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For the Parsayranian Review.

AN INVOCATION.

BY MINA SMITH, TORONTO. Oit Thou I who stilled the tempest's wrath, And the waters' troubled breast, Who bade the winds their pinions fold, And full'd the waves to rest.

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

Bid the tempestuous waves of grief That der our spirits close, Retire; and bid our jussions dark, As the wild winds, reporc.

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

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

And the dark waters fill our souls, And sorrow's whelming wave Sweeps o'er us, strengthen then, oh God I 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 expericion 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 jield he is setting the result is the same, what is the fascinations which are in literature so far as to forget what is needful to your own spiritual through in a decent sort of way, what is it that wishes you to visit her. Sometimes the call is class of three, one of whom is my lible woman, culture. If hy the blessing of God you get up will barely suffice to the attainment of the end given because they have sent amount of me to oner a small see per monin to some or to distent with a certain amount of they may tell the people of a house, them if they would come and be taught; but them if they would come and be taught; but them if they would come and be taught; but them if they would come and to them if they would come and be taught; but them if they would come and be taught; but them if they would come and be taught; but them if they would come and be taught; but them if they would come and the interior and to some of the invite us. They may tell the people of a house, after four months I have failed to find one native would come and be taught; but them if they would come and be taught; but them if they would come and be taught; but them if they would come and the them if they have not of the interior culture. If by the blessing of God you get up | will barely suffice to the attainment of the end given, because they want to hear some singing | who have no prejudices to conquer and no false to an elevated plane of this kind, the results will that is in view? Having ascertained roughly or to learn to knit, &c.; at other times it is be unspeakably blessed. Its the first place it an answer to the question, he stops short with simply to gratify their curiosity as to what we will issue in a wonderful measure of satisfaction what he supposes will secure him his minimum are like, what we say, &c. On entering one is A very painful incident, which occured a few in your own breasts. It will serve to raise you of respectability. There are ministers whose received with a gracious "salaam," and asked to days ago, shews the need for such training. I above the annoyances which will inevitably be ideal of their work is of the same character. Sit down; it may be on a footstool, a quitt was called to see a woman, but when I cannot be a supposed with a suppose of the same character. Sit down; it may be on a footstool, a quitt was called to see a woman, but when I cannot have the matter of the same character. 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 realisation 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. Tact 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 set 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 sympathic 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.

the example of the Apostle l'aul I say, "Give a correspondingly large salary and a larger place attention to reading." The years you have spent in the hearts of his people, now offers to resign in school and college have done little for you if 1-is charge and go forth as a missionary among you have not ere now acquired the habits of a the American Indians if the Lord's people in

you have not ere now acquired the habits of a the American Indians if the Lord's people in that I spoke of on a former occasion, as being room, a fine large one, will be the waiting room student. If you are not students now in the the United States will raise the funds to send him. held in my school room, are still being carried in dispensary hours, and class room at other the wishes to throw his life into the work as his on. Death has crossed the threshold of one of times. The whole is admirably adapted to the * Sabatance of he Address to she students us their being Scenaed by the Presbysery of Kingston, on the 11th May, 1386.

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 uige it on you that you continue to be students as long as you live, that you will be more and more account. Aim at making your every-day study of the Scriptures dependent on an intimate allows you make yourself familiar with some of the ancient versions, especially the Septuaght and the Vulrate. If possible, and in a sense all things are possible, give a fixed portion of your even what our fathers were fond of calling beaten seeking the way of salvation.
oil, the beaten oil of the sanctuary. The pains 1 teach in the forenoon, that you take in this way will neither be out of place noc 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 was not wanted. But, when our presence is will permit.

extent of reading and of study will enable me to deserve to be called a student. There is another topic, how well can I master the problem by cannot fail. dint of application as regards the powers and acquirements I possess? The man that has not time, a number of the samilies I had been visitintellectual cravings which are far more exacting ing moved away. Although reversi doors were that what they are getting is food of the best Betterto krow well a comparatively limited field of knowledge, than to know much imperfectly. I Whatever else may be neglected let not your Bibles be neglected. There are numerous standpoints from which the several parts of the Word mon for the finger of scorn to be pointed at that dispels all darkness shines there, of God may be viewed, put yourselves from time those who hear. One day, when such was done I cannot pretend to do continued work in all to time at as many of these as you can. The to Rangie's mother, she replied, "I listen and I the houses that my medicines open to me, and most part are what you are to present from the sacred desk.

A YOUNG miningter 30 years of age, settled over soul is full of it.

Mission Work.

OUR WORK IN INDIA. REPORT O' MISS RUSS

I terr Indore early in the hot season, which is studious. What your professors have done for always so enervating, and returned before you is no more than to give an impulse in the lits close. I resumed work, but in less than two sight direction. I would not have you to intermonths had an attack of fever which necessitate mit any branch of study that was made imperated my going to the mountains again. On my mit any branch of study that was made imperated my going to the mountains again. On my title during your course in theology. If you turn return I found that, with the exception of a away from Any of them now you will make a sway from any of them now you will make a little progress in reading, the pupils knew less very great mistake. If you do not arrange to than they did before my departure. Perhaps follow up systematically all that your professors some one may say, that it would be better to introduced you to, the subjects of the outer rim close a school than leave it in charge of an inof which they, so to speak, gave you a glimpse efficient person; but, as jet, it is not an easy in passing, you will not do what in you lies matter to get a competent temale teacher in Intightly to divide the word of life. There is dore, and, if the scholars got in the habit of logical connection in all these studies. You staying away, it might be very difficult to induce cannot rear a structure of Dogmatic Theology them to return—and that is a state of affairs 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
Exegeris there is needed an intimate knowledge
of the languages in which the Scriptures were
criginally penned. To be desenders of the
faith you cannot be ignorant of the science of
Apploactics, and that again involves the study

them to telurn—and that is a state of affairs
that more than one, who does not believe in
Christianity or semale education, would be glad
to see. Such people try to maintain that, som
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 sear that; I am going to send
her, and if she becomes wicked that is no concern of yours." One young woman on being
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her, and if she becomes wicked that is no concern of yours." One young woman on being
saids you cannot be ignorant of the science of
Apploaction. cern of yours." One young woman on being away the house which I had occupied in the city informed that it was very wrong of her to go to was relet; and it was only after much annoying Apologetics, and that again involves the study school, as the would become a Christian and be delay that another suitable place was secured, of error in its genesis and growth, and so Church lost to her caste, answered, "Youridols of wood but it has been done, and the house now oc-History demands a place. All of these studies and stone can help no one; Jesus Christ is the cupied is in a better and more convenient as well as others are dependent on one another, true Saviour, and I am going to continue attend-you cannot safely leave any of them out of ling." Each one who comes has the consent of her mother or guardian, as the case may be. of the Scriptures dependent on an intimate. The pupils have told me different times, that and Children. knowledge of the Sacred Tongues. If your time, the number of falsehoods they tell now is very. Lately I have tnuch less than it was formerly, but that through fear of others they tell untruths still. When 1 and another was that in their every day dealings time to this department of study, one hour in the day or even half an hour will do far more than it did in the past. I am glad to be able to woman sings a bajan and talks with the women, for you than you suppose. When you enter the public they are growing more industrious and public to the lam; which shed light on the intracacies of the revelation of God's will to Bible leason, but as yet they are not earnestly leasons in hygiene that I have to teach. A clean the lamp what our fathers were fond of calling besten in the strength of the revealables the second of the second in the lamp.

I teach in the forenoon, and go out to the higgs of the women in the afternoon. It is not well to afternot to go into the senanas 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 Both in college and in after life there are two more likely to listen with a certain amount of me to offer a small fee per month to some of average work, with of course many grades Consciously or unconsciously they ask, what doubled up, or a piece of cloth spread on the near the house the native nurse in attendance ground floor. The inquiry may be made, "Why make a decent appearance before my people? have you come so far?" "How could you leave Here is a subject I am going to preach on, what your parents?" "How could they part with is the least that will meet the demands of those you?" and other questions may be asked, sevthat sit in the pews while I occupy the desk? | eral of which would be considered rude in Can-Need I point out that such a boy, such a young ada, but which the natives ask in simplicity. In man, such a minister is not a student, does not most cases if they have not been previously and prejudice had done their work. prejudiced against Christianity, they will appear class of boys and men; and the idea that they pleased to listen; but, alast often, when I set before them may be embodied in such a thought they were interested or paying attention, question as this, with the time and opportunities they have put some sidiculous question, which at my disposal how much can I learn of the had no bearing whatever on the subject before subject I have in hand, what is the utmost that them. But our Father has said that His word the books at my disposal can tell me of the shall not return to Him void, and His promises staying in Indote for treatment. Perhaps it is

While I was away at the mountains the last | made which may be of use in the future. to know that God loves us." It is not uncom-

the families in the vicinity of the school, and re- work that has to be done in it.

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 liymn 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 somewful 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 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. BEATTY, 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 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

Lately I have engaged a Bible woman, who goes with me to the dispensary, where I spend two or three hours every morning, except inquired into the matter, the testimony of one Sunday. I examine each patient and give her and another was that in their every day dealings a ticket, corresponding to her name, etc., in the

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 theniselves; yet the native nurses are very averse to being taught theories to forget, and am training them for work in connection with Lady Dufferin's scheme. 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

I have frequently patients brought from a distance for treatment. Oojein 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 not too vain to hope that an impression is being

During the last three months I have treated over two hundred people; formerly I did not than the supposed capacities of his hearers is to thus closed others opened in the Mohullas. A keep an exact record. Mountains of gratitude be pitied, and those that sit under his preaching Mohulla is a small section in a village town or have been piled at my feet. More definite but are to be pilied, though they may not be always city, chiefly inhabited by the people of one not so deep has been the amount paid for aware of their poverty. People are fed on very caste. In a Mohulla, I find that a greater nummedicines and attendance, viz. Rps. 260. The innutritious food sometimes, when they suppose ber of women can be reached at once, as several. The most interesting and satisfactory part of my ber of women can be reached at once, as several. The most interesting and satisfactory part of my will come together to one place: six, eight, ten, i work is in the homes of the women. It takes quality. Be it yours to spare no pains, to be thirteen and fifteen are common numbers more time to visit a woman in her own house thorough as far as you can in your investigations. present. I have seen some of them look so than it would to see her at the dispensary, but pleased on being told that God loved them, and there treatment is more successful. I get better have heard them say, "We have very little acquinted with and have more influence over pleasure and a great deat of trouble, how nice her, and once entered the house is always open to me, and I trust will stand open till the Light

processes will be your own, the results for the am going to heaven with Jesus Christ, and if I look anxiously forward to the coming of a new most part are what you are to present from the you don't listen you will not go there." Many, worker. My camp dispensary is here in our many times I have been told that they have no house; three rooms on the south end are in use, faith in their idols, and that no benefit accrues and an additional one is just completed. One to them from doing Poojah (idol worship); but | small room is set apart for private consultation; that, if they don't follow the custom, they will the larger room is fitted up with shelves on one A word or two as to your studies. Following a church in Illinois of nearly 400 members, with | be maligned. Several others have informed me | side and one end, and a counter with drawers in that since they have heard the Gospel, they the middle—quite like a little drug store at have stopped doing Poolah.

