yoke of the Church."

Unitarianism is, indeed, the poorest and the most pallid of all religious developments, giving no play to the higher emotions, coldness being its constitutional vice. In its mutations it has never taken any strong hold upon the truly Christian consciousness, and has never maintained itself for any length of time in the Church.

the drift of eminent persons like Harriet Martineau, William R. Greg, Frances Power Cobbe, and P. J. Taylor, who were all reared in Unitarianism. The preaching of Christ can alone hold men to one pursuit for a lifetime, and give them satisfaction throughout. Well might Channing say, three years before his death, "I would I could look to Unitarianism with more hope!" What a suggestive fact that Thomas Chalmers and William Emery Channing were born within ten days of each other! How different the intellectual and spiritual results of the labours of the two men! Unitarianism surely is not what it was. (To be continued.)

Sabbath School Work.

LESSON HELPS.

THIRD QUARTER.

THE DEATH OF LAZARUS.

LESSON III., July 18th, John xi. 1-16; memorize verses 1-4.

GOLDEN TEXT.—Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.—John xi. 11.

TIME.—January to February, A.D. 30. Three months after the last lesson.

PLACE.—Jesus was at Bethabara, beyond Jordan, in Perea. Lazarus was at his home in Bethany, about two miles south-east of Jerusalem, on the Mount of Olives.

INTERVENING HISTORY.—In the three months between the last lesson and this, we must place Matt. xi. and Luke ix. 51 to xvii. 10, including several miracles and parables.

JESUS.—33 years old, having completed more than three years of his ministry. Two or three months before his crucifixion.

INTRODUCTION.—After the parable of the good shepherd Jesus makes his final departure from Galilee, sends out the seventy in Samaria, crosses the Jordan into Perea, where he slowly journeys to Jerusalem, reaching there about the time of the Feast of Dedication, in December, A.D. 29. At this feast he speaks the words following, in John, our last lesson, x. 22-39, and then he returns to Bethabara, in Perea, beyond Jordan, where we find him at the opening of to-day's lesson.

HELPS OVER HARD PLACES.—1. Lazarus; the Greek form of Eleazar. He and his sisters had a home in Bethany, at which Jesus loved to stay. 2. That Mary: the anointing here spoken of took place latter, John xii. 2-7. 3. Sent unto him: at Bethabara, beyond Jordan, x. 40,—about 30 miles. 4. Sickens not unto death: death would not be the final result. For the glory of God: (1) by showing his divine power in raising up Lazarus; (2) in strengthening the faith of the family and the disciples; (3) in leading many to believe; (4) in giving comfort through all ages in the hours of sickness and death by the assurance of immortal life; (5) in leading to the crucifixion and thus the glorification of Jesus. 6. Therefore because Jesus loved him. He abode two days still: so that all would know that Lazarus was dead, and the resurrection was by divine power. 8. Of late: a month or two before; x. 31-9. Twelve hours: a definite limit set by God himself. If any man would in the day: symbolizing the time and place appointed by God, in the way of duty, guided, and enlightened, and strengthened by God. So long as he was about God's business, his enemies could not harm him till God's time came.

SUBJECTS FOR SPECIAL REPORTS.—Lazarus.—The home at Bethany.—How we can have a home where Jesus will love to be.—How the sickness of Lazarus was for the glory of God.—v. 9.—Sleep as a type of death.

QUESTIONS.

INTRODUCTORY.—Where was Jesus in our last lesson? How long between that lesson and this? What took place in the interval? Where was Jesus at the time of to-day's lesson? How long was it before his crucifixion?

SUBJECT: LESSONS FROM THE SICKNESS OF LAZARUS.

I. THE FAMILY THAT JESUS LOVED (vs. 1, 2, 3). Where did this family live? Name the members of it. By what act was one of them widely known? (v. 2; xii. 3, 7.) Why did Jesus love this family? What blessings would this friendship bring? Will Jesus be a member of your family? (John xiv. 17, 20, 21.) What must we do to have his presence? (John xv. 15, 23; xv. 20; Luke xxiv. 29.) What proof can you find that this family loved Jesus? (xii. 2, 7; Luke x. 38-42.)

II. SICKNESS IN THE FAMILY (vs. 1-4).—Which one of this family was taken sick? What did his sisters do for him? How far away was Jesus? Should we do the same in case of sickness? In what way would you send to him? Does this require that we should not use every means in our power to be cured?

III. JESUS' MYSTERIOUS DEALING WITH THE AFFLICTED.—(vs. 4, 10, 15).—What did Jesus say was the object of this sickness? Did Lazarus die? How was his sickness to the glory of God? Why did Jesus remain two days before he went to help his beloved friends? In what ways was this delay a benefit to the family? How to the disciples? (verse 15.) In what ways may we gain good from sickness? Why did the disciples hesitate to go back to Judea? What was Jesus' reply? What did he mean here by "walk in the day," "walk in the night"? Apply this to yourselves.

IV. THE SLEEP OF DEATH (vs. 11-16).—When about to go to Bethany, what did Jesus say of Lazarus? What did his disciples think he meant? What did he mean? In what respects is death like sleep?

PRACTICAL SUGGESTIONS.

- I. Blessed is the home where Jesus loves to dwell.
II. We may have such a home, (1) by casting out all that is unclean to him, (2) by cultivating those qualities which are pleasing to him, (3) by inviting him to come.
III. Sickness and sorrow come to every household.
IV. We should go to Jesus for guidance and help.
V. God's mysterious delays are for the purpose of bringing to us a higher good.
VI. There is a time appointed for all our duties, and help given from God to do them.
VII. The duties must be done at the time, and with God's light, or there will be failure.
VIII. Death is like sleep, (1) in unconsciousness, (2) in continued existence at the same time, (3) in the fact that there is an awakening.

Our Story.

BARBARA STREET.

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

CHAPTER XXI.—(Continued.)

MISS DENSTON paused for a moment, looking down at her tightly-clasped fingers, into which, unheeded the rings were pressing painfully. For a moment she retained her self-control, in spite of the painful urgency of the feeling which impelled her to learn the worst at once. The next she raised her eyes, filled with an almost startling intensity, to her brother's face.

"May I ask what you mean when you say that the matter concerns you closely?" Denston returned the look, being struck by surprise both by it and the tone.

"Any question of oppression concerns a man, I suppose," he said; "but where his own sister is the principal party, it becomes a matter where he ought to do what he can. I have done what I could by giving you a warning."

Miss Denston was still regarding her brother with the same fixedness.

"Is that your only motive?" she asked.

Denston met the gaze and paused. Some change in her sister's face, as he hesitated, quickened Denston's comprehension. He understood for the first time what her questions meant.

The questioning gravity of his face gave place to a peculiarly melancholy and sarcastic smile. "Ah!" he said; "I see now what you are at."

Miss Denston eyed him with a marrow-piercing glance. "Well?" she asked sharply.

"Well," said Phillip, smiling still. "He did not know that it was a matter of life and death to his sister. To him it was one of half-melancholy sport. But her tones the next moment changed his tones too, they were so imperative and imploring."

"Phillip, tell me—you know I cannot bear surprise—do you love Hester? Does she love you? Let me know all, I implore you!"

She had risen; she came towards him—stood in front of him, with beseeching eyes. Phillip's expression changed to one of pity. He took her by the hands, and led her back to the sofa.

"My dear Georgina, what have I to do with love? What folly has got into your head? Regard for a moment my position and health. But that the thing should distress you like this is surely remarkable isn't it? One would have supposed an attachment between your brother and your dearest friend—though I can scarcely speak of the thing without a smile—would have given you some satisfaction."

"You have not answered me, Phillip. Do you love Hester?"

"No, I don't. Is that positive enough for you?" Miss Denston's whole frame seemed to expand with relief. She swung her arms round her brother's neck, and kissed him. Involuntarily, he moved a little aside, embarrassed by this unusual effusion. He looked at her in grave wonder. Joy irradiated her whole aspect. For a moment she seemed to have returned to the brilliancy of her youth. But she sought to contain herself: she had something to say. The great dread was removed—a safety assured; but there was yet Hester to be thought of. Hester's feelings, she was assured by a woman's unerring instinct, were, to say the least interested.

"Phillip," she said, "I must suggest to you that, if that is the case, you should not pay Hester so much attention. A young impressionable girl is easily flattered, easily deceived."

"I pay attention to a young lady! Come, that is nonsense! What have I done to occasion such an accusation? I have treated her with no more than civility—or, at any rate, friendliness." The last clause was added as a sudden recollection of that afternoon's conversation occurred to him. "You may depend upon it, our young friend would open her calm eyes in amazement if the idea, as I trust it never may be, were suggested to her. In that house you know I am a privileged person. An enviable privilege, truly, were accorded to poverty and invalidism!"

Phillip had relapsed into his too usual bitterness of tone.

"But," he continued, rallying himself, "since I have relieved your feelings, I trust you will take into consideration what I have ventured to say to you, and also relieve mine. My advice is—relax your hold on that girl, or you will end by making her dislike you."

Denston had taken a seat not far from his sister. He was making a considerable effort in thus returning to the charge. The fact was his sister's behaviour, revealing, as it did, an attachment of a nature so zealous and exacting, caused him positive alarm on Hester's account, with a vivid recollection of her resolve to be faithful dwelling on his mind. But Miss Denston lightened her lips, and the expression of her face was not encouraging.

"It is hardly likely you should understand," she said coldly, "how the matter lies between us. I am very tired. I think I must go to bed."

She rose, and began to gather the papers together which lay scattered over her writing-table. Denston looked down thoughtfully, being occupied in an internal debate. Should he try, or not, a last expedient? Would it not obviously be more prudent to follow the instinct which had guided him hitherto, and continue to keep to himself a discovery which he alone had made? On the other hand if the disclosure of it were likely to produce so desirable a result were it not cowardly to refrain? Meanwhile, his sister was leaving him—the subject would never be re-opened between them. He was very far from rash by nature, but the most self-contained are apt occasionally to take action which outdoes in rashness the most impulsive of their brethren. Phillip lifted up his head as his sister was on her way to the door, and said—

"Stay a moment. I have not told you something which came to my knowledge this afternoon. Who do you think these people are?"

Miss Denston turned round. "What do you mean?"

"These Norrises are not living under their right name. The real name is Fleetwood. Hester is the daughter of the man that ruined us."

A pause, in which Miss Denston stood astounded and speechless.

"I wished to warn you against your intimacy with her," continued Phillip, "without pain to you by this disclosure, but as you have not—"

"But," interrupted his sister, coming forward slowly, "it is not possible—how did you learn it—are you certain of it?"

"I learned it by accident, exactly how there is no need to tell you. I am quite certain of it."

"Does Hester know?" "No, certainly not; and I expect you to keep the knowledge secret, as I intend to do."

Miss Denston did not reply. She was absorbed in thought. Phillip looked at her, but could not discern in her face traces of what he had desired to see—an instinctive revulsion from the daughter of the man whose memory she had so long execrated. What her feelings were he was left to conjecture, for, suddenly rousing herself, she said, "Good night," and left him.

Denston, left alone, began to pace up and down the room, but his thoughts soon reverted to Hester and his adventures on her behalf to his own affairs, his own troubles and perplexities. They did not lighten as he brooded over them, and he went to bed at last with a heavy heart.

CHAPTER XXII.

AFTER FOURTEEN YEARS.

If we stand on a sea-beach and watch the rolling in of the waves, we observe that after one unusually big has tumbled itself over at our feet there comes a full. Nature seems to be taking breath before appearing another monster. Just so one notices a "tide in the affairs of men." After exciting events a fitness usually succeeds, sometimes contradicting our anticipations of consequence. After the extraordinary excitements recorded, Barbara Street—the portion of it in which we are interested—lapsed into a state of singular dullness.

The very weather sympathised, and, after the brilliant day accorded to the excursionists, turned gloomy and cold. Expectations and anticipations were alike contradicted. Grace found Mr. Waterhouse, when she came into his presence again, quite as circumspect in his behaviour as before the relaxed conditions of the day's intercourse, and that vaguely uncomfortable Sunday evening episode. Hester, when she went across to Miss Denston, like a guilty but repentant child expecting punishment, found herself greeted without anger, coldness, or even reference to her desertion of the day before. How could this be? She wondered, but felt it a grace which drew her to her friend once more with cords of love—now too often replaced with those of obligation.

Between Denston and his sister, too, had again fallen silence. When they met again no reference was made to the subjects or the disclosure of the previous evening. It may, however, be supposed that, though the world of incident was just then barren, minds were far from lying fallow, and that there was a movement going on there in which was stored up the electric force which serves to create incident. Circumstances, it is true, mould men, but it must be remembered that men make circumstances. Each act, each word, may, each determining thought of our life goes to the framing of circumstance, helps to create the external conditions in which our soul, and not only ours but that of our neighbour, has to live and move. We are all, whether we will or no, our brother's keeper; involuntarily we frame his temptations, his sufferings, his faults. Our very thoughts are translated into remorseless facts which make or mar him, for the thoughts we indulge in issue in our actions as inevitably as the chrysalis develops into the butterfly, and our actions make history. It is an awful fact that we cannot be good or bad to ourselves only, even in our secret thoughts.

During this slackening in the tide of events, small probably in the estimation of some, but far otherwise if we believe events to be rightly measurable only as they affect human character, Grace, coming suddenly one evening into the bedroom which she shared with her mother, found her sobbing unreservedly, and clasping in her hand a miniature portrait which her daughter knew well. She knew also what her mother's emotion meant.

How often in the time gone by had she seen her mother's composure overcome by these sudden onrushings of memory, before which the intervening years, with their burden of other interests and cares, were swept away and the long-buried past left as the only rooted reality? Grace spoke not a word, but, just as she had been close to do when a tiny dark-eyed child of ten, came close to her mother's side, and waited patiently, with something of the faithfulness of a dog understanding little his master's grief, but offering in wistful dumbness what comfort may lie in a loving presence.

By-and-by her mother's sobs grew quieter, and she let the miniature fall into her lap. Grace took it up and looked at it. In her handling and her look there was that mixture of reverence and curiosity which maidens are wont to use towards the symbols of an experience which has never come to them. The only love-confidence to which Grace had listened had come from her mother's lips. The only romance to which she had been a confident had been that of her father and mother, acted out long years before, and brought to a close so sudden, and so dark, that it had cast its shadow backwards as well as forwards, and blotted out the early brightness. Grace, gazing at the likeness, thought many things. It was a handsome face that she represented there; her mother had told her that when her father sat for it he had set himself to look as he would have done at her—his wife, and Grace could imagine well that it had been so. The eyes were looking straight into hers, and smiling, and there was a glow over the whole features which the painter had well caught and transfixed. Grace had another face in her mind's eye with which this one ill agreed, a face over which hung a heavy melancholy, and eyes which never smiled, nor rested on hers with the direct glance of a heart-greeting. Was there anything in this face which foreshadowed the other? Did the suggestion of a too passionate feverish grasping at the good things of this lurk in that genial mouth and eager eye, and foretell that early ruin of fame, and happiness, and reason, the shadow of which still hung over them? Grace did not love her father, but his idea was associated with vivid emotion of many kinds. She knew that as a child she had loved him dearly; she knew that her mother still loved him, and his image was encompassed with a pity full of awe, such as we accord to those whose sufferings have been exceptional. Mrs. Norris presently removed her handkerchief from her eyes, and looked up. It was an uneasy glance, as of one whose eyes some treasure jealousy. She held out her hand for the miniature, and, gazing at it, wept silently. Grace after a moment put her hand over her mother's, and covered the face from view.

"Mother," she said, "you have cried long enough to-night. Won't you put it away now?" Her mother lifted her dark eyes appealingly. "You don't understand, Grace—how should you? The grief that comes when I look at this is a relief. I can forget the reality, I can be almost happy. I feel as if I were twenty again. Grace, was not your father handsome? What beautiful eyes he had! You are none of you like him."

Grace had knelt down by her mother's side, perceiving she was ready to be comforted by expression and sympathy. "Yes," said Grace, "he was very handsome, and, of course, you thought his eyes beautiful, because they spoke love to you. And you were handsome, too, mother, as you are still. I should think you are very little changed from what you were in those happy days, in spite of all the trouble you have had. At the present moment you look like a girl thinking of her lover. You feel like that, don't you?"

Mrs. Norris cheeks were just tinged with colour, her eyes were luminous through the moisture of tears, and her lips parted in a dawning smile. But they began now to tremble pitifully.

"We have never been middle-aged people together, you see. I should have been happier and less sentimental otherwise, perhaps. I have nothing to think of but those days, my dear."

"You do not need any excuse, mother. Such love as yours is a most wonderful thing. What a long, long time it has lasted, and what stormy seas it has lived through!"

Her mother smiled gently. "There is no wonder in that. You don't know what love is, Grace."

"No," said Grace, gravely, "I hope I never shall. I hope and trust it will not come to any of us."

"It would be better, perhaps, as things are," said Mrs. Norris, sighing, "but I should have wished a happier future for my daughters."

"We are happier as we are. I shudder at the thought of bearing the burden of a love like yours. It seems to me a fearful thing."

"That is because you do not understand, my dear; but—after a pause, and smiling—"why I should try to enlighten you I do not know. What a foolish mother you have got!"

"But dearer than the wisest Solomon of a mother that ever lived!"