The Sabbath school and women's meeting zoom is my laboratory; and the additional

The Family.

A SONG OF SUMMER.

THE flowers are fringing the swift meadow brooks, The songsters are nesting in shadowy nooks; The birds and the blossoms are throughing to meet us, With loveliness perfume, and music they greet us For Summer, the beautiful, reigns

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

The wild roses beckon, with deepening blushes,
And sweet from the wood sounds the warble of thrushes. For Summer, the beautiful, reigns

The white lilles saay with the breeze of the morning. In raiment more fair than a monarch's adorning a The bright-throated humming bird, marvel of fleetnesss Comes questing for honey-blooms draining their sweet

For Summer, the beautiful, reigns !

High up in the elm is the oriole courting, With gay bits of caroling, tuneful and mellow, He voss his fair lady-love, clad in plain yellow-for buntmer, the beautiful, regns!

Porthe Parsayterian Review

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

Paw 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. There may be seen the veterans—the pioneers, whose hardy visages bear, besides the stamp of their English, Scotch, or Irish nationality, deep lines furrowed by early toils and struggles. And there may be seen the children of these pioneers, now middle-aged men and women, who, born and bred when the country was young, have supplemented the rudiments of an education, gained during winterterms in logschool-houses, with a wonderful amount of practical knowledge, which now expresses itself in their sensible, strong and sell-reliant characters. And there may be seen also the younger generation—Canadians, bred amid comfort and prosperity, many of whom are possessed of fair education, being graduates of our high schools and colleges, and who, fresh and the semi-based base the second transcriptors. unencumbered, have their lives and their country b:fore them.

Besides these three distinct claises there are in every country congregation nondescript characters, consisting of oddities of the neighbourhood, local celebrities, and so forth. When all these, pioneers, middle-aged, youth, and nondescript, each inti-mately acquainted, are met within the sacred edifice, an odd conglomeration of worship, jeal-ousles, flirtations, eccentricities, quarfels, and love-making is the result—for after all, it is the meeting place of human beings.

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. It is a morning and place just suited for contemplation and reverie. It is hot and dusty outside on those country roads, but within this church, standing tack among the trees, it is cool and pleasant. The windows are open about a foot at the top and bottom to allow the fresh breeze to enter. The glass being stained and frosted, our view of the outside world from the gallery here is limited to that narrow strip at the top of the windows which takes in the tree-tops and blue sky and any desultory fleecy clouds that may float past our range hay and ripening grain; over country flower-gar-of vision, and to the strip at the buttom, which dens, hill-side woods, and shaded streams. And ermits us to see nothing more distracting than tho green grass.

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, the bozz of an investigating blue-bottle, and the soft tustling of the leaves of the trees near the windows. A few early comers like ourselves are scattered among the pews, most of whom are engaged in reading their Bibles and hymn-books. When they turn pages it attracts our attention, while a modest "ahem" is quite a shock, so very

Presently the sound of a carriage, driving past the side of the church around to the shee at the back, breaks in upon the stillness, and we expectantly await the entrance of its occupants. they come: - First a little, wiry, gray-headed man, whose large brown hand, as he shows it in opening the pew door, bespeaks a life of toil; but his decided inanner and general appearance are evidences that his toil has been successful, and that he is a man of influence and accustomed to respectful attention in the world in which he lives. His wife, as she displays her portly figure in entering the pew, is the very embodiment of good sense, even temper, and active benevolence. Her husband, with his faculties ever keen for making wealth, is in no danger of becoming hard or niggardly so long as he is blessed with the companionship of this true, whole-souled woman. Beside her sits-for they are all scated now-her adopted daughter, a fair, clever looking girl, in a cool, pretty costume; and in the end of the pew is her husband's nephew, a college student, who is having a remarkably pleasant holiday at his uncle's farm.

The next arrival is a widow, who walks quietly up the aisle and into her pew, leading by the hand a little child-her only relative left. All in this community know the story of her successive bereavements, and all know and respect her Christian character and unwavering patient faith.

The next to enter is a managing mamma, followed by three marriageable daughters. All are fussy and rather overdressed, the daughters espac-This managing mamma has a husband; but he is quiet and retiring, and generally remains at home. His sense of Christian duty respecting public worship, and respecting some other things too, has become blunted from constantly hearing his family speak of church as a place to go to see and to be seen. The managing mamma glances coldly, and apparently with indifference at those within the range of vision before her; but in reality two years ago describing an African mission sta-she is industriously engaged in taking notes of the tion to him.—Christian Leader.

appearance, dress, etc., of those present, Syhon e 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 sespectable and respected; but he holds some peculiar ideas and exemplifies them in a peculiar manner. He is on speaking terms with about only half of the congregation; the other half have, unwittingly, some time or other, hit against the angularities of his character. He is so afraid of doing aims to be seen of men that he goes to the opposite extreme, he cannot be accused of doing a generous, scarcely a civil, thing before men. He has, from statements made in Revelation, worked out the exact size of the city of the New Jerusalem, and reckoned to a nicety how many inhabitants it will accommodate; and, evidently, he has arrived at the conclusion that very few of his content poraries are to be admitted within the sacred precincts.

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 young man, who is of the neighbourhood, and understands this, feels a trifle self-conscious, and so bears a prouder manner than usual. The bride, a stranger self-possessed and perfectly at her ease, returns the glances of these her husband's friends and neighbours, with a winning air of interest, and captivates old and young at once by her kindly, graceful manner. Even the mannaging mamma, who naturally feels antagonistic towards her in consequence of her having won one of the few eligible young men of the neighbourhood, is softened by the bride's unconsciously friendly glance but again her heart is hardened, for her resent-ment is strong, and she directs a second glance full of intent to criticise unsparingly, but the bride is glancing with such artiess admiration at the managing mamma's prettiest daughter, that again she is defeated and surrenders to the fair combatant who wields so powerfully the weapon of ingenuous good-will.

The next derival 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 half his life-time. He has seen the gradual change wrought in this neighbourhood from its original wilderness to its present state of fair culture; and he has taken an active share in bringing this change about. Possessing a mind of more than ordinary ability, and a disposition naturally fine, which has been leavened by a pure, active piety, he forms one of the most influential and best beloved characters in the

neighbourhood. 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; but her children are remarked as being the most stylish and be-frilled little beings that were ever martyred to fashion, and she has the name of being the best housekeeper-not the best home-keeper-in the neighbourhood.

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, whom

he is conducting into the pew.

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 greatress and His goodness. How well the spirit of the Psalmist accords with this lovely July day! A bird outside on a branch near the window is warbling with all the strength of his little being, other birds further off are joining in his chorus. in his chorus. The pleasant breeze that enters this little church comes to us over acres of new mown now our minister leads in earnest prayer, and somehow strife, envy, foibles, and bigotry dwin-dle away, and criticism seems quite beyond us. We are all on a level-sinful creatures conscience smitten, bowing before our Heavenly Father and pleading in the name of His Son.

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 RE-LIGIOUS TRACT SOCIETY.

PROF. BLAIKIE, 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. His father, a Highlander from Killin, was a grocer in Edinburgh; and John was born in the Cowgate in 1766. He was a class fellow with Sir Walter Scott at the old High school, and the family sat in Greyfrians Church, a few pews behind Sir Walter. When about fourteen he was apprenticed to a jeweller, and, on the death of an elder brother, took over an ironmongery business in the Grassmarket. From childhood he had resolved to devote himself to the ministry, and after a few years' study to received a call to Kingsland Congregational Chapel, London, where he officiated with much acceptance till his death in 1840. His ministry was interrupted by two long absences in Africa, where he went at the request of the London Mussionary Society to inspect their mission_sta tions. He undertook long journeys on the Dark Continent and acquired the name of "Campbell the Traveller." It was his account of his travels which first interested David Livingstone in Africa when he was a boy. He was deeply interested in all religious questions, and during his long life the idea was paramount in his mind of establishing a religious tract society. With the help of others now long gone, that aim had been gloriously achieved. In addition he founded a large number of other catholic societies. He was an illustration of what might be done by a man in a humble situation and with somewhat moderate talents. It was to a measure of genius he possessed that he owed his distinction. When only a shopkeeper in the Grassmarket he was intimate with a large number of distinguished men and was able to do a great deal of good. The venerable Rev. G. D. Cullen men-tioned that he remembered Mr. Campbell seventy-

SENTENCED TO BE SHOT.

PARMER OWEN'S son had been found asleen 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. Mr. Allan, the minister, called twenty-four hours. SIF, Allan, the minister, called to comfort the sorrowing family. During his visit a letter arrived. Blossom, the farmer's little daughter, opened the door and received it. "It is from him," was all she said, as she handed it to the minister, who opened it and read as follow the bloss by the factor of the first factor.

"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 Catr's mother I would took after her boy; and when he fell sick I did all I could for him. He was not strong when ordered back into the ranks, and the day before that night I carried all his luggage, besides my own, on our march. If I had not lent him an arm now and then, he would have dropped by the way I was tired out when we went into camp, and then it was Jimmy's turn to be sentry, and I would take his place; but I was too tired, father. I could not have kept awake though a gun had been pointed at my head; but I did not know it until—well until it was too late.

"They tell me to-day that I have a short reprieve 'time to write to you,' our good colonel says. For-give him, father, he only does his duty; he would gladly save me if he could. And do not lay my death up against Jimmle. The poor boy is broken-hearted, and does nothing but beg and entreat them to let him die in my stead

"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 wait-

ing for me; but—!—shall never—never—come.

God bless you all. Forgive your poor Bennie."

Late that night a little figure glided down the footpath toward the railway station. The guard, as he reached down to lift her into the carriage, wondered at the tear-stained face that was up turned toward the dim lantern he held in his hand

A few questions and ready answers told him all, and no father could have cared more tenderly for his only child than he for little Blossom. She was on her way to Washington to ask President Lincoin for her brother's lite, and had brought Bennie's letter with her. Next morning they reached New York, and the guard hurried her on to Washington. Every minute, now, might be the means of saving her brother's life.

The President had but just seated himself to his evening's task, when the door softly opened, and Blossom, with downcast eyes and folded hands,

stood before him.

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

"Bennie's life, please, sir," faltered Blossom.

"Bennie Who is Bennie?"