And some kissing ensued. "Mother," said Grace, after an interval, "I think Hester could love as you do, and as long. I hope she may not."

"Hester, Grace? Why do say that? Have you any reason?"

The two looked into each other's eyes. "Oh no," said Mrs. Norris, "he does not think of it, I am sure. I have seen no sign of it. I think he seems more in love with me."

"That would show his good taste, and let us hope it may prove so, but the idea must have entered your head as well as mine, or you would not have caught it so quickly."

"I like him better than any young man I have known. I think he is thoroughly to be trusted," said Mrs. Norris musingly.

"Mother, this is madness!" burst in Grace, vehemently. "It is sentiment misplaced indeed! What greater misfortune could happen than that we should any of us fall in love? You know well we could never marry. As for me, I cannot think what maggot has got into my brain that I should be always imagining these things. A year ago I never troubled my head about them. I wish we had never begun to know young men. I had little idea they were such disturbing creatures."

Mrs. Norris was paying small attention to this, she was again absorbed in the feelings uppermost with her that evening. Grace saw the look of pain which she had chased away, settling again upon her mother's face.

"Grace," she said, "I have so strongly the feeling that your father wants me."

"But, mother, you have often felt that, and you have so often proved that he does not. You should not distress yourself by dwelling on a delusion."

"But, my dear, I always have the feeling that it may be otherwise. You know they all think him better, and there is the letter he wrote to me to prove it."

"And when we went to see him after you received it, was there any difference in him? Was he not just as apathetic and indifferent to your presence? And did you not come away almost heart-broken? Because he contrived to get hold of your address, and write asking to be taken away, which you know the patients are always doing, you make up your mind that he is getting better. Poor mother, how deluded you are!"

"Yes, you are very hard, Grace."

"No, mother, I am not. But I cannot bear that you should hope and be disappointed."

"Well, Grace, I must go and see him."

"Now, that is just what I feared. It is so short a time since the last visit, and you were so unhappy after it. If you go I shall have to see my little mother looking sad and ill for weeks."

"Nevertheless, I must go, Grace. You cannot understand the craving I have to see him. Besides, we do not know how much he feels and understands. I believe that he would miss my visits, and that he remembers when I am gone how I smiled at him and loved him, and till I know to the contrary I will never neglect him. Oh, my dear, if he would but look once as if he remembered and loved, I would ask for nothing more. Oh, Grace, that is all I ask of God! I must go and see whether He is not willing to grant it now."

The tears were in Grace's eyes, brought there by the yearning tones of her mother's voice.

"Well, mother, we will go to-morrow," she said.

And the two kissed each other, and Grace smoothed her mother's hair, and bathed her eyes with eau de Cologne, and then they went downstairs together.

The next day they traversed once more the way associated with so much fruitless pain and misery—the way never willingly taken by Grace, for their visits gave no pleasure to her father; indeed, they knew that his gloom was always heavier afterwards; and to her mother the occasions were fraught with anguish, which yet she was ever craving to bring upon herself.

To Grace, her mother's love towards her husband, so persistent, so inexhaustible, was a continual source of awe and wonder. Fourteen years seems an age to the young, and to those who have not loved it seems a marvel that love should not be quenched by "many waters." It was not possible that Grace should realize how the eleven years of wedded love and happiness, in which her husband had been the very soul of her life, should be to her mother more vivid and more real than those colourless fourteen, in which she had been as a widow and an exile, and which had been lived out without enthusiasm or hope. To Grace they had been the years of her growth from childhood into womanhood, of the development of her mind and tastes and feelings, while she had had a child's feeble hold on that time to which her mother looked back as that of her own most intense life.

(To be continued.)

The Presbyterian Review.

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THURSDAY, JULY 8TH, 1886.

PUBLIC NOTICE.

In order to meet the requirements of their rapidly growing business, the Presbyterian News Co. Toronto, have changed their offices from 31 York Chambers, Toronto St., to 26 and 28 FRONT STREET WEST.

In consequence of this change it is particularly requested that in future all communications relating to the business of the Presbyterian News Co. and the "Presbyterian Review," be addressed to "Presbyterian News Co. Toronto."

All communications for the Editorial, Literary, News and Miscellaneous columns of this journal should be addressed to the Editor of the "Presbyterian Review."

GEO. H. ROBINSON, Manager.

THE SABBATH SCHOOL COMMITTEE AND ITS REPORT.

DR. JARDINE and his committee have evidently used all diligence to secure a full and complete report of the Sabbath school work of the Church, and the tabulated returns presented are of a gratifying character. They contain information, accurate and reliable, upon most of the points of interest. But it is disheartening to find that in various presbyteries there are many non-reporting schools, and that three presbyteries—Newfoundland, Wallace, and Owen Sound with an estimated aggregate of 73 schools—are represented only by dotted lines. Indeed the "Report on Statistics" is, as far as it goes, more satisfactory in regard to the schools than the Sabbath School Report itself, returning 1,761 more workers, and 12,937 more scholars than the latter.

This state of things is really too bad, and if it is to continue, the Sabbath School Committee should be relieved of the duty of collecting statistics altogether. This would be extremely unfortunate, for the "Report on Statistics" must, of necessity, limit the items in regard to Sabbath school work to two or three, whilst there are a dozen points, at least, on which information is to be desired. The committee suggest an effective remedy for defective returns. "The Sabbath schools should be supplied with the means of recording such facts as the Church would like to know; and there should be established a simple and systematic process of reporting these facts to the presbytery, synod, and Assembly." In other words, uniformity in recording and system in reporting. The series of record books prepared by the committee, and issued by The Presbyterian News Company, Toronto, under their direction, meets the case. It has received the approval of many presbyteries, of three synods, and won the distinct endorsement of the General Assembly. It is having a pretty wide trial during this year, and we shall be disappointed if the good effects thereof are not evidenced in more satisfactory returns to next Assembly. Given, in every presbytery an enthusiastic convener, one who will not merely serve up for the synod the returns sent in, but insist that every school shall be heard from, and there is no reason why our Sabbath schools should not show as complete reporting as the assessment rolls. It is hoped that presbyteries' committees will press more vigorously than ever for full and accurate returns from all the schools.

It is pleasing to observe that there is a steady out-flow of liberality to missionary objects—last year nearly \$20,000, from about 100,000 scholars. But, after all, what is this? Not half a cent per Sabbath for each scholar. Some schools, of course, are far in advance of this paltry sum. A few give even munificently, but the want of heart in many, and the want of system in many more, and the entire neglect of the duty in no small number, bring down the average woefully. In some by no means back-bush presbyteries less than one third of the schools do anything for the mission cause. Presbyteries and sessions should give this matter their immediate and most earnest attention.

The year has proved a fruitful one in additions to the communion roll from among the scholars, no less than 2,735 having been so added, as against 1,777 in the preceding year. There is reason to believe that the great body of our teachers are faithful to their high calling and to the souls under their guidance, and will therefore give diligent heed to the recommendation adopted by the Assembly:—"That all superintendents and teachers be exhorted to seek, first, to bring the children of the Church into living union with Christ and the communion of the

Church, and not to forget the training of the young to assist in the work and support of the Church."

We are quite in sympathy with the further recommendation—"That all presbyteries take some suitable means to exercise closer oversight of the Sabbath schools, either by the formation of Sabbath school associations, the holding of special conferences, or in such other way as may seem to them best." We would reckon on great benefit from presbyterial conferences such as are held in some places, in which all Sabbath school workers are invited to take part with the members of presbytery. If these are brought into use generally, there will be little need of separate associations. The main ends to be sought are the recognition, encouragement, and instruction of those engaged in the work, the drawing out of more sympathy towards the schools on the part of the people, and the promoting of a more general interest in Bible study. That the presbytery, as a presbytery, concerns itself in the least with such matters, many, possibly the majority of Sabbath school scholars and teachers, never dream.

Perhaps the experience of former committees has discouraged that of last year from direct effort in the matter of teacher-training; but there is no point which is of more urgency. It is quite possible to have equipments and organization, and discipline, well nigh perfect, and withal the utmost incapacity in the imparting of instruction. This should not be left to hap hazard. A congregation is not more likely to take tone from the pulpit, than is the school from the teachers' chairs. Measures should be adopted in every congregation for the promotion of efficiency in teaching. It is not enough that "Helps" shall be put into the hands of the staff. These are largely undigested and sometimes indigestible material; in cases that might be mentioned, indigestible, because so extremely watery. Probably on the same lines as those followed in the preparation of the public school teachers ought our Sabbath school workers be trained. They should be taught to untie the two hard knots of how to master a lesson and how to know others how to master it. We are not without hope that a Training Institute for each presbytery, to meet for some weeks during the slacker season of the year, in some central place, may yet become the rule. We certainly believe that a judicious normal course, under the general direction of the Assembly's committee, would be of great benefit, and we trust that there may be some feasible plan forthcoming on this point by another year. We would welcome, as a first instalment, "correspondence" training classes, like those of Dr. Worden in the American Presbyterian Church. The teachers' meeting, an indispensable aid to lesson study, should also be encouraged, and should find a place in future reports.

We can see no good cause why the column for attendance on the adult Bible classes, which has appeared in former reports, should have been dropped this year. There is every reason for its being replaced. How to retain especially the big boys in the schools, is, as yet, an unsolved question. Our strong impression is that masterful teaching, on the one side, and the general attendance of men who are no longer boys, on the other side, will so hem in the growing lads that there will be no decent exit for them. It is of importance that every school which has been able to keep its elder scholars, and every school which has gathered the adult element into its classes, should receive due credit in a separate item of the statistical return.

The newly appointed committee, which is, we see, to be marshalled under the old convener, will doubtless be enabled to present a much fuller report of statistics and of work done to the Winnipeg Assembly than that of the past year. They have a right to look to the conveners of presbyteries' committees for the most hearty assistance in the matter. Next to the home and the ministry, the Sabbath school has the largest part in the answering of the question, "What shall the Church of the coming generation be?" It is worth while to strive earnestly that it shall be all that a thoroughly taught and trained army of Sabbath-school scholars can, under the blessing of God, make it.

ECHOES FROM THE GENERAL ASSEMBLY.

THERE is no difference of opinion in the Church as to the conduct of the business of the last Assembly by the worthy Moderator and the other officials upon whom the burden principally fell. Perhaps some of those who were absent may have noticed defects in the management of the Assembly, but all who were present are agreed that they never attended a more pleasant or profitable meeting. Of course this is due partly to the fact that there were no burning questions to discuss and no judicial work to do, but doubtless very much is due to the Moderator and to the brotherly spirit which was manifested by all the members.

Before the memory of the Assembly passes away we desire to point out some improvements which may yet be made in the interest of the Church at large and those who may be members of future Assemblies.

Much valuable time was lost through no docket of business being printed and distributed and no fixed order preserved in the bringing up of the items of business. Conveners, it was noticed, found a place for their reports only by dint of much impatience and marvellous patience. If an order of business were agreed upon on the first day of meeting, and as far as possible each item disposed of before going on to another, members could tell at any stage how far the business had proceeded, and when the subject in which they were specially interested was

likely to come up; and if this general order of proceedings were supplemented by a daily programme placed in the pews each morning, the business would be further facilitated.

There was some little discussion with regard to the possibility of having all the printed reports stitched together and a copy put into the hands of each member. Some thought this impracticable, a view with which we do not agree. At any rate, we think it a sad pity that there should be such waste as takes place always through the promiscuous scattering of reports in the pews. At St. Paul's Church the Assembly left behind it as many reports as will serve to light the fires for some winters to come. We trust that whoever is chairman of the local committee at Winnipeg next year, he will signalize our visit by getting from the various conveners their reports a day or two before the Assembly meets, having them stitched together and a copy sent to the lodging of each member in time for him 'thoroughly to acquaint himself with the Assembly's business before it begins.

But we come now to a more important matter about which we have already had something to say and about which we expect to have a good deal more to say—the method of appointing the standing committees of the Church. A proposal on this subject, it will be remembered, was sent down to presbyteries three years ago; but although a large majority of the presbyteries were in favour of the proposed changes, the matter was quietly allowed to drop. The time, however, has now come when these reforms must be instituted and an end be put to the unseemly discussions which arise every year through the changes made being unsatisfactory to those who are best able to judge. The simple remedy for all the heart-burning and difficulty which has done so much injury in the past, is to elect the members of these committees for three years only, one-third retiring each year. By this means the work of these committees would be more fairly distributed, all the members would know the reason for their names being dropped and all would have the opportunity of becoming thoroughly acquainted with the work of the Church. The Church is not aware how many ministers and elders have been hurt by being put on a committee for a single year and then dropped without having any idea why they have been so treated. We trust that overtures from all the presbyteries on this subject will be sent up to the next Assembly, and that our Church will fall into line with other Presbyterian Churches all over the world in the method of appointing standing committees. In this connection we notice that the standing committees of the American Presbyterian Church are composed of an equal number of ministers and elders. Surely that is only right, seeing that all our courts are made up of an equal number of each class. But on other grounds this change is desirable. This system would give the Church the benefit of the business skill of many who now can take but little active interest in her work, and it would also lead to a knowledge of the work which would tend towards the development of largely increased liberality.

One more suggestion we would respectfully offer for the consideration of the Church. The devotional exercises of the Assembly were much enjoyed, and we trust that such prayer meetings as were occasionally held for an hour before the opening of the Assembly, may come to be an established rule. But would it not be very profitable to open the meetings by partaking together of the Lord's Supper? Brethren meet brethren there from whom they are severed by thousands of miles throughout the year and it would doubtless draw them closer to each other and prepare them to enter on their work in a right spirit if they began by remembering Our Lord at His table.

We shall be glad to hear the views of our readers on these matters, and in the meantime we will unitedly give thanks to the King and Head of the Church for His manifest presence in the Assembly.

A WORD TO OUR FRIENDS.

FROM the announcement in these columns last week, and repeated to-day, it will be seen that we have taken another and a long step forward. We have entered larger and more convenient premises, and have added greatly to our facilities for producing the REVIEW, and for the prompt and satisfactory dispatch of all kinds of printing and publishing. The facilities now at our immediate command are not surpassed by those of any other printing and publishing house in the Dominion.

No good work can be entered upon in this world without some opposition, and our readers need not be surprised to learn that we have had our share of this stimulating experience. We, too, have been fighting the beasts at Ephesus, metaphorically speaking. However, we are very glad to say, all the petty annoyances and contemptible tricks which were meant to do us injury have only tended to strengthen our position and to increase our circulation. Now as we are widening our sphere of usefulness we wish again to reiterate our determination to do what service we can to the Church, and to render the REVIEW more and more useful to her life and growth. We believe that the REVIEW has done the Church some service in the short time it has been in existence, and we trust by God's blessing to increase and extend that influence in the coming years. We hope to maintain our entire independence of all political or ecclesiastical partyism, but at the same time to be careful of giving unnecessary wounds or rousing unnecessary animosities. We wish to show that we are seeking the spiritual good of our people, and

desire to be animated in our utterances by the spirit of Christ.

We would take the opportunity of calling the attention of all our readers and ministers, especially, to the fact that we have now secured unsurpassed facilities for carrying on our publishing and printing departments, and that they will consult their own interests by communicating with us when they have any printing or publishing to do. The Church also has a large amount of printing to be done for it annually, and now that we are in a position to undertake all such work we would be glad to have an opportunity of making tenders on equal terms with other establishments. Hitherto, in a number of instances, this opportunity has not been afforded us, but we trust in the future the Church will see to it that the good business rule of calling for tenders will be observed, and that her interests will be duly protected wherever the spending of money is involved. All we ask is a fair field and no favour.

In entering upon our new premises we would again thank in this public way all those who have taken an interest in our welfare, and who have contributed to our success. We trust they will still continue their good offices and further assist in increasing the circulation of the REVIEW and the general expansion of our business. In turn we hope to be able to show ourselves more and more worthy of their confidence and support. Meantime we shall be glad to see our friends at 26 and 28 Front St. West.

TICKETS FOR HEAVEN.

A GENTLEMAN in Halifax, Nova Scotia, recently received a letter from Rev. L. G. Auclair, priest, St. Cœur de Marie, Quebec, enclosing "ten tickets for Heaven." Kindly help us. The Holy Virgin will recompense you. During six years we shall say holy mass for our benefactors. Assembled in the chapel every evening we shall pray for them. Have courage; there is a good chance for you. I have heard a favorable report of you. That is why I hope you will not refuse us.

This letter was written a fortnight ago. We have a sample of the ticket for Heaven. The following is the inscription on the first side (translated):—Ticket for Heaven. Twenty five cents. The Catholic Church is the way to Heaven. Without the Church no salvation.

For the next six years a mass will be said at the Cour de Marie every month for those who buy these tickets. Imprimatur, E. A. TASCHEREAU, Archbishop of Quebec.

DIRECTIONS

For voyageurs who are travelling towards Paradise:—DEPART:—At all hours. ARRIVE:—When God pleases.

PRICE OF PLACE:

1st class. Innocence and willing sacrifice. 2nd class. Penitence and confidence in God. 3rd class. Repentance and resignation.

NOTICE.

1st. There are no return tickets. 2nd. There are no pleasure trains. 3rd. Children who have not arrived at the years of understanding, pay nothing, provided they are held on the lap of their mother, the Church. 4th. It is requested that no other baggage than that of good works be carried if one does not wish to lose the train, nor experience any delay at the station before the last. 5th. Passengers are taken on all along the line.