"They are young to shoot him

" 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 Jim-mie's night, not his; but Jimmle was too tired, and Bennie never thought about himself, that he was

tired too."
"What is this you say, child? Come here;
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. A dim thought of this kind passed for a moment through Blossom's mind; but she told her simple, straightforward story, and handed Bennie's letter to Mr.

Lincoln to read. 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. Go back, or—wait until to-morrow; Bennie will need a change after he has so bravely faced death;

"God bless you, sir 1" 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. Mr. Lincoln then said: "The soldier that could carry a sick comrade's baggage, and die for the act so uncomplainingly, deserves well of his country."

Then Bennie and Blossom took their way to their

green mountain-home. A crowd gathered at the railway station to welcome them back; and as Parmer Owen's hand grasped that of his boy, tears flowed down his cheeks, and be was heard to say, fervently, "The Lord be praised."—Evangelical Churchman.

"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 Madapascar 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 straik 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 ziv. 35). What kind of salt are we? Are we salting men with the truth of God, both by precept and exam-ple, 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 THROLOGY. BY REV. THOS. CROSKERY, D.D.

(Continued from p. 207.)

Bur then the revival of High-Churchism in our day, in its attempt to restore a patristic 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. Nothing can destroy sacramentalism but Calvinism; and if the Church of England suffers at this moment from religious instability and distraction, it is because of the war-ring of the three schools of theology within her. And whatever true spiritual power may still exist in her is in virtue of the more or less thorough assimilation of evangelical elements borrowed from Calvinism.

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 Calvinium, as represented by the divines already mentioned. Though Dr. Dale speaks of the defection from Calvinlem 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. V" at independency may become under a still more deliberate and extended repudiation of Calvinism, it is impossible to conjecture; but the signs of the times do not encourage the hope that, with the growing denial of eternal punishment, and the increasing prevalence of moral-influence views of the Atonement, it is designed to any long reign of apertual expansion or power. The success of the English Baptists, like that of their brethren in America, has been due to their Calvinism. The names of Bunyan, Kiftin, Keach, Gill, Knollys, Tombe, Carey, Robert Hall, Ryland, and Hughes, are familiar to us all as Calvinists; and Evans, the Baptist, may well say that the theology of Bunyan, of which Coleridge said, in speaking of the 'algrim's Progress, that he could not have belleved beforehand that Calvinism could be painted in such exquisitely delightful colours, "may be regarded as that which most characterised the larger community of the Baptists"—that is the Calvinistic, as distinguished from the General Regulation. Baptists.

The remarkably wide and uniform success of Methodism in Britain and America may seem to 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. More of this again. Whether Methodism will always adhere to its present Augustinian ism will always adhere to its present Augustinian condemnation of Pelagian and semi-Pelagian error is a question for the future. Principal Cunningham expressed his doubts on the subject. Dr. ham expressed his doubts on the subject. Dr. Dale says. "The Methodists have not been pre-disposed to attempt the reconstruction of their theological theories, but whatever immunity they at present enjoy from the troubles by which we have been tried can be only temporary." The fact remains, however, that their success, both extensively and intensively, has been due in the maintain the prevailingly Augustinian cast of their theology.

Our Westminster theology, notwithstanding, the modifications it has undergone under various cur-cumatances 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 "a'l external authority in matters of religion," for "the yoke of the Bible follows the yoke of the Church." When the Bible follows the yoke of the Church." When the orthodox of other days predicted its present drift, Priestley and Belaham induguantly resented such an imputation on its Biblical fidelity. But time has justified its orthodox judgment. Mark, again, the downward course of Unitarianism in relation to Christology. Both Arius and Socinus, with their early followers, held that Christ, though not God, was to be worshipped. It was the boast of Belsham and Lindsey that they had destroyed Arianism and put Socinanism in its place, now the Unitarians are everywhere Humanitarians, for the Unitarians are everywhere Humanitarians, for they hold that Jesus was a mere man, and there-fore consistently hold that it would be idolatry to worship him. Unitarian opinion has indeed, upon this doctrine, been singularly fluctuating and self-contradictory. In its evangelic moods it has tried to span the abyss between the Creator and the creature by throwing across it a created Saviour, allowed in a kind of theological atrategy to be deutero-divine. It once held Christ to be salvator mundi. Martineau now rejects "the entire Messanic theology." It once held that He rose from the dead; now Martineau and J. J. Tayler deny the resurrection, and assure us that His not rising is not of the least importance. It is to this belief in Christ, not as a still living man, but as a dead man, buried in some Judwan graveyard, that Dr. Arnold attributes the utter want of vitality in Unitarianism. In fact, it has almost abandoned all pretence of a Biblical basis, because it has discovered the impossibility of maintaining itself on that ground. The American Bilis said significantly to the Unitarian club in Boston in 1882, that fifty years of study, thought, and reasoning, had brought him to the conclusion that the Bible was an orthodox book, and yielded the orthodox creed. This is practically the judgment, likewise, of the German Rationalists, who, working, with their usual thoroughness, in the new science of Biblical theology, bring the old orthodox doctrines out of the Bible. They may reject them under the head

of dogmatics, but they frankly reinstate them under the head of Biblical theology.

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. It appears as a disturbing element when faith begins to languish, and it is cast out when faith revives. Its elight hold upon religious realities is seen in the fact that Unitarian pulpits resound with harangues upon secular subjects rather than about Christ and Him crucified. It is this fact which drives the noblest spirite, like Everett, Sparks, Palfrey, Bancroft, and Frothingham, from theology to politics or literature, while its affinity with scepticism is seen in

the drift of eminent persons like Harrier 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 Uniterianism with more hope!" What a suggestive fact that Thomas Chaimers 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; memoriso verses 1-4.

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

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

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

INTERVENING HISTORY .- In the three months between the last lesson and this, we must place

Matt. xi. and Luke ix. \$1 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 Jeaus makes his final departure from Ostilee, sends out the seventy ir Samatia, crosses the Jordan into Perea, where he slowly journeys to Jerusalem, reaching there about the time of the Peast of Dedication, in December, A.D. 29 At this feast he speaks the words following, in John, our last lesson, z. 22-39, and then he relies to Bethabara, in Perez, beyond Jordan, where we

find him at the opening of to-day's lesson.

HELPS OVER HARD PLACES.—1. Lazarus: the Greek form of Bleazer. He and his sisters had a home in Hethany, at which Jesus loved to stay. a nome in ternany, at which desits loved to stay.

2. That Mary: the anointing here spoken of took place latter, John xii. 2-7. 3 Sent unto him: at that the thing should distress you like this is surely lethabars, beyond forden, x. 40,—about 30 miles.

4. Sickness not unto death: death would not be the final result. For the glory of God: (1) by showing his divine power in taising up Latarus; (2) in strengthening the faith of the family and the disciples; (3) in leading many to believe;

the disciples; (3) in leading many to believe;

"You have not answered me, Philip. Do you the faith of the family and the first place of the through all ages in the love these?" (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 crucificion and thus the glorification of Jesus. 6. Therefore: because Jesus loved him. He abode has 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 hower: a definite limit set by God himseld. If any man walk in the day: symbolizing the time and place appointed by God, in the way of duty, guided, and enlightened, and arrengthened by God. So long as he was about God's business, his enemies could not harm him till God's time came.

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 crucifizion?

SUBJECT : LESSONS FROM THE SICKHESS OF

I. THE PANILY THAT JESUS LOVED (VE. 1, 2, 5). Where did this family live? Name the members of it. By what act was one of them widely known? (v. 2; xli. 3.7.) Why did Jesus love this family? What blessings would this friendship bring? Will proof can you find that this family loved Jesus? her distike you."

(cli. 2-7; Luke x. 38-42.)

11. SICKNESS IN THE FAMILY (vs. 1-4).—Which lie was making

one of this family was taken sick? What did his sinters do for him? How far away was Jesus? Should

III. JESUS' MYSTERIOUS DEALING WITH THE AFFLICTED.—(vs. 4 to, 15).—What did. Jeaus say was the object of this sickness? Did Lazarus die? How was his sickness to the glory of God? Why did fesus 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.

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

PRACTICAL SUGGESTIONS.

I. Blessed is the home where Jesus loves to

II. We may have such a home, (1) by casting the door, and said—out all that is uncongenial to him, (2) by cultivat- "Stay a moment. I have not told you someting those qualities which are pleasing to him, (3), thing which came to my knowledge this afternoon. by inviting him to come.

111. Sickness and sorrow come to every house

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 daties 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.

Bur Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY.
BY THE AUTHOR OF "OUR HELL," "A SA
DAUGHTEL," BTC.

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 selt-control, in spite of the painful urgency of the feeling which impelled the paints signey of the tering which inputs to learn the worst at once. The next she raised her eyes, filled with an almost startling intensity, to her brother's face.

Alay I ask what you mean when you say that the

matter concerns you closely?"
Dension returned the look, being struck by surprise both by it and the tone.

"Any question of appression 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 i" he said; "I see now what you are at."

Miss Dension eyed him with a marrow-piercing

glance.
"Well?" she asked sharply.
"Well," said Philip, amiling still.
He did not know that it was a matter of life and death to his sister. To him it was one of half mel-ancholy aport. But her tones the next moment changed his tones too, they were so imperative and

imploring.
"Philip, 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

She had risen; she came towards him—stood in front of him, with beseeching eyes. Philip'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

love Hester ?" "No, I don't. Is that positive enough for you?"
Miss Denston's whole frame seemed to expand with relief. She flung her arms round her brother's neck, and kissed him. Involuntarily, he moved a lit-ile aside, embarrassed by this unusual effusion. He lie aside, emparrassed by this unusual enusion. He evitably as the coryents developes into the outler looked at her in grave wonder. Joy Irradiated her fly, and our actions make history. It is an awful whole aspect. For a moment she seemed to have long t that we cannot be good or had to ourselves returned to the brilliancy of her youth. But she only, even in our secret thoughts.

Sought to contain herself: she had something to During this slackening in the tide of events, say. The great dread was removed—safety as an amel probably in the estimation of some, but far sured; but there was yet Hester to be thought of

depend upon it, our young friend would upen her caim 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 envisible privilege, truly, where accorded to poverty and lovalidian in the l and lovalidism !"

Philip had relapsed into his too usual bitterness of tone.

"But," he continued, railying himself, "since I bave relieved your feelings, I trust you will take fato consideration what I have ventured to say to Jesus be a member of your family? (John xiv. 17, into consideration what I have ventured to say to 20, 21.) What must we do to have his presence? (John xiv. 15, 23; xv. 10; Luke xxiv. 29) What your hold on that girl, or you will end by making

Denator, had taken a seat not far from his sister. He was making a considerable effort in thus return ing to the charge. The fact was his sister's bewe do the same in case of sickness? In what way nature, so realous and exacting, caused him posiwould you send to him? Does this require that
tive alarm on Hester's account, with a vivid recoiwe should not use every means in our power to be
lection 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 to gether which lay scattered over her writing table. Dension looked down thoughtfully, being occupied in an internal debate. Should be try, or nat, 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 retrain? Meanwhile, his sister was leaving him—the subject would never be re-opened be-tween 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. Philip infeed up his head as his sister was on her way to

Who do you think these people are?' Miss Deniton turned round.

What:do you mean?"

"These Norrises are not living under their right name. The real name is Fleetwood. Heater is the daughter of the man that ruined us." A pause, in which Miss Denston stood astonished

and speechless. "I wished to warn you against your intimacy with her," tontibued Philip, "without paining you by this disclosure; but as you have not-

"But," interripted his auter, coming forward, slowly, "It is not possible—bow 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 Dension did not reply. She was absorbed in thought. I'hilip looked at her, but could not discern in her face traces of what he had desired it. to see—an instinctive revulsion from the daughter of the man whose memory she had so long exer-crated. What her feelings were he was left to

"Good night," and left him.
Denoton; left alone, began to pace up and down the room, but his thoughts soon reverted from Hester and his adventurings on her behalf to his own affaire, his own troubles and perplexities. They did not lighten as he brooded over them, and he went to bid at last with a heavy heart.

CHAPTER XXII.

AFTER FOURTERN 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 liself over at our feet there comes a fulf. Nature seems to be taking breath before uprearing another monster, Just so one notices a "tide in the affairs of men." After exciting events a flatness usually succeeds, sometimes contradicting our anticipations of consequen-ces. After the extraordinary excitements recorded, Barbara Street-the portion of it in which we are Interested—lapsed into a state of singular dulness. 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. Water-house, 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. vaguely uncomfortable Sunday evening episode. Hester, when she went across to Miss Denston, like a guilty but repentant child expecting panishment, found heiself greeted with out anger, coldness, or even reference to iter descrition 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 was made to the subjects or the disclosure of the previous evening. It may, however, be supposed that, though the world of lucident 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, nav. each determinstances. Each act, each word, nay, each determin-ing thought of our life goes to the framing of cir-stance, 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 remoracless facts which make or mar him, for the thoughts we indulge in issue in our actions as in-evitably as the chrysalis developes into the butter-

small probably in the estimation of some, but far otherwise if we believe events to be rightly measurduty, 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. Susjects for Special Reform.—Lexarus.—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 the time was assured by a woman's absence to the times of the time of to-day's lesson? How long the times as a sudden treollers to be thought of the times of the times of times the time of the times of times to be rightly measur-day the least interested.

'' Philip," she said, 'I must suggest to you that, if that is the case, you should not pay Hester to be thought of the times of the times the hand a timeston, and the time of the times of the only rooted reality? Grace spoke not a word, but, just as she had been used to do when a tiny

ter'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 late 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-confidences to which Grace had listened had come from her mother's lips. The only romance to which she had been a confidante had been that of her father and mother, acted out long years before, and brought to a close so sudden, and so Jark, that it had cast its shadow backwards as well as forwards, and blotted out the early brightness. Grace, gazing at the liveness, thought many things. It was a handsome face that was 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 amiled, not rested on hers with the direct glance of a heart-greeting. Was there anything in this face which torsehadowed the other? Did the suggestion of a too passionate feverish grasping at the good things of lie lurk in that genial mouth and eager eye, and forestell that early rum of fame, and happiness, and reason, the shadow of which still hung over them? Orace 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 habkerchief from her eyes, and tooked up. It was an uneasy glance, as of one who eyes some was an uneasy giance, as of one who eyes some treasure jealousy. She held out her hand for the ministure, 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 I You are none of you like him."

Grace had knelt down by her mother's aide, perceiving she was ready to be comforted by ex-pression and sympathy.

"Yes," said Grace, "he was very handsome.

and, of course, you thought his eyes beautiful, beand, or course, you thought his eyes occurring, be-cause they spoke love to you. And you were hand-isome, 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

Mrs. Nortis cheeks were just singed 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 pitcously.
"We have never been middle-aged people together, you see. I should have been happier and less semimental 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 i'

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

"It would be better, pechaps, 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 sey 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 e 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 trus-ed,"

said Mrs. Norris musingly. said Mrs. Norris musingly.

"Mother, this is madness!" burst in Grace, vehemently. "It is sentiment misspoiled indeed? What greater missortune 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 sgo 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 the sally, which otherwise might have been suggestive.

sally, which otherwise might have been suggestive to her. Her only answer was a sigh. She was again absorbed in the feelings uppermost with her that evening. Grace saw the look of pain which she had chased away, settling agair 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

"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 wrote asking to be taken away, which you know the patients are always doing, you make up your mind that he is getting better. Foor mother, how deluded you are "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 leared. It is so short a time since the last visit, and you were so un-happy after it. If you go I shall have to see my little mother looking and 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 visite, 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 it 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 sesociated with so much fruitiess 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 heaver afterwards; and to her mother the occasions were fraught with anguish, which yet she was ever

craving to bring upon herielf. To Grace, her mother's love towards her husband, so persistent, so inexhaustible, was a continual source of awed 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 realise 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 wivid 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 thildhood into womanbood, 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 Neview.

NOTICES:

(a) Tunes:—In advance, \$1 one after a months, \$1 one after a months, \$1 to, after a months, \$1 on the tab upon the paper thouse to what these the solventique is paid, and serves all the putposes of a newest. Thus, "A, Jones, 93," means that A. Jones had paid to number so, Review. At least two weeks are required after the receipt of money by us before the number on the tab can be charged.

(c) When the address of a paper is changed, both the our and the new, reliating Post-office, County, and Province, about he given.

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THURSDAY, JULY STR, 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

24 and 28 FRONT STREET WEST.

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

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

GEO. M. ROBINSON, Manager.

THE SABBATH SCHOOL COM-MITTEL AND ITS REPORT

R. JARDINE and his committee have evidently used all diligence to secure a full and complete report of the Sabbath school work | mal course, under the general direction of the | all the presbyteries on this subject will be sent 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 disthere 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 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 | home and the ministry, the Sabbath school has case. It has received the approval of many presbyteries, of three synods, and won the distinct endorsation of the General Assembly. It is having a pretty wide trial during this year, and we shall be disappointed if the good effects trained army of Sabbath-school scholars can, 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.

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 tended a more pleasant or profitable meeting, schools, of course, are far in advance of this Of course this is due partly to the fact that there paltry sum. A few give even munificently, but were no burning questions to discuss and to the want of heart in many, and the want of system in many more, and the entire neglect of due to the Moderator and to the brotherly spirit the duty in no small number, bring down the average wofully. In some by no means backbush presbyteries less than one third of the schools do anything for the mission cause. Presbytenes 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 preceeding year. There is reason to believe that the great body of our teachers are faithful to their high calling and | dint of much importunity and mar ellous patito the souls under their guidance, and will there-fore give diligent heed to the recommendation on the first day of meeting, and as far as posadopted by the Assembly:-"That all superin- sible each item disposed of before going on to tendents and teachers be exhorted to seek, first, another, members could tell at any stage how far to bring the children of the Church into living union with Christ and the communion of the living ject in which they were specially interested was are seeking the spiritual good of our people, and fire, making a touching appeal for aid.

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 reports stitched together and a copy put into and printing departments, and that they will of Sabbath school associations, the holding of the hunds of each member. Some thought this consult their own interests by communicating special conferences, or in such other way as may impracticable, a view with which we do not with us when they have any printing or pubseem to them best." We would reckon on great agree. At any rate, we think it a sad pity lishing to do. The Church also has a large benefit from presbyterial conferences such as that there should be such waste as takes place amount of printing to be done for it annually, are held in some places, in which all Sabbath always through the promiscuous scattering of and now that we are in a position to undertake school workers are invited to take part with the reports in the pews. At St. Paul's Church the all such work we would be glad to have an opmembers of presbytery. If these are brought Assembly left behind it as many reports as will portunity of making tenders on equal terms with into use generally, there will be little need of serve to light the fires for some winters to come. other establishments. Hitherto, in a numseparate associations. The main ends to be We trust that whoever is chairman of the local sought are the recognition, encouragement, and committee at Winnipeg next year, he will signalinstruction of those engaged in the work, the ize our visit by getting from the various condrawing out of more sympathy towards the veners their reports a day or two before the Asschools on the part of the people, and the promoting of a more general interest in Bible study.

That the presbytery, as a presbytery, concerns in time for him thoroughly to acquaint himself fair field and no favour. That the presbytery, as a presbytery, concerns itself in the least with such matters, many, 1-05sibly the majority of Sabbath school scholars and terchers, never dream.

Perhaps the experience of former committees has discouraged that of last year from direct is no point which is of more urgency. It is quite proposal on this subject, it will be remembered, general expansion of our business. In turn we possible to have equipments and organization, was sent down to presbyteries three years ago; hope to be able to show ourselves more and and discipline, well nigh perfect, and withat the but although a large majority of the presbyteries | more worthy of their confidence and support. 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' put into the hands of the staff. These are largely undigested and sometimes undigestible 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 alesson and how to show 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 nor mal course without having any idea when a formed a favorable report of you. That is why I hope you will not refuse us. The Holy Virgin will recompense you. During six years we shall say holy mass for our benefactors. Assem the work of these committees would be means the work of 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 de Marie every means will be said at the Catholic Church is the sample of the ticket for Heaven. The following is the factor brained with the work of the factor brained for them.

The Holy Virgin will recompense you. During six the elect the members would be members would be members would be means the work of these committees would be means the work of these committees would be means the work of these committees would be means the work of the proper with the proper of you. That is why I hope you will not refuse us.

The Holy Virgin will recompense you. During six the flow of them. The Holy Virgin will recompense you. The Holy Virgin will recompense you. The Holy Virgin will recompense you. The Holy Virgin will recompense yo chairs. Measures should be adopted in every Assembly's committee, would be of great benefit, and we trust that there may be some feasible plar forthcoming on this point by another year. We would welcome, as a first instalment, "corheartening to find that in various presbyteries respondence" 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 it goes, more satisfactory in regard to the schools | for attendance on the adult Bible classes, which than the Sabbath School Report itself, returning 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

> 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 and prepare them to enter on their work in a the Winnipeg Assembly than that of the past year. They have a tight to look to the conveners of presbyteries' committees for the most hearty assistance in the matter. Next to the 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 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 Modera-tor and the other officials upon whom the bur-It is pleasing to observe that there is a steady den 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 atjudicial work to do, but doubtless very much is which was manifested by all the members.

Before the memory of the Assembly passes away we desire to point out some improvements

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

young to assist in the work and support of the proceedings were supplemented by a daily pro- spirit of Christ. gramme 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 with the Assembly's business before it begins.