And this, be it noted, is the way these things are done in the Province of Quebec, with the direct imprimatur of that distinguished personage Archbishop (now Cardinal) Taschereau. We think the foregoing is a pretty urgent plea for French evangelization. This way of getting people to Heaven would be startling enough to Peter and his brother apostles.—Halifax Presbyterian Witness.

And this is the man whom the Pope of Rome delights to honor. This is the man who is now the leader of the Roman Catholics of Quebec. Truly the claim of the Church that she never changes is well sustained! We agree with our esteemed contemporary that "the foregoing is a pretty urgent plea for French Evangelization."

HIS WORSHIP MAYOR HOWLAND is earning the gratitude of all good citizens by an active crusade against public vice and immorality. Thanks to his vigorous administrations of the law, haunts of infamy are being broken up, the unlicensed sale of liquor greatly restricted, and generally, everything offensive to good morals banished the city. By his efforts the notorious Police Gazette and corrupting publications of kindred nature are to be shut out of the Dominion. Indecent photographs and posters are to be prohibited under penalty of a severe fine. All this is very satisfactory, Mr. Howland is nobly redeeming his promises to the electors, Soon this city will have good right to be considered materially and morally clean.

We would ask the attention of our city readers especially to the letter of "Fidus" in another column. Our correspondent has had unusual facilities for becoming acquainted with the spirit that obtains in arranging for the religious training of the young in our charitable institutions, and the revelations he makes are not calculated to set us altogether at ease. The matter deserves looking into, and we promise our correspondent that we shall not lose sight of it.

In view of the recent action of the Assembly with regard to Jewish Missions, the paper of Rev. A. Ben Oziel, Missionary in Rome of the British Society for the Propagation of the Gospel among the Jews, will be read with much interest. We shall be glad to give a portion of our space for the discussion of the proposition to organize a Hebrew-Christian Church.

We have received from Dr. Cochrane, too late for insertion in this week's issue, a letter from Rev. T. G. Thompson, the Presbyterian minister in Vancouver City, lately desolated by fire, making a touching appeal for aid.

THE SPREAD OF CHRISTIANITY AMONGST THE JEWS.

BY THE REV. A. BEN OLIET.

THE excellent papers of "M. R. K." on "The Everlasting Nation," in the PRESBYTERIAN REVIEW of May 13th and 27th, in succession to the Hon. Justice Torrance's instructive lecture on "Anti-Semitism—its Causes and Cure," in previous numbers of the REVIEW, cannot fail to deepen interest in the spiritual welfare of the Jews among God's people in the Presbyterian and other Churches of the Dominion, and to produce practical results redounding to the glory of God and the good of Israel.

"M. R. K." deals effectively with the oft reiterated allegations of special difficulties and paucity of results in the evangelization of the Jews. But what are those difficulties in comparison with the tremendous barriers that stared in the face of the fishermen of Galilee on receiving the grandest commission ever vouchsafed to mortals—"Go ye into all the world, and preach the Gospel to every creature." We might well imagine them stupefied, and exclaiming "What! we poor illiterate, untravelled fishermen, go to convert the philosophers of Greece, the orators and jurists of the mighty Roman Empire, and the savages of lands afar off! Where is the money to come from? Who will care to listen to the Aramaic jargon of despised Jews? How dare we face the conquerors of the world with the attempt to subvert their religion and demolish their superb temples? But there is not a whisper of this. Evidently they did not stop to consider what stupendous task their Master had laid on them. There is no indication of hesitancy—no calculating of cost. Those gigantic barriers, to all human appearance insurmountable, deter them not. Onward they go, facing all those mighty obstacles, and even death itself! Verily those fishermen of Israel were giants of faith and fortitude, and we are pigmies by their side—we, who talk of the difficulties to be encountered now—a days! What are these? Are they the cross or the blazing pile? The crown of martyrdom may yet be won by missionaries in the interior of Africa and some other heathen lands; but who ever heard of the modern Jews placing that glorious diadem on the brow of any missionary sent to them? During thirty-eight years of mission work my life has been repeatedly threatened by my brethren in Africa and Turkey, and by Papists in Spain; but the former, I felt convinced, never meant anything more serious than to frighten me. Twice I have been in showers of stones, but they were thrown at recent converts rather than at the missionary, and after all they were not intended to hit the target.

Granted that there are some peculiar difficulties, who are accountable for them? Is it not the Gentile Christian world? With the preponderance of Gentiles in the Church, the cry of Judaizing tendencies rose up against the Hebrew believers, and the spirit of persecution broke out. This divorce between the original constituents of their Church and their more numerous successors from the Gentile world gradually developed into semi-paganism, and Popery in full bloom has been the outcome, with its idolatry—intensely hateful to the Jews, the confessional, and arrogant japes, together with the concomitant intolerance, inquisition, and the stake. Popery has been all along, and still is, one of the greatest obstacles to the reception of the Gospel by the Jews; for it has generally approached them, not with "God so loved the world," but fluttering rather the brand of Dominic.

The unhappy divisions of the evangelical world are another deterrent, perplexing cause; but, thank God, the Evangelical Alliance is demonstrating the essential unity of the Protestant Churches amid the diversities of opinion and practice on minor points that keep them separate.

The unguarded, indefinite language in which Christians usually speak of the Trinity, scarcely conveying any notion of the unity of the Godhead, renders it all the more difficult for the Jews to comprehend and accept the Divinity of Messiah—the great stumbling stone of Apostolic times, and still the rock of offence. I have, therefore, in the second serial of my "Letters to the Jews," treating of this mystery, and seeking to prove it from the Old Testament preferred the word *Trinity*, which I would recommend when conversing with Jews, as well as the Mohammedans and other Unitarians. [If the Lord sends me needful help, I propose printing the second part on Trinity and several "letters" of the first serial during the hot months of this summer—the time when, excepting natives that cannot, all workers withdraw from Rome on account of malaria.]

The inconsistent lives of multitudes of nominal Christians, rationalism, agnosticism, materialism, high ritualism bordering on Popish superstition, hypercriticism of Scriptures, and the like, are so many more formidable barriers, which earnest, sincere Jewish inquirers have to overcome.

There is yet another and perhaps not the least deterrent obstacle—I refer to continued persistency in Gentilizing believing Jews, compelling them to set aside all those grand national ceremonies—to cease celebrating the mighty Exodus; the lightnings and thunders of Sinai; the wanderings in the wilderness, with the manna and cleft rock, typical of their Messiah; the temple and its worship and other Divinely-appointed ordinances, distinguishing the Jews from all other peoples on the face of the earth—aye, even to hide their very designation as Jews! We do not expect the English, French, Italians, or Americans to obliterate all national peculiarities and reminiscences, and why require this from believing Jews? Why force them to be absorbed among their Gentile fellow-believers? Is not this in direct opposition and contravention of God's declared purpose regarding the remnant of His ancient people? Has not the Spirit declared, "Lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. xxiii. 9)? "If those ordinances (of sun, moon, and stars) depart from before me, saith the Lord, then the seed of Israel shall cease from being a nation before me for ever" (Gen. xxi. 36). Would it not be more in accordance with God's designs to encourage them rather to constitute Hebrew churches of their own that should stand out as striking, influential witnesses in face of increasingly daring infidelity? Provided they receive the Lord Jesus as their Prince and Saviour, trusting to His accomplished expiatory work and mediatorial sovereignty *alone* for pardon, reconciliation and redemption, why not let them retain their national characteristics—everything, in fact, that is not clearly incompatible

with the doctrines of Divine grace and the genius of the Gospel? It is no wonder if the progress of Christianity among the Jews is so slow and halting, seeing we are practically acting antagonistically to the revealed and emphatically proclaimed purpose of God.

I know well enough that I am treading debatable ground; but when I see the deep interest which the Christian world is taking in the work of reform of my Hebrew brother and correspondent, Joseph Rabinowitz, of Kischineff, South Russia, who is seeking to establish a Hebrew-Christian church on the lines indicated above, I cannot help thinking that the propitious time has arrived for the ventilation and discussion of views which have been sleeping in my mind for years past, but to which I have not yet given expression in print, except in a lecture delivered recently here, the third of a serial, to be printed shortly.

If these views and this reasoning meet with acceptance and evoke interest and help commensurate with an enterprise of this nature, the experiment might be made of raising a Hebrew church, in communion with Evangelical Christendom, but distinct and separate. Being, as I humbly think, more in conformity with God's gracious purpose towards my nation, I believe that it will, by the blessing and grace of God, prove successful. Meantime, I shall be glad if the REVIEW will open its columns to the discussion of this subject.