But we come now to a more important matter effort in the matter of teacher-training; but there | ing the standing committees of the Church. A | increasing the circulation of the REVIEW and the 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 dropped without having any idea why they have been so treated. We trust that overtures from 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 develop-

ment 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 classes, should receive due credit in a separate profitable to open the meetings by partaking item of the statistical return.

| 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 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.

ROM 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 which may yet be made in the interest of the and to increase our circulation. Now as we are Church at large and those who may be members | 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 care-

Church, and not to forget the training of the likely to come up; and if this general order of desire to be animated in our utterances by the

We would take the opportunity of calling the attention of all our readers and ministers, especfally, to the fact that we have now secured unsurpassed facilities for carrying on our publishing ber 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 call

In entering upon our new premises we would igain thank in this public way all those who have about which we have already had something to taken an interest in our welfare, and who have say and about which we expect to have a good | contributed to our success. We trust they will still deal more to say-the method of appoint- continue their good offices and further assist in Meantime we shall be glad to see our friends at

26 and 28 Front St. West.

TICKETS FOR HEAVEN.

Archbishop of Quelec.
On the other side of the ticket there are given DIRECTIONS

For voyageurs who are travelling towards Paradise:—DEPART:—At all bours. ARRIVE:—When God PRICE OF PLACE:

1st class. Innocence and willing sacrifice.

and class. Penitence and confidence in God. 3rd class. Repentance and resignation.

ist. There are no return tickets.

and. 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 get ting people to Heaven would be startling enough to l'eter 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. 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 carning 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 fiquor 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

In view of the recent action of the Assembly with regard to Jewish Missions, the paper of Rev. A. Ben Oliel, 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.

Wa have received from Dr. Cochrane, too late for insertion in this week's issue, a letter THE SPREAD OF CHRISTIANITY AMONGST THE JEWS.

BY THE PEV. A. BEN OF IPI.

THE excellent papers of "M. R. K" on "The Everfasting Nation," in the l'agenyrantan Review of May 13th and 27th, in succession to the Hon. Justice Torrance's instructive fecture on " Anti-Semitism - its Causes and Cure," In previous numbers of the Raview, cannot fall to deepen interest in the spiritual welfare of the Jews among God's beople in the Presbyterlan and other Charches 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 refterated allegations of special difficulties and paucity of results in the evangelisation of the Jews. But what are those difficulties in comparison with the tremeadous barriers that stared in the face of the fishermen of Guliee 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 'magine them stupefied, and exclaiming "What i 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 tace the conquerors of the world with the attempt to subvert their religion and demolish their superb temples? But there is not a what stupendous task their Master had laid on them. There is no indication of hestiancy-no calculating of cost. Those gigantle barriers, to all human appearance insurmountable, deter them not. Onward they go, facing all those mighty obstacles, and even death fiself ! 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-s days! What are these? Are they the cross or the blazing pile? The crown of martyrdom may yet be won by missionaries in the interfor 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 frightin 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

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 Jens, the confessional, and arrogant popes, 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 tather 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

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 Messiab-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 prefetred the word Trunnity, 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 Triunity 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 1

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 Gentiliting believing Jews, compelling them to set aside all those grand national ceremonies-to cease celebrating the mighty Exodus; the lightenings and thunders of Sinas; the wanderings in the wilderness, with the manna and cleft tock, 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 pecularities 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 opporition and contra vention 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. axiif. 9)? " If those ordinances (of sun, moon, and stars) depart from before me, saits the Lord, then the seed of Israel also shall cease from being a nation before me for ever " (Gen. xxxi, 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 Ilis accomplished explatory work and mediatorial sovereignty aims for pardon, reconciliation and redemption, why not let them retain their national characterissice-everything, in fact, that is not clearly incompatible ence of saccedotalism.

with the doctrines of Dirine grace and the genius of the

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 Rabbinowitz, of Kischiricif, 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 deepening in my mind for years past, but to which I have not yet given expression in print, except in was given a prominent place, presumably, because one or a lecture delivered recently here, the third of a serial, to two of the directors are connected with his church. Let 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 Evangellcal 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 tians. But this is only one instance, the same statements b'essing and grace of God, prove successful. Meantime, apply to the Boys' and Girls' Home, the one institution to the light of the Brysny will open its column to the statements apply to the Boys' and Girls' Home, the one institution should be classified in the Cathedral and the other to All 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., widress 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 whisper of this. Evidently they did not stop to consider dear brother and friend, Dr. Saphir, and of my lamented correspondent of former years, Dr. Barth, of Calw.

75, Via Napoleone III, Rome. A. BEN OLIEL June 18/A, 1886.

Literary Motices.

"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 Salbath-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 just what is wanted the computer 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 crossreferences 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 inexcusable. 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 in-spired pages. In this busy age no busy worker does justice to himself and his work, unless he avails himself of ust such time and labour-saving helps.

"The Simplicity that is in Christ," by Leonard W. Bacon, D.D. (Messrs. Funk & Vagnalls, N.Y., pp. 330.) The author of these sermons is a well known minister of Philadelphia. A man of earnest and devout spirit, an original and lodependent thinker, inclined to liberal views, his pages contain fresh and forcible arguments for Chrispages contain fresh and forcible arguments for Christianity and able expositions 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 Oblication, A Premium Essay," by E. A. Waffle, M.A.; S. R. Briggs, Totonto 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 routings advanced the old nothing new in the positious advanced, the old argu-ments 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 disgram to demonstrate the physical necessity of a day of rest. Would it not be possible to illustrate the aplritual necessity of the Sablath in a similar way? We heartily recommend this book to our ministers who are all anxiously watching the tendency to securalise 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 matter interest, containing the record of a beautiful Christian life and character made perfect through suffering. For own thirty years Mrs. Bells. Cooke has been a continued invalid, suffering of times untold agony, her disease utterly bathing the skill of all the physicians who have watched her case. They have again and again declared that her end was near and yet 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 s made perfect in weakness." The great lesson of her life is not in her patience in the milst of her sufferings, but that she was enabled to forget her infimities 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 ce 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 th service of the Lord. By all means, mothers, buy it, and place it in the hands of your daughters, after you have

Communications.

OUR CITY CHARITIES.

[To the Editor of THE PRESENTERIAN REVIEW.] Str.—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 denomination while quite will-interest to allow the others the honour or makely supporting these charities make to mind a controlling influence in 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 Epis-copalian Church, a Church which in this country would shrink into very small compass were it not so induted by pride and pretention. I do not propose to enter largely into this subject but simply to arge upon your city readers the necessity of watching against Episcopalian enrouchments and to great our orphans from the buseful infla-

I was present at the annual meeting of the Orphans 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 rerealed and emphatically proclaimed purpose of Gol.

I know well enough that I am treading debatable children have in many instances been brought up in Presbyterian or Methodist homes and certainly aboutd have their own and their parents' pre-lefections considered; and I for one cannot tamely submit to these children being handed over to a Church their parents had no con-neceloa with and would not have desired their children to attend. I noticed on the occasion referred to that both the Presbyterian and Methodist mighters, whose churches are close to the Hoine, 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 any of your readers look up the annual report and see the preponderance of Anglicans 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 aldenominational usurpation should cease.

If the Episcopalians were left to support that charity it would die in a year, and if they are not ready to assume that butden they must be content to come down from their high seat and work side by side with their fellow Chris-Saints, if I mistake not. I trust to your examining this matter and speaking out upon it with your usual faithful-

THE LATE GENERAL ASSEMBLY.

[To the Editor of THE PRESBYTERIAN REVIEW.] Six,-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 neet and so much is to be attended to, but I fear there is a tendency to give too much prominence to com mittees. They are becoming burdensome, and every year assuming larger proportions. I hope committeeism will not swallow up Presbyterlanism, and deprive mem-bers 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 com-mittee be appointed to consider," etc., 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 oondemning the legal recognition of lotteries in every orm." Why not deal with this question fully and unless form." Why not deal with this question fully and unhea-litatingly? Was there anything peculiarly extenuating about the monstrous evil referred to, that the Church could afford to walt another year before passing judg-ment? In some parts of this Dominion the evil is being nourished 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 unfaltering 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.

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 sénding up, with approval, Mr. Bryant's request to be recognized as an evangelist, reports differ as to the action of the Assembly. One teport 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 com-mittee to consider the question and report to next Asthought 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 discustion in open courts, 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 tion," 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 sus-tained 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 Do minion." 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.": "In the mat to uo it.": "In the mat to uo it.": In the mat to uo it.": In the mat to uo it. It. But have fights until he fights with Mr. Bryant, over a ""telepind" (as he says he will) to carry on evangelistic work in his congregation, he will never wear the crown of a coholieror. Mr. D. D. McLeod put the matter clearly and samply when he moved "that Mr. Bryant be com-

mential to the ministers of the Church as one of whose services they may avail themselves in carrying on special evangelistic work." Whet there is in this motion to call evangelistic work." Whet there is in this motion to call forth such remarks as Mr. Ball is reported to make, I fail 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 pulifications for the work that Mr. Bryant possesses This is the beginning, but not the end of the question. The whole Church is being soused 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 every

where to be found. Dr. Dykes, in the Synod of the English Presbyterian Dr. Dykes, in the Synon of the English errestyreman Church, moving for the ordination of his persons "to be missionary ministers" declared that "the beathen 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 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 laterfere 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 o the nature of evangelistic work, and that Church which falls to sapply the demand will in the near future find herself going backward instead of forward. Yours, etc.,

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MA. THE UNION SHORTHANDERS' ACADEMY,

Church News.

Tita 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. A local paper mentioning the event says: "Mr. Perrin is a great rayourite with the people of his church and deserves much credit for the interest he is taking in the welfare of his eongregation."

REV. J. SOMPRYILLE, of Owen Sound, recently dispensed communion at Peabody and Crawford Pre-byterian churches. There was a good attendance at both places of worship. On Saturday previous Mr. Somerville had preparatory service, and admitted to the church at Peabody ten members, and four at Crawford. Mr. Somerville is at present fulfilling with acceptance the duties of convener of session to both congregations.

REV. DR. BURYS, 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 Leipsic. "We spent," said the Dr., "an hour in the class-room of the great Dr. Delitsch, a small, spectacled, silvery haired, old gentleman, who lectured, sitting, reading closely and in measured tones with not much animal ing closely and in measured tones with not much animation, yet, at times, with a good deal of unction. He was listened to with the greatest respect by the sixty students or so who were present." At the conclusion the lecturer was introduced to the great man, who invited him in broken English to his house, an invitation he was unable to accept. Delitsch, he said, is considered by many, since the death of Dr. Charles Hodge, as the greatest living

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. He said it was the intention to extend the misdians. He said it was the intention to extend the mission to other nationalities of the Roman Catholic persua sion. Three was one and a quarter million Catholics in the Province of Quelvec, and by the law of the land they had to pay for tithes, etc., \$4,000,000, and for pew rents, masses, etc., \$6,000,000 more, so that it cost the French people about \$10,000,000 to go to church. He strongly advocated the disestablishment of this Latin Church. The best way to set these people free was by sending missionaties, and teaching them the Word of God. At the close of the service a collection was taken up in aid of the French missions.