On the question of results, I will, D.V., address your readers in the course of a few days, when, I think, I shall be able to confirm fully with figures the affirmations of my dear brother and friend, Dr. Saphir, and of my lamented correspondent of former years, Dr. Harth, of Calw.

75, Via Napoleone III, Rome. A. BEN OLIET June 18th, 1886.

Literary Notices.

"Historical Lights" by Rev. Chas. Little (Messrs. Funk & Wagnalls, N.Y., pp. 958). In this great work a practical preacher, writer, teacher, and platform speaker has given us his ideal of a ready reference hand-book of the thousands of facts and incidents which we all know are important to be learned by the well-informed generally, and invaluable for illustrative purposes in the pulpit, the Sabbath-school class and the rostrum, but which we find it so hard to lay hands on when needed. Knowing just what is wanted the compiler has set himself to the preparation of it, and has now put the fruit of years of toil at our disposal. The practical value of the book is greatly increased by the topical classification of its many thousand extracts and the elaborate system of cross-references found in its index—over 20,000 in number.

"Biblical Lights and Side Lights," by the same author and publishers (pp. 632) is a work of the same kind dealing with Bible themes, passages, incidents and illustrations of all kinds, upon the same plan—just such a work as Bible-students, teachers, and preachers constantly feel the need of—and which wisely used should make dry sermons and addresses inexpressible. In the "textual index" you can find at once every reference to any and every passage the book contains. Turning over its pages one is struck with the vast variety, as well as number, of illustrations of its own themes, which may be found in the indexed pages. In this busy age no busy worker does justice to himself and his work, unless he avails himself of just such time and labour-saving helps.

"The Simplicity that is in Christ," by Leonard W. Bacon, D.D. (Messrs. Funk & Wagnalls, N.Y., pp. 339). The author of these sermons is a well known minister of Philadelphia. A man of earnest and devout spirit, an original and independent thinker, inclined to liberal views, his pages contain fresh and forcible arguments for Christianity and able explications of its great truths, reached by much study and held by strong conviction. As an exponent of character he shows philosophic discernment and critical power. To the discriminating reader the book will afford much interest and profit.

"The Lord's Day, Its Universal and Perpetual Obligation, A Premium Essay," by E. A. Waffle, M.A.; S. R. Briggs, Toronto Willard Tract Depository. It is refreshing in these times when many are found ready to do away with the Christian Sabbath to meet a volume like this. The book is a prize essay and we concur heartily in the judgment of those who have considered it worthy of honour. Although there may be said to be nothing new in the positions advanced, the old arguments are restated with great learning and ability. The illustrations also are exceedingly apt and interesting. A new feature worthy of attention is the author's attempt by means of a diagram to demonstrate the physical necessity of a day of rest. Would it not be possible to illustrate the spiritual necessity of the Sabbath in a similar way? We heartily recommend this book to our ministers who are all anxiously watching the tendency to secularise the Sabbath day.

"Rifted Clouds; or the Life Story of Bella Cooke," written by herself; S. R. Briggs, Toronto Willard Tract Depository. This is a book of deep interest, containing the record of a beautiful Christian life and character made perfect through suffering. For over thirty years Mrs. Bella Cooke has been a confirmed invalid, suffering of times untold agony, her disease utterly baffling the skill of all the physicians who have watched her case. They have again and again declared that her end was near and yet to their astonishment she has rallied, and as far as we know still lives a monument of the truth of God's promise, "My grace is sufficient for thee and my strength is made perfect in weakness." The great lesson of her life is not in her patience in the midst of her sufferings, but that she was enabled to forget her infirmities in her active interest in others, and her unbounded benevolence towards all whose poverty or sorrows were crushing them to the earth. She had no means of her own and yet she never lacked for her own necessities or for the means to help those who were in distress. We wish we could place this book in the hands of all the Christian women in our land. Few can read it without being put to shame because of their coldness and unbelief, and without being stirred up to a new consecration of heart and life to the service of the Lord. By all means, mothers, buy it, and place it in the hands of your daughters, after you have read it yourselves.

Communications.

OUR CITY CHARITIES.

[To the Editor of THE PRESBYTERIAN REVIEW.]

SIR,—Your article on the city charities interested me much and I rejoice with you in the agreement of Christians of all denominations to work together in the management and support of these institutions. It should be known, however, that one of the denominations while quite willing to allow the others the honor of mainly supporting these charities seeks to wield a controlling influence in their management, and to make them subservient to its denominational ends. I need not say I refer to the Episcopalian Church, a Church which in this country would shrink into very small compass were it not so inflated by pride and pretension. I do not propose to enter largely into this subject but simply to urge upon your city readers the necessity of watching against Episcopalian encroachments and to guard our organs from the baneful influence of sacerdotalism.

I was present at the annual meeting of the Orphans' Home on Dovercourt Road and was extremely surprised to find that Institution, while nominally Protestant, to be wholly Anglican. The Rector of St. George's Church is the chaplain, the children are compelled to attend at Episcopalian church, and, I understand, are all confirmed before they leave the Institution. Now these children have in many instances been brought up in Presbyterian or Methodist homes and certainly should have their own and their parents' preferences considered; and I for one cannot tamely submit to these children being handed over to a Church their parents had no concern with and would not have desired their children to attend. I noticed on the occasion referred to that both the Presbyterian and Methodist ministers, whose churches are close to the Home, had no part assigned to them in the meeting, and I am informed were not even invited to be present, while one Presbyterian minister from the city was given a prominent place, presumably because one or two of the directors are connected with his church. Let any of your readers look up the annual report and see the preponderance of Anglican on the directorate and the very insignificant position they hold on the subscription list and I am sure they will agree with me that it is time to demand that denominational usurpation should cease. If the Episcopallians were left to support that Society it would die in a year, and if they are not ready to assume that burden they must be content to come down from their high seat and work side by side with their fellow Christians. But this is only one instance, the same statements apply to the Boys' and Girls' Home, the one Institution sending its children to the Cathedral and the other to All Saints; if I mistake not, I trust to your examining this matter and speaking out upon it with your usual faithfulness. Yours etc., FIDUS.

THE LATE GENERAL ASSEMBLY.

[To the Editor of THE PRESBYTERIAN REVIEW.]

SIR,—While being pleased with the tone of the Assembly, and the amount of work done at its late meeting in Hamilton, there are one or two things of which I would like to speak.

There seems to have been an unusual number of matters referred to committees to report on to next Assembly. I admit the necessity of committees where so large a body of men meet and so much is to be attended to, but I fear there is a tendency to give too much prominence to committees. They are becoming burdensome, and every year assuming larger proportions. I hope committees will not swallow up Presbyterianism, and deprive members of the Assembly of their right to discuss, in open court, all questions that may come up for consideration. There is no doubt discussion is often "shunted off" by the now somewhat stereotyped phrase, "I move a committee be appointed to consider," etc. Many who are members of the court this year may not be members next year, and so are prevented from expressing any opinion on the subject. I have no hesitation in saying, that some matters were this year referred to committees to report on next year, on which action, emphatic and unyielding, should have been taken at once. One of these was an overture from the Synod of Montreal and Ottawa "condemning the legal recognition of lotteries in every form." Why not deal with this question fully and unhesitatingly? Was there anything peculiarly extenuating about the monstrous evil referred to, that the Church could afford to wait another year before passing judgment? In some parts of this Dominion the evil is being nurtured and pampered. The Synod of Montreal and Ottawa have felt this. Other sections of the Church have seen determined efforts made to establish it, and now when the General Assembly is asked to pronounce against it, instead of ringing out loud and clear with unflinching voice its denunciation of the evil, it simply commends the action of the synod sending up the overture, and refers the matter to a committee to report on next year.

With regard to the overture from Barrie Presbytery sending up, with approval, Mr. Bryant's request to be recognized as an evangelist, reports differ as to the action of the Assembly. One report says Mr. McMullen "moved an amendment that the matter be referred to a committee, etc. etc." Another says, "Mr. McMullen thought the preferable course would be to appoint a committee to consider the question, and report to next Assembly." "It was resolved to send the question down to Presbyteries." It would be wise in my opinion to send it down to Presbyteries, that the whole Church may consider it, than to refer it to a committee of a few. The one plan implies full and free discussion in open court, the other does not. Whichever course may have been adopted is, to those who depend on the reports in the papers, uncertain. The discussion of the question by some members, as reported, seems remarkable. If the question was of such "grave importance" or if there was such an "important principle involved in the application" then why was it not submitted to the court at an earlier session. Important matters certainly should have precedence. Mr. Ball, who is reported as seconding the amendment, did not seem to understand the application itself, the overture of the Presbytery, which sustained and approved the application, or the man who made it. Neither Mr. Bryant nor the Presbytery of Barrie asked for "a commission extending over the whole Dominion." Mr. Bryant, I beg leave to say, is one of the most devoted men I have ever met, as well as one of the most successful pastors. He is the last man in the Church who would go to any minister and say, "I think your Church needs evangelizing, and I am the man to do it." He is not such an impotent element with him. If Mr. Ball ever fights until he fights with Mr. Bryant, over a "word" (as he says he will) to carry on evangelistic work in his congregation, he will never wear the crown of a conqueror. Mr. D. D. McLeod put the matter clearly and simply when he moved "that Mr. Bryant be commended to the ministers of the Church as one of whose services they may avail themselves in carrying on special evangelistic work." What there is in this motion to call forth such remarks as Mr. Ball is reported to make, I fail to see.

One of these reports says—"Mr. Ball objected on constitutional grounds to permit Mr. Bryant to enter Presbyteries without their sanction and consent." This is the first time I ever heard that the constitution of our Church forbade a minister a session asking a minister of another Presbytery to assist in special evangelistic work in their congregation. If such a clause does exist, by all means let us have it changed. Of all grounds to take in opposition to the application, "constitutional grounds" seem to me the most absurd. Evangelistic work is being carried on all over the Church, and it is better to have our own men, recognized by the Church, than to call in others. Few have the qualifications for the work that Mr. Bryant possesses. This is the beginning, but not the end of the question. The whole Church is being roused to its very centre, the day is not far distant when we will have not one but many recognized evangelists, devoted men, who will not force themselves on others, but who will help settled pastors at their request, to carry on special meetings from time to time, and draw in the "lapsed masses" that are everywhere to be found.

Dr. Dykes, in the Synod of the English Presbyterian Church, moving for the ordination of fit persons "to be missionary ministers" declared that "the brethren at their very doors could not be reached by present methods." "More than one grade or office was called for in order to fairly meet the diverse and needy conditions of the populations outside the Church." What is true in England is true in Canada. Thousands in city and country lie beyond present Church influence; thousands, we believe, who could be reached and saved by a regular well conducted system of evangelistic work, a system which will not interfere with settled pastors, but, carried on with their counsel and advice, will greatly help them in their congregational work.

The present state of the world demands something of the nature of evangelistic work, and that Church which fails to supply the demand will in the near future find herself going backward instead of forward. Yours, etc., JUNO.

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Church News.

THE members of Knox church, Kirkfield, recently presented Mr. L. Perrin, who is the student in charge from Queen's to this district, with a beautiful horse and buggy.

REV. J. SOMERVILLE, of Owen Sound, recently dispensed communion at Peabody and Crawford Presbyterian churches. There was a good attendance at both places of worship.

REV. DR. BURNS, of Halifax, recently lecturing in St. Andrew's church, London, on the subject "A Ramble on the Continent of Europe," gave some interesting sketches of Leipzig.

PRINCIPAL McVICAR preached in Guelph lately. At the close of his discourse he made a few remarks regarding the missions of the Church among the French Canadians.

SUNDAY June 20th, being the second anniversary of the ordination and induction of the Rev. Donald McTavish, D.Sc., as pastor of the St. Andrew's church, Lindsay, and also the last day on which services would be held in the old St. Andrew's church, a sermon of special import was delivered in the morning by the pastor.

A VERY pleasing and successful concert was given on the evening of the 23rd May, in the Presbyterian church by the children of Cumberland. Early in the spring the Rev. J. Myles Crombie, who takes a great interest in the little folks, invited the children of the village and neighbourhood to meet in the church and form a singing class.

THE Ministerial Association of Toronto recently considered the memorial of the Sabbath School Association and adopted the following resolution, moved by Rev. P. McF. McLeod, seconded by Rev. T. W. Jeffrey:—"Resolved, that this Ministerial Association having had under consideration the matter referred to it by the Sabbath School Association, affirms its strong disapproval of all military and other parades accompanied with bands on the Lord's day; but if these displays cannot be entirely discontinued we earnestly recommend that all parades should be, as far as possible, at the time of the usual church services or at some other hour which will not interfere with the Sabbath schools of the city."

THE lecture of Rev. Hugh McKay at Knox church on Tuesday evening last was well attended notwithstanding the unfavourable state of the weather. His vivid descriptions of the conditions of the Cree Indians, among whom he is labouring—and of the pagan customs were very thrilling, and his own experience of over two years among them, with no white man within many weary miles, were depicted with much force, and in the most unassuming manner.

children would thus be under our control and away from the pernicious influence of the pagan. We would have regular attendance, which cannot be secured in any other way, as the Indians are still fond of wandering about. The missionary has no fear of another rebellion if Miss Rose, of Woodstock, was for a long time hindered from her work by outside causes, but now a schoolhouse costing \$900 has been erected on Pie-a-pot's reserve, and she is actively engaged in the work of teaching.

ON Thursday, the 17th June, the corner stone of the new church at Dunbarton was laid in the presence of a large number of deeply interested spectators. The platform was occupied by Rev. Messrs. R. M. Craig, pastor; J. A. Carmichael, M.A., Columbus, and H. Klippen, of Claremont, by the elders of the church, the managers and building committee. Mr. Craig read a most interesting historical sketch of the congregation since its earliest days, dating back fifty-four years.

OBITUARY. ANOUS CASKILL, elder in the congregation of Glenora, died on the 25th of May, in the 79th year of his age. He was a native of the Isle of Skye, Scotland, and came to Canada in 1843. During the last twenty-three years he has been an active worker and useful member of session. A kind hearted man has thus been removed from the session, and will be much missed by the congregation at large.

REV. J. S. MCKAY. ON May the 20th the Rev. J. S. McKay, late minister of the Presbyterian church, New Westminster, B.C., died at his father's residence in the township of East Nisouri, Ont., at the early age of thirty-one years and three months, and in the second year of his ministry.

THE business of the Wednesday morning sederunt today was of no great public interest, consisting chiefly of the disposal of a number of memorials. At three o'clock the house went into *interim* to consider a series of resolutions on the state of the country, which had been drawn up by a committee appointed for the purpose, and it continued to sit in private until the hour of adjournment.

IRELAND. SKETCHES IN THE GENERAL ASSEMBLY. In addition to what has already appeared in the Review respecting the proceedings of the Assembly just closed, the following excerpts from "Sketches in the Assembly," in Belfast Witness, will give a good idea of the business transacted, as well as the views of an intelligent observer thereon:—

MONDAY. The first business on the paper was the report on the Aged and Infirm Ministers' Fund, which was tabled by Mr. Williamson. This fund somehow hangs fire, some say on account of the bad times, others because the basis on which it has been established is unsatisfactory.

At the evening sederunt the first business was the report on the Jewish Mission. In submitting it the convenor, Mr. Maxwell Rodgers, gave the house a *resumé* of the history of the Jewish question and of the present position of the Jews, which was one of the best things the Assembly has heard for a long time.

The report on temperance was next submitted by Dr. Whyte, of Coleraine, acting on behalf of his brother, the convenor, whose state of health prevented his being present. Mr. Clarke, of Galway, seconded it in a good speech, and there followed the most significant discussion on temperance which has ever taken place in the Assembly—a discussion which is destined, if we mistake not, to lead to important results.

On Tuesday evening we had various educational reports, including that of the Theological Committee, and those on elementary, intermediate, and higher education. There was some good talk on these, notably from Mr. Field, of Drogheda, who is working the examinations of the Theological Committee in a very thorough manner; Mr. Armour, of Ballymoney, who has always something to say worth saying (and hearing) when he takes the floor; and Dr. Todd Martin, who is paying close attention to the interests of the Presbyterian Church in connection with the proceedings of the Educational Endowment Commission.

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THE Rev. Walter Laidlaw, son of the late Dr. Laidlaw, Milton, who received and accepted a call from the congregation of the Presbyterian Church at West Troy, New York, at a salary of \$4,800 and a free manse, was inducted on the 25th of May last.

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CHURCH NEWS. BRITISH AND FOREIGN.

The Daily Review, of Edinburgh, formerly for years the organ of non-established Presbyterianism, has ceased to exist.

This Barony church of Glasgow, so long identified as the scene of the late Dr Norman Macleod's labours, is to be rebuilt at a cost of £18,000.

Mr. James MacEwan, son of the Rev. Dr MacEwan, moderator of the English Synod, has passed the Cambridge University Moral Science Tripos Examination with honours.

A PETITION has been presented to the Chinese Minister at Washington, and to the consul at San Francisco, stating the name, age and residence of each Chinaman murdered in America.

DR. LAUGHTON, of Greenock, an ex-Moderator of the Free Assembly, who is retiring from active duty, has been presented by his congregation and a number of prominent citizens with a silver salver and £300.

The widow of Chr. Merian, of Basel, who built the magnificent Protestant St. Elizabeth church, at Basel, at a cost of \$1,000,000, twenty years ago, bequeathed \$500,000 to her town, and \$50,000 to the Basel Missionary Society.