SUNDAY June 20th, being the second anniversary of the ordination and induction of the Rev. Donald Me-Tavish, 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 reviewing the history of Presbyterlanism in Linday for the past forty years, and contrasting or rather comparing it with the forty years of wandering in the wilderness by the children of Israel's showing that although they had much to be thankfol for, yet many mistakes had been committed which they should in future guard against. The church was filled with attentive listeners. Many a sorrowfal look was taken at the dead and distant past; sorrowfal look was taken at the dead and distant past; many a heart rejo ced as it caught a hopeful gleam from the apparently bright future, while sad were the hearts of all at leaving the church where they had enjoyed communion with God, where they had met Sunday after Sunday, through trials and joys, darkness and sundine, to worship the Universal Ruler. The history of the church during Mr. McTavish's pastorate has been bright and eventful, and from present indications is but the beginning of a fine and promising career. In the evening Dr. McTavish in the course of his address gave reasons why the congregation were leaving the church, comparing their position with the young prophets of Elisha.—Foit.

A VERY pleasing and successful concert was given or 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 folk, invited the children of the viflage and neighbourhood to meet in the church and form a singing class, when Miss Prince, a young lady who resides on the Quebec side of the Ottawa, very kindly undertook their seconds. The children resource the seconds. Quebec side of the Ottawa, very kindly undertook their training. The children promptly responded to the invitation, and every Saturday has witnessed quite a juvenile gathering in the church. The Sunday school possessed no library and Mr. Crombie feeling convinced that it would be more prized if it were procured by the children's own exertions, and wishing to encourage them in their work, suggested their giving a floral concert, the proceeds of which would be devoted to the purchase of a school library. The idea was eagerly seized, and Miss Prince and her class at once set to work with a will to get up musical selections and recitations. The result was a most enjoyable and successful concert which has helped most enjoyable and successful concert which has helped to lay the foundation of a substantial library. The church was most beautifully decorated with pot plants, kindly lent for the occasion, ferns, flowers and evergreens, for the most part gathered by the children themselves, and every child carried a bouquet. Too much praise cannot be given to Miss Prince, whose kindness of manner, patience and special aptitude for training the young contributed in a very marked degree to the success of the evening's entertainment.

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 disproval of all military and other parades accompanied with bands on the Lord's day; but if these displays cannot be entirely discontinued we carnestly 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 in-terfere with the Sibbath schools of the city." The following resolution was also passed regarding a mem-orial from the Retail Grocers' Association, asking the orial from the Retail Grocers' Association, asking the assistance of the ministers in impressing upon the public the necessity of early closing, for the spiritual, mental and physical good of both the merchants and their clerks:—

1 The Ministerial Association heartly sympathize with Grocers' Association in their desire to secure the closing of their places of business at a reasonable hour and ex-press their earnest hope that other retail traders in the city may be led to take action in the same direction. In order to further the movement the Ministerial Association agree to use every effort to educate the public mind with regard to this whole question and to advise the Christin people of the city to make their purchases in time to allow the stores to close at 8 o'clock every evening except Saturdays, on which evening it may be needful to extend the time of closing till to o'clock."

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 who he is labouring-and of the pigan customs were very thrilling, and his own experience of overtwo years smoog them, with no white man within many dreary miles, were depicted with much force, and in the most unassuming manner. The effect of his lectures wherever he may deliver them cannot but stir the people to question as to whether the In sians as well as the half breeds were not justified in their actions of a year ago. In fact, Mr McKay says he can only wonder at so many of them remaining loyal. In Manitoba and the North-West there are about 33,000 Indians. The Church has fourteen missionaries and teachers there. There are seven schools with about 225 scholars. For two winters Rev. II. McKayhasmain tained a school at his own expense, feeding and clothing tage scholars. For two winters Rev II. McKayhas main that followed his body to tained a school at his own expense, feeding and clothing the Indian children and giving them secular and religious less truction. In his report he says: "We think schools of this kind should be established in many places. The long distances, all of whom took part in the services.

children would thus be under our own control and away from the periclous influence of the pagan. We would have regular attendance, which cannot be secured in any other way, as the Indians are still fond of wanderlog about. The missionary has no fear of another rebellion. Miss Rose, of Woodstock, was for a long time hindered from her work by outside causes, but now a schoolhoure costing \$900 has been erected on Pie-a-pot's reserve, and she is actively engaged in the work of teaching. The Dominion Government paid one half the expense of erecting this building. The report says: "It is a large and comfortable building and under the care of Miss Rose it is earnestly hoped that the new school will be a means of disseminating the principles of sacred and secular knowledge in the hearts and minds of the heathen around.—
If outside Siminal-Newley.

Woodstock Sentenci-Keview.

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. Means. R. M. Craig, pantor to J. A. Carmichael, M.A. Columbus, and H. Kippen, 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. We make a few extracts: "In the year 1832 a few Presbyterians in and around what is now known as Dunbarton, connected themselves with Dr. George's congregation, Scarboro (now St. Andrew's). In 1833 the Rev. Mr. Thornton preached his first sermon in Picketing in Mr. Agnew's barn. On July 5th, 1835, the first session was constituted, and services held alternate Saubaths at 2.30 p.m. in 129's school house. On August 11th, 1838, there were fortyeight members, of whom only five now belong to this congregation, viz., Messra. Peter Nesbit, Wm. Dunbar, Robert Smith, Mrs. Smith, and Ellen Peat (Mrs. Taylor). In December, 1840, Rev. Mr. Lambie, of the Kitk of Scauland, came in and formal the congregation thas eight members, of whom only hie now belong to this congregation, vie. Messes. Peter Nesbit, Wm. Dunbar, Robert Smith, Mrs. Smith, and Ellen Peat (Mrs. Taylor). In December, 1860, Rev. Mr. Lambe, of the Kite of Scotland, cume in and formed the congregation that exceed the stone church, Pickering village. First sermon in this locality was preached by the late Rev. Mr. Barrie, In the school house, and con. After the death of Mr. Lambe, the Dunbarton people connected with Mr. Wadidel's congregation at Claremont, and ever since have been dislote from the body in Duffin's Greek. Worship continued in the school house until June 26th, 1851, when what is known as the white church, then Erskine, was exceed. At this time the Dunbarton congregation was organized, twenty-six members having petitioned the prest bytery to be disjoined, to form into a separate bisly. The church at Dunbarton was opened on May 21st, 1854, and on the 18th November the Rev. Mr. kennedy was induced into the pastorate of Dunbarton and Canton, U.P. congregations, thekering, A the union of the churches at Duffu's Greek in 1879, Dunbarton was left alone, retaining the services of Mr. Kennedy until in May, 1882, after a pasturate of twenty-ciph; years he resigned, and Rev. J. J. Canneron, of Pickering, appointed moderator protein. As both Erskine and Dunbarton pulpis were vacant, and the hadies were desirous of union, it was consummed on May 18th, 1833, styled "Dunbarton and Carlor, Mr. Carlor, and carry on temperance work on the total abstinence speech, which for vigour and power has never vacant, and the work of the congregation."

This document, together with a copy of the Congregation."

This document, together with a copy of the Congregation."

This document, together with a copy of the Congregation. This document, together with a copy of the Congregation. The congregation and inducted Mr. Craig as minister of the congregation. The congregation and inducted Mr. Craig as minister of the congregation. The condition of the committee of the Mr. Mr. Mr. same year a call was drawn up and addressed to Rev. R. M. Craig, the present pastor, and be no accepted by hlm, on August 14th, 1883. the presbytery met, ordained and inducted Mr. Craig as minister of the congregation." This document, together with a copy of the Globe, Mull, Pickering News, ParsayTerian Review, Canada Persbyterian, Necord, and Children's Record, a list of the delegates to the Assembly, the communion roll, a list of members of session, managers and building committee, also the S. S. roll and the Canadian coppers and silver coins being placed within the cavity, Mr. Peter Nesbit laid the stone. An adjournment was made to the lawn of Mr. Duntur where addresses were delivered and tea was served. The Ladies' Aid Society held a bazaar, the proceeds of which amounted to over \$175.

OBITUARY.

ANGUS CASKILL.

elder in the congregation of Glenarm, died on the 23th of May, in the 79th year of his age. He was a native of the Isle of 5kye, Scotland, and came to Canada in 1848. 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 mixed by the congregation at least of and will be much missed by the congregation at large "Blessed are the dead which die in the Lord from hence forth; yes, saith the spirit, that they may rest from their labours; and their works do follow them." (Rev. 214, 23.)

died at his father's residence in the township of East Nissouri, Ont., at the early age of thirty-one years and three months, and in the second year of his ministry. He three months, and in the second year of his ministry. He was born and brought up on the very farm where he died, and of pious parents who instructed him early in the principles of religion of Jesus. Like Timuthy of old he knew the Scriptures since he was a child. From his very childhood he was looked upon, by those who knew him best, as no ordinary boy, wise and good above many. At an early period of his life he manifested a taste for books, and an appetite for learning and parents can remember that he could read the New Sciament before he was quite six years of age, and at that early period of his life they frequestly saw him reading the history of Joseph with tears streaming down his cheeks. history of Joseph with tears streaming down his cheeks. He received the first part of his education in the common school where he was burn and brought up, then at the inger-uli lligh School, and after teaching for a few years he entered the University of Toronto, and in ductime was graduated with honours and marks of distinction. He was granuled with monours and marks to distinction. He studied theology at Knox College with good secrets and finished in the spring of 1884, taking many scholarships and prizes of much value both at the University and at Knox College. When the congregation of our Charch in New Westminster, B.C., wanted a successor to the Rev. Mr. Jameson, who resigned on account of age and ill-health, they asked Dr. Caven, Dr. Cochrane and Dr. Reid to choose and send them a sultable man. These friends agreed at once to ask Mr. McKsy to go, and as far as we know no one ever said that they made a mis-take in their choice. Their wish was made known to Mr. take In their choice. Their wish was made known to Mr. McKay and alter careful prajerful consideration, he thought it was the path of duty to g. He was licens d and ordained by the Presbytery of Toronto in the monital of June, 1884. He proved himself to be "a workman needing not to be ashamed, rightly dividing the work of truth" "instant inseason and out of season." There was a strong attachment from the first between paster and people, and evidences are not wanting that his services have been blessed in that field. But alast his time among them was about, his health in the midst of num. among them was abort, his health in the midst of numerous and heavy engagements broke down, lung disease set in, and he had with great reluctance to give up his work amongst a people that he loved so dearly, and by whom he was loved no less dearly. In obedience to the orders of his physicians he went for a time to Riverside. Southern California, but that mild and balony climate had no good effect upon his health, and when he saw that, he returned to his home in Canada, where he arrived on the 1st of March, weak and much exhausted. Everything was done for him that love and skill could do, but his work was done, his race was run, and the Divine Master called him home. Surrounded by father and mother, brothers and sisters, he breathed his last. His faneral took place on the 24th of May. His remains are turled in the family burying ground of the Prodyterian church,

IRELAND.

EXETCHES 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 Belfatt Witness, will give a good idea of the business transacted, as well as the views of an intelligent observer thereon :-

HONDAY.

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 but times, others because the basis on which it has been established is unsatisfactory. Whatever be the reason, there is no doubt it has not for so far been a success. The committee has been instructed to reconsider the whole subject, with a view to ascertaining whether matters cannot be improved. There can be no doubt that a strong Aged and Infirm Ministers' Fund would be a vast gain to the Church, as other bodies have found. The remainder of the morning sederunt was occupied with the consideration of memorials of no public interest.

interest.

At the evening sederunt the first business was the report on the Jewish Mission. In submitting it the convener, Mr. Maxwell Rodgers, gave the house a resume 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. Dr. Johnston seconded in one of his hearty practical speeches, specially urging that an effort should be made at once to raise £2,000 for the erection of a much-needed Girls' Schoolhouse in Damascus. The only regrettable thing in connection with this report was that it was presented to a very thin house. It is not fair to our great mission schemes to thust them into a corner. Why should we not take a leaf out of the book of other Churches and have a grand Missionary Night during the first week of the Assembly—when all the missions

The ex-Moderator submitted the report of the Committee in Correspondence with the Government, and moved it in an admirable speech, in which he called attention strongly to the injustice with which Presbyterians were treated in the matter of public appointments. No man has rendered better service in exposing the favoutitism which is practiced in this matter, notwithstanding the supposed reign of religious equality in Ireland. The statistics which he has printed on the margin of his new Presbyterian map of Ireland (which, by the way, was exhibited in one of the ante-rooms at the Assen'sly, and elicited general admiration) alone constitute a formidable indictment against the powers that be in this matter. It is evigeneral admiration) alone constitute a formidable indictment against the powers that be in this matter. It is evident that the Assembly must be prepared for strenuous remonstrance and effort if it is to obtain justice for its people. The revision of the Book of Discipline was the next subject on the paper. Proof copies of the Code as revised by the committee have been supplied to all members in attendance at the Assembly, and it was resolved that a special Assembly should be held on the first Tues day of October for the consideration of the revision. Next we had the Baard of Mis-ions for the year appointed, and the dates of the annual collections fixed. The College Committees then presented their reports giving an account REV. J. S. MCKAY.

On May the 20th the Rev. J. S. McKay, late minister of the Presbyterian church. New Westminster, B. C., discring and should be an army a new processor of the Presbyterian church. New Westminster, B. C., discring and should be an army a new present on the right proceeding. We are persuaded that the Presbyterlan people of Ireland who enjoy, to a greater extent than any other community in the land, the blessings of an educated ministry, and who send their a ms to our colleges in Derry

ministry, and who send their s ms to our colleges in Derry and Belfast to be trained for the sacred office, would never grudge the small help of an annual collection to such an object. Yet that small help, costing no man almost anything, would mean a great deal to the colleges, on whose efficiency the Church so much depends.

On Tues any evening we, had various educational reports, including that of the Theological Committee, and those on elementary, intermediate, and higher education. There was some good, that had not these, notably from Mr. Field, of Dervoit Siwh, is working the examinations of the Theological Committee in a very thorough manner; Mr. Armoor, of Ballymoner, who has always somener; 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 raying close attention to the interests of the Presbyterian Church in contention to the interests of the Presbyterian Church in con-nection with the proceedings of the Educational Endow-ment Commission. Mr. Edgar, of Dublin, who is taking great pains to look after the Presbyterian students of Trinity College, Dublin, presented a scheme on that subject, which was approved, and the thanks of the bouse voted to him for the trouble he has taken in the matter. The Church Extension report was also submitted at this seterant by Mr. Whigham, and seconded in a fine speech by Mr. Prenter, of Dublin. The business of the Wednesday morning sederunt to-day was of no great public interest, consisting chiefly of

day was of no great public interest, consisting chiefly of the disposal of a number of memorials. At three o'clock the house went into interloguitur to consider a series of resolutions on the state af the country, which had been drawn up by a committee appointed for the purpose, and it continued to air in private until the hour of adjoutnment. The first business in the evening was the adoption of these resolutions in open Assembly, Mr. Robinson moving, and Dr. Todd Martin seconding them in most appropriate and telling speeches. Quite a quantity of business propriate and telling speeches. Quite a quantity of business was then rapidly tran-acted, in order to allow the sitting to close that night. Departations were appointed to the Chutches in Scutland and Wales; the report of the Paslmody Committee was submitted by Mr. Taylor, of Comber, who has rendered good service in that matter since it was put under his care; Dr. Watts gave us an account of his efforts on behalf of the Incidental Fund of the Paralleashtellan Charles are must control to the Paralleashtellan Charles are must control. the Pan-Presbyterian Charch—efforts, as usual, crowned with success—the annual minute regarding deceased brethren was tabled by Dr. Johnston, and various other matters having been disposed of, the Moderator delivered his clusing address at a late hour, and the A-sembly of 1886, one of the happiest and most blessed that has ever been held, was a thing of the past.

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 \$2,800 and a free manse, was inducted on the 25th of May last.

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CHURCH NEWS. PRITISH AND FORFIGN.

The Dally Review, of Edinburgh, formerly for years the organ of nonestablished Presbyteranism, has ceased to exist.

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

MR. JAHES MACEWAN, son of the Rev. Dr Mackwan, moderator of the English Synod, has passed the Cambridge University Moral Science Tripos Examination with honours. He is studying for the Presbyterian ministry.

A PETITION has been presented to the Chinese Minister at Washington, and to the consulat San Francisco, stating the name, ago and residence of each Chinaman murdered in America; this has been republished in Hong Kong. The safety of our missionaries in China is also imperilled.

DR. LAUGHTON, of Greenock, an ex-Moderator of the Pree 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 doctor has de-cided to distribute the money amongst

Tun widow of Chr. Merian, of Basel. who built the magnificent Protestart St. Elizabeth church, at Basel, at a cost of \$1,000,000, twenty years ago, be-queathed \$500,000 to her town, and \$50,000 to the Basel Missionary Society. \$250,000 go to several benevolent societies and divers charities.

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

A NEW church is to be crected for the Bournemouth congregation. The site of the present church was offered for sale by auction last week. The bidding commenced at £5,500 and advanced to £6,600, at which sum the property was withdrawn. A clause in the conditions of sale provided that the building should not at any time be used for the purpose of religious worship.

IT is now expected that the longtalked of Jewish Theological Seminary in New York city will be opened for students next fall. It is understood that some forty congregations have guaranteed subscriptions to the aggregate amount of about \$10,000 a year, and that "one of the most eminent of European Hebrew scholars" has accepted

Is speaking of the progress of the Charch in India, Church Bells says:
"A striking—though some faucy it a small-token of religious improvement is the establi hment at Bombay of Mrs. Radhabai as a bookseller and stationer. This is the first time that a respectable Hindu widow has ventured to carry on business in her own name since the laws of Mana were written, three thous-

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. The decrease is, however, on the local building fund of no less than fine local building fund of no tess than factorism for the local building fund of no tess than factorism for the local building fund of no tess than factorism for the local building fund of the local factorism for the loca £960,000 in one year, a result which is highly satisfactory.

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 re-ference to the libel brought against him by his presbytery for Popish tendencies and practices. The outcome of it all

ment is making rapid progress in the southern part of that country. It is believed that a very large accession is likely soon to be made in its ranks. The Church clergy, it is said, have taken alarm, and they have signed an address to the bishop, urging him to approach the Government, and, if necessary, the emperor, in order that the movement may be opposed by legal and administrative measures.

o' the large number of men, now prominent leaders in the new Bulgaria, who inent leaders in the new Bulgaria, who have received their education at Robert College. M. Laveleye refers to the moral influences under which these that the discovery should be followed up as soon as possible, though difficulties arise from the presence of houses. any thing else in the modern Orient. He adds: "The influence of Robert College in the regeneration of the peninsular is considerable. I do not know of any more convincing proof of the service that a good higher education renders to the progress of civilization."

A WESTERN layman in the The Nonconformast traces the decrease of members in Methodism to undue honouring of wealth, and to a receding from early teaching in laxity of life. Among Irish Congregationlists a merchant—Mr. Cal-lender Campbell, of Londonderry—has pressed the inquiry whether widespread commercial depression is not the result of unchristian business practices, and has ably contended that the death-blow to the present rulnous competitions, business gamblings, and grasping monoplies, can alone come from a return 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; in the 173 day and weeknight schools an average of 8,074; and in the 76 industrial schools an average of 3,538. The report made praiseworthy mention of the great army of 3,507 voluntary teachers who have laboured "in season and out of season" self-denying perseverance through another year. There is no work more laborious or that calls for a greater exercise of this self-denying perseverance.

Ar a meeting of the Glasgow Establlshed Presbytery, Rev. R. J. Bryce, of St. Ninlans, asked to be relleved of his St. Ninlans, asked to be relieved of his charge owing to ill-health. The Glasgow Free Presbytery accepted the resignation of the Rev. John I'. Ewing, minister of the Free West church, Glasgow, who has received a call from Toorak, Melbourne. The Glasgow, U.P. Presbytery have accepted the resignation, owing to ill-health, of the the Rev. John Brand of John-street church. The flow of population from the city to the suburbs had, Mr. Brand and seriously reduced the congregasaid, seriously reduced the congregation, and he could no longer endure the hardship of seeing the pews get emptier, and the communion roll more and more attenuated.

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. In Naples, the most Catholic city of the world, and containing fully a half million inhabitants, there are but two diminutive and poorly circulated papers published in the interests of the Catholic cause-namely, the Liberta Cattolica and La Discussione; a third, and the most outspoken of them all, Illalia reale, having just been discontinued for want of patronage. The larger clerical papers of other cities, such as the Osservatore Romano, of Rome, and the Osservatore Cattolica, of Milan, are but little read in Naples and the Sauthern read in Naples and the Southern provinces.