JOHN RUSKIN, writing to the Secretary of the Church of England Reform Association, expresses his approval of the object of the Association, and characteristically adds: "I could stop people from wasting their money while they were alive they might bury themselves how they liked for aught I care."

A NEW church is to be erected for the Bournemouth congregation. The site of the present church was offered for sale by auction last week.

It is now expected that the long-talked of Jewish Theological Seminary in New York city will be opened for students next fall.

The attendance at the services of the McAll mission in Paris has increased largely during the past year, although the number of stations remains the same.

The report of the finances of the Free Church shows a heavy falling off on the total amount realized of no less than £31,978.

In the Free Church Assembly the case came on of the Rev. Dr. Stuart Muir, Leith, who appealed against certain findings of the lower courts in reference to the libel brought against him by his presbytery for Popish tendencies and practices.

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

An article in the Revue des Deux Mondes, by M. Emile Laveleye, speaks of the large number of men, now prominent leaders in the new Bulgaria, who have received their education at Robert College.

A WASHTON layman in the The Non-conformist traces the decrease of members in Methodism to undue honouring of wealth, and to a receding from early teaching in laxity of life.

business gambings, and grasping monopolies, can alone come from a return of Christendom to the teachings of Christ.

THE London Ragged School Union is doing a great work among the poor children of London. Last year's report shows that in the 215 Sunday afternoon and evening schools connected with the union there was an average attendance of 42,304.

AT a meeting of the Glasgow Established Presbytery, Rev. R. J. Bryce, of St. Ninians, asked to be relieved of his charge owing to ill-health.

THE power of the daily press is something which the Roman Catholic Church seems to be as little able fully to utilize for its purposes in Italy as it can in America.

The attendance at the services of the McAll mission in Paris has increased largely during the past year, although the number of stations remains the same.

THE New England yearly meeting of Friends, in their recent session at Newport, R.I., had a long and earnest discussion on the subject of "Ordinances."

PROF. HAYTER LEWIS, who has just returned to England from Jerusalem, brings the news that the find of the wall north of the "Citadel" in the Holy City promises to be a discovery of the very highest importance.

These circumstances, says the Athenaeum, "point very strongly to the presumption that there is here the long lost Second Wall. It is most desirable that the discovery should be followed up as soon as possible, though difficulties must arise from the presence of houses.

Mrs. Burtshaw, 26 Pembroke St., Toronto, cured of a bad lameness of the knee joint, upon which the surgeons were about to operate. Other treatment had been tried in vain. Burtshaw's Yellow Oil was the remedy used.

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Presbyterian Review.

THURSDAY, JULY 8th, 1886.

In entering pools, or in seeking inquiry concerning anything advertised in this paper you will oblige the publishers, as well as the advertiser, by stating that you saw the advertisement in the PRESBYTERIAN REVIEW.

REV. PRINCIPAL GRANT, D.D., preached in old St. Andrew's, city, last Sabbath morning.

At the recent communion services, First church, Port Hope, Rev. W. Mitchell, pastor, thirty new members were received.

A VERY beautiful new pulpit in old St. Andrew's church, city, provided by the liberality of a member of the congregation was used for the first time last Sabbath.

THE First church, Branford has decided by a vote of 102 to 24 to introduce instrumental music into the public services of the church.

ON June 25th, Rev. John Mordy, Millington, moderated in a call to the Rev. R. Linton, probationer, by the congregation of Zion church, Teeswater.

REV. J. C. SMITH, Guelph, has gone on a trip to Scotland. Some members of his congregation gave him a purse of \$205 just before he left. Mr. Smith has been called to St. Andrew's church, St. John, N.B.

ON Sabbath evening, June 27th, Rev. D. D. McLeod, Harris, preached a funeral sermon in connection with the lamented death of Mr. Shortreed, a late member of his congregation who was accidentally killed in this city a short time ago. Mr. McLeod gave fitting expression to the grief of the whole community at Mr. Shortreed's untimely death.

A VERY successful strawberry festival was held on the 29th ult., in connection with Knox church Sabbath School, Port Dover, of which church Mr. G. McD. Duncan fills the pulpit in the absence of Rev. R. Thynne, now on a visit to the Old Country. Proceeds of festival amounted to \$57.28, after deducting expenses the balance to be devoted to furnishing books for library.

ON the evening of the 29th of June a very successful strawberry festival was held at Oakwood in the town hall grounds, which were beautifully fitted up with evergreen trees of all sizes, a few croquet sets, and lighted by Chinese and other lanterns. The choir and brass band entertained the company with musical selections and a very pleasant evening was enjoyed. Proceeds \$57.

THE communion services of the Weston church were held on Saturday and Sabbath, June 13th and 20th. The attendance at all the services was large. The pastor was assisted by Rev. John Robbins, of Glencoe, who preached very appropriate and useful discourses. The congregations of Weston and Woodbridge are enjoying very gratifying progress. The pastor, Rev. W. Reid, has recently concluded a series of sermons on the "Future Life."

DECLARED INCURABLE.

E. C. McGovern, of Syracuse, N.Y., who is a well-known resident of this place was declared incurable by his physician, the disease being a complication of kidney and liver complaint. In two days he found relief in Bardick Blood Purifier, and in one month he entirely recovered.

FIVE YEARS OF TORTURE.

Mrs. Berthelshaw, 26 Pembroke St., Toronto, cured of a bad lameness of the knee joint, upon which the surgeons were about to operate. Other treatment had been tried in vain. Hayward's Yellow Oil was the remedy used.

Marriages.

JACKSON-JAMISON-At the Manoe, West Winchester, June 30th, by the Rev. Dr. Moffat, Mr. Henry Jackson, Jr., to Miss Susan Jamison, both of Winchester, Ont.

ARMSTRONG-DICKSON-At Edmonston, June 23rd, at the residence of John Trouncher, brother-in-law of the bride, by Rev. R. Ulchert, B.A., William John Armstrong, of Chiquicoosee, to Mary Ellen Dickson, of Egan.

MOORE-McKAY-At Knox Presbyterian Church, Whitewood, N.W.T., on the 29th June, by the Rev. D. Munroe, assisted by the Rev. D. H. Hodges, (preby), Miss J. W. H. Moore, Yorkton, formerly of Vancouver, Ont., to Miss Maggie E. Mackay, Kincaid, Bruce Co., Ont.

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MEETINGS OF PRESBYTERY.

BACON-Daly, on July 15th, at 2 p.m.
CHATHAM-Chatman, in First Presbyterian Church, on July 15th, at 10 a.m.
HAMILTON-Hamilton, in Central Church, July 20th, at 10 a.m.
HAMILTON-Cochran, on July 15th, at 11 a.m.
LONDON-London, First Presbyterian Church, on July 15th, at 2.30 p.m.
MONTREAL-Kibordine on July 15th, at 2 p.m.
ROCK LAKE-Dominion Wednesday, July 15th, at 11 a.m.

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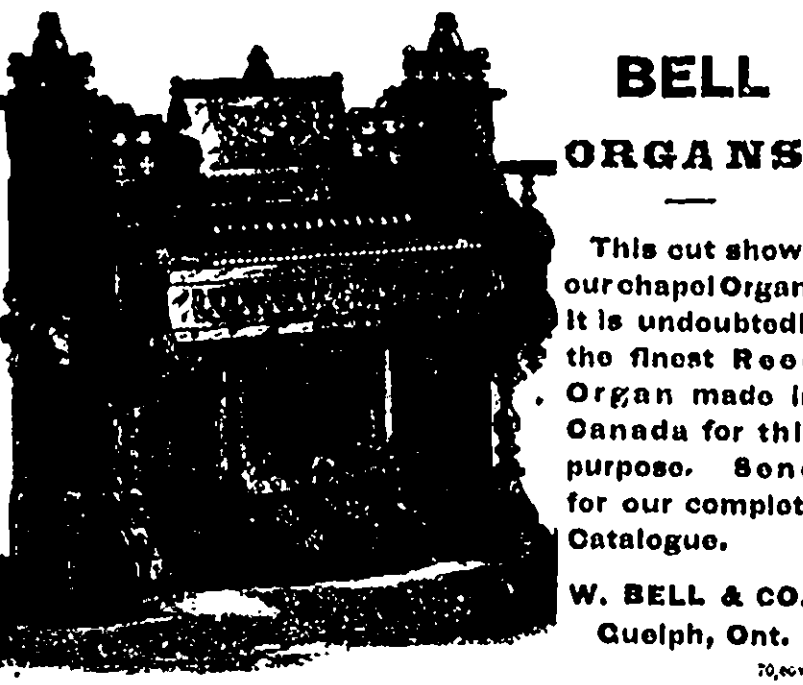
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