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 McAil Mission Record says: "The missionary schooner Annie having again been placed at the disposal of the mission a very interesting campaign was organized on the coast of Brittany. Of this work Mr. McAll writes in a private letter: Brittany, so long supposed to be completely enthralled by Popish teachings, is now evidently open for the proclamation of the gospel, and the people, a race much resembling the Weish in many things (as well as in origin), are kindly disposed. To them the message of divine love comes as a new and strange discovery in contrast with the almost idolatrous ritual to which alone they have been accustom-

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." The yearly meetings in the west are far more liberal on this subject than those in the east, and allow their ininisters grew out of the presence of two evangelists from the west, whose labours in the vicinity of Fall River had resulted in about five hundred conversions, only about sixty of whom joined the Friends. Many of the members of the yearly meeting were favourable to the evangelists, but their credentials were not received, the majority preferring to stand by the old position of the sect, was that the Assembly without proceeding to the extreme sentence of deposition, suspended Dr. Muir from the ministry sine die. Dr. Muir protested against this decision.

According to reports from Bohemia interesting meetings of the session was that of the Woman's Foreign Mission-

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. The wall is from eight to ten feet thick; it is built of masonry exactly similar to that in the lower courses of "David's Tower," that in the lower courses with the wall-known An article in the Retue des Deux and characteristic marginal drift; and there is a deep rock scarp at its foot. "These circumstances," says the Athen-How important it is may be gathered from the single fact that if the wall rune outside the Church of the Holy Sepulchre, and if it be accepted as the Second Wall, all the sites covered by that venerable church are thereby proved, and must be acknowledged, to be false. But, in any case, the tradi-tion that here Constantine raised his basilica, and surrounded the supposed site of the Holy Tomb with columns, will remain undisturbed."

EARILY CURED.

Mrs. Berkinshaw, 98 Fembroke St. Toronto, curred of a bad lemenses of the knee foles, mean which the surpresse were about to operate. Other treatment had been tried in value Hagyard's Yellew Oil was the remody tased.

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DIZZINESS, DROPSY, FLUTTERING OF THE HEART, DRYNESS OF THE SKIN,

And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, DOWELS OR BLOOD. T. MILBURN & CO., Proprietore, TORONTO.



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Coats, odd Vests at just what they will fetch. Suits
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see them. Seventeen hundred Hats, newest 11 les and
shapes, \$1.00 and \$1.30, Just half Yonge Street prices.
Tweeds and Serges, any length, less than wholesale
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I have subjected to a careful chemical and microscopical examination the two varieties of bread
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Bread," made by Mr. Thomas Adams, of this city,
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The "Cobourg Loaf" has evidently been made of
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cases the cookery of the farinaceous constituents
has been thoroughly performed—a point of first
importance in the process of digestion—and is other
respects, as shown by the sizuicity, lightness,
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- Bęview. Presbylerian

THURSDAY, JULY 8711, 1886.

In ordering poods, or in earling enquiry in centering pools, or in that in inquiry concerning anything altertued in this paper you will oblige the publishers, as well as the advertiser, by stating that you saw the advertisement in the Presoutrantan Review.

REV. PRINCIPAL GRANT, D.D., preached in old St. Andrew's, city, last Sablath moin-

At the recent communion services, l'irst church, l'ort Hope, Rev. W. Mitchell, pastor, thirty new members were received.

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

THE First church, Brantford has decided by a vote of 102 to 24 to introduce instru-mental music into the public services of the

ON June 28th, Rev. John Mordy, Mildmay, moderated in a call to the Rev. R. Linton, probationer, by the congregation of Jones bands. Transfer Zion church, Teeswater.

Rev. J. C. Suttit, 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 Sabhath evening, June 27th, Rev. D. D. McLeod, Barrie, preached a funeral sermon in connection with the lamented death of Mr. Shortreed, a late member of his congregation who was accidently killed in this city a short time ago. Mr. McLeod gave fitting expres-sion to the grief of the whole community at Mr. Shortreed's untimely death.

A very successful strawberry festival was A VERY successful strawberry lestival was held on the 29th ult., In connection with Knox church Sabbath School, Port Dover, of which church Mr. G. MeD. Duncan filts 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 20th of June a very successful atrawherry 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 hand entertained the company with musical selections and a very pleasant evening was enjoyed. Proceeds

THE communion services of the Weston church were held on Saturday and Sabbath, June 18th 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, Kev. W. Keid, has recently concluded a series of sermons on the Future Life." THE communion services of the Weston

DECLARED INCURABLE.

E. C. McGovern, of Syracose, N.Y., who is a well-known resident of that place was declared incu able by his playes an, the disease bring a cor plication of hidney and siver compaint. In two days he found relief in Bardick Blood Sitters, and in one month he entirely recovered.

FIVE YEARS OF TORTURE.

Mrs. Berkinshaw, 26 Pembroks St. Toronio, cured of a bad inments of the knee joint, upon which the surgeons were about to operate. Utber t estiment had been tried in vain. Hagyard's Yellow Oil was the remedy used.

Marriages.

Jackson-Jamisson-At the Manes, West Win-chester, June 30th, by the Rev. Dr. Meffatt, Mr. Henry Jackson, Jr., to Miss Bussn Jamisson, both of Winehester, Ont.

Anuernone - Dictaux-At Edmonton, June 23rd, at the residence of John Troughton, brother in law of the bride, by Rev. 1, R. Ullchriet, Il.A., William John Armstrong, of Chisquacous, to Mary Eliza Dickson, of Essa.

MODR-MACKAT-At Knox Presbyterian Church, Whitewood, N.W.T., on the 19th June, by the Rev. D. H. Hoffee, (Presby, Mise), Mr. W. H. Moore, Yorkton, formerly of Palmerston, Ont., to Miss Maggle E. Mackay, Kincardine, Eruce Cu., Ont.

Dr. Carson's Cavarra Crar is no longer an experiment. No cure no pay is the terms on which it is soil. Moosy refunded if medicine not satisfactory. Ask your Druggist about it, then buy it and take no other.

Don't use any more nanseous purgatives such as Pills, Saits, &c., when you can get in Dz. Carson's Storact intreas, a medicine that more the Bowels gently, cleaneing all impurities from the system and rendering the Blood pure and cool. Ureat Spring Medicine. 30 cents.

MEETINGS OF PRESBYTERY.

Barca - Paidey, on July 12th, at 2 p.m., Cuarman. - Chatham, in First Prohyterian Church, on July 18th, at 10 a.m., Hamiron - Hamilton, In Central Church, July 19th, at 10 a.m., Hamilton, on July 18th, at 11 a.m., Lonson - London, Pirst Presbyterian Church, on July 18th, at 2 30 p.m., Marriaso. - Kinoardine on July 18th, at 2 p.m., Marriaso. - Kinoardine on July 18th, at 2 p.m., More Lara - Bioisersia Wedneslay, July 18th, at 11 a.m.

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Slippers, Coshiods, Brackets, &c.

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This company is making rapid strides in its business and wonderful growth in popularity throughout the Dominion. Its growth and success is the best evidence of what can be done by energetic management. Their business for 1885 was most astisfactory, but that for 1880 bids fair to be somewhat phenomenal compared to it. Up to the first of June the new business was \$750 000 in excess being much more was \$750,000 in excess, being much more than double that of last year up to the same time. The government reports show that the North American Lafe Assurance Company is in the front rank with the templay is in the front rains with the leading companies, one very important fact being that it has \$2.42 of assets for each \$1 of liability. It is most liberal in its treatment of the assured, and among other things, we may mention that it does not require the assured to guarantee or warrant the statement made in the application. It leaves all the support forms narrant the statement made in the appro-cation. It issues all the approved forms of policies and annuities and also a new form of policy under the name of "Com-mercial insurance," which has been copy-righted by its managing director, Wm. McCabe, Fellow of the institute of Actu-aries of Great Britain. This plan is founded upon the most approved mortality experience, and the same scientific basis as those plans which have atood successfully conted upon the most approved mortality experience, and the same scientific basis as those plans which have stood successfully the test of experience for generations. The overpayment or reserve part of the ordinary life premium is rendered unnecessary by gradual increase of the premium for the cost of insurance, as the age of the insured increases, and an element of cohesion is introduced by the provision of a contingent fund. The great distinctive feature of the plan whereby it differs from the assessment plan, is the collection of the cost of insurance, called for by the mortality table, at convenient fixed dates named in the policy, thus preventing frequent, irregular and harassing calls, and also the possible loss of the policy by the miscarriage of notice. The requirement by this plan of the payment as he goes, at convenient fixed dates, of the actual tabular cost of the protection the insured receives, remedies a grave defect in all assessment plans.—The N. Y. Ins. Speciator, June 24, 1886.

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ROGERS

Gentlemen:--I have used your Pure Gold Baking Powder for a considerable time, in the kitchen of this Institution, and have great pleasure in recommending it as the best I ever used.

You may make any use of this letter you think right. Yours truly,

CLARA CHATTERSON,

Whitby, Ont., April 21st, 1886.

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Bernanother winter with an old fashloned, inconvenient Dock Store or kinge, when you can make your Home confortable and happy with a

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FULL GOVERNMENT DEPOSIT.

- EED -

Hon. A. MACKENZIE, M.P., ex-Prime Minister of Canada, President J. L. BLAIKIE, Esq., Hon. A. MORRIS, M.P.P., Proc. Can. Landed Oredit Co., Ex. Lieut.-Gov. of Manitoba, Vice-Presidents

No extra charge is made by this Company on the Fremiums on its Tentine or SemiTentine Policies, but the premiums are the same as on its like ordinary policies.

Its lest annul report shows that it is \$12 of assets for each \$100 of liabilities.

Its Policies are printed is clear, largetype, in plain, simple language, and are as literal in their conditions at its pussible to have them, consistent with safety and equity to the policy holders generally.

(becree the foliceing points, via :
(c) The Policies are indisputable after three years from date of issue.

(d) Tavel without permit in any part of the world will not invalidate the Policy.

(d) Harrender Values are allowed on ordinary and Semi-Tontine Policies after they have been in force there years.

(d) The age of the leaved will be admitted at any time by the Company on reasonable proof, but if not no alimitted, any error in theage will not invalidate the Policy.

Its Commercial policy affords the protection of life insurance during the protective perivis of life at about one-half the erdinary rost, and is epicality suited to meet the wants of those of moderate resease or limited incoress.

about one-half the endlary post, and a specially suited to lead to a white the endlary the regular east, after admission, for a Commercial Policy, is only \$2 a year per \$1,505 for expenses, and at ages \$1 to \$6. \$6.05 a quarter, payable on fixed quarter days named in the Policy, making the tetal cost \$11.30 for a Policy of \$1,000, or \$11.50 for a Policy of \$10,000. The usual level promiums for a \$10,000 Policy at age 30 is \$257, and at age 35, \$001.00. The usual level promiums for a \$10,000 Policy at age 30 is \$257, and at age 35, \$001.00. The usual level promiums for a \$10,000 Policy at age 30 is \$257, and at age 35, \$001.00. This plan will be only one-half that of the ordinary plans, or for the same payment double the amount of insulvance can be obtained on the Commercial plan.

Fall information furnished on application to WM. McCABE, Managing Director